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Bishops deal with church burnings, abortion, liturgy

They also give notice that they will continue to speak out on public policy issues facing the nation this election year

By Jerry Filteau Catholic News Service

PORTLAND, Ore.—The nation's Catholic bishops deplored partial-birth abortions, the burning of black churches and harsh immigration legislation at their spring meeting in Portland June 20-22.

Bishop Anthony M. Pilla of Cleveland, president of the National Conference of Catholic Bishops, gave notice that election-year accusations of partisanship will not deter the bishops from applying Catholic social teachings to public policy issues facing the nation in the months to come.

The bishops, in their first-ever national meeting in the Pacific Northwest, also:

- Moved closer to completion of an entirely revised Sacramentary in English, approving six additional portions of it and taking inconclusive votes—to be completed by mail ballot this summer—on five more portions.
- Voted to ask Vatican permission to allow Catholic funeral Masses in the presence of cremated remains in the United States.
- Approved establishment of a national office to coordinate Catholic preparations

for the third millennium but reached an inconclusive vote—to be completed later by mail—on initial funding for the office.

- Approved a one-time national collection in Catholic parishes as a special gift to Pope John Paul II on the golden jubilee of his priestly ordination.

- Continued discussions on restructuring the National Conference of Catholic Bishops and U.S. Catholic Conference and on the U.S. application of Vatican norms for Catholic colleges and universities, in preparation for expected votes on both proposals this November.

- Contributed \$50,000 from NCCB reserves to a national interreligious campaign to assist congregations victimized by the recent spate of church burnings across the country, most of them directed at black churches.

- Dug into their own pockets to contribute nearly \$10,000 to a local fund for a North Portland church hit by an arson attack just before their meeting.

- Elected Archbishop Daniel E. Pilarczyk of Cincinnati to head the NCCB Committee on Doctrine until November 1997, filling a post left vacant when Archbishop John R. Quinn of San



Photo by Margaret Nelson

Fourth year seminarian Joe Pessola greets the Stephen and Helen James family before Mass at Immaculate Heart of Mary Church in Indianapolis, where he is serving for the summer. The James' sons are Patrick and Tom (shaking hands). Daughter Megan served as acolyte during the Mass. See story of seminarian summer assignments on page 7.

Francisco retired last winter.

- Discussed examples of diocesan vocations programs as part of their three-year national vocations strategy.

- Heard an update from Bishop John F. Kinney of St. Cloud, Minn., on the work of his Committee on Sexual Abuse since it

See BISHOP, page 7

Father Vince Lampert appointed new pro-life director

By Mary Ann Wyand

Father Vince Lampert, pastor of Mary, Queen of Peace Parish in Danville, will begin an additional ministry as director of the archdiocesan Office of Pro-Life Activities on July 1.

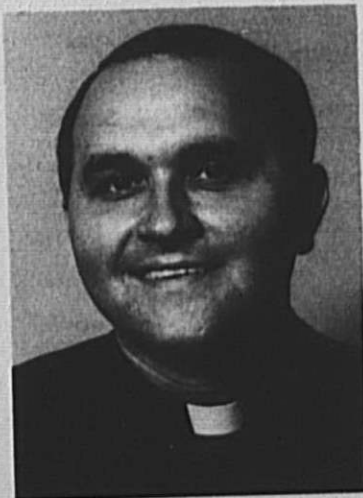
He will continue as pastor of the Indianapolis West Deanery parish while directing the work of the pro-life office.

Ordained on June 1, 1991, Father Lampert served as an associate pastor at St. Malachy Parish in Brownsburg from 1991 until 1994 and at Our Lady of the Greenwood Parish in Greenwood in 1995 before his appointment as pastor of the Danville parish last year.

He brings a concern for and an interest in the Catholic Church's teachings on the wide-ranging "consistent ethic of life" issues to his new pro-life ministry for the diocese.

Father Lampert succeeds Father Larry Crawford, pastor of St. Simon Parish in Indianapolis, as the second director of the Office of Pro-Life Activities.

Father Crawford is coordinating archdiocesan plans to relocate St. Simon Parish from the eastside of Indianapolis to a loca-



Father Vince Lampert

tion on the northeastside. He founded the pro-life office in 1982, and over the years expanded its focus from opposition to abortion and euthanasia to include educational programming on church teachings

opposing capital punishment, encouraging concern and support for persons living with HIV and AIDS, and strengthening advocacy for other diverse life issues such as concern for the poor, the handicapped, the environment, just war, social justice, and post-abortion reconciliation.

"Father Crawford was my pastor at Holy Trinity Parish in Indianapolis when I entered the seminary in 1983 and also was the pro-life director at the time," Father Lampert said. "He has dedicated a lot of his time and effort into helping establish the office and expanding its work."

At Danville, Father Lampert and a group of Mary, Queen of Peace parishioners are currently establishing a parish pro-life committee. The new archdiocesan pro-life activities director said he is looking forward to working with parishes to establish pro-life committees or strengthen existing pro-life efforts.

"I will try to educate more people about what the church teaches about the sanctity and dignity of human life," Father Lampert said. "Two main issues that need immediate attention are abortion and euthanasia, which are hot topics—especially in an election year."

Father Lampert said he also is eager to meet with diocesan pro-life activities directors during a national meeting in August sponsored by the U.S. bishops' Secretariat for Pro-Life Activities.

Looking back on 15 years of pro-life work as the founding director of the archdiocesan Office of Pro-Life Activities, Father Crawford said he has appreciated the support of Archbishop Daniel M. Buechlein and the late Archbishop Edward T. O'Meara.

He also expressed gratitude for ministry assistance from chancellor Suzanne Magnant, Catholic Charities director Thomas Gaybrick, and Providence Sister Loretta Schafer, the former chancellor, as well as the work of dedicated volunteers from parishes throughout the archdiocese

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Promise Keepers

Bishops' committee's background paper says the church's response to this movement should be to offer more ministry suited to the needs of men.

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Postcard Campaign

Catholics in the archdiocese will join in the campaign to convince Congress to override President Clinton's veto of a bill banning partial-birth abortions.

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Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



We don't vote on church doctrine

Recent media attention has been given to members of a variety of organizations who have united under the banner "We Are Church." They plan to gather one million U.S. Catholic signatures on a referendum before the feast of Pentecost in 1997. The campaign is an effort to advocate for change in the church's teaching on birth control, abortion, ordination and the selection of bishops.

It is important to note the organizations leading this referendum: Women's Ordination Conference; Catholics Speak Out; Catholics for a Free Choice (for abortion); CORPUS (an organization of priests who have left the ministry) and Call to Action. The leaders of "We Are Church" say they are asking Catholics to sign "the rough draft of an agenda for the Third Vatican Council."

As someone wrote in *Our Sunday Visitor* a couple of weeks ago, "the coalition's manifesto reads like a laundry list of the agenda items from the Catholic liberals of the 1960s and 1970s—including gay rights, an affirmation of the goodness of sexuality, peace and non-violence, social justice, preservation of the environment, married priests, women priests and the primacy of conscience in areas such as abortion and birth control." In fact most of the leaders of the referendum are in fact liberals from the '60s and '70s.

A good Catholic could say yes to some of what is advocated. That is part of what concerns me. Some folks will be misled to sign because of legitimate concern for the environment or for non-violence or for the goodness of sexuality, not realizing that they sign for the whole package. The problem is that most of what the manifesto includes is contradictory to the long tradition of church doctrine. A Catholic in good standing cannot subscribe to much of what is proposed.

This U.S. "referendum" is basically a copy of nationwide petitions taken up in Germany and Austria, reportedly signed by 2 million people. Leaders of the campaign say they want this one to be linked to European efforts so as to influence the selection of the next pope, whom they hope will be "liberal." The premise of the manifesto is the notion that millions of Catholics want a different kind of church.

You won't be surprised that I have a lot of difficulties with the agenda of the so-called "We Are Church" people. Despite some of the difficult challenges of being a Catholic in our culture, and despite the fact

that some have difficulty agreeing with one or other church teaching or practice, I suspect that only a very small percentage of the 60 million Catholics in the United States want "a different kind of church." Those "different kind" of churches already exist.

The underlying ethos of the manifesto is political and ideological, not theological or spiritual. If there is a hidden theology operative, it is outside the boundaries of the constant teaching of our church. The fundamental purpose of the petition is to influence a papal election, as if such petitions are going to determine the outcome of a process guided by the action of the Holy Spirit. In that sense, "We Are Church" should not worry us.

Bishop Anthony Pilla, President of our National Conference of Catholic Bishops, spoke for all of us in his prompt criticism of the movement: "To be a Catholic, by definition, means sharing a common religious heritage and moral vision. It is not something purely subjective, radically private and self-constructed." He went on to say that the group "We Are Church" will only serve to further polarize and divide our church in the United States. It has done so in Europe. The campaign does not contribute "toward creating a spirit of dialogue," as Bishop Pilla said. As he also pointed out, the campaign ignores those Catholics who do not agree with its agenda, seeking signatures only of those who agree. He encourages those who object to the media approach of "We Are Church" to let them know in a loving way.

The referendum is an effort of those who object to the papal teaching of Pope John Paul II. They charge that his teaching emphasizes a minority interpretation of the Second Vatican Council. A careful reading of the Council documents shows that Pope John Paul presents the authentic teaching of the Council. One could not cite texts from the conciliar documents that indicate otherwise. I find it interesting that the petitions conducted by unhappy people in Europe have been the occasion for more clarifying teaching by the Holy Father. The same will probably be true in the United States.

Next week I will write about the role of the pope and papal teaching in our church. It will lead off a series of summer articles on the importance of church teaching.

Editorial Commentary/John F. Fink, Editor

Petition drive promotes disunity in the church

Members of the Catholic Church can be rambunctious at times. Although one of the marks of our church is that it is "one," that unity can be severely tested from time to time. This seems to be one of those times.

About 20 groups on the far left of the Catholic ideological spectrum have organized to try to get a million signatures on a petition calling for changes in the Catholic Church. Calling themselves "We Are Church," the groups include such organizations as Catholics for a Free Choice (which the U.S. bishops have repeatedly said it not a Catholic group), Call to Action (which has been in the controversy with Bishop Fabian Bruskewitz), Dignity (a group that wants the church to change its teachings about the sinfulness of homosexual acts), and CORPUS (an organization of former priests that would like to see married priests).

The fact that there are about 20 such groups shows that there is discontent with some aspects of the Catholic Church. "We Are Church" will try to capitalize on the polls that indicate that most American Catholics would like to see women priests, optional celibacy for priests, and a change in the church's teaching about artificial birth control, among other things.

The idea for the petition drive came to this country after similar drives in Germany and Austria. In Germany about 1.4 million people signed a petition and about a half-million did so in Austria.

What can such drives accomplish other than cause division in the church? That is

what Bishop Anthony M. Pilla of Cleveland, president of the U.S. bishops' conference, saw when he responded to the announcement of the "We Are Church" drive. He said that the campaign from the left could provoke a "counter-referendum" from the Catholic right, thus causing "new divisions in our... ecclesial family."

It has been said often that the Catholic Church is not a democracy. It is not going to change its teachings because most of its members would like it to do so. The church was founded by Christ on his apostles and their successors and they were given the authority and responsibility to teach and to safeguard the deposit of faith. The pope and the bishops are not going to change the teachings of the church because of a petition drive.

Even the organizers of the drive understand that. I was listening when National Public Radio interviewed Anthony Padovano, head of CORPUS, about the petition drive. Asked if the pope would be favorable to the petition, Padovano acknowledged that he wouldn't be, but then went on to say that the present papacy is coming to an end and he hoped that the petition drive would influence the cardinals to elect "a moderate pope—maybe even a liberal pope." That's the real aim of the drive.

We don't need divisions in Christ's church. If you are asked to sign this petition, don't do it—even if you agree with some of the points in the petition. It would only cause division and what we need are greater efforts for unity.

Newest parish in archdiocese to break ground for church June 30

A parish complex will be built for SS. Francis and Clare in Johnson County, which was established in 1993

By Peter Agostinelli

SS. Francis and Clare Parish, the newest parish in the Archdiocese of Indianapolis, will celebrate a special Mass and groundbreaking at 9 a.m. Sunday, June 30, at the new parish site in northern Johnson County. Archbishop Daniel M. Buechlein will preside at the Mass.

The archdiocese founded SS. Francis and Clare Parish in 1993 to serve the growing Catholic population in suburban Johnson County. Since its formation, the parish has celebrated liturgies in rented space first in Center Grove Middle School and later in Center Grove High School. Parish offices are located in a house at 5058 Travis Rd. in Johnson County's White River Township.

Archbishop Buechlein and the archdiocesan Council of Priests approved the establishment of SS. Francis and Clare on March 30, 1993. Father Stephen T. Jarrell was named pastor on May 4, 1993. Parishioners celebrated their first Mass together on Oct. 4, the feast of St. Francis of Assisi.

According to Father Jarrell, the first phase of construction work on the new parish facilities will begin shortly after the groundbreaking. Plans call for a parish church, a classroom building for religious education, a parish hall and office, and a rectory to be built in time for an August 1997 opening. The parish complex will be located on a 26-acre tract at the southeast corner of the intersection of Olive Branch and Mullinix roads.

Father Jarrell said no decision has been made yet about the possibility of the parish's opening a Catholic school. "Down the road, after the new parish facilities are completed, we'll evaluate the demand for a Catholic school," he said. "The arch-

bishop and I see great value in Catholic schools. Obviously, we'll rely on the input of parishioners to determine whether we build a school."

SS. Francis and Clare Parish currently includes approximately 300 registered households, or 1,100 individual members. New households or individuals are welcome and may call the parish office at 317-422-5058 for registration information.

The patrons of the parish are St. Francis and St. Clare of Assisi. Both were born in the 12th century in the central Italian town of Assisi, Italy. St. Francis is well-known for his love of nature as a manifestation of God's beauty, so much so that Pope John Paul II named him patron of the environment. St. Francis' greatest work was the founding of the Franciscan Order, whose various branches now represent the largest "family" of religious orders in the Catholic Church. Franciscans focus on a life of prayer, humility, simple joy, the preaching of the Gospel, and service to the poor.

St. Clare was drawn to religious life after hearing the preaching of St. Francis. Like St. Francis, she renounced her family's wealth and nobility for a life of poverty, humility, communal prayer, and ministering Christ's healing power to those in need. Other women joined Clare to form a community that eventually would become known as the Order of Poor Clares.

Correction

A staffer of *The Criterion* placed a new middle school, planned by St. Joseph in Shelbyville, in another central Indiana location in a headline and story on page 7 last week. We apologize for the error.

The Criterion

06/28/96

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LAMPERT

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who formed a pro-life network recognized as one of the best in the United States.

"I tried to get people to understand that the Office of Pro-Life Activities is not an organization, but is in fact a part of the church," Father Crawford said. "I viewed my task and the task of the office as preaching the Gospel and teaching what Jesus taught about the dignity of all human life. I was never concerned so much about an issue as I was concerned about teaching the positive value of human life, and that every human being is a reflection of God. I hope that now the people of the archdiocese understand a little more clearly the God-given dignity of human life and the message of Jesus that all life is sacred."

Campaign against partial-birth abortion is this weekend

By Mary Ann Wyand

Archdiocesan parishioners will join American Catholics and pro-life supporters from other faith traditions in a nationwide mail campaign this weekend to convince Congress to override President Clinton's April 10 veto of a bill banning partial-birth abortions.

Catholic News Service reports that nearly 9 million postcard sets were ordered by diocesan pro-life offices and other pro-life groups throughout the United States for distribution in the Project Life Postcard Campaign 1996.

Scheduled in parishes the weekend of June 29-30, the postcard campaign is co-sponsored by the National Committee for a Human Life Amendment, a grassroots Catholic pro-life organization, and the U.S. bishops' Secretariat for Pro-Life Activities.

Described as "four-fifths infanticide and one-fifth abortion," the late-term partial birth abortion procedure is done

by partially delivering the unborn child feet first, stabbing the base of the baby's skull with surgical scissors, then removing the child's brain by suction for easier delivery of the rest of the body.

The bishops' Committee on Pro-Life Activities and the pro-life secretariat have scheduled a National Day of Prayer and Fasting for Life on July 11. CNS reported on June 18 that votes in Congress to override the veto are expected in late July.

"We have suggested that parishes have the postcards available after Masses this weekend," Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, told *The Criterion*. "We hope people will take a few minutes to fill out the postcards. Hopefully this outpouring of support will cause Congress to take up the issue and vote to override the veto."

A two-thirds vote in Congress is necessary to override President Clinton's veto, Father Crawford said. "That is a substantial effort, so it is important that

members of Congress clearly understand the number of people who oppose the horrible reality of partial birth abortions."

Charles J. Schisla, director of public policy information for the archdiocese, said this weekend's pro-life postcard campaign "offers an opportunity through the parishes for people who have not yet contacted their congressmen or senators with regard to the Partial Birth Abortion Ban Act to do so and to encourage them to override the president's veto."

Schisla said the Project Life Postcard Campaign 1996 is "one final effort to

allow Catholics an opportunity to use their voice with their elected representatives in Congress on this very important issue."

With the exception of one Hoosier legislator, he said, "all of our Indiana legislators in Congress supported the act when it was passed, so we're confident that they will support the vote to override the veto when it comes up."

However, Schisla said, it is important to encourage Hoosier legislators to urge their colleagues who did not vote for the ban on partial birth abortions earlier this year to vote to override the veto.

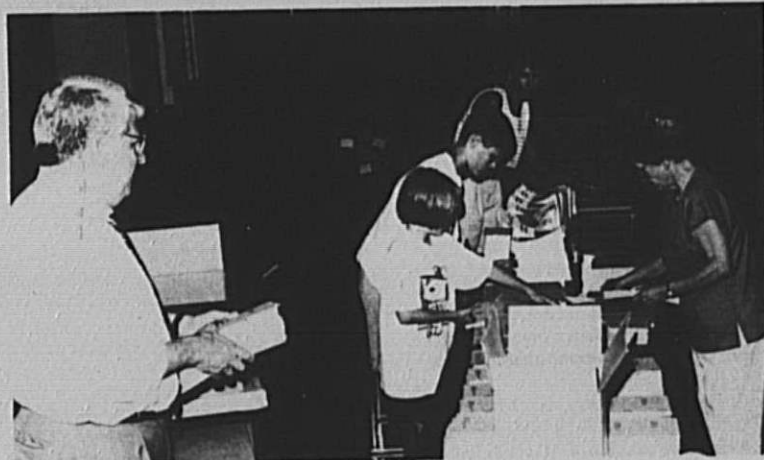


Photo by Mary Ann Wyand

Volunteers Jennifer, John and Laurie Seiber from St. Thomas Aquinas Parish and Margaret Reilly from St. Bernadette Parish help Charles J. Schisla, director of public policy information for the archdiocese, assemble packets of postcards for the Office of Pro-Life Activities on June 17 at the Archbishop O'Meara Catholic Center. Boxes of postcards were sent to diocesan parishes for the Catholic Church's national Project Life Postcard Campaign 1996 scheduled the weekend of June 29-30. The card asks legislators to override President Clinton's veto of the Congressional ban of partial birth abortions.

Funeral for Archbishop Buechlein's father, Carl Buechlein, is in Jasper

By Margaret Nelson

"Dad's OK. We're the ones who'll be missing him," said Archbishop Daniel M. Buechlein at the closing of the June 20 Mass of Christian Burial for his father, Carl B. Buechlein.

Nearly a hundred priests from several dioceses, St. Meinrad Benedictine Archabbot Lambert Reilly, and retired Louisville Bishop Charles Maloney concelebrated as Archbishop Buechlein presided at the funeral liturgy at Holy Family Church in Jasper.

The worship aid read, "Born September 4, 1906; Born to eternal life June 17, 1996." The tone of the Mass enforced that theme, with hymns such as "How Great Thou Art" and "Amazing Grace," and the psalm, "Your Love is Finer than Life."

Musicians from St. Meinrad, along with Charles Gardner and Benedictine Father Noah Casey, led the assembly in song. During the preparation of gifts, the group sang an *a capella* arrangement of Benedictine Father Tobias Colgan's "O Precious in the Eyes of the Lord."

(The Benedictine archbishop lived at St. Meinrad for 35 years, until he was appointed Bishop of Memphis in 1987.)

Father James Blessinger, nephew of Carl Buechlein and cousin ordained the same month as the archbishop, is the priest in the Evansville Diocese who did the Gospel reading.

Archabbot Lambert talked about Gospel

miracles in his homily. He said that each miracle in the Gospels brings a specific good, a cure, or a chance to live again. But beyond that, he said, each Gospel miracle brings a firm belief in the miracle worker himself—that there is nothing beyond Christ's power.

The archabbot said that the greatest miracle is the Word, Christ himself, disguised in the Eucharist—that he gave of himself to be shared as food.

He said that those who receive should become like the Christ received. "The greatest miracle, coupled with the faith of the one received, does wonders," he said.

"Carl was a profound believer, a man of deep faith. Like Abraham, he put all his trust in God. It was the Eucharist and the faith brought to it which enabled Carl to be the good man he was—an honest, hard worker."

"He was able, because of something beyond the miracle—not only to see Christ—but to be Christ to his wife and children," and for those he worked with and those who benefited from his service to St. Vincent de Paul and the Boy Scouts, the archabbot said.

"Life with Carl has truly just begun," said the archabbot. "Let's not leave here without wanting to live as his vibrant example shows us."

The archbishop's brother and oldest son of Carl Buechlein, Charles, and his wife Marge participated in the funeral liturgy, along with their children and grandchildren. Two granddaughters of the deceased proclaimed the Scriptures and a great-granddaughter read the petitions. Rose Blessinger Buechlein died in 1982.

Carl Buechlein's four sisters attended the Mass. And Carolyn Jackey, Veronica Schmitt, Agnes Schuler, and Louise Brewster were also present for the rosary at the Becher-Kleusner funeral home in Jasper the evening before.

Many other members of the Buechlein and Blessinger families filled the church, as did friends, fellow parishioners, and caregivers of the Northwood Good Samaritan Nursing Home, where Carl Buechlein spent his last years. Staff people from the Archbishop O'Meara Catholic Center in Indianapolis went to Jasper for the funeral.

At the end of the Mass, the archbishop thanked those present, including three vicar generals. Two were from the dioceses of Memphis and Evansville representing their bishops, who were at the national conference. Father Joseph Schaedel is vicar general for this archdiocese.

Throughout the day, Archbishop Buechlein followed the ritual prayers—referring to his father as "our brother Carl"—until the closing prayer on the hill at Fairview Cemetery, when the archbishop called him "Dad."

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From the Editor/John F. Fink

Is there such a thing as a 'Catholic vote'?



Back in my "former life," when I was on the editorial staff of the national Catholic newspaper *Our Sunday Visitor*, we used to poll our readers to see how they were going to vote in presidential elections. We did that through the 1940s and 1950s, up through the 1960 election. The purpose of the poll was to show that there was no such thing as a "Catholic vote," that Catholics generally voted the same as other Americans. And until 1960, the poll of *OSV* readers was always almost exactly the same as the actual election results.

Not in 1960. Although John F. Kennedy was elected president that year, he squeaked in. But the *OSV* poll showed that its readers voted for him by an overwhelming majority—something like 80 percent. During that election, there definitely was a Catholic vote—for the Catholic nominee. Religion was an issue that year and Catholics were determined to show that one of them could be elected to the highest office.

That was 36 years ago. What about today? Is there such a thing as a "Catholic vote"? Polls since 1960, as well as election results, seem to indicate that Catholics vote pretty much the same as others do. Until Dwight Eisenhower was elected president, it was assumed that Catholics were automatically Democrats; it came with their baptism. They returned to the Democratic Party to elect Kennedy but, since then, they have drifted more and more into the Republican Party.

It's not because of Catholic candidates, as it definitely was in 1960. I don't think many Catholics today would vote for Pat Buchanan, Robert Dornan or Alan Keyes just because they're Catholics. The religious issue was set to rest in 1960.

More Catholics have become Republicans because more Catholics have moved into the mainstream economically and socially. When Catholics were immigrants or children of immigrants, or when they had limited educations, they felt more at home in the Democratic Party. When the G.I. Bill enabled more of them to get higher educations after World War II, and as better jobs followed, they moved to the Republican Party. Today that seems to have happened for most Catholic ethnic groups except for Hispanics.

What about religious issues? While the U.S. Catholic bishops' political responsibility statement for

1996 was carefully non-political and summarized the church's positions on a large range of moral and political issues, many Catholic voters are concerned about only a few of those issues.

For some Catholics there is only one issue—abortion. They are Republicans because they believe that the Democratic Party today stands for, at least, pro-choice on abortion, if not actually abortion-on-demand. These Catholics also object to liberal stances on other social issues, such as rights for practicing homosexuals, distribution of condoms in school instead of teaching only sexual abstinence, and softness on pornography—all of which they associate with the Democratic Party. These people feel at home in the Catholic Alliance and the Christian Coalition.

But there has been a backlash among many Catholics, led by some of the bishops, against the Catholic Alliance and the Christian Coalition because they don't give enough emphasis to Catholic teachings about social justice. These Catholics believe that the Democratic Party still stands with the poor, the immigrants and minorities better than does the Republican Party.

But there seems to be some evidence lately that many Catholics, especially younger Catholics, are paying less and less attention to what are generally grouped as "social issues." Like the Democratic slogan during the 1992 election, "It's the economy, stupid," these Catholic voters are more concerned about improving their own living standards and they will vote for whomever they believe will be able to do that. They don't pay much attention to religious views when they get in the voting booth. They get their values from our predominant secular culture.

So is there such a thing as a "Catholic vote" today? Do Catholics vote any differently than others? Probably not. It remains to be seen whether most Catholics will vote Democratic or Republican in this year's election, but it's a sure bet that the Catholic vote will be split. Catholics won't vote as a bloc.

I predict that the Catholic vote this year will be split at about the same percentage as the vote for all voters. That would mean that Catholics are indistinguishable from all other Americans. Unfortunately, that isn't necessarily good. Shouldn't we Catholics stand out? Shouldn't we have a counter-cultural stance in a society whose values too often are not those of the Catholic Church? Perhaps there should be a recognizable Catholic vote.

Matters Liturgical/Sherie Berg

Why Catholic weddings are celebrated in parish churches

As a romantic teen-ager I enjoyed watching a daytime television program in which beautifully dressed young couples exchanged marriage vows. Every day Protestant ministers, Jewish rabbis, and judges officiated at the ceremonies in an elaborately decorated TV studio. Wondering why there were never any Catholic weddings, I wrote a letter to the producer. He replied that they very much would like to include Catholic weddings but that Catholics preferred to be married in



their own churches rather than the studio. Thirty years later it is sometimes my job to explain to unhappy brides and grooms (or their relatives) why Catholic weddings are held in parish churches rather than gardens or hotel ballrooms, homes or TV studios. "Surely, you don't think God is present only in your church," they say, or, "We don't have to be in church to pray. God hears prayers everywhere." And sometimes I have to explain why the church should be the parish church of the couple, rather than the prettiest one or the one with the longest aisle.

Both the church's law and our archdiocesan policy state that sacramental Catholic weddings are to be celebrated in the parish church and that exceptions for good pastoral reasons require the permission of the bishop. The church doesn't do this because it believes God is present only in the church building, or because it wants to darken the bridal couple's dreams. The church does this because the place of the wedding has symbolic significance.

As a sacrament, marriage is a sign of Christ's union with his people, the church. Thus the marriage bond is a tangible sign to the community of God's love for all of us. Marriage is this sign not just to the couple and their families and friends, but to the whole church. After all, the marriage will be lived out, supported, and shaped within the community.

Thus the most appropriate place for a Christian wedding is the place where the community meets to celebrate sacramental moments. The church building is this place where the community gathers to initiate new members in baptism, to nourishes its members in Eucharist, to witness their marriage commitments, and from which it sends their bodies to be buried.

Generally the best place for a Catholic wedding will be the parish church of the couple. When they come from different parish communities, it may be in the church of either one. Sometimes it may be the parish church where they grew up. When deciding among these churches, the most significant factor is which houses the community of faith which forms and nurtures the couple.

Having weddings in the church, especially the parish church, says something deeply significant about how this sacrament is lived out in the faith community and how it is a sign of Christ's union with the whole church. This is why the church asks that Catholic weddings be celebrated within the parish community, in the space where it regularly gathers to give God thanks and praise.

But birthdays should also be fun days. One of the best birthday messages I received this year came from a publication called *Shoobox Greetings* (a tiny little division of Hallmark). It said, "Read the funnies and throw the rest of the paper away." That's a tough assignment for a guy whose favorite daily newspaper (*The New York Times*) has no comics! But I'm working on it. Really.

A View from the Center/Dan Conway

Birthday greetings from family and friends say more than what's on the printed page

On June 2, I celebrated my 47th birthday. Actually, my family and friends did the celebrating. I was more of a reluctant observer. Once I joined the over-40 crowd (many years ago it seems), I stopped looking forward to birthdays. But as my mentor at Saint Meinrad, John MacCauley, used to say, "It sure beats the alternative!"

The talented and dedicated people who work with me in the archdiocesan Secretariat for Planning, Communications and Development sent me a variety of birthday greetings this year, and as I read them it struck me that you can learn a lot about yourself from the cards that family members and friends choose to send you. Regardless of whether they are humorous, sentimental, or spiritual, birthday greetings communicate more than what's on the printed page.

My favorite birthday card this year was drawn by my 8-year-old son, Danny. It was a picture of our house with the two of us—father and son—cutting the grass (which we do together). Danny, who is dyslexic, has had a difficult time learning to read and write. So I am especially proud of his handwritten note, "Happy Birthday, Dad. I love you." Along with the cards I received from my wife, Sharon, and our four daughters, I will always treasure this simple, heart-felt greeting.

Another favorite card came from my mother. Ever since I can remember, I have received a birthday card from my mother containing words of love, encouragement and strong faith. My mother, who is an English professor and

a poet, always has something beautiful to say on birthdays, anniversaries or other special occasions. This year, however, she is preparing to enter the computer age by learning Windows 95, and I was the proud recipient of her first computer-generated birthday card!

My colleagues at *The Criterion*, the Mission Office, the Catholic Communications Center, the Catholic Community Foundation and the Office of Stewardship and Development chose to send birthday greetings that were either humorous or affectionate. One card claimed to be "a democratic birthday card." On the inside it said, "Your present was given to someone less fortunate than you."

Another card (from a group of co-workers who will remain nameless) said, "Sending you this birthday card was a group effort. . . . Of course, with this group, everything is an effort."

Several cards alluded to the fact that my job requires me to travel a lot. One said, "Happy Birthday to the original road warrior." Another showed a picture of a young boy behind the wheel of a car. The caption said, "Dan at age 3—on the road." But the funniest card I received (some would say it is the corniest) contains a drawing of a rabbit, the pope, and a nursery rhyme character on the front of the card all singing "Happy Birthday." When you open the card, it says, "As performed by Peter, John Paul, and Mary." That's a joke only a baby-boomer could appreciate.

Birthdays are important (no matter how much we try to downplay them). They are a celebration of life and an affirmation of the dignity of each individual person. And they remind us that we are not alone in our journey from youth to maturity to seniority.



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The Criterion



Point of View

The death of a good priest

By Sharon Mickel

When I heard that Father Robert Drewes, pastor of St. Mary Church in North Vernon, had died, I thought, "What a loss. He was such a good man, such a good priest."

Yet I feel happy for him because I know he is with God in heaven, where his cancer-ravaged body will feel no more pain.

After the tears, I wondered, "Why was he a good priest?"

He was a gifted homilist—so intelligent, yet I never felt he talked down to us. His homilies always gave us something to think about, something pertinent to apply to our lives. He always used a story to illustrate his point.

Listening to his homilies filled a spiritual hunger. I always left feeling hopeful. I've never felt such a need to get to church on Sunday as I have since being a member of his parish family.

He also gave us the opportunity to serve him. Two years ago, when he came home to a hospital bed after the cancer was discovered, parishioners organized to help care for him in shifts. He was used to breaking in new volunteers, so we didn't have to worry about what was required. For several weeks, I cared for, and chatted with, and questioned a wonderful, prayerful man of God.

When he was back in the swing of parish life, I thought he was all better. I was shocked a couple of months ago when he told us all at Mass that his cancer had spread to his liver, and he'd been told he had two months to two years to live.

Again he needed caregivers around the clock. A month ago, I took the overnight shift with Father. Since a healing service was scheduled in a couple of days, I asked him what kind of healing he hoped for—a miraculous recovery or that God would bring him peace about his untimely death.

He said that, if it were God's will, he would like a miraculous healing as in Christ's "Father, if it is possible, let this cup pass from me; yet not as I will, but as you will." But he said that, after facing the realization that he was dying, he was at peace with God's will. He was even preparing his funeral Mass.

But he wondered if the healing that was

meant to take place might be the bonding of our parish. Because of his illness, our parish has pulled together to become closer, stronger, and more unified.

When I suggested that his homilies be collected in a book, he said he had written nothing down. He explained that he never wanted to become lazy—and reach in a file for last year's homily. He wanted them always to be fresh and pertinent to the times. And he said he didn't think his homilies would have the same impact on paper. If people were moved by his words, he thought it was the Holy Spirit moving them as they listened.

However, he did share copies of the written assignments with those in his priest support group. Some of these poetic, inspiring letters were read at his funeral Mass.

My 2-and-a-half-year-old daughter put our grief in the proper perspective when she kept asking me if Father was OK—even "a little OK." Finally, I realized she was looking for some hope. I said, "Yes, Anna, he is a little OK, because when he dies he'll be with God in heaven, and that is a wonderful, happy place to be." She sighed in relief and smiled.

May God bless our good shepherd Father Drewes and the grieving flock he left behind.

Heaven: The top-of-the-line goal

By Shirley Vogler Moister

"I really want to go back to college to get my degree," Kay said to Mary.



Mary, who also had stopped studies short of her B.A., responded, "All I want to do is to get to heaven."

Talking with Kay, I realized how important Mary's statement was to her, because it put all of life in perspective.

Talking with Mary, I realized her succinct wisdom doesn't deny the importance

of education or any other worthy ambitions and accomplishments in life. As she says, "Anything else good that happens is frosting on the cake."

My conversations with Kay and Mary reminded me of one of my childhood catechism questions: "Why did God make you?" The answer was—and still is—very simple: "God made me to know, love and serve him and thereby gain heaven."

Heaven is the bottom line here; but it's also the top-of-the-line goal, one that often gets buried in the realities of daily living.

What exactly is heaven? According to one Catholic dictionary, it's a "place of perfect happiness lasting forever. The blessed in heaven see God and understand better the mysteries that they could not understand on earth. Heaven is the reward to those who died in the state of grace."

The "Catechism of the Catholic Church" speaks of heaven's "eschatological glory" and the "perfect life with the Most Holy Trinity—this communion of life and love with the Trinity, with the Virgin Mary, the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness."

William Shakespeare now knows whether his observation is accurate, for he claimed heaven is "the treasury of everlasting joy."

According to St. Paul's Letter to the Philippians (3:1-21), he'd had a glimpse of heaven (see 11 Corinthians 12:4), so he set his mind to get there. He knew a good thing when he saw it.

On the lighter side, I smile at what John Newton, the 18th century English evangelical curate, wrote: "If I ever reach heaven, I expect to find three wonders there: first, to meet some I had not thought to see there; second, to miss some I had expected to see there; and third, the greatest wonder of all, to find myself there."

Charles Stanford, an English curate from the 19th century, observed, "Heaven must be in me before I can be in heaven."

How do we do that? By knowing, loving and serving God.

The envelope is the key

By Paul G. Fox

Envelopes come in all sizes and shapes. They encompass contents both weighty and lighthearted. Catalogs and greeting cards are an example. Paychecks and letters. Statements, invoices, coupons. Standard white and in colors.

The U.S. Postal Service processes billions daily. FedEx and other private carriers handle millions on any given day. Most require a small fee for the service to

consumers. It is still a bargain, regardless of the token charge.

There is one envelope, however, which is usually hand-delivered by the sender to the recipient: the church envelope.

It is called different things in various congregations or religious communities—weekly offering, sacrificial gift, tithe, contribution, donation or charity.

For generations in the Catholic Church in America it has been the accepted and recognized method of providing necessary financial support to our parishes and diocesan ministries, even to the universal needs articulated periodically for the worldwide church.

Parishes usually provide the vehicle or opportunity for financial contributions with conveniently printed envelopes, some with the traditional box of weekly versions and others with the increasingly popular mailed monthly packet. (On special occasions you might even see them in the pews or distributed by ushers.)

Contributions to our parishes for various purposes are dutifully recorded in honest and confidential manner by specially selected and diligent fund custodians. Donors receive periodic (usually at the end of the calendar year) acknowledgement of their contributions. Larger gifts are often recognized by personalized note or receipt by the pastor and/or parish bookkeeper.

Weekly parish bulletins usually record the collective stewardship of the congregation, citing giving totals of the past week and how it compares to the budgetary needs as determined by those responsible for parish finances.

This is how the system is supposed to work. The key is the envelope. Loose cash contributions in the weekly collection basket are usually quite miniscule.

The larger question is: Why don't more Catholic churchgoers use the envelope provided to them?

It is not the occasional forgetting of the envelope which concerns parish leaders whose responsibility it is to promote stewardship. It is the systematic refusal of some parishioners to use their envelopes.

There are a myriad of explanations offered by non-envelope users, which collectively do not provide an excuse for failure to support their parish and church needs.

"That's between God and me." . . . "It's nobody else's business what I do if I don't contribute." . . . "I live on a fixed income."

God deserves more than our pocket change. Regular usage of the church envelope should be an integral part of our personal and/or family budget. Perhaps we should adopt a popular communal slogan: The church envelope—don't leave home without it.

(Paul Fox is a member of St. Ann Church in Indianapolis.)

Light One Candle/ Fr. John Catoir

God is a loving, caring Father

Have you ever looked up at the stars and wondered, who is God? There is an answer, you know. Jesus told us about

God by what he did and said. Remember when Philip asked, "Lord, let us see the Father and then we will be satisfied"? Jesus answered, "Have I been with you all this time, Philip, and you still do not know me? To have seen me is to see the Father. . . . The words I say to you, I do not speak from myself. It is the Father living in me who is doing the work."

Jesus invites us to inspect his life for clues about who God is. Think for a moment about the public ministry of Jesus. He was continually reaching out to the poor, the dispossessed, the outcasts, the lepers, to tell them the Good News of God's love. Jesus told his followers to see God the Father acting in all his own actions.

Jesus rebuked the rash judgment of those who condemned the woman taken in adultery. He forgave sinners. Every word, every gesture of Jesus, right down to his suffering and death, showed us that God reaches out to those in need. His mercy endures forever. We learn that God is a loving, caring Father. It may be impossible to appreciate fully, but it is

true. Christ lives today, risen in the church. He continues to reveal the Father's love.

I become sad when I hear young people tell me they are not getting this message. They see the church as a rigoristic institution at war within itself, tirelessly imposing the full demands of Christian morality upon its members. They sometimes fail to remember that Jesus was demanding, too.

They seem to regard the church as alien, as coming from another age; many of them refuse to give her credit for the wonderful humanizing effect she has on society. Nor do they pause to weigh the vast array of good works, the corporal and spiritual works of mercy, performed by millions of dedicated people all over the world serving humanity in the name of Jesus Christ.

The church is Christ. If the church is to proclaim God's love effectively, it must also include a fidelity to truth that is uncompromising; but in addition, Jesus wants us to reach out to those in need with a gentle love. To be truly the church of Jesus Christ, we must seek often the lost sheep with a message of forgiveness and hope.

Who is God? God is "the Hound of Heaven," and we are his prey.

(Father Catoir will conduct a special program for senior adults at Fatima Retreat House in Indianapolis Aug. 5-8. For information call 317-545-7681.)

To the Editor

Tomorrow will be a time of justice

I am concerned. Despite endless days of rain in the corn belt this spring and endless days of drought in the wheat and cotton states, I often heard no prayers of petition for favorable weather at the Sunday or weekday Masses. However, I seriously believe the weather patterns are mere signs and symptoms of a deeper issue.

I believe God is trying to seek our attention for the last time by offering us two alternatives: 1. seek God's mercy, repent of our indifference, ingratitude and lack of faith, and respond to Mary's consistent request to pray, pray, pray, fast, repent and make sacrifices; or 2. sit back, do nothing, and wait for the chastisement. Today is a time of mercy, tomorrow will be a time of justice. Our prayers and sacrifices can make a difference.

Upon hearing that Nineveh would be destroyed in 40 days due to the wickedness of the Ninevites, the king in the Book of Jonah proclaimed a fast for everyone from the greatest to the least.

All were to call upon God and renounce evil behavior. God saw their efforts to repent, so he relented and did not inflict on them disaster.

Will we proclaim a time of fasting, prayer and sacrifice in our parishes, our small groups, our families, or individually? Could we not set aside a vacation day, a day off just to pray and fast? Can we sacrifice a favorite TV program to pray for a return of the world to God? We still have many opportunities for Mass each day and there is always room in one of our archdiocesan adoration chapels that offer sacrificial commitment of one hour a week, day or night.

I am already sad. As a home health nurse, I am experiencing what is happening to the poor, the marginal. Just yesterday I learned that there is a problem in making dressings for wounds. There is little cotton in the United States and what we import from China has a disease.

Let's not wait until it is too late. Let's not claim there is nothing I can do, it's just part of nature or we are too busy. Our merciful Lord awaits our response to Mary's plea. If not, wait and he will act.

Mary Ann Schumann, OCV
Indianapolis

Cornucopia / Cynthia Dewes

We are the last best hope

It's a funny thing about independence. We spend the first part of our lives trying to



achieve it, the middle part trying to exercise it, and the last part trying to hang on to it.

In the United States of America we formally celebrate national independence on July 4th, the day in 1776 when we declared political independence from our mother country. But that's not all. The fact is, we're celebrating independence as the national characteristic, that which identifies us as Americans.

However, as much as we love it and desire it, independence seems to be somewhat elusive. At least it's hard to define.

For a little tyke, independence is almost all physical. It's freedom from diapers, freedom to choose a bedtime story, or

freedom to pick the sandwich he'll eat for lunch. It means sleeping in a big-girl bed rather than an enclosed crib, or walking across the street without having to take someone's hand.

Teens imagine that independence is freedom of expression without parental reprimand, as displayed by listening to raunchy music, wearing disgusting clothes or staying out unchaperoned until 3 a.m. It's talking on the telephone without time limits and using the family car whenever they need wheels. It's MTV and the Net.

Independence for adults usually means physical, material and emotional separation from their status as children: living away from mom and dad, or raising kids in ways they know grandma and grandpa wouldn't necessarily approve. It can mean being a self-starter at work, or maybe a creative spark or even a gadfly.

For some Americans, independence means they're free to do any dang thing they

want. For some, it means free to stop others from doing whatever they don't approve of. Independence seems to give some people license and others, moral authority.

Some think independence means the freedom to feed at the public trough, or the freedom to make a profit regardless of the effect it may have on others. Still others believe that independence is the freedom to be sensual in every way possible, alone or with anyone regardless of age, gender or maturity.

Abraham Lincoln thought American independence was "the last best hope of mankind." He believed that it was the vehicle for our entitlement to life, liberty and the pursuit of happiness. But, unlike some of us today, he knew that if independence means freedom, it also means responsibility.

Some Americans feel that their independence makes them responsible for the economic, political and emotional welfare of every other nation or person on earth. Such duty calls these proud sons and daughters of independence to set other governments straight whether they like it or not and by force if necessary.

Others feel that the government should mind its own business not only abroad but at home, which means that they themselves should be unburdened by any governmental control or supervision. Such folks' concern is for the individual, meaning themselves and those who agree with them. To heck with the common good, since the "common" is composed mostly of undesirables anyway.

Somehow we need to return to Lincoln's understanding that, as independent citizens entitled to life, liberty and the pursuit of happiness, we share responsibility for making it happen. And that we are all created equal in the eyes of God and in the opportunities we've been given as Americans.

Lucky us! God bless America!

VIPs . . .

John and Claire O'Tain of Greenwood will celebrate their 50th anniversary June 29. They were married at Christ the King Cathedral in Tulsa, Oklahoma, June 29, 1946. The couple has four children: Robert, Marilyn, and John G. (Jack) O'Tain, and Martha Mosemiller. They are parishioners at Our Lady of Greenwood, in Greenwood.

Joan of Arc Parish, Indianapolis, in 1968. She made her first profession of vows in 1971 and her final profession in 1974. Sister Jane Ann is the daughter of Joseph and Rose Marie Breen.

Fred Hofheinz, program director of religion for Lilly Foundation, will receive the Christian Stewardship Award at the National Catholic Stewardship Council (NCSC) Annual Conference in New Orleans, Oct. 15, 1996. Hofheinz is a parishioner at St. Luke Church in Indianapolis.

Polly Conner, principal at St. Barnabas, Indianapolis, and **Kathy Sleva**, principal at St. Vincent DePaul, Bedford, have been accepted to the National Catholic Education Association's National Principals' Academy in Washington D.C. this summer.

Brother Thomas Haerle, a Claretian Missionary and formally a seminarian in the archdiocese from 1971 to 1978, serves as chaplain of the Knights of Columbus Holy Family College Council at Southwest Missouri State University (SMSU). The SMSU Council, #11182, was named runner-up for the 1994-95 Outstanding College Council Conference in New Haven, Conn. Council #11182 received its charter from the Supreme Council in New Haven in February of 1994. This was the first year Holy Family Council was eligible to compete for the award among the 142 college councils throughout North America.



Benedictine Sister Jane Ann Breen, a native of Indianapolis, will celebrate the 25th anniversary of her religious profession June 29. A Eucharistic celebration will be held at 10:30 a.m. (EST.) in the Monastery Immaculate Conception church, in Ferdinand. A reception for members of the religious community and relatives and friends will be held from 2 p.m. to 4 p.m. in Madonna Hall. Sister Jane Ann entered the monastery from St.

Check It Out . . .

Volunteers are needed when artists and architects who design environments for Catholic churches will come to the Indianapolis Westin Hotel for the national Form/Reform 1996 Conference, Aug. 17-20. Volunteers will help prepare materials before the event, serve as hosts and hostesses at the hotel during the event, and assist with the five bus tours of church building and renovation projects in the Indianapolis area. Those interested in volunteering should write: Christina Blake, the Office of Worship, 1400 N. Meridian St., Indianapolis, IN, 46202. Or call 317-236-1483.

"Circle of Brothers," a guided retreat for men, will be offered July 19-21, at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Presenters are St. Francis de Sales Oblate Father Bob Schramm, the associate director of the Weber Center in Adrian, Mich; and Lee Anzick, executive director of the Eaton County, Mich., Chamber of Commerce. The program will begin at 6:30 p.m. July 19 with registration and conclude after lunch July 21. The cost is \$110 for single occupancy and \$95 for double. Deadline for registration is July 1. For more information call the retreat house at 317-545-7681.

Our Lady of Mount Carmel's pre-cana team

will present "Summer Nights for Married Couples," from 7:30 p.m. to 9:30 p.m., July 10, 17, 24, and 31. Topics will include communication, spirituality, sexuality, family origin, and finances. No reservations necessary. For more information call Denise McGonigal at 317-846-3475.

The Indianapolis Foundation recently awarded \$33,900 to Little Sisters of the Poor for partial funding to replace the sprinkler system and fire hydrant water pipes at St. Augustine Home for the Aged.

The North American Conference of Separated and Divorced Catholics will sponsor "Celebrate a New Vision: Men and Women on a Journey," the 1996 International Conference July 4-7 at the University of Notre Dame in South Bend. A two-day workshop will precede the conference July 2-4. For more information call 541-963-8089.

Providence High School Alumni Association will hold its annual Julyfest with "The Marlins" from 8 p.m. to midnight, July 12, at the school, 707 W. Highway 131, Clarksville. Food and beverages will be available. Doors will open at 6:30 p.m. Admission is \$5.



Nancy Glair, president of the parish council at St. Mary Church in Mitchell, stands with **Sister Carlita Koch**, recently installed pastoral associate, and **Father Bernard Cox**, pastor.



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We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own. (Archbishop Oscar Romero)

I hereby will to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, Indiana, the sum of \$_____ to be used for the poor in the missions.



The Society for the Propagation of the Faith
1400 N. Meridian St., Indianapolis, IN 46206
Sister Marian T. Kinney, S.P., Director

BISHOP

continued from page 1

was established three years ago.

Marked the 150th anniversary of the Portland Archdiocese by concelebrating their Saturday evening closing Mass at Portland's Cathedral of the Immaculate Conception.

On their final day the bishops met in an executive session closed to the media.

Some bishops said afterward that topics during that session included a discussion of how bishops can advance women's role in the church within the framework of existing laws and policies, and a talk by Jesuit theologian Father Avery Dulles on the doctrinal status of the papally affirmed teaching that the church is not able to ordain women to the priesthood.

The talk by Father Dulles was on the recent Vatican Congregation for the Doctrine of the Faith statement that the teaching is part of the deposit of faith, founded on the word of God and taught by the church's ordinary, universal teaching authority. Afterward, he reportedly led a long question-answer session with the bishops.

Bishop Pilla departed from a long custom, that presidential addresses ordinarily are given only at the bishops' fall meeting, in order to open the June meeting with a major talk on the bishops' role in public policy debates in an election year.

He said the bishops will not back down from spelling out positions based on principles of morality and social justice—which they see as part of their job as teachers and defenders of church teaching—just because some will accuse them of partisanship when their position is closer to that of one party or other on a particular issue.

His point was driven home a short time later as he issued a statement, with the

unanimous concurrence of the body of bishops, calling on Congress to override President Clinton's April veto of the Partial-Birth Abortion Ban Act.

Cardinal Bernard Law of Boston, who introduced the statement as chairman of the NCCB Committee on Pro-Life Activities, reported that his office has distributed some 9 million sets of three postcards each to Catholics and others involved in promoting a grass-roots postcard campaign urging legislators to override the veto.

While the meeting was in progress, Archbishop Joseph T. Dimino of the U.S. Archdiocese for the Military Services issued a statement criticizing an Air Force directive that would exclude Catholics in the military from joining in the postcard campaign.

On June 21 Bishop John S. Cummins of Oakland, Calif., chairman of the NCCB Committee on Migration, introduced another public policy statement that Bishop Pilla issued, again with the unanimous concurrence of the body of bishops, sharply criticizing some parts of proposed federal immigration legislation.

In the statement Bishop Pilla urged "Congress and the president to address and correct the punitive provisions of the pending immigration legislation" and come up with "a more thoughtful bill respecting the human dignity of our foreign-born sisters and brothers who aspire to come to our country."

He particularly scored provisions that would allow summary rejection of claims for refugee status, restrict or deny publicly funded health and education services even to legal immigrants, and sharply curtail family reunification by imposing "financial tests which would be impossible for most sponsors to meet."

Shortly before the June meeting began, four committees of bishops got together to develop a joint statement decrying the racial and religious prejudice behind the

recent spate of arson attacks on churches, mainly with black or racially mixed congregations.

After Bishop Pilla's presidential address the statement was introduced as the first order of business, and by a voice vote the bishops unanimously affirmed it. It urged U.S. Catholics to support victimized congregations, including making contributions to a national interfaith Burned Churches Fund being coordinated by the National Council of Churches in New York.

In their votes on the Sacramentary, the book of prayers used by the priest at Mass throughout the year, the bishops finished their treatment of Segment 5 and Segment 6 of the text, which has been divided into seven segments to allow bishops to deal with it in manageable pieces over several years, and with some American adapta-

tions, mainly for liturgies of Holy Week.

Discussion and voting on the Sacramentary took up the largest single portion of the June meeting, but it was not characterized by long debates about style and substance of prayer translations such as occurred on some occasions when they first began the project several years ago.

While the bishops were meeting in executive session June 22, the Committee on Doctrine released a narrative by Archbishop Pilareczyk on the sequence of events that led up to the recent issuance of a critical review by the committee staff of the book "Catholicism," by Father Richard P. McBrien of the University of Notre Dame. The four-page narrative said most criticisms raised against the review focused on the process the committee adopted instead of "the substance of the review."

Seminarians take summer assignments

By Margaret Nelson

Seminarians for the archdiocese serve in parishes or receive their CPE (clinical pastoral experience) training during the summers as part of their preparation for their priestly ministries.

Fourth-year theology students, who are scheduled to be ordained next June 7, are Jack Emrich, Kevin Morris, Joseph Pesola, and Joseph Villa. Emrich and Pesola will serve at Indianapolis parishes—St. Lawrence and Immaculate Heart; Morris, at St. Malachy, Brownsburg; and Villa is studying in Rome.

Patrick Beidelman, Stan Pondo, Bill Ehalt, and Daniel Smith are all third-year theology students taking CPE training. Three will be in Indianapolis—Beidelman, at IU Medical Center; Ehalt and Pondo, at St. Vincent; and Smith at a Florida hospital.

Ten men are in second-year theology: Joseph Brown, Patrick Curran, Dorian Knarr, Brian Doyle, Richard Eldred, Timothy Reid, Harold Rightor, Greg Welch, Darvin Winters, and Russell Zint.

Brown will minister at St. Charles in Bloomington; Curran at St. Mary of the Knobs, Floyds Knobs; Knarr at Holy Spirit and Eldred at St. Jude, both in Indianapolis; and Brian Doyle is studying in Rome.

Welch is serving at Sacred Heart, Terre Haute; Reid in Medellin, Colombia; Rightor, at Prince of Peace, Madison; Winters, at Mary, Queen of Peace, Danville; and Zint, at St. Paul Catholic Center, Bloomington.

First-year theology student Sean Gallagher will help at Our Lady of the Greenwood this summer and Jason Gibson, at St. Barnabas, in Indianapolis.

Michael Farrell, who is in his pastoral year of study, will be in Cuenca, Ecuador.

10th annual Elizabetha Ball is scheduled for Friday, Aug. 23

By John F. Fink

Plans are progressing for the 10th annual Elizabetha Ball, the major fundraising event for St. Elizabeth's in Indianapolis.

The ball, with the theme "Celebrating the Spirit of Life," will be held Friday, Aug. 23, beginning at 7 p.m., at the Indiana Roof Ballroom in Indianapolis. The black-tie event, including dinner and dancing to the Flip Miller Band, will cost \$125 per person or \$175 for patrons.

Michael G. Browning is honorary chairman for the ball. Diane Willis, anchor for WTHR, Channel 6 in Indianapolis, will be mistress of ceremonies.

The ball will celebrate the 81st anniversary of St. Elizabeth's, which has served birth, single and adoptive parents since 1915. Its maternity, child care, child placement, and parenting programs are offered statewide and are open to all women, without regard to race, religion, ethnic origin, age, marital or economic status.

The word "Elizabetha" is a combination of "Elizabeth" and "Isabella" because the Daughters of Isabella have been benefactors of the home throughout its 81 years of existence.

Posters and information about the ball have been sent to parishes and invitations to special benefactors will be mailed within a couple weeks.

Four people from archdiocese attend annual evangelization conference

Four people from the Archdiocese of Indianapolis participated in the 13th annual conference of the National Council for Catholic Evangelization (NCCCE) in San Diego from June 11 through 15, 1996.

The theme for this year's gathering was "Proclaiming the Gospel of Justice." Keynote presentations and workshops developed Goal Three of "Go and Make Disciples," the bishops' evangelization plan: "To foster Gospel values in our society, promoting the dignity of the human person, the importance of the family, and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ."




Father Clarence Waldon, pastor of Holy Angels parish, Indianapolis, has attended all 13 of the annual conferences. As the current treasurer of the NCCCE, he presented the financial report at the business meeting. He also conducted a workshop on the revised draft of the diocesan directors' handbook being prepared by the evangelization committee of the National

Conference of Catholic Bishops.

St. Joseph Sister Kathleen Karbowski offered a workshop on "Parish School as an Evangelizer." She shared what she is doing in her role as school evangelizer at Holy Angels School, Indianapolis.

Jesuit Father Joe Folzenlogen, evangelization coordinator for the Indianapolis Archdiocese, said that he found the personal witness of the keynote speakers to be particularly powerful. He said that he also found the conference to be an excellent opportunity to network with neighboring diocesan evangelization coordinators. Plans were initiated for a gathering of Indiana diocesan coordinators, and there was conversation about a joint session for coordinators from Indiana, Ohio, and Kentucky.

Thomas Gaybrick, head of Catholic Charities for the Indianapolis Archdiocese and a member of its evangelization commission, attended the conference for the first time. He said that he was struck by the enthusiasm, interest, and energy of the people engaged in evangelization ministry.

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26 Sisters of Providence to mark golden jubilees

Twenty-six Sisters of Providence will celebrate their golden jubilees during a Eucharistic liturgy beginning at 1:30 p.m. Saturday, June 29, in the Church of the Immaculate Conception at St. Mary of the Woods.

The golden jubilarians are Sisters Joan Michael Basso, Mary Bates, Adele Beacham, Anita Bechert, Joanna Brown, Ann Francine Cook, Joanne Cullins,

Mary Mark Dede, Anne Doherty, Michael Therese Elliott, Marie Alexis Geiger and Marie Brendan Harvey.

Also, Sisters Caroline Hatch, Mary Lois Hennel, Annette Cecile Holmes, Rosemary Kluesner, Dolores Ann Linhart, Adele Mann, Florence Marie Maxwell, Frances Maureen McGrory, Adelaide Ortel, Rita Ann Roethel, Angela Louise Schwartz, Lois Ann

Stoiber, Mary Maxine Teipen and Margaret Ann Wilson.

All but three of the sisters have ministered in the archdiocese. Most entered the congregation in 1946, and professed perpetual vows in 1953 or early 1954. Most of the sisters received education degrees from St. Mary of the Woods College and most received additional degrees.

Among the jubilarians is Sister Anne Doherty, who was a teacher and principal before she received a master's degree in psychology and a doctorate in clinical psychology from Catholic University. In the midst of a career in psychology education and as a psychologist, she served as general superior of the Sisters of Providence from 1981 to 1986.



Golden jubilarians, who will celebrate entering the Sisters of Providence on June 29, are (from left, top): Sisters Mary Bates, Adele Beacham, Anita Bechert, Joanna Brown, Joanne Cullins, Mary Mark Dede, Anne Doherty, Michael Therese Elliott, Marie Alexis Geiger, Marie Brendan Harvey. Also, Sisters Caroline Hatch, Mary Lois Hennel, Annette Cecile Holmes, Rosemary Kluesner, Dolores Ann Linhart, Adele Mann, Florence Marie Maxwell, Frances Maureen McGrory, Adelaide Ortel, Rita Ann Roethel, Angela Louise Schwartz, Lois Ann Stoiber, Mary Maxine Teipen and Margaret Ann Wilson. Sisters Joan Michael Basso and Ann Francine Cook's photos are missing.



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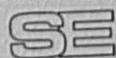
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Photo by Gina Mascari

On the evening of June 14, Sacred Heart, Terre Haute parishioners celebrate the building of the new Holy Family Center with Mass, a groundbreaking ceremony, and a parish picnic. Digging in for the beginning are (from left) Joel Waldbieser, project engineer; Mike Storgar, construction supervisor; Jim Brown, representative of Earl C. Rodgers, general contractor; Donna Smith, co-chair of the renovation committee; Father Tony Volz, pastor; Father Joseph Schaefer, vicar general of the archdiocese; Barry Hand, parish council president; and Anita Davis, co-chair of the renovation committee. The \$500,000 handicapped-accessible center, which will be connected to the existing (1955) church, will include a community/gathering room, kitchen, restrooms, and a bridal room. Renovation and renewal of the church is included in the project.

Pro-life V.P. candidate could help Dole win close race, poll says

48 percent said Republicans should change its platform on abortion, 73 percent said Democrats should change

By Nancy Frazier O'Brien, Catholic News Service

ALEXANDRIA, Va.—A new Wirthlin Poll commissioned by the National Right to Life Committee shows that a pro-life running mate for Bob Dole could help the Republicans win a close race for the presidency, an NRLC official said June 20.

"A pro-life running mate would be helpful, and a pro-choice running mate would not be helpful," said David O'Steen, NRLC executive director. "In a close race that could make a difference on who wins."

The NRLC released the poll results at a briefing in Alexandria immediately before the opening of its 24th annual convention. The poll of 1,002 people was conducted May 28-30, and had a margin of error of plus or minus 3 percentage points.

O'Steen said the NRLC commissioned the poll to find out how well Americans understand what the Democratic and Republican positions on abortion were and how firmly committed people were to their presidential choices, among other things.

On the latter question, the poll found that 52 percent of Americans said they had decided for whom they would vote in the presidential race. Of those, 59 percent said they would vote for President Clinton, and 37 percent said they would vote for Dole.

But when they were pressed about whether they would "probably" or "definitely" vote for Clinton or Dole, or which candidate they were "leaning" toward, the differences diminished, O'Steen said.

Twenty-two percent said they would definitely vote for Clinton, while 16 percent said they would definitely vote for Dole. Nineteen percent said they were leaning toward Clinton, and 17 percent said they were leaning toward Dole.

O'Steen said the survey showed that the presidential race "is very far from settled. It's wide open."

Asked whether they would vote for a "pro-life Republican" or a "pro-choice Democrat" for federal

office, 42 percent said the Republican, 48 percent said the Democrat and 11 percent refused to answer or didn't know.

But when specific positions on abortion-related issues were outlined, 54 percent said they would vote for the pro-life Republican, 39 percent said they would vote for the pro-choice Democrat and 8 percent were undecided or didn't answer.

Two-thirds of those polled said Dole's choice of a running mate would have no impact on their vote. But of those who said it would make a difference, 48 percent said the selection of a pro-life running mate would make them more likely to vote for Dole and 32 percent said it would make them less likely to vote for Dole.

If his running mate favored abortion, 37 percent said they would be more likely to vote for Dole and 42 percent said they would be less likely.

The Wirthlin Poll also had questions describing the Republican and Democratic platform stands on abortion and asking whether they should be changed.

On the Republican Party platform, 49 percent said it should retain its stand against abortion, 43 percent said it should be changed, and 9 percent said they didn't know or refused to answer.

But 73 percent said the Democratic Party should change its platform stand on abortion, 24 percent said it should retain its stand, and 3 percent were undecided or didn't answer.

The majority of poll respondents also did not know the true position of the Democrats or Bill Clinton on abortion, O'Steen said, although most could correctly describe the Republican stand.

Even though Clinton "has pursued an extreme pro-abortion policy," he "has succeeded in making the American people think that his position is a very moderate one on abortion," O'Steen said. "The other side has been more successful in marketing their label" of choice, he added.

In the question-and-answer period, O'Steen said that if Dole were to choose a running mate who favored abortion, he would not only hurt himself among the voters but would deplete his "base of volunteers," who are largely pro-life.

Asked whether the NRLC would refuse to endorse Dole if he selected a Republican running mate who favored abortion, O'Steen replied, "This organization is certainly not going to do anything to help see that Bill Clinton has a second term."

Vatican again discourages pilgrimages to Medjugorje

By John Thavis, Catholic News Service

VATICAN CITY—Confirming an earlier statement, the Vatican said "official" pilgrimages should not be made to the popular Marian site of Medjugorje in Bosnia-Herzegovina.

The Vatican position, which also reflects the opinion of local bishops in the former Yugoslavian republic, was outlined in a recent letter by Archbishop Tarcisio Bertone, secretary of the Congregation for the Doctrine of the Faith.

Archbishop Bertone cited a 1991 report by Yugoslavian bishops which said that after much study, it could not be confirmed that supernatural apparitions were occurring at Medjugorje. "From what was said, it follows that official pilgrimages to Medjugorje, understood as a place of authentic Marian apparitions, should not be organized," Archbishop Bertone said.

Such pilgrimages would be in contradiction with what the local bishops had determined, he said.

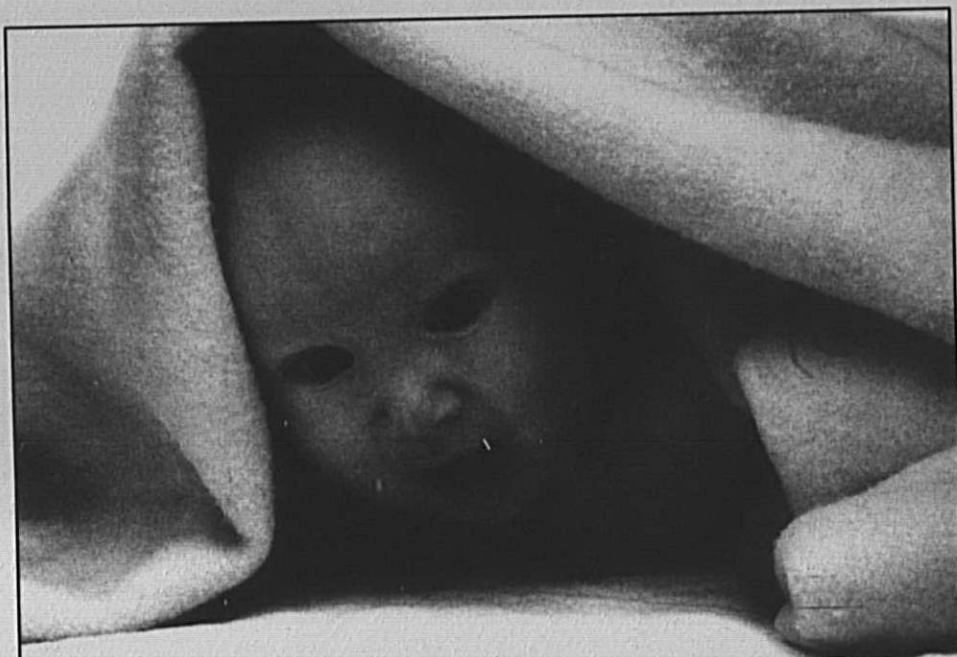
Excerpts from the letter, written in response to a query by French Bishop Leon Taverdet of Langres, were published by the French newspaper *La Croix* in early June.

A similar pronouncement against pilgrimages was made in 1990 by Cardinal Joseph Ratzinger, head of the doctrinal congregation. The congregation continues to study the alleged apparitions, which began in 1981.

On June 17, Bishop Ratko Peric of Mostar-Duvno, the diocese that includes Medjugorje, told an Italian TV station he was pleased the Vatican had again clearly expressed caution over the pilgrimages.

Bishop Peric has said the alleged apparitions have stirred confusion and division in the local church. The reports of Marian appearances to six children have drawn millions of people to the tiny village, many in groups organized by parishes and priests around the world.

The pilgrimages have continued in recent years, despite the fighting in the region and despite discouragement from the local Bosnian hierarchy.



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Discussions about sex should be family conversations

By Mark and Carol Pacione

From Alanis Morissette to LL Cool J, from Friends to Moesha, from ads for Calvin Klein to Sassy Magazine, teen-agers are inundated with messages about sex.

No wonder parents of adolescents want to talk to them, protect them, shield them, and wish it were easier to raise teen-agers to adulthood.

Because these messages are delivered in rapid fashion in the media from sunup to sundown, parents cannot afford to limit themselves to a one-time, tell-all, classic birds-and-bees lecture to their children.

There is no medical vaccine to protect against poor sexual decisions. Helping teen-agers develop good sexuality decision-making skills and values requires regular workouts.

Here are a few workout ideas:

- Help teen-agers to think through ahead of time the tough decisions that they will face. This means encouraging them to develop a game plan for avoiding or getting out of difficult situations such as pressure to be sexually active or an overly aggressive date.

- Have them think about questions like these: What if you are at a party where couples are taking turns using the back bedroom and your date tells you that the two of you get to use the room next? And what if, even though you have said no, your date continues to insist? The goal of this process is more than the right answer. The goal is a well-thought-out answer.

The success of this approach depends on your ability to listen to the teen-agers' ideas, to affirm what is positive in their response, and to offer another viewpoint for them to consider.

It is important for parents to say clearly what they believe is right and best for their young person. But respect for the adolescent is also important. However, respecting your teen-ager doesn't mean you accept decisions without question. And once you've listened, you can always add, "But can you see where I'm coming from?"

This approach allows parents and teens an opportunity to look for options together. It also avoids giving up too quickly on dealing with each other or taking the risk of terminating communication at home altogether.

No one can prepare for every possibility, but talking through these kinds of situations will give your young person the skill to make decisions that reflect the values he or she has regarding sexuality.

One advantage of these times when the entertainment media are overloaded with sexual messages is that parents have an unlimited number of teachable moments when they can start a conversation.

Television provides a most usable resource because with little planning you and your teen-ager can be in the same room watching the same program.

Select a TV character, preferably one who would be your teen-ager's peer, whose sexual attitudes or behaviors are just the opposite of the values that you hope your son or daughter will model.

Ask some of these questions: Do you know people in your class like that? What do you think of someone who acts or thinks that way? If you had a friend who started acting like that, what would you say to him or her?

Also try to select a television character whose sexual attitudes and behaviors are something closer to the values that you are hoping to pass on to your son or daughter.

And try some of these questions: Do people really act that way? Do you have friends who take that kind of a stand? Is it hard to stick to those kinds of values?

Remember, the goal here is a conversation, not an inquisition. If your teen-ager son or daughter says he or she doesn't know anyone who shares your positive values, ask, "Well, what kinds of opinions and stands do your friends take?"

Again, you are continuing the discussion. You might add: "But I would think that, if they lived that way, these are the consequences that could happen. Can you see that?"

There are some other issues that parents and teens should discuss. Every daughter and son should be asked by parents, "What do you know about date rape?"

Every high school student hears about HIV and AIDS, but parents can still ask questions that attempt to find out whether the youth has internalized the information or really grasps it.

Because teen-agers can be victimized by sexual abuse, parents should be aware of the signs of abuse and be willing to speak to their teens about any concerns that might arise from their observations. Confirmed abuse needs to be reported to the authorities.

As you get ready to discuss sexuality with your teen-ager, you will want to convey that sexuality is a gift from God. It might be difficult to get the conversation going, so don't be afraid of long periods of silence. It is important to be patient.

Talking about sex with your adolescent cannot be a one-time deal. The message is so important that it has to be discussed again and again and again.

(Mark and Carol Pacione work for the Archdiocese of Baltimore. He is the director of youth ministry and she heads the Family Life Office.)



CNS photo by Cleo Photography

Parents need to help their teen-age children develop sexuality decision-making skills and values. One way is to encourage youth to develop a game plan for getting out of difficult situations.

Sexuality encompasses spirituality

By David Gibson

Don't assume that your teen-agers know what you're thinking about sex is. In calm, conversational ways, tell them.

If, with "The Catechism of the Catholic Church," you believe sexual union in marriage is Godlike (No. 2335), say so. Your teen may suspect that deep down you think sex is bad.

Be willing to tell your teen that you are faithful in marriage. How? Perhaps say, "You know, don't you, that your mother and I don't have other sexual partners and

that this makes us happy."

Your integrity interests your child—even if he or she acts uninterested.

Remember how deep the parent-child bond is, and that children want and need to talk about sex with their parents.

Remember too that all children need someone to believe in them. Express your confidence to your child that you know he or she can make good decisions about sex.

In these conversations with teen-agers, parents should listen a lot. But parents also should make clear that they believe sex has a special spiritual meaning.

(David Gibson edits "Faith Alive!")

Discussion Point

Parents must stress sexual values

This Week's Question

Is it really as difficult as people suspect it will be to talk about sexual values with one's own children?

"I think it depends on the individuals and their own sexual education and upbringing. I think we in society don't provide enough adult education to help parents impart their sexual values to their children." (Lloyd Lenarz, Winona, Minn.)

"No, when they're younger; and yes, when they're older because they get embarrassed. I'm free to talk about these issues, but they're self-conscious about listening. They're struggling with their sexuality and what it means to be a woman, to be a man." (Cathy McClone, Menasha, Wis.)

"Children who trust that their parents will listen to them, but not judge, will find it a great relief to talk about sexual values with their parents. Children who feel they will be judged or criticized for questions they might ask will avoid talking about it." (Janet Cleveland, Fargo, N.D.)

"I'm not sure it's difficult, but it can be uncomfortable. That discomfort might stem from a sense that it's not something people talk about." (Lynn Miller, Algona, Iowa)

"I didn't find it comfortable. I had only boys, and when I brought it up they weren't comfortable with it. And then, my parents didn't talk to me about it, and I think it takes generations to reach a comfort level for both sides." (Marie Kienlen, New Ulm, Minn.)

"I think that parents are forced to address the issues brought up to help temper the message the media sends out to children—a message which is not always wholesome or positive." (Lisa Oliver, Tulsa, Okla.)

Lend Us Your Voice

An upcoming edition asks: How do you benefit from the presence in your parish of people of other cultural backgrounds?

If you would like to respond for possible publication, write to "Faith Alive!" at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



CNS illustration from photo by Alan Cliburn

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say NO and walk or run
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their mommy or daddy
children know how to
name on a piece of cl
convince them they k

Safety Hints

at fences and gates to make sure no parts or are protruding.

Inspect children's bikes. The gears and brakes should be working properly. Look at the reflectors and make sure they are clean and secure.

Teach children always to ride WITH the flow of traffic and NEVER against it.

A child's skin is very sensitive. Be sure to apply a sun-block with an SPF of 15 or higher whenever they go outside. Because of perspiration, it must be reapplied often.

Have plenty of water and shade for our furry friends. NEVER leave a dog or cat in a car for any length of time. The temperature in a closed car can soar in minutes if you leave the window open a crack.

Be alert for dangerous animals you don't know. This goes for adults as well as kids.

Use tools carefully and out of reach.

Be careful when walking through neighborhoods; look out for children.

Strangers

It's a great time to discuss the "never talk to strangers" rule with your kids.

Don't talk to anyone you don't know.

Don't take anything from a stranger or give them any information.

Don't get in a car with a stranger.

Remember, if you don't know someone, they are a stranger. Even if they look and act very friendly!

Children can pretend to be a stranger so your children can practice saying NO. If someone asks for help at the park or to help finding a lost dog or cat. Remind them to just talk or run away. Assure them if you have a problem, you will never send them away. Do not know to get them. (Child abductors often will tell children that their parent or daddy is hurt and they were sent to get the child.) Make sure your children know how to call home, including collect calls, and never put a child's piece of clothing. The fact that a stranger knows your child's name may make them know the stranger.

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Entertainment

Viewing with Arnold/James W. Arnold

'The Rock' is dramatic adventure on Alcatraz

In "The Rock," the hostage-rescue melodrama—already juiced into hyperkinetic action-movie orbit in (for one example) the "Die Hard" series—is married to the tradition of the terror-of-Alcatraz flick. Since both genres are tough and violent—neither allow much room for comedy or romance—expect a lot of explosions, chases and horrifying demises.

Also expect the heroes to save a civilization as well as most of the innocent. (As the summer moves on, no such assurances are guaranteed.) This combination apparently works, since "The Rock" immediately moved ahead of all the other expensive, roller-coaster style summer movies at the box-office.

In entertainment value, it earns its competitive edge—partly because of Alcatraz (that most negatively photogenic of former prisons), but mostly because of the inspired pairing of Sean Connery and Nicolas Cage as co-heroes. In their screen personas, both actors are the antithesis of what is expected of action-movie stars in the era of Schwarzenegger. (As you read this, Arnold himself is due to arrive in a new film to emphasize the contrast.)

Connery still has the aura of James Bond and the hand-to-hand skills to wipe out fictional enemies. But in his 60s, Connery has become wise and philosophical, the epitome of civilized humanity. He's a nudge above the crunch-and-thwack of movie violence. In fact, he often adds a running moral commentary on its foolishness.

That's how Connery plays the dragon in "Dragonheart," and essentially he's the

same crafty but ethically driven character in "The Rock." This adds a value dimension, forcing audiences to back off a bit from unbridled zest for combat.

In his much briefer career, Cage has played weirdos, but also softhearted, Henry Fonda-ish average guys, like the cop who shares his lottery ticket ("It Could Happen to You") or the patient Secret Service agent assigned to protect an elderly widow ("Guarding Tess"). He's in the latter mode in "The Rock," as Stanley Goodspeed, a whimsical, very human FBI chemistry biology expert tossed into an absurd plot as part of a team trying to get into, not out of, Alcatraz.

So we still have violence, but with modestly worthy protagonists. These are men with at least some qualities to admire, who can express and stand up for humane attitudes amid the fake explosions and death.

Seven writers contributed to the screenplay, which is not a masterpiece of logic. The premise is that a war-hero Marine general (Ed Harris) and some gung-ho followers take over Alcatraz and 81 tourist hostages, and threaten to launch poison-gas rockets on San Francisco unless a ransom of \$100 million is paid.

Some of the men are motivated by money (a cool million each), but the intense general has run out of patience trying to get compensation and recognition for U.S. military killed in covert operations in China and Iraq. Would the families accept this kind of money? Would a patriot like the general—or even his super-disciplined mercenaries—kill hundreds of thousands of Californians just for spite (as they'd have to, if for any reason the authorities refused to give in)?

This \$70 million Hollywood Pictures film by young director Michael Bay (from



CNS photo from Walt Disney Pictures
Quasimodo hugs his two gargoyle friends in Disney's new animated musical "The Hunchback of Notre Dame." The U.S. Catholic Conference classifies the cartoon story A-I for general patronage.

TV commercials) has the Pentagon and FBI cooperating on a covert infiltration of "the rock" to free the hostages and take down the terrorists. Connery's character, John Mason, a former British agent, is aboard because he once escaped the island-prison and knows its subterranean tunnels. Mason could, in fact, be an aging James Bond who tumbled on some Yank super-secrets (like who killed JFK) in the 1960's and has been buried in U.S. prisons ever since.

When Mason and Goodspeed go in with a crack team of Navy SEALs who are ambushed early by the Marines, it's up to the non-pros to find the bombs and disarm them before the deadline.

So are all these ticket-buyers rushing to see "The Rock" out of their minds? Well, this is a production by the team of Jerry Bruckheimer and the late Don Simpson—known for crowd-pleasing schlock, from "Flashdance" to "Top Gun" and "Beverly Hills Cop." Much of what happens here is brutal, adult, choreographed violence plus wisecracks, visual and verbal. Given the San Francisco locale, there is also an up-and-down-the-hills chase involving a Humvee and Ferrari, with variations on

every car chase moment ever filmed, plus cable cars flying through the air in slow-motion.

Touches of humanity may not quite redeem the show, but they soften it. E.g., a moving, definitely unexpected and brave speech by the trapped SEALs commander (Michael Biehn) as his team faces certain death from the Marines surrounding them. It may help reassure audiences about the integrity of the military, which this and so many other movies have put in doubt.

(Macho action flick, somewhat aided by humor and character; violence often piled on; OK for adults.)

USCC classification: O, morally offensive.

Film Classifications

Recently reviewed by the USCC

Eraser O
The Low Life A-III
Stealing Beauty A-IV

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

PBS offers series on 'Searching for God in America'

By Henry Herx and Gerri Pare, Catholic News Service

Eight religious leaders talk about what their faith means to them in the four-part series "Searching for God in America," premiering Friday, July 5, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify the program date and time.)

Hosting the series and conducting the interviews is Los Angeles television commentator Hugh Hewitt, who introduces himself as "a Presbyterian by way of Catholicism."

The first program begins with Charles Colson, the founder of Prison Fellowship Ministries and the recipient of the 1993 Templeton Prize in religion.

A graduate of Brown University and an ex-Marine officer, Colson worked for the White House during the Watergate fiasco and wound up serving seven months in prison.

While this is addressed in brief, mostly by Hewitt, the half-hour segment is not about political sins of the past but

how Colson's life has changed since he became an evangelical Christian.

Colson traces his conversion to reading the chapter on pride in C.S. Lewis' "Mere Christianity."

He also talks about his prison ministry and his satisfaction in preaching to convicts who know all too well they are sinners in need of salvation.

The reason people are turning to God today, Colson asserts, is the result of "30 years of radical individualism and relativism" which has led to "the poisoning of our culture with pornography and banality."

Colson's rhetoric here and elsewhere has a familiar ring, associated more with fundamentalist politics than religion.

Most of the segment, however, is devoted to Colson's witness to his faith as an evangelical Christian.

The second part of the program is an interview with Rabbi Harold Kushner, the best-selling author of "When Bad Things Happen to Good People" and other inspirational books.

Starting with the problem of evil, the interview moves

swiftly but engagingly through such topics as free will, heaven, the Messiah, and the literal truth of the Bible.

Speaking from the perspective of Conservative Judaism, Rabbi Kushner believes in the immortality of the soul, for instance.

Yet he prefers not to speculate about the afterlife because this might lead one to "shrug off the injustices of this life in favor of the world to come."

Asked about the literal truth of the Bible, Rabbi Kushner replies, "The Bible is true but not in the way newspapers are true" in reporting the day's events.

Whether Adam and Eve or other biblical figures actually existed, he says, "doesn't matter—their story has shaped us."

Quoting Martin Buber in another connection, Rabbi Kushner says, "God doesn't care about theology but about religion," defining theology as "talking about God" and religion as "experiencing God."

For Rabbi Kushner, what matters most is our experience of God and how well we follow his will in choosing good over evil.

Both segments contain insights which Catholic viewers can share. But their primary value is learning more about how other faith traditions view God and the world.

The series is of the talking-head variety, which was once a staple of network broadcasting on Sunday mornings.

Whether it answers the needs of people searching for something to believe in today will be determined by the ratings. Whatever those ratings, however, the series is important because it is one of the few taking a serious view of religion as part of American life.

By adding this series to those of Bill Moyers, public television is doing what the commercial channels are not. If for no other reason, the series deserves support.

Catholic viewers should note that the following week's program on Friday, July 12, features Father Thomas Keating, a Trappist monk and leader of the contemplative prayer movement.

(Henry Herx and Gerri Pare are on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

'The Search' relates teen runaway's quest

A teen-age runaway finds more than she bargained for when she leaves home to gain her freedom in "The Search," a half-hour TV special that will air on July 1 at 4 p.m. on Comcast Cablevision in the Indianapolis and central Indiana viewing area.

"The Search" also will air on July 5 at 5:30 p.m., July 7 at 5 p.m., July 14 at 9 p.m., July 21 at 4 p.m., and July 27 at noon on Comcast Cablevision.

A production of Family Theater Productions in Hollywood, "The Search" parallels the story of 14-year-old runaway Darcy Devlin and the search her anguished parents undertake for her with the biblical story of Mary and Joseph searching for the young Jesus who has vanished from their caravan.

A family film, "The Search" stars noted film and televi-

sion actor Claude Akins as the street-wise priest and actress Tracy Wells of ABC's "Mr. Belvedere" as Darcy.

Producer Peter Thompson, an Emmy nominee for "Quincy" and "The Ann Jillian Story," created the story, co-wrote the script, and produced the film. It was directed by Corey Allen, an Emmy winner for a two-hour episode of "Hill Street Blues." The film was photographed at a number of locations in and around Hollywood.

"The Search" is one of five award-winning films in the Family Theater Productions series interweaving biblical and contemporary stories. Its premiere broadcast was honored with the Golden Halo Award by the Southern California Motion Picture Council, an award of excellence by the Film Advisory Board, a Silver Angel Award from Excellence in Media, and several other broadcast awards.

Thirteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 30, 1996

- 2 Kings 4:8-11, 14-16
- Romans 6:3-4, 8-11
- Matthew 10:37-42

The Second Book of Kings provides this weekend's liturgy with its first reading. Originally the First and Second Books of Kings were one unit. At some point in their long history, this unit was divided into two sections. Thus, modern Bibles have two books of kings. As the names imply, these two books were intended to chronicle the lives and careers of the early kings of Israel. This weekend's reading, however, does not concern itself with a king, but rather with a prophet, Elisha.

In the classic theological understanding of the time, kings and prophets shared somewhat of a common role. Each was a representative of God, in particular circumstances. The king's obligation was to form and maintain a society worthy of the special relationship between God and the Chosen People. In this sense, the king was God's instrument on earth.

Prophets were not vested with political authority. However, more importantly, they possessed power given by God to call the entire community to religious faithfulness. In the history of ancient Israel, the prophets comprised a much more worthwhile group than the kings. The prophets always were seen, at least in hindsight if not in their own times, as being themselves worthy because of their loyalty to God. By contrast, the kings inevitably were given to sinfulness. Even David, the founder of the great dynasty, sinned grievously.

In this reading Elisha, the prophet, is the central figure. He encounters a woman who wants a son. Elisha promises that she will bear a son.

The reading emphasizes the prophet's role as God's representative, and it highlights God's love and magnitude.

St. Paul's Epistle to the Romans supplies the second reading this weekend. This reading makes clear the fact that Christians are united with Christ. Baptism bonds with the Lord all who love God and accept Jesus as

Savior and as Son of God. Christian commitment is a transforming experience.

For its Gospel reading this weekend, the church turns to the Gospel of Matthew. At first glance it is a harsh reading, seemingly calling upon Christians to place care and reverence for their parents in the background. It should be remembered that the times in which Christ lived, and those in which the Gospels were composed, were troubled. Families were divided. Relationships broke because of Christian demands. The Lord's own relationship with Jesus broke when the apostle chose self-interest over fidelity to Jesus.

However, the stress here is not upon human relationships or the fragility of such relationships. Rather it elevates human relationships, even the occasional, to a new level. All whom we meet are, as are we, children of God, brothers and sisters of the Lord Jesus. When we are kind to another, we reflect Jesus and we encounter Jesus.

Reflection

The readings this weekend remind us that God is in all. God governs our lives, and God's mercy refreshes us with hope and with daily opportunity to redeem our surroundings by introducing into them the love and compassion of the Lord.

St. Paul's Letter to the Roman Christians is frank in reminding us that by our Christian dedication, a commitment effected and signified in baptism, we are bonded with none other than Jesus, the Son of God, the Redeemer. The life of Jesus, abundant in the Holy Spirit, is with us in our Christian identity.

This reality gives new perspective to our view of all life. God's image gleams in the faces of all people. The Lord's love is endless and universal. Each human is in the eye of God, in the love of God. We Christians are called to live in the scope of this great Christian view of life. All whom we meet are the children of God, the brothers and sisters of the Lord Jesus. With them we share God as Father, Jesus as Messiah and brother. In our bond with Jesus, we unite with all humans. Our compassion toward others is the only honest, reasonable response to this fact.

United with Jesus, vivified by the Lord's life and love, we bear Jesus in the world. The Lord's work of healing and salvation is our work.

Daily Readings

Monday, July 1
Blessed Junipero Serra,
presbyter,
religious, and missionary
Amos 2:6-10, 13-16
Psalm 50:16-23
Matthew 8:18-22

Tuesday, July 2
Amos 3:1-8; 4:11-12
Psalm 5:4-8
Matthew 8:23-27

Wednesday, July 3
Thomas, apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Thursday, July 4
Elizabeth of Portugal,
married woman
Amos 7:10-17
Psalm 19:8-11
Matthew 9:1-8

Friday, July 5
Anthony Mary Zaccaria,
presbyter and religious founder
Amos 8:4-6, 9-12
Psalm 119:2, 10, 20, 30, 40, 131
Matthew 9:9-13

Saturday, July 6
Maria Goretti, virgin and
martyr
Amos 9:11-15
Psalm 85:9, 11-14
Matthew 9:14-17

The Pope Teaches

Pope Pius IX defined dogma on Mary

By Pope John Paul II

Remarks at audience June 12

In our catechesis on the Immaculate Conception, we have seen that the church's conviction that the Blessed Virgin Mary was free of sin from the first moment of her existence was increasingly celebrated in the liturgy down the centuries and accepted by theologians.

The doctrine of the Immaculate Conception was solemnly defined as an article of faith by Pope Pius IX in 1854, following an extensive consultation of the world episcopate.

According to this dogmatic definition, it has been revealed by God that Mary, by a special privilege, and in view of the saving merits of her son, was preserved from

original sin from the moment of her conception. The formulation of the dogma also implies her perfect holiness and the absence of that concupiscence which, according to the Council of Trent, comes from sin and leads to sin.

The dogma likewise affirms that the Immaculate Conception is a singular privilege, exclusive to Mary, the mother of the Redeemer. For this reason, the Second Vatican Council teaches that in Mary "the church admires and exalts the most excellent fruit of the redemption" accomplished in Christ ("Sacrosanctum Concilium," 103). The dogmatic definition of Mary's Immaculate Conception by the infallible papal magisterium was a service to the faith of the whole church insofar as it made explicit with certainty a truth revealed by God.

My Journey to God

America's Majestic Blessings

Sunset poured forth,
an outburst of dazzling color
through sun-filled trees,
telling America of its blessings.

Dawn showed a flock of birds
change direction over a vast ocean,
while baby squirrels chased
one another to no avail,
and America was blessed once more.

Midday revealed the splendor
of a high sun,
warming the farmland and crops,
bringing new hope and enchantment
to cornfields and pastures,
reminding America of God's favor.

Night permitted cool, soft breezes
to caress the little ones,
calming them for a night's rest
as explosions of wonder
exclaim to the world that,
indeed, America is blessed.

By John R. Williams

(John Williams is a member of Little Flower Parish in Indianapolis.)



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Pope urges Germans to avoid horrors of the past

He condemns evils of Nazism and praises the heroism of priests and others who resisted Hitler's policies

By Cindy Wooden, Catholic News Service

BERLIN—Germany can be assured of a future free from the horrors and divisions of the past only with Christian values and respect for all lives, Pope John Paul II said.

Visiting Paderborn and Berlin June 21-23, the pope said he came to offer counsel on the spiritual renewal that must parallel the political and economic renewal of the re-united Germany.

In symbolic Berlin settings, the pope remembered the victims of the Nazis and the later division of Germany between democratic West and communist East.

In the stadium Adolf Hitler commissioned for the 1936 Olympic Games the pope condemned the evils of Nazism and praised the heroism of priests and other Catholics who resisted Hitler's policies, even at the price of their lives.

He condemned the repressive policies of the former East Germany's communist leaders and their attempts to stamp out religious practices. But he also cautioned Germans that a "radical capitalistic ideology" is not a worthy alternative to the communist ideology that crushed personal dignity and limited individual freedoms.

The pope urged the German bishops to respond to demands for changes in the church with pastoral openness, but also with a clear and firm affirmation of the teachings of the church.

Bishops must be servants of the joyful faith of the church, he said. "This service must be offered in dialogue and always with great love, but also with clarity and decisiveness," he said.

At an evening meeting with Christian leaders and at an ecumenical prayer service in Paderborn's Catholic cathedral, the pope praised progress made over the past 30 years in relations between Catholics and Lutherans.

The Catholic Church recognizes it made mistakes before and during the Reformation, and it has learned from Luther's insistence on the important place of Scripture in the church and on the need for individual

conversion, the pope said. But, he said, the church also insists that Luther allowed his passion to carry him so far beyond his aim of renewing Catholicism that it led to a fracturing of Christianity in the West.

The centerpiece of Pope John Paul's trip was the June 23 beatification of two German priests as victims of Nazi persecution. Father Bernhard Lichtenberg, who used his pulpit in Berlin's cathedral to publicly pray for the Jews and other victims of the Nazis, died at the age of 67 in a cattle car headed for the Dachau concentration camp.

Father Karl Leisner, who was ordained in Dachau by a French bishop also interned there, died at age 30 shortly after the camp was liberated by the Americans. He had tuberculosis and was so weak from his five-year imprisonment that he could not recover.

The pope said the two priests were representatives of the many Catholics who risked their lives to resist the Nazis and help the victims of Nazi ire.

Pope Pius XII—the central figure in controversies about whether the Catholic Church did enough to oppose

Hitler and defend the Jews—sent Father Lichtenberg a letter of support in 1943, the pope said.

"Anyone who does not limit himself to cheap polemics knows very well what Pius XII thought of the Nazi regime and how much he did to help countless people who were persecuted by this regime," said the official version of the pope's homily.

The pope did not read that section of the homily and cut several other sentences as well. Joaquin Navarro-Valls, his spokesman, said the passages were cut not because of their sensitivity, but simply to shorten his talk.

During an afternoon meeting with representatives of Germany's Jewish community, Pope John Paul again spoke of the Catholics who opposed Hitler, but also said, "there were nonetheless too few who resisted."

The lives and deaths of the two newly beatified, the pope said, "are an appeal to Christians and Jews to join together in fighting any form of anti-Semitism so that a phenomenon like the Holocaust can never occur again."

Ignatz Bubis, chairman of the directorate of Germany's Jewish council, said that with the beatifications the church is "stating its support of humanity and thanking its sons for their steadfastness in times of need, something that could serve as an example for many others."

Bubis asked the pope to continue encouraging Catholic-Jewish cooperation in fighting anti-Semitism and hate crimes around the world.

Pope John Paul's last gesture in Germany was a stroll through the Brandenburg Gate, a monument the Nazis adopted as a parade staging area and one which the communists blocked as a key piece of the Berlin Wall.

"You never accepted the unnatural division of Europe by the Iron Curtain," said German Chancellor Helmut Kohl, who publicly thanked the pope for this "major role in overcoming the totalitarian and anti-religious ideology" that split the city, the country and the continent.

A variety of Catholic and non-Catholic groups staged protests and alternative events to the papal visit in Paderborn and Berlin, but for the most part police kept protesters far from Pope John Paul.

The only exception was the route the papal motorcade took from Berlin's cathedral to the Brandenburg Gate. A tattooed naked woman ran between two cars in the motorcade behind the pope's motorcade and was apprehended by police. Two balloons filled with red paint were hurled at the pope's motorcade; one hit the white vehicle, the other hit a security officer.

The pope did not see the woman and had no visible reaction to the splatter of red paint.

The Active List, continued from page 16

July 6 and 7

St. Lawrence Parish, Lawrenceburg, will hold its parish festival on Saturday from 5-11:30 p.m. and on Sunday from 11:30 a.m. to 11 p.m. All-you-can-eat chicken dinners, games. For more information, call Cindy Macke at 812-537-3992.

July 7

St. Paul Parish, Sellersburg, will have prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., Indianapolis, will have a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Patrick Church, Indianapolis, will celebrate a Latin (Tridentine) Mass at 1:30 p.m. Fr. Joseph Dooley will be the celebrant and the music will be directed by Robert Ridgell. All are welcome.

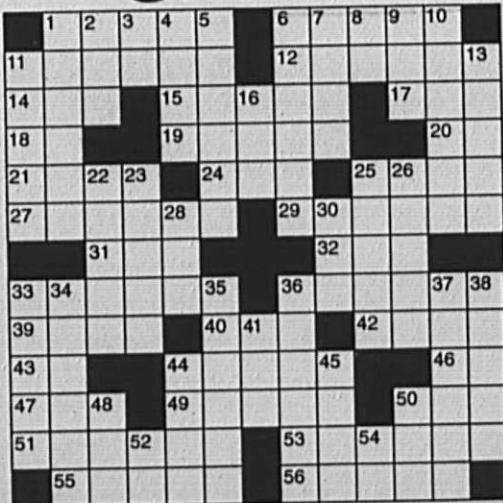
St. Maurice Parish, Decatur County, will hold their annual parish picnic from 10:30 a.m.-3 p.m. Chicken, Roast Beef and Mock Turtle Soup will be served. Adults, \$3, children under 12, \$3. For more information, call 812-663-4754.

Mt. St. Francis Friary and Retreat Center, 101 St. Francis Blvd., Mt. St. Francis, will hold a Catholic Revival titled "So that all who seek may find..." the theme of Mt. St. Francis' centennial celebration. There is no charge for the revival but a free will offering will be taken. A reception will follow. For more information, call 812-945-5122.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Catholic Crossword



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ACROSS

- 1 "Put your — in the Lord" (Psa 4:5)
- 6 Book leaves
- 11 "They saw he was a — child" (Heb 11:23)
- 12 Flowing out
- 14 "I smell a —"
- 15 Conical tent
- 17 Book before Hab.
- 18 TV spot
- 19 "All thy garments — of myrrh" (Psa 45:8)
- 20 Decisive boxing win (Abbr.)
- 21 Oolong and pekoe
- 24 "I and my Father are —" (John 10:30)
- 25 Has debt
- 27 Magazine head
- 29 Hate, abhor
- 31 June bug
- 32 "Because thou saidst, —" (Eze 25:3)
- 33 Number of true apostles (Luke 24:33)
- 36 Director Spielberg
- 39 "They made him — in his chariot" (2Qd 10:16)
- 40 Forty thieves guy, — Baba

- 42 Nevada city
- 43 "As far — the east is from the west" (Psa 103:12)
- 44 Take in as one's own
- 46 "A time — be born and a time to die" (Ecc 3:2)
- 47 Sault — Marie, Ontario
- 49 Fresh, sassy (Sl)
- 50 "As a — doth gather her brood" (Luke 13:34)
- 51 More strange
- 53 Mistakes
- 55 Palm fruits
- 56 "All the — of the river shall dry up" (Zec 10:11)

DOWN

- 1 "They — in thy market" (Eze 27:17)
- 2 Decay
- 3 "Rise —, let us go" (Mark 14:42)
- 4 Matched collections
- 5 Culver
- 6 Opened a banana
- 7 Cain's brother
- 8 The United Kingdom (Abbr.)
- 9 One, in Born

- 10 Asps and vipers
- 11 Chatter on and on
- 13 "Receive ye the holy —" (John 20:22)
- 16 "The sin of Judah is written with a — of iron" (Jer 17:1)
- 22 Helped
- 23 Kitchen appliance
- 25 "There is no — God" (Dan 3:29)
- 26 "And — the spider's web" (Isa 59:5)
- 28 Metal-bearing mineral
- 30 "I give to — of the tree of life" (Rev 2:7)
- 33 Wipe out
- 34 Cataloged
- 35 Lowest points
- 36 Drank slowly
- 37 Comes in
- 38 Middles
- 41 Cut off
- 44 To the sheltered side
- 45 Coastal city of Phoenicia (Mat 11:22)
- 48 Period of history
- 50 Jump over
- 52 " — is written" (Mat 4:4)
- 54 Concerning (Abbr.)

Answers on page 22.

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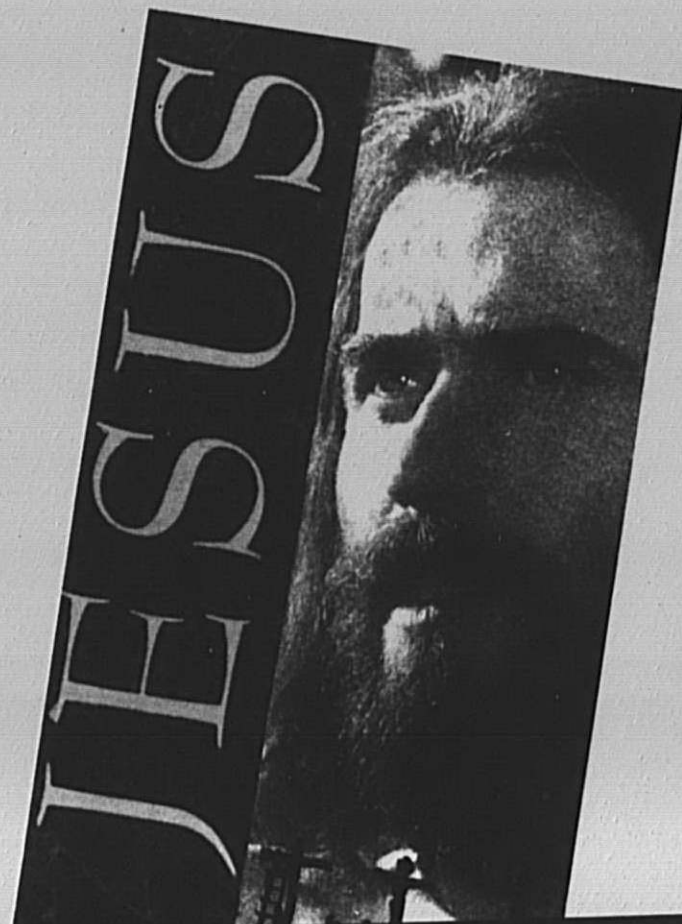
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Report calls Promise Keepers a 'wake-up call' to the church

Catholic response should be to encourage and offer more ministry suited for the needs of men, it says

By Nancy Hartnagel, Catholic News Service

WASHINGTON—A U.S. bishops' committee says the evangelical-style men's ministry known as Promise Keepers is "the proverbial wake-up call to the (Catholic) Church to encourage and offer more ministry suited to the needs of men."

In an 11-page background paper, the Committee on Marriage and Family Life recommends that Catholic pastors and leaders be "proactive" regarding men's ministry and not just "reactive to what Promise Keepers is offering."

The paper, titled "A Perspective on Promise Keepers," was sent to bishops nationwide June 7. It is not an official statement but was prepared as a resource for them.

In it, the committee, which is chaired by Bishop Joseph L. Charron of Des Moines, Iowa, describes the organization's founding, structure, core message and appeal. It also offers guidance to Catholics who "are observing the PK (Promise Keepers) phenomenon and wondering what attitude and response to adopt in light of it."

Promise Keepers, begun in 1990 by a former college

football coach, considers itself a Christ-centered, non-denominational ministry, according to the paper. At its two-day rallies held in sports stadiums around the country from April through October, men are invited to renew themselves spiritually through seven promises.

A survey cited in the paper says the median age of men attending these events is 38; 88 percent are married; 21 percent have been divorced; 84 percent are white; 34 percent attend Baptist churches; and 50 percent said their fathers were "largely absent" when they were growing up.

The organization has estimated that 70,000 of the 720,000 men who attended its 13 rallies last year are Catholics. In 1996, using the theme "Break Down the Walls," Promise Keepers expects more than a million men to participate in 22 rallies.

"Promise Keepers has taken off quickly," said Richard McCord, associate director of the bishops' Secretariat for Family, Laity, Women and Youth. "The rate of its growth is really remarkable, but the fact of the growth is less surprising."

Its appeal is multifaceted. Promise Keepers' use of a sports mythology or metaphor with emphasis on team effort is highly effective with men, McCord told Catholic News Service June 13.

"But, at a deeper level, PK seems to connect with spiritual and psychological needs being felt by many men, especially at this time in history and as they themselves are passing through midlife," the paper reports.

The committee acknowledges that the Promise Keepers message is Christ-centered, direct and accessible, but

points out that Promise Keepers is rooted in the Protestant evangelical tradition that "places heavy emphasis on the authority of Scripture and on the necessity of personal salvation achieved through 'faith alone.'"

Some Catholics may be drawn to Promise Keepers, the paper says, for its evangelical style or emphasis on traditional values, or because they "may be finding in Promise Keepers something they are not finding in their own church, namely, a viable and attractive ministry to men."

The committee reminds pastors counseling others about Promise Keepers that the Holy Spirit also works outside Catholicism. And the paper notes that Catholic men, including priests, have reported positive experiences at stadium events.

Among the positive factors they mentioned are "structured follow-up in small groups" and efforts to break down "racial and denominational barriers between Christians."

"Negative, or at least cautionary, points have been raised by Catholic participants as well," the paper says. These include a feeling of being "left out" because Catholics were not named among the religious groups in attendance.

In part, concern about whether Catholics are welcome at Promise Keepers events prompted a meeting between committee representatives, including Bishop Charron, and the top three Promise Keepers officials in March in Des Moines, said McCord. "Also, we wanted to understand their self-definition and pursue a discussion of the relationship of men and women in regard to the issue of headship."

"When questioned as to whether PK espoused a doctrine of 'biblical headship,' the PK leaders claimed that they present 'servant leadership' as the ideal for a man, and that hierarchical headship is not part of PK's core message," the paper explains.

Another concern is that Promise Keepers is taking men away from the Catholic Church. "The committee recognizes that as a possibility," said McCord, but pointed out that Promise Keepers "says it feels that men need to be redirected to their own churches."

"And I would give Catholic men more credit than that," he added.

The Catholic response to Promise Keepers should be "proactive in the sense of trying to create men's ministries that flow out of the Catholic faith tradition," McCord continued.

According to the paper, such ministries "might take the form of men's discussion groups, Bible study, prayer meetings, conferences, retreats, devotions, formally ecumenical study and prayer groups."

"Our challenge is to create possibilities within people's churches and parishes that will help them grow spiritually," said McCord. He knows of several dioceses—Joliet, Ill.; St. Cloud, Minn.; Milwaukee and Green Bay, Wis.; Manchester, N.H.—that "already have a good number of parish-based men's ministry efforts."

Vatican reports \$1.7 million surplus for 1995

A doubling of investment income was one factor in giving Vatican its third straight year of surpluses

By John Thavis, Catholic News Service

VATICAN CITY—The Vatican posted a \$1.7 million surplus in 1995—the third straight year it kept operating expenses under budget.

The good news left Vatican officials confident that the years of multimillion dollar deficits are over, said U.S. Cardinal Edmund C. Szoka, who presented the figures at a press conference June 19.

Cardinal Szoka, former archbishop of Detroit who heads the Prefecture for the Economic Affairs of the Holy See, said the surplus was largely the result of tenacious cost-containment at the Vatican and greater contributions from around the world.

"With our continuing efforts to restrain expenses and the increasing generosity of all, we have good reason to hope that the Holy See can continue to operate without a deficit," he said.

The news was especially welcome because the Vatican had projected a \$22.4 million deficit for 1995. Cardinal Szoka said several factors helped turn the situation around, including a doubling of the Holy See's investment income.

The Vatican's income in 1995 totaled \$194.1 million, and expenses totaled \$192.4 million. Worldwide contributions from dioceses, religious orders and foundations amounted to \$64 million.

Diocesan contributions have tripled since 1992, and Cardinal Szoka said "we have every reason to hope that they will continue to increase."

The Vatican increased its spending by slightly more than 10 percent in 1995. The difference was mainly attributable to cost-of-living increases and a 6 percent base salary raise for most of the Vatican's 3,800 employees, Cardinal Szoka said.

There was also an increase in costs for papal embassies, reflecting the fact that the Holy See has recently established diplomatic relations with a number of new or independent countries.

Cardinal Szoka cautioned that the \$1.7 million surplus was relatively small, and said the Vatican remains vulnerable to even slight shifts in income or expenses.

For 1996, the Vatican remains guardedly optimistic, forecasting a surplus of about \$330,000.

The Vatican ran operating deficits for 23 years prior to 1993, forcing the Holy See to make up the difference by dipping into a papal collection called Peter's Pence.

The 1995 surplus guaranteed that Peter's Pence could be fully dedicated to papal charities, as it was intended. Peter's Pence amounted to \$53.5 million in 1995, up about 10 percent from 1994. The U.S. remained the biggest single contributor to the fund.

The figures were discussed June 18 by a commission of cardinals that oversees Vatican finances. The com-

mission also reviewed an audit of the Vatican bank, known officially as the Institute for Religious Works.

The audit, performed by an international accounting firm, reviewed the bank's operations over the last three years. The study "minutely controlled all the accounting and administrative procedures, confirming their correctness," a Vatican statement said.

It said the audit resulted in an internationally valid certification of the bank's operations through 1995.

The Vatican bank, whose clients are mainly religious orders and other church organizations, was involved in the 1982 collapse of Italy's Banco Ambrosiano. The Vatican denied any wrongdoing and said its bank was an unwitting victim of fraudulent operations, but it later made a \$240 million good-will payment to Banco Ambrosiano's creditors.

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Youth News/Views

Archdiocesan teens find time for summer service

By Mary Ann Wyand

Summertime means more recreation time for archdiocesan teen-agers, and for many youth it also means extra hours available for church and community service projects with parish youth groups.

St. Thomas More Parish youth group members from Mooresville recently planted flowers on the grounds of the Roubush Veterans Hospital in Indianapolis to beautify the urban site for patients and visitors.

"We planted lots of perennials and annuals, all donated by merchants in Mooresville," St. Thomas More youth ministry coordinator Beckie McGuire of Mooresville said. The youth group's environmental beautification project originated from an interest in recognizing and honoring the men and women who have served America in the Armed Forces.

In the Terre Haute Deanery, youth group members from St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute donated their time, talents and energy on June 15 to help build a Habitat for Humanity house for a low-income family.

Tri-parish youth ministry coordinator

Janet Roth of Terre Haute said the teens' "energy, positive attitude, and desire to help someone who needs a decent home to live in" was appreciated by the Habitat for Humanity project coordinators.

Members of that tri-parish youth group also will journey to Nazareth Farm in West Virginia on June 30 through July 6. During their annual Christian service trip, they will help impoverished Appalachian families improve their living conditions by repairing homes.

Also this summer, 40 archdiocesan teens representing a number of deaneries will participate in the Christian Leadership Institute during the week of July 8-12 at DePauw University in Greencastle.

The institute focuses on youth enablement and fosters leadership skills and awareness for teen-agers between the ages of 15 and 18. It is sponsored by the archdiocesan Office for Youth, Young Adult and Campus Ministries in cooperation with Region VII of the National Federation for Catholic Youth Ministry.

Curriculum combines leadership formation and spiritual development as participants learn how to improve their communication skills, understand group dynamics, and gain consensus-seeking techniques.



Photo courtesy of Beckie McGuire

St. Thomas More Parish youth group members John McGuire and Brad Holton of Mooresville recently helped plant flowers at the Roubush Veterans Hospital in Indianapolis in a garden dedicated to prisoners of war and members of the military listed as missing in action.

Nine Catholic teens tour Europe with People to People

Nine Catholic students from Indianapolis-area parishes will tour Europe for three weeks this summer as members of the youth ambassador group **People to People**.

They are among 30 students from throughout Indiana selected as youth delegates. The group will visit Rome and Vatican City as well as Hungary and Austria.

Student ambassadors include St. Monica parishioner Cortney Bolles, St. Lawrence parishioner Nicole

Brammer, St. Mark parishioner Jessica Dohner, Our Lady of Lourdes parishioner Emily Hames, St. Michael parishioner Kali Kutcher, St. Matthew parishioners Mary Elizabeth McGraw and Jadda Steiner, and St. Jude parishioner Jacquelyn Wallerius, all of Indianapolis. Our Lady of Mount Carmel parishioner Megan Arszman of Carmel also will join the People to People youth ambassador group.

People to People was started by former President Dwight Eisenhower in 1956 to send youth to other countries as goodwill ambassadors. Each delegate is required to raise \$4,000 to cover the cost of the educational trip. "This is a once-in-a-lifetime trip," Cortney Bolles said. "I will be staying with a family in Austria to learn more about their culture and experience life as an Austrian middle school student."

Scecina Memorial High School

Congratulations



Class of 1996

Scecina Memorial High School would like to congratulate its 1996 graduating class. We are very proud to announce that 92% of the Class of 1996, with over a half million dollars in scholarships and grants, are continuing their educations at colleges, universities and institutions across the country. Below are the individuals who have received a full scholarship to a college or university.

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Kelly Wilson - UNIVERSITY OF INDIANAPOLIS
Donald Winston - PURDUE UNIVERSITY

**And Congratulations to Matt Lord for receiving the Notre Dame Club of Indianapolis Scholarship to the University of Notre Dame*

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Connersville's St. Gabriel School choir earned a trophy for superior performance and was named grand champion of the elementary school division in the annual **Paramount Kings Island Choral Festival** this spring.

The 45-member choir performed in the show choir category and sang Cy Coleman's "Hey, Look Me Over," Irving Berlin's partner songs "I Wonder Why" and "You're Just in Love," and a moving "Festival Alleluia" by Allen Pote. All of their songs were accompanied by choreographed dance routines.

Judged by three college-level adjudicators, St. Gabriel's choir earned a score of 294 of a possible 300 points. The judges said the children were "vital, energetic, strong, very well musically trained, and sang with confidence and conviction."

The theme park's choral festival competition was the choir's first effort in a contest like this, St. Gabriel parishioner Joan Lingg of Connersville said. "They were thrilled to come away with the grand champion trophy for their effort. There were 16 choirs in this category and over 90 choirs participating in various categories from Indiana, Ohio, Kentucky, Michigan, and West Virginia."

The 45-member choir is comprised of students in the fourth through sixth grades and is directed by Sue Conway.

"The children were absolutely dazzling in their performance," Conway said. "We prayed that God would help us to use our talents to their utmost and that's exactly what happened!"

The trip was funded by St. Gabriel's Board of Total Catholic Education and the 500 Club.

Roncalli High School senior Nick Oskay of Indianapolis completed his junior year at the South Deanery interparochial high school by winning a state drafting award in the **High School Design Competition** sponsored by the National Association of Women in Construction Educational Foundation.

The contest required drafting students to design a neighborhood park and pavilion. Roncalli students entered the top three designs.

Nick earned a \$100 prize and trip to the national competition in Lansing, Mich. Jim Ratliff is the drafting instructor at Roncalli.

Young Adult Scene

'I was hoping that God's will would be done'

By Susan Blerman

It was a call from God that led a young adult, fresh from college, to dedicate a year of his life to a traveling youth ministry program.

St. Mary of the Knobs parishioner Jeff Kochert is just returning from several months of giving his time and talent to a traveling youth ministry program, National Evangelization Teams (NET), an organization based in Minnesota.

The 25-year-old from Floyds Knobs was among 101 others accepted from across the United States, Canada, England, and Albania to participate in this program. A five-week training program began last August in a Lutheran Bible Camp in Wisconsin. Participants were then broken down into teams to begin their mission.

Kochert and his group traveled in a 15-passenger van to dioceses in Wisconsin, Illinois, Michigan, and Louisiana to facilitate youth retreats. The team stayed about one month at each location ministering to junior high and high school youth.

Team members stayed with host families living near the retreat locations. Kochert said it was typical for the teams to stay with families of the youth who were on retreats. He said this was good for the youth to see the team outside the retreat environment.

"We get to be ourselves with them," Kochert said. "They see that we are just ordinary people trying to live out our Christian lives and that we are not just trying to be 'holier than thou.'"

Kochert and the youth ministers were compensated \$100 a month. The organization set aside \$25 from this amount for savings, leaving Kochert and other youth ministers \$75 each per month. At the end of the program, team members were paid their savings amount of \$225.

Even though the team had a place to sleep and meals, "living on \$75 a month can be interesting," Kochert said.

At times, Kochert said, the program was very challenging for the team members. At Christmas, several members from each of the teams dropped out and didn't return.

Educators are invited to tour private colleges

Independent Colleges of Indiana wants to help high school and middle school guidance counselors, and teachers be more familiar with Indiana's 32 private colleges and universities.

"Counselors on Campus," will invite educators to visit colleges that are members of Independent Colleges of Indiana (ICI). Two three-day tours are planned: July 22-24; and July 29-31.

The tours will visit the following locations: Butler University, Indianapolis; Franklin College, Franklin; Marian College, Indianapolis; Hanover College, Hanover; Saint Francis College, Fort Wayne; Indiana Wesleyan University, Marion; Manchester College, North Manchester; Grace College, Winona Lake; Taylor University, Upland; and University of Indianapolis.

A grant from Lilly Endowment Inc., allows visitors to tour college facilities, meet with administrators, faculty and students, and learn about each institution's history, mission, and programs of study.

To learn more about "Counselors on Campus," call the project managers at 317-231-7000.



Submitted photo

Young adults from Indianapolis area parishes pose together during the Interact Picnic II at Broad Ripple Park, hosted by King's Singles. Approximately 60 young adults gathered for the social event.

"A lot of things were difficult and hard," Kochert said. Kochert stayed, even though it was not always easy dealing with youth, being away from friends and family, and living on little money. He felt like he had made a promise to God.

"There were many times I thought, 'I want to leave so badly.' But I said, when I made that promise to God, I didn't say I was going to do this if it was easy. I didn't say I was going to do it only if I liked it."

The promise Kochert had made to God was sometime around April of 1995. A friend from the campus Newman Center at Ohio University, where Kochert graduated in 1995, asked him if he would be interested in NET.

Kochert said, at the time, his answer was basically no.

His friend told him to pray about his decision before saying no, and to ask God his opinion.

"This was a new concept for me," Kochert said. "I was just, like, ask God what he wants me to do."

So he took the advice and devoted much prayer asking God what to do.

"I just couldn't believe it. I just straight up asked God, OK, show me a reading. I would turn and flip and point, and every time I would get something pertaining to God calling his disciples."

Kochert believes this was a message from God telling him to apply for the traveling youth ministry program. So he concluded to make a deal with God.

He told God that he would apply to NET, and if he got accepted he would go. However, if his application was declined, he would not reapply.

"I will know that it's not meant for me to do,"

Kochert thought.

A year ago in July NET notified him that he had been accepted to be a traveling youth minister.

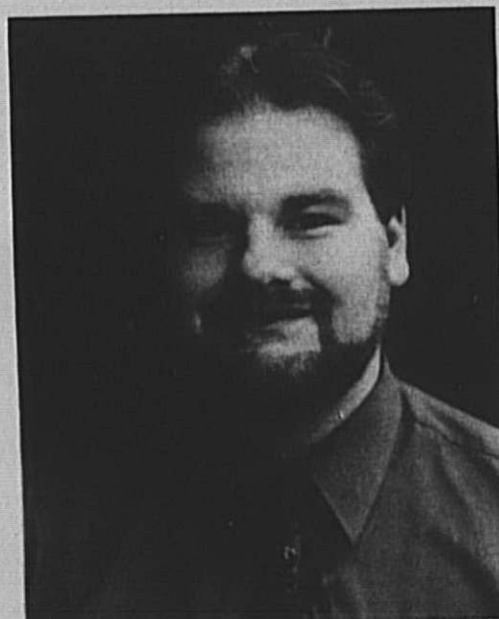
Even at this time, Kochert wasn't so sure NET was for him. It wouldn't be easy. He would be leaving his friends and family behind for nearly a year.

"I was hoping that God's will would be done, more than whatever I wanted. I was so unsure about NET, I didn't know what I wanted, and if God's will is done, then his will includes my greatest happiness within it," Kochert said.

Kochert, a life-long Catholic, said he has not always leaned toward God for direction. As many young adults, there was a time in his life when he felt like he was just going through the motions of being a Catholic. He was going to church every Sunday, but he didn't understand the Mass.

"Inside I just felt like a robot," Kochert said.

At college Kochert studied to become a ceramist and a potter. It was during his earlier years in college that he drifted somewhat from the church. At this time, Kochert said, he believed it was more important to "fit in" with the other artists than to be involved with his



Jeff Kochert, 25, is a parishioner at St. Mary of the Knobs in Floyds Knobs.

faith. Fitting in sometimes included the philosophy of "eat, sleep, drink clay." Even though, he was "in with" the art students and faculty, Kochert felt there still was a void in his life.

"I realized that I wasn't happy, and when you are not happy you have to make a change," Kochert said.

At the time he had no idea what the change was going to be. He believes it was a timely invitation from a classmate for him to attend a meeting at the campus Newman Center.

"I thought this could be a chance for me to turn my life around," Kochert said.

His only regret about attending the meeting was that he should have gone sooner. At the Newman Center, Kochert was welcomed immediately and the people accepted him for himself. It was through his involvement with the center that he was able to fully learn about his religion and was guided back to the church.

Even though becoming a potter and ceramist has become a reality for Kochert, he discovered that sticking to his religion is important for his complete happiness.

"I realize that I really love ceramics, but in 200 years, it's not going to matter if I was a potter as much as it's going to matter that I loved and served God."

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Marie Providence Luken was inadvertently not recognized as a member of Cathedral High School's National Honor Society in an ad which ran in the 6/14/96 edition of *The Criterion*.

Question Corner/Fr. John Dietzen

Is it morally permitted to allow oneself to die?



Q My sister-in-law knew for about five years that she had ovarian cancer. She swore her doctor to secrecy to prevent her from telling my brother and her children or anyone else, and refused medication of any kind.

She had severe bone problems also. We thought this was causing her pain. Toward the end, as she was dying, she declined all treatment, including intra-

venous feeding.

She was transferred to a terminal care facility where they respected her wishes, gave her morphine and allowed her to die. She was 72 years old.

Her family is worried by what she did, but I do not believe she intended to commit suicide.

What reassurance can I offer her husband and the children. (California)

A I agree with you. Nothing in your letter gives a reason to condemn her actions as immoral or to assume she was wrongfully trying to kill herself.

First, you do not know, nor does her family it seems, whether any possible therapy could have been at all effective.

A serious factor in all such circumstances is how fruitful a particular medical treatment or course of action might be. We are never obliged to any course of action which offers almost no expectation of success.

As of today at least, for some forms of cancer no treat-

ment exists that holds out more than the slightest hope of control or cure.

Doctors I have consulted tell me that ovarian cancer can be one of these forms. Diseases like this take their course beyond the power of medicine to accomplish anything positive, except alleviate the pain.

That fact, plus her age and her apparent reluctance, for whatever reasons, to be forced to deal with her family about the illness, all point to possible legitimate and perfectly moral explanations for the route she took.

From additional information in your lengthy letter, I strongly suspect there were other considerations in the picture that made the whole event unusually burdensome for her family to handle appropriately if she had told them.

Be that as it may, it does not affect what I said above.

You used an excellent phrase. Your letter indicates that neither she nor anyone else killed her. She herself, and the terminal care facility, simply "allowed her to die."

Others in the same horribly painful position might have, just as morally, reached a different decision about how to approach the end of life.

It would, nevertheless, be very difficult to characterize your sister-in-law's decision as immoral, let alone suicidal.

Q Several churches we attend occasionally list in the bulletin couples who will be married in the next month or so. Our parish does not.

Announcing the banns of marriage was done everywhere some time ago. Is it up to each parish now? I think it is a

good way for parishioners to know what is happening in the parish. (North Carolina)

A The banns of marriage were announcements made three times before a forthcoming marriage. Anyone aware of an impediment to the marriage was expected to make that fact known.

Such announcements are no longer required. In a mobile society such as ours, individuals not uncommonly reside in as many as half a dozen cities before they marry.

Obviously, seeking information in their home parish, or in their present parish, about their freedom to marry yields little useful information.

Other pre-marriage testimonies requested today, from parents or other relatives and friends who know the bride or groom well, normally provide much more reliable information.

Conferences of bishops may choose to require traditional banns as part of the appropriate inquiries before marriage (Canon 1067). Our American bishops have not done so at this time.

As you indicate, when such announcements occur today they are more to give information than to receive it.

Many are not aware that church law formerly required similar banns before ordination to the priesthood. That law, too, is no longer in effect.

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BETT, A. C., 86, St. Ann, Indianapolis, June 18. Father of Shirley Heavilton; brother of six; grandfather of two; great-grandfather of four.

BRUNSMAN, Louis F., 87, St. Gabriel Connorsville, June 10.

Father of Philip L. Brunsmann; stepfather of Michael, Danny Means; brother of William Brunsmann, Rosella Elder; grandfather of seven.

CASH, Bessie, F., 82, St. Bridget, Liberty, June 11. Mother of Larry, Sam, Ted Cash, Cathy Hofer, Fredrick Kirk; grandmother of 14; great-grandmother of five.

COX, Earl E., 78, St. Christopher, Indianapolis, June 14. Wife of Mary E. (Reine) Cox; mother of Bette Schrage, Patricia McNeely; grandmother of four; great-grandmother of three.

DEAL, Dr. Eleanor H. (Black-

ledge), 89, St. Anthony, Indianapolis, June 18. Mother of Dr. Michael J., Charles H., James R., Thomas A. Deal, Mary Wicker; sister of Charles Blackledge, Edith Blankenship; grandmother of 10; great-grandmother of one.

DONAHUE, Dorothy E., 80, St. Bernadette, Indianapolis, June 16. Mother of Dianna D., Brian N. Donahue; sister of Bradley, Russell Grimes; grandmother of two.

FOX, Evelyn (Padgett Miller), 66, St. Lawrence, Indianapolis, June 13. Mother of Linda, Terry, Michael, Robert Miller, Shirley Priebe; sister of Ralph Padgett, Delsey Bethel, Stella Richardson, Mary Lou Woody, Edith Ryback; grandmother of eight; great-grandmother of three.

KEERS, Michael E., 60, St. Michael, Indianapolis, June 17. Husband of Sharon Keers;

father of Timothy, David, Beth Keers, Diane Knight, Theresa Ayers, Kathleen Clements; brother of Joseph, Stephen, Frederick, Ann Keers, Mary Elandt, Catherine Shinkle, Frances McAvoy; grandfather of 12.

MILLER, Thomas, 71, St. Ann, Indianapolis, June 9. Husband of Ada (Johnson) Miller; father of John A., Alban E. Miller, Margaret J. Barton, Elizabeth A. Larson; brother of Bill, Jim Miller, Lillian Spurgeon; grandfather of six.

Murray, Michael J., 47, St. Lawrence, Indianapolis, June 6. Son of Arlen (Trowbridge) Murray, Joseph Murray; brother of Patrick, Robert, Daniel, Timothy Murray, Valerie Nowling.

MUELLER, Irene, 81. Our Lady of the Springs, French Lick, June 14. Wife of Martin Mueller; mother of Sharon Smith, Thomas, John Mueller; grandmother of three.

NeSMITH, James William "Jack," 74, St. Paul, Tell City, June 12. Husband of Mary Rita NeSmith; father of Sandy DeLacey, Randy NeSmith; brother of Elbert, Charles NeSmith, Hazel Baird; grandfather of six; great-grandfather of one.

NOTTE, Robert H., 79, Christ

the King, Indianapolis, June 4. Husband of Jan'ce Nonte; brother of Margaret Cummings, Ann Kathryn Hamilton, Dorothy Bischoff, Geneva Anderson.

NORRIS, Ivan J., 80, St. Anne, New Castle, May 2. Husband of Ruth (Kalkwarf) Norris.

ROGERS, Rose, 81. Holy Trinity, Indianapolis, June 12. Stepmother of Ronald Rogers; sister of Bert Ritter, Joe Rejko, Julia Wolfla, Elizabeth Colvin.

POWERS, Charles "Chuck" W., 71, St. Malachy, Brownsburg, June 8. Husband of Jeanne A. Powers; father of Bill Humphrey, Pamela Graham, Donna Rogers; brother of Carl E. Powers, Jeanne M. Bryant; grandfather of six; great-grandmother of one.

SMITH, Herbert, 82, St. Lawrence, Indianapolis, June 10. Father of Melvin, Ron Smith, Carol Edquist, Connie Berry, Lillian Bothel; grandfather of four.

SMITH, Jane (Bowen Rinderknecht), 63, St. Lawrence, Indianapolis, June 15. Wife of William T. Smith; mother of Donald, Mark Rinderknecht, Kathryn Thiesing, Barbara Shewsbury, Carol Dunkerson; sister of Lowell Bowen Jr., Betty Begley, Wanita Dimick; grandmother of 14; great-grandmother of three.

SNYDER, Cgarkes R. "Bud," 73, St. Pius, Troy, June 12. Husband of Evelyn Snyder; father of Clifford Snyder, Sheila Vaal; brother of Alfred Snyder, Lucille Groves, Maxine Snyder, Dorothy Gordon; grandmother of four.

SPROULS, Betty Jean (Sargent Black), 69, St. Rita, Indianapolis, June 16. Mother of Albert, Myra Black, Linda Harris, Donna Hampton; sister of William Sargent, Juanita Jones, Roberta Minor, Hilda Stephens; grandmother of seven.

TANDY, John Thomas, 72. Holy Angels, Indianapolis, June 8. Father of Michael Thomas, Jeffrey Wayne, Gregory Tyrone, Vanessa, Denise Tandy; stepfather of Barbara Jones, Veronica Burkeen; brother of Jesse Tandy; grandfather of four.

TEKULVE, Frank, 79, St. Anthony of Padua, Morris, June 10. Father of Steve, Greg Tekulve, Jean Johnson, Mary Jo Meyer, Linda Amberger; brother of Betty Walke, Jean Mollaun; grandfather of 12; great-grandfather of two.

TINIUS, Frederick P., 82, St. Mary, New Albany, June 14. Husband of Rose (Aemmer) Tinius; father of Fred, Richard, Rose Marie Tinius; brother of George, John, Patrick, Frank Tinius, Rosie Block, Margaret Gunther, Marie Braunbeck; grandfather of 11; great-grandfather of 13.

WALLPE, Angela, 86, St. Michael, Brookville, June 18. Mother of Joyce Back, Evelyn Amrhein; sister of Lloyd, Nelson Biltz; grandmother of five; great-grandmother of five; step-great-grandmother of one.

WELBORN, Robert E., 79, St. Monica, Indianapolis, June 11. Husband of Victoria L. Welborn; father of Robert M., Anthony E. Welborn, Julie Scott; brother of Helen Foster, Norma Zink, Dianne Welborn; grandfather of five.

WISE, Don, 67, St. Michael, Indianapolis, June 17. Husband of Mary Wise; father of John, Bill Wise, Debbie Schinbecher, Mary Beth Beaman, Peggy Sickle, Amy Whitesell, Margie Cain; brother of Bill, Ben Wise, Peggy McFarland, Barb Simmons; grandfather of 22.

Benedictine Brother Methodius Shigo dies June 19 at 75

Benedictine Brother Methodius Shigo, a monk of St. Meinrad Archabbey, died on June 19 at the age of 75.

Before World War II, he worked for the war department in Washington D.C. During the war, he earned the bronze medal while serving under General Patton.

He entered the Benedictine novitiate in 1958 and professed vows in 1959.

Brother Methodius worked in the archabbey's treasury department for five years and the business office for one.

The funeral liturgy was celebrated at St. Thomas Aquinas Chapel on June 21.

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Send resume, cover letter, and professional references by June 24, 1996, to Joe Harcourt, Harcourt Pencil Company, 2000 Kings Pike, Milroy, IN 46156.

Coordinator of Music Ministry

Parish of 550 families is seeking a part-time Coordinator of Music Ministry. Duties include planning, preparation, and coordination of music for three weekend masses and special occasions, administration of the music program as a participating member of the pastoral staff and an active role in liturgical planning.

Position requires knowledge of Vatican II documents relating to liturgy and music, experience as a pastoral musician, choral directing and cantor skills, and organ proficiency. Search will remain open until position is filled.

Send resume to: Search Committee, St. Rose of Lima Church, 114 Lancelot Dr., Franklin, IN 46131

Administrative Assistant

Full-time (40 hours) administrative assistant to pastor of Little Flower Catholic Parish (3,000 members) on east side of Indianapolis. Self-motivated person with creative writing ability a must. Experience in Word Perfect 5.1 or above and/or Microsoft Office 6.0 required. Familiarity with database and spreadsheet helpful. Willing to learn new computer program (Automated Church System) being implemented by Archdiocese of Indianapolis. Knowledge of small business operations, especially accounting, a plus. Person must be a quick learner and be able to handle multiple clerical tasks, as well as person to person contact and answering phone. Must be well-organized and able to make decisions based on operating policies of the Archdiocese, parish, and pastor. Must also be able to work with other staff members as well as staff of large (500) grade school. For application contact Fr. Kilian, O.S.B., at 317-322-7703.

Coordinator of Church Music

The Church of the Nativity in Indianapolis is seeking a part-time Coordinator of Music. Responsibilities include playing the organ and coordinating music at two liturgies each weekend. Normally at one of those liturgies the Coordinator will direct the parish choir and at the other liturgy he or she will work with a cantor.

Send resume to Father Steven C. Schwab, Pastor, Church of the Nativity, 7225 Southeastern Ave., Indianapolis, IN 46239.

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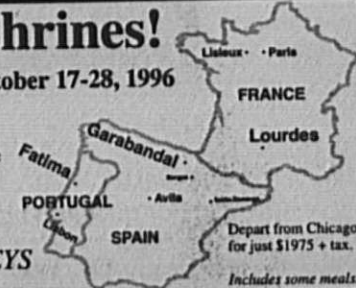
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