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Bishops send testimony to platform committees

Testimony emphasizes the need for fundamental moral principles to guide deliberations on public policy

By Patricia Zapor, Catholic News Service

WASHINGTON—In testimony submitted to the Democratic and Republican platform committees, the U.S. bishops implored party leaders to remember the pope's admonition that democracy should safeguard human dignity and rights.

Drawn largely from the bishops' quadrennial statement on political responsibility, the testimony emphasized the need for fundamental moral principles to guide deliberations on public policy. It also included material from Cleveland Bishop Anthony M. Pilla's June address to his fellow bishops as president of the National Conference of Catholic Bishops and U.S. Catholic Conference.

"We insist that any political platform should be measured by how it touches the human person; whether it enhances or diminishes human life, human dignity and human rights; and how it advances the common good," read the testimony, quoting from the bishops' political responsibility statement released last fall.

The 20-page written testimony reiterated the bishops' public-policy positions outlined in the political responsibility statement on such issues as abortion; arms control, arms trade and land mines; communications; crime, violence and capital punishment; discrimination and racism; domestic and international economic policy; education; the environment; euthan-

asia and assisted suicide; agriculture policy; health care; human rights; immigration and refugee policy; several areas of international affairs; and welfare reform.

After explaining their positions on those issues, the testimony said the USCC was trying to not only spell out individual issues, but "to provide an insight into the fundamental moral principles which guide us in coming to these policy positions."

"Without guidance by such basic principles, democracy becomes simply a means to be used sometimes for good but at other times for ill," the testimony concluded. It was released July 8, as both major political parties were due to begin deliberations on election-year platforms.

Each presidential election year, the U.S. bishops, along with other social action organizations, submit papers on public policy positions to the two parties for consideration in platform discussions.

"We make our own the pope's reminder to us (upon his departure from the United States in October 1995) that 'democracy needs wisdom,'" the testimony said, quoting Pope John Paul II.

Continuing to quote Pope John Paul II said, "Democracy serves what is true and right when it safeguards the dignity of every human person, when it respects inviolable and inalienable human rights, when it makes the common good the end and criterion regulating all public and social life."

See PLATFORMS page 23



Photo by Margaret Nelson

Maryknoll Sister Jean Pruitt prepares a display of jewelry and wood carvings made by Tanzanian people with disabilities that were shown at the end of the combined Catholic booth at the Indiana Black Expo, July 11-14.

Catholic area at Black Expo 1996 draws crowds

By Margaret Nelson

A beautiful display of African batiks, drawings, jewelry and carved wooden figurines greeted those who visited the Catholic Church booth at Indiana Black Expo 1996 last weekend.

Maryknoll Sister Jean Pruitt's display of artwork introduced the visitors to 11 booths manned by dozens of volunteers from Catholic schools and organizations. The collaborative effort was organized by Jesuit Father Joseph Folzenlogen, director of the archdiocesan Evangelization Commission.

Sister Jean said the African art had been displayed in the Scandinavian countries and that this was the first time some of it was seen in the United States. "We thought we'd expose it at the Expo," she said, with a smile.

Much of the artwork, which was being sold, was made by people with disabilities

in Tanzania, where she worked with Maryknoll Missions.

Her visit was arranged by the Mission Office—more specifically Mission Sister of Our Lady of Africa Demetria Smith, mission educator for the archdiocese.

"She got me into this," said Sister Jean, who knew Sister Demetria from their work together on the Africa Faith and Justice Network in Washington, D.C. and when they both ministered in Africa.

The Office of Catholic Education had a display showing newspaper and magazine articles and other information with the advantages of Catholic Schools. They also had a packet with numbers to call to ask about enrollment.

Marian College, Holy Angels, The Criterion, St. Rita, St. Monica, SS. Peter and Paul Cathedral, St. Michael, All Saints, and Holy Trinity had displays. Many had photo displays demonstrating their ministries.

There was a two-day forum titled "Together—One Voice," on environmental justice and brownfields redevelopment presented by New Humanity on behalf of the United States Catholic Conference.

See BLACK EXPO, page 7



Photo by Margaret Nelson

Parishioners of Holy Cross Church in Indianapolis have created a large Peace Garden east of the church property, so that urban neighbors can enjoy the beauty of the earth. See story on page 3.

No paper next week

The Criterion does not publish an issue the last week in July. Therefore, there will be no paper next week. The next issue will be dated Aug. 2.

With this issue, the "Faith Alive" page begins its summer vacation. It will return in September.

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Pope on Vacation

An aging pontiff admits he needs a rest as he arrives in the mountains of northern Italy for his annual summer vacation.

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Retirement

Bill and Marian Thayer, residents at Marquette Manor in northwest Indianapolis, are featured in an article in this year's 12-page Retirement Supplement.

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Seeking the Face of the Lord

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



Why the magisterium?

Last week I introduced the idea of authority in the church and the difficulty with which we who enjoy democracy as a way of life deal with this reality and how it relates to our personal freedom. I want to continue reflecting on this topic.

This week I want to discuss the role of the teaching authority of the church, usually referred to as the magisterium. Among some, the magisterium is viewed negatively. What is the magisterium? Why is there a magisterium? These are complex questions and serious ones. It might be easier to begin with the question of why.

Last May I spent eight days in Bethany, W.V. participating in the ongoing Disciples of Christ-Roman Catholic International Dialogue. A year ago, through the apostolic pro-nuncio, Archbishop Cacciavillan, Cardinal Cassidy who heads the Vatican's Council for the Promotion of Christian Unity, asked me to accept the appointment as the Roman Catholic co-chairman of the commission that conducts this ongoing ecumenical dialogue. (I was sent a calendar of dates through the year 2000!)

The particular topic of the 1996 dialogue was "The Authority of the Ecumenical Councils of the Church." Like many Protestant churches, Thomas and Alexander Campbell, who are considered the founders of the Disciples of Christ (The Christian Church), held that the truth of Christ and our salvation can be known only from the Word of God as recorded in the Bible. Anything else about God and salvation can be considered only human speculation and should be suspect.

The dialogue on this topic was fascinating. Very quickly the issue was joined: Who, in 1996, determines what teaching is in conformity with the Gospel? Is it up to the individual Christian to make that determination? Does just anyone's interpretation of the truth of the Gospel qualify him or her to be called Christian? Members of the dialogue agreed that there must be some criteria by which conformity to the Word of God and the continuity of authentic teaching through the ages can be determined. Fidelity to God's Word and continuity with the teaching of Christ is crucial because our salvation is at stake. Concern about authentic teaching in the church is not just an intellectual exercise! Furthermore, if there are criteria to judge authentic teaching, who is authorized to make that judgment? The dialogue commission agrees on the need for criteria and

authority if authentic teaching is to be carried out in our churches.

It is the understanding of the Roman Catholic Church that it is precisely to assure the authenticity of our faith that Christ established the apostolic college with Peter as its head, to oversee leadership in our community of faith. And for that reason, namely to carry on the ministry of authentic teaching as a service for the unity, continuity and apostolicity of our faith, the apostles provided for the succession of their leadership with particular regard for the successor to Peter as primate. They chose overseers (*episcopoi* in the Greek, bishops in English) to succeed them. This episcopal ministry of overseeing authentic teaching in our church has come to be known as the responsibility of the magisterium (from the Latin word for teaching).

When a bishop is ordained he is invested with a sacramental responsibility for the apostolic word to both the local and the universal church. This sacramentality depends on ordination, not on election. According to our faith, with the sacramental responsibility there is also the grace or charism to carry it out. In this sense the bishop is not just another member of the diocesan presbyterate.

Bishops are also to represent the faith of the local church in the deliberations of the universal church. But, the meaning of ecclesial representation is not the same as our American democratic understanding. The bishop is not a delegate who must vote according to what he knows or thinks the majority of people of the local church may want. He interfaces representation with fidelity to the apostolic word and the good of the universal church.

The bishop's first responsibility is to the apostolic word. Implicit in this understanding, then, is the necessary linkage between the idea of representation and that of being in continuity with the apostolic roots of the church.

What does a bishop do if the majority of the diocese seemingly supports a belief that runs counter to the traditional faith of the church? The bishop is pastorally obliged to enter into dialogue and processes of listening to understand better what the local people of God are saying and why. The fruit of this "listening" becomes a factor in his discernment, yet it does not determine his participation in the deliberations of the church.

There is more to be said about the magisterium next week.

Editorial Commentary/John F. Fink, Editor

Why Christians in the Holy Land are leaving

During the past couple weeks we at *The Criterion* have received news from various sources that the plight of Christians in the Holy Land continues to get worse.

First Franciscan Father Peter Vasko, from the Franciscan Custody of the Holy Land, came to our offices. That resulted in an article in our July 5 issue. Then I received the diocesan bulletin from the Latin Patriarchate of Jerusalem. Then Dan Conway, our associate publisher, received an urgent FAX from the Society of St. Yves, the Catholic legal resource center in Jerusalem to which Dan gave some advice about development a couple years ago. Then Catholic News Service has run stories about what is happening in the Holy Land, stories that, unfortunately, we haven't had enough space to publish.

The message from all these sources is that the Israeli government has begun to implement policies and practices intended to wipe out the Christian community of East Jerusalem and the West Bank. These practices include the confiscation of property, denial of housing, forced expulsion and ethnic cleansing, the closing of schools, and denial of free access to the Holy Places in Jerusalem and Israel to Palestinians.

The Israelis have forbidden all new building and proper external renovations of Christian property in the Christian quarter of the Old City of Jerusalem, restricting the number of Christians who can live there. Thus, living conditions are overcrowded, unsanitary and inadequate. Where building can take place in East Jerusalem, Arabs have to pay about \$30,000 for a license and fees while Jews do not.

Palestinians born and reared in East Jerusalem are being forced by lack of housing to move to Bethlehem or Ramallah and other villages. When they do, they lose their right to work in Jerusalem and the borders to Jerusalem are closed. They then lose their Jerusalem identity cards. The loss of this identity card means that heirs to Jerusalem property who are no longer in Jerusalem lose their property to the Israeli government under the guise that such property has become "absentee property."

Christian schools in Jerusalem are severely affected because they have pupils and teachers living in Bethlehem or Ramallah who can't get to school because of the closed borders. Arab hospitals are affected because doctors and nurses aren't

permitted into Jerusalem, to say nothing of seriously ill patients.

The Arab residents of the West Bank, who have lived there all their lives, are now treated as resident aliens. They are also being deprived of water, such an essential commodity in that part of the world. Jews who live in the new housing developments on the West Bank are able to use water for swimming pools and gardens while the Palestinians are desperate for water for drinking, cooking and sanitary purposes.

The result of all this is that Christians in Jerusalem and on the West Bank are leaving the area in search of employment and better living conditions.

This is not the way the Torah told God's chosen people to treat the resident alien: "You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens in the land of Egypt" (Leviticus 19:36).

St. Paul Church in Decatur County closed

The mission church of St. Paul in Decatur County was officially closed on July 3, according to an announcement by Father Joseph Schaedel, archdiocesan vicar general.

The closing came at the request of the seven remaining parishioners, who felt they could no longer properly care for their mission church.

Father Schaedel said the church property will be sold with funds to be placed in a trust to care for the parish cemetery. Sacramental records are at St. Vincent Parish, Shelby County.

Correction

In a story published on the "Youth News/Views" page in the July 5 issue of *The Criterion*, the late Alan Bell of Holy Name Parish in Beech Grove was incorrectly identified as a Roncalli High School student. He attended Beech Grove High School before his death in 1987. *The Criterion* regrets the error.

Parish float wins prize in parade

St. Andrew Parish's float in Richmond's annual Rose Festival Parade June 28 was awarded the Sweepstake's Prize by the judges. The float celebrated 150 years of memories.

The float, sponsored by the parish's Sesquicentennial Committee, included replicas of the church's historic clock

tower and a stained glass window. Parishioners representing groups who have been a part of St. Andrew's 150-year history rode on the float.

Archbishop Daniel M. Buechlein will celebrate a special liturgy at St. Andrew on Aug. 18 to mark the parish's sesquicentennial.

Ecumenical gathering set in Indianapolis

A Lutheran world leader will visit the international offices of the Disciples of Christ in Indianapolis July 30 to Aug. 1. It is part of an ongoing relationship between Lutherans and Disciples that is continuing at the same time as a dialogue between Roman Catholicism and the Disciples.

Indianapolis Archbishop Daniel M. Buechlein and Dr. Paul A. Crow Jr., president of the Disciples' Council on Christian Unity, are the co-chairs of the Catholic-Disciples dialogue.

Archbishop John Vikstrom, the primate of the Evangelical Lutheran Church of Finland, will deliver a public lecture on Wednesday, July 31, at 7:30 p.m. at Christ Church Cathedral (Episcopal) on the Circle in Indianapolis.

The Criterion

07/19/96

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Photo by Stevenson Photography

Father Todd Riebe, administration, and Father Pat Morcier, associate pastor, are among those riding on the float celebrating 150 years of memories for St. Andrew Parish in Richmond.

Church artists, architects to convene in Indy

By Margaret Nelson

A dozen people in the archdiocese have been meeting for more than a year to plan a national meeting for the 500 artists and architects who will gather in Indianapolis Aug. 17-20.

People who work on Catholic church environments will meet at the Westin Hotel for the 1996 FORM/REFORM Conference on Environment and Art for Catholic Worship. The theme, "Crossings," was decided by the local committee, headed by Franciscan Sister Sandra Schweitzer.

Archbishop Daniel M. Buechlein will welcome the delegates at the opening event on Saturday. That's being planned by Lillian Hughes, pastoral associate at SS. Peter and Paul Cathedral—along with the liturgical team of Charles Gardner (music), Sister Sandra and Franciscan Brother Josef Anderlohr (environment), Franciscan Sister Catherine Schneider, and Father David Groeller (liturgy).

Paul Covino, director of liturgy at Holy Cross College in Massachusetts, will be master of ceremonies. Part of a team of keynote speakers, John Buscemi, artist, liturgist, teacher and liturgical design consultant, will give introductory comments that night: "Welcome to Our Story."

Other speakers during the conference will include Sister Sandra, Marchita Mauck, Father Richard Vosko, Vicki Tufano and Rev. Arthur Nelson. Sister



Photo by Margaret Nelson

Planning for the Aug. 17-20 Form/Reform national conference on environment and art for Catholic worship are (from left): Christina Blake, Father David Groeller, Lillian Hughes, Franciscan Sister Sandra Schweitzer, Shea Ford, Mary Kendall, Franciscan Sisters Catherine Schneider and Nancy Ferguson. The meetings are held at Sister Sandra's studio.

Catherine will facilitate one of the architects' group discussions.

Father Groeller will preside at the Sunday evening liturgy.

The conference is designed to enrich artists, architects, craftspeople, those involved in church building or renovation projects, diocesan building and liturgical commission members, liturgical and tech-

nical consultants, students and others involved in church art and architecture.

Each day will include opportunities for prayer. Franciscan Sister Nancy Ferguson and Mary Kendall are in charge of registration and Mary Weathers and Morna Patrick, hospitality.

On Aug. 17, participants will be invited to visit Indianapolis area churches and renovation projects in a tour program that Christina Blake has designed.

The "Crimson Combo" will be a combination tour of new and renovated worship spaces, including Mary Queen of Peace in Danville, and the Carmel of the Resurrection Monastery, the Christian Theological Seminary, and SS. Peter and

Paul Cathedral in Indianapolis.

"Purple Potpourri" will include St. Mark in Indianapolis, the Beech Grove Benedictine's Our Lady of Grace Monastery, the Franciscan's Oldenburg motherhouse and their ecological Michaela Farm.

Three Indianapolis churches are featured in the "Magenta Mix" tour: St. Monica, St. Andrew, and St. Lawrence. Then the tour will head to the Lafayette Diocese for the Sisters of St. Joseph of Tipton center chapel and St. Elizabeth Seton Church in Carmel.

The "Violet Variety" will tour contemporary architecture in Columbus, including the Visitors' Center (with a short presentation on the city's architectural heritage) and the First Christian Church, the North Christian Church and St. Peter's Lutheran Church.

Religious art works and environmental settings will be exhibited as artists' portfolios on Sunday evening at the conference site. Sixty-two booths will exhibit materials related to this ministry.

Monday roundtable and breakout sessions will focus on special interests of the participants. Further small sessions will fill Tuesday morning, with the closing ritual at lunchtime.

Shea Ford and Sister Catherine are assistant chairwomen. And Mike Egan, architect at Schmidt Associates, is helping the local committee with resources.

The Office of Worship is hosting the event. The national committee is collaborating with The Georgetown Center for Liturgy, Spirituality, and the Arts.

Those wishing a brochure for the conference may write: Conference Services by Loretta Reif, P.O. Box 5226; Rockford, IL 61125. They may call Sister Sandra at 317-788-6608. Pre-registration deadline is Aug. 1. Until that date, the church and renovation project tours are available for those who attend the conference.

Holy Cross creates peace garden

By Margaret Nelson

For decades, Holy Cross Parish in Indianapolis has embraced its mission of reaching out to the neighborhood. And it tries to serve those in need.

The St. Vincent de Paul Food Pantry there serves thousands of families meals for each holiday and hundreds of bags of food on a weekly basis.

Lately, parishioners have tried to abate the "too many signs of violence" in the area. They want to work for peace. "It's been welling up in a lot of people around here that we have to do something in this neighborhood," said Franciscan Sister Paulette Schroeder, pastoral associate at Holy Cross.

Efforts have included creation of a peace garden, making peace poles for residents of the area, and attending prayer services for victims of violence.

Sister Paulette said the neighbors are concerned because during the past year, in cracking down on drug offenders, the police have pulled suspicious-looking people off the streets into the school parking

lot—often for minor infractions. But the method has paid off, because they have caught more than 50 people who have been involved in drug operations.

The food pantry board is spearheading the construction of the peace poles by clients of the pantry—as a "cottage industry" of sorts. They will be available at the parish festival on Sept. 28.

Several parishioners are involved in the city-wide ecumenical effort to pray for victims at the sites of homicides at 7 a.m. within 48 hours after the incidents.

One direct effort of the parishioners is the peace garden. This is not just a little plot, but a full-length lot on McKim St. behind the church property. Several of the St. Pius X "angels" who help Holy Cross have devoted their funds for the flowers. Neighbor Skip Schofield waters the area.

A sign greets visitors: "Enter. Be at peace." A "rainbow" design forms about one-fourth of the garden and an equally large area forms a white cross of blooms inside a rectangle of golden flowers, representing the parish centennial. Other spots are filled with informal blooming plants. A group of chairs under the tree invite passersby to stop and enjoy the garden.

Sister Paulette said that, just that morning, "Two big guys came up against the fence and gawked a little while. That's the idea—to let people breathe in the beauty. It's a place with silence and earth. Beauty is food to the spirit."

Located near the east side of the church is a pole with a message of peace in English, Spanish, Hebrew and Russian. It, too, is surrounded by flowers.

Former summer parish programs for neighborhood children have left Sister Paulette wondering if they have made any impact on the lives of the young people. This year, they've decided to offer a "Peacemaking Week" to teach leadership in making peace. The staff will work with the first 15 children who sign up, hoping to impact change in their lives and improve their self-images.

Of the parish ministry to the Women's Prison, Sister Paulette said, "We try to be deliberate about peace efforts there."

The school children had been ringing the church bell at noon each day. When the women in prison commented that they haven't heard the church bell this summer, a parishioner volunteered to ring it.



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From the Editor/John F. Fink

Same-sex unions cannot be called marriage



"Same-sex marriage" is an oxymoron, a contradiction in terms. Even my Webster's Dictionary, hardly a theological journal, defines marriage as "the social institution by which a man and

woman are legally united and establish a new family unit." Marriage requires both sexes. Whatever commitment two men, or two women, might make to each other, it should not be called a marriage.

The condoning of same-sex unions is really an effort to get society to accept the homosexual lifestyle as equal to heterosexual marriage. In today's society, with its stress on individual self-fulfillment, questions of morality are considered off limits.

Two issues are involved in this controversy: the nature of marriage and the morality of homosexuality. Let's take the nature of marriage first.

Some sense of the greatness of the matrimonial union has existed in all cultures throughout history. It has been celebrated and protected by laws because it has been recognized that within marriage men and women express their sexual love and children are born, reared and educated.

Today, though, the institution of marriage seems to be falling apart. Sexual activity outside of marriage has become the norm, contraception and abortion have separated sex from procreation, and an ever-growing number of children are born outside of marriage. No wonder some people see marriage as only a commitment between two people—sometimes a very short commitment at that—and don't see what difference their genders should make.

The Catholic Church, of course, has always seen marriage as established by God. The "Catechism of the Catholic Church" says, "The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. . . . Since God created man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation" (Nos. 1603 & 1604).

People seem to be coming to the realization that many of society's problems today are the direct result of the disintegration of marriage. The prevalence of pre-marital sex, illegitimacy, abortion, divorce, child poverty and various other societal ills can be traced back to our failure to uphold the sacredness of marriage.

The second issue in the advocacy of "same-sex marriages" is the morality of homosexuality. In many places, from sex education programs to television programs, we are being given the message that there is nothing wrong with homosexual activity, that this is simply the way some people express their sexuality.

The Catholic Church has always differentiated between the homosexual condition and homosexual acts. As the "Catechism of the Catholic Church" says, "The number of men and women who have deep-seated homosexual tendencies is not negligible. They do not choose their homosexual condition; for most it is a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided" (No. 2358).

Homosexual acts, though, are wrong. As the catechism says, "Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that 'homosexual acts are intrinsically disordered' (Congregation of the Doctrine of the Faith). They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved" (No. 2357).

What is a person with homosexual tendencies to do? The same thing unmarried heterosexual people are expected to do—with the help of grace, refrain from sexual activity. Is this possible? It certainly is difficult, just as it is for anyone practicing chastity. But the homosexual organization called Courage insists that it is possible with the help of prayer and sacramental grace.

Resisting "same-sex marriages" is not discriminatory. It's simply a statement that marriage must be more than companionship between two people. As a recent editorial in *Commonweal* stated, "There are profound social goods at stake in holding together the biological, relational, and procreative dimensions of human love."

Society should be promoting and giving preference to intact two-parent families because this is what is best for the common good.

The Human Side/Fr. Eugene Hemrick Curtailling the resurgence of racism

The burnings of African-American churches, widespread incidents of anti-Semitism and the pilfering of Asian businesses are a warning to us. We desperately need to make progress against racism.



In 1979, the U.S. bishops published "Brothers and Sisters to Us: A Pastoral Letter on Racism." The bishops wrote: "In 1958 we spoke out against the blatant forms of racism that divided people through discriminatory laws and enforced segregation. . . . A decade later in a second pastoral we again under-

scored the continuing scandal of racism and called for decisive action to eradicate it from our society. . . . We do not deny that changes have been made. . . . But neither can it be denied that too often what has happened has been only a covering over, not a fundamental change."

I think that to achieve a fundamental change of attitudes, we're going to need a lot more programs promoting open-mindedness toward people of other races and ethnic groups.

Although we have excellent programs for promoting better understanding of the cultural differences that divide people, these programs are too few, especially given the surge of immigrants to America from every part of the world. An all-out effort is needed to educate ourselves in the history, geography, music, art, literature and customs of other cultures.

I would propose that every parish's calendar year include folk festivals, ethnic food days, music fests and other multicultural programs that foster understanding among people. And neighborhoods need to invest in the design of events such as block parties to bring neighbors together—people who are isolated from each other because of race, ethnic background or religion.

Especially needed are programs that enlighten our minds about other cultures. We need to learn to view cultural differences as opportunities for enrichment.

The field of research will play a role in combatting racism by seeking out the reasons why some people more than others are racist. What is in the mind of a person who burns down an African-American church? Is it a mind filled with hate and, if so, what gave birth to that hate?

Undoubtedly, hatred can be the result of ignorance—a shallow philosophy of life. We need to be exposed to an education that takes the dignity of all human life seriously. The church is one important place where this sort of education is offered. Homilists, take note!

Of course, current events have taught us that the racist mind can get caught up in a notion of superiority that leads people to believe one race is meant to rule others or at least to live apart from those others. And I am sure that racism can be handed down from one generation to the next within the family. But if the environment in which we live can foster racism, how does a person break through the boundaries of that environment?

Maybe racism will never fully be eradicated in this world. But is it safe to despair of making progress in this area? Human attitudes can be fundamentally changed.

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A View from the Center/Dan Conway

Stewardship, fund raising have much in common

In my last column, I defined stewardship as an attitude of mind and heart that expresses itself in action.



According to the U.S. bishops' pastoral letter, "Stewardship: A Disciple's Response," a good steward is someone who demonstrates—in action—his or her awareness that God alone is the owner of all created reality. As disciples of Jesus, we are called to be stewards of the many gifts God has given us. This means that everything we have (and all that we are) belongs to God and has been entrusted to us by God "to care for" and "to share" as faithful stewards.

Our awareness of this fundamental principle of Christian discipleship is the stewardship "attitude."

Fund raising, on the other hand, is not an attitude; it is an activity or a series of activities designed to solicit gifts of time, talent or treasure for the church or any other non-profit organization. Frequently, however, the success of fund-raising efforts depends on the attitudes of the people who are asking for the funds and the people who are being asked to contribute. Stewardship and fund raising are not the same thing, but they have a lot in common.

Stewardship is a spiritual concept which describes our relationship to God and to the created universe. In addition, as the bishops' pastoral letter clearly states, stewardship speaks to every aspect of the Christian disciple's life. It is not just something that applies to our relationship with the church or with the charitable organizations that we choose to support with our gifts of time, talent and treasure. Stewardship (as an attitude or a way of life) addresses our personal and family lives, our work, our relationship to others and to the world we live in. In short, we are called to be

good stewards in every aspect of our daily lives—not just in our charitable giving or volunteer work.

Fund raising is not nearly so all-pervasive (in spite of the fact that it sometimes feels like we are always involved in fund raising—either as an asker or a giver!). The focus of fund raising should be much narrower than stewardship. It should be on developing the human, physical and financial resources that are needed to carry out the mission of the church (or any other non-profit).

Fund raising is not a spiritual concept—as stewardship is—but it is hardly unimportant to the on-going health and vitality of our church. Good fund raising (which is ethical, professional and based on the theology and practice of stewardship) is absolutely necessary to the growth and development of our church.

I sometimes hear people say that eventually stewardship will (or should) replace fund raising. I think this is a misunderstanding of both stewardship and fund raising. I believe that it will always be necessary for us to invite the Catholic people to contribute their time, talent and treasure to support the mission and ministries of our church. But the more we are able to teach stewardship as a *faith response* and as an attitude of the mind and heart, the easier it will be to raise money for on-going programs and activities, for buildings and equipment, and for the long-term endowment needs of a parish, school or diocesan agency.

And the more we can model good stewardship in the administration of the church (at all levels), the more successful we will be at promoting stewardship among the Catholic people. As Archbishop Buechlein said at our fiscal managers conference last April, "Our bottom line is faith, not finance. But when we accept a stewardship responsibility for the human, physical and financial resources of the church, we accept an obligation that goes

far beyond the normal fiduciary relationship. As Christian stewards, we agree to nurture, care for, and share with others the precious gifts that people of faith contribute to the church in Jesus' name. This is a sacred trust, and the level of fiscal accountability that this requires can never simply be the minimum!"

Stewardship and fund raising are not the same thing, but they can complement one another. Both stewardship and fund raising require accountability. And both affirm the fact that every human being has a need to give and that giving is good for the soul.

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The Criterion



To the Editor

Issues belong in separate debates

I must take issue with your June 28th editorial commentary ("Petition Drive Promotes Disunity in the Church") concerning groups that are calling for changes within the Catholic Church.

You address these 20 "far left" groups as one when the issues that they embrace are quite different. To equate a group supporting re-institution of married priests with one that supports abortion is ridiculous. One issue is a moral absolute and the other is not. To me, these issues belong in completely separate debates.

Your writing leads me to believe that these two matters are equally offensive to you. I hope that this is not the case.

Bill Hokanson
Avon

(Editor's response: No, these matters are not equally offensive to me, but the "We Are Church" organization, which has organized the petition drive, seems to put them on the same level.)

Use talents for the greater glory of God

Thank God for our Catholic faith. Where would we be without the daily sustenance we receive from our Lord Jesus? What can we attain in this life that can compare with the immeasurable richness of knowing Christ Jesus as Savior and Lord? With this in mind, I write thanking God for our archbishop, Daniel, and for the editor of our newspaper, John Fink. The June 21 issue of *The Criterion* had a wonderful article on knowing Jesus as Lord of our lives.

I'm delighted to have been selected to

be a part of the Evangelization Commission for the Archdiocese of Indianapolis. In conjunction with being on this commission, bearing in mind the very clear directive of Jesus to make disciples of all nations, I feel compelled to write about the state of Catholic evangelization, particularly as it relates to our nation.

Franciscan Father Richard Rohr, who has traveled extensively, says the global church is young, uneducated, and poor. In the United States, the church tends to be older, well educated, and well-to-do, in contrast to the rest of the world. If we aren't well-to-do, it seems most of us strive toward that end by educating ourselves in an effort to have greater financial prosperity.

John Fink, in his article "Catholics Do Accept Christ As Our Personal Savior" (*Criterion*, June 21), made reference to Ralph Martin's book "The Catholic Church at the End of an Age: What Is the Spirit Saying?" I, too, would like to quote from this book. The words I write are from the great Jesuit saint, Francis Xavier.

The patron saint of our archdiocese had this to say about well-educated Christians: "Would to God that these men who labor so much in gaining knowledge would give as much thought to the account they must one day give to God of the use they have made of their learning and of the talents entrusted to them." Can we hear the voice of this saint calling to us to use our talents more effectively for the glory of God? Education, in particular, should make us more godly people, should it not?

The only real hope the poor have is in Jesus Christ. If well-educated Catholics spend their talents on earthly treasures, who will be there for the poor? If we use our educations to acquire greater wealth, and then move to neighborhoods where we separate ourselves from those with the greatest physical needs, is God pleased?

Jesus said, "Do not store up for your-

selves treasures that will rot, but rather store up treasure in heaven" (Matt 6:20). The Word of God tells us that Jesus, who was rich, chose to be poor (cf. II Cor 8:9). In becoming like the lowly, especially in living with them, he was able to bring all people unto himself. Let us not forget that the well-educated of Jesus' day were often his enemies and they were often amazed that his disciples could do what they did—for they were "uneducated." (Acts 4:13).

In fairness and to be an encourager, I want to also mention that Evangelical Protestants have met with a good amount of success in their efforts to evangelize the world, and many of them are very well educated. Also, let us thank God for the individuals and communities that are using their talents, especially their education, to live a life of evangelistic love.

Nothing we do in this life can compare with loving another person into a relationship with Jesus Christ and his church. My plea is that all of us will use our talents for the greater glory and honor of God. May a day not pass that we do not tell someone of his goodness.

Patrick M. King
Indianapolis

Sponsor legislation to abolish death penalty

Your June 14 issue had a front page article titled "ICC Asks Governor to Commute Death Sentence." The letter from Archbishop Buechlein which was quoted was an effective statement of the reasons we as Catholics must speak out against the death penalty. When we are confronted with the immediacy of death, we look for someone—thus expecting the governor to commute Tommie J. Smith's sentence.

We are approaching the problem from the wrong end. It is unrealistic to expect the governor to do anything other than uphold the Indiana state laws unless there is new information or some extenuating circumstances not known at the time of sentencing.

Can the ICC and/or Father Vince Lampert, our new director of the archdiocesan Office of Pro-Life Activities, find two legislators to introduce a bipartisan bill into



the next legislature to eliminate the death penalty? If a bill were introduced, would the Catholics in the state of Indiana—nearly three-quarters of a million people—join in opposition to the death penalty and in the celebration of life?

If a bill were introduced, could we depend on all who are being very vocal about the "killing" to spend time and energy educating—getting media attention—lobbying, etc., to have the bill heard in the legislature? Wouldn't it be impressive if we Hoosiers did not have to go through the agony and anguish of another execution?

Is it the will of the people of Indiana—or, with a lot of effort and education, could it become the will of the people?

The U.S. Catholic bishops, "in their best judgment as pastors," stated that "capital punishment will only serve to inflame the culture of violence that is already too prevalent in our state and nation."

I challenge the ICC and Father Lampert to find sponsors for new legislation to abolish the death penalty in the state of Indiana.

I challenge the three quarters of a million Hoosier Catholics to support that legislation.

Rosemary T. Glass
Indianapolis

Light One Candle/Fr. Thomas J. McSweeney

We die every day a little bit

"I die everyday!" With these words to the Corinthians, St. Paul spoke of his daily



deaths in the context of a powerful discourse on the Resurrection. With great clarity he said that the God of resurrection power is always working in our lives through a process of death and resurrection.

Unless there is the death of a seed of grain, there can be no new life, no harvest. Resurrection is the new life, the new thing that God does for us. But it must come through death.

Paul learned and wants us to learn what resurrection means in these everyday deaths. Then, when the time comes for our bodily death, we will be so caught up in the resurrection spirit, that it will be for us a moment of glory.

Indeed, every day we all die a little. A newborn baby gives up the comfort and warmth of the mother's womb in order to have life. A child gives up the security of home life in order to start school. A student gives up the comfort of the structured academic life in order to graduate. A young man or woman gives up the accustomed family life to marry.

These commonplace hurts and losses that anticipate our death come in countless other ways too: broken relationships, illness, divorce, death of a loved one. One person counts his daily deaths by the number of times he gets up in the morning to go to a job he hates. Another's daily death is not to be able to find work at all.

Some time ago, *The Washington Post* reported the retirement of a woman named Betty Grant. Years earlier, she had been stricken with polio. She could think and speak, see and hear, and had the use of her

toes, but the rest of her body was totally paralyzed.

Betty also had a daughter to raise. Talk about daily dying! Lying in bed day-after-day, Betty was concerned not only about her life but also her daughter's future. She thought, "Well, I'll make use of what I have." She contacted the telephone company. They rigged up a switchboard she could work with her toes, and she started a 24-hour-a-day telephone answering service. For 16 years she carried on this business and supported her daughter through college.

But the most arresting part of the news story came at the end. Commenting on her struggle to rise above her condition, Betty Grant's closing words were, "God has been so good to me!"

You and I will never know how good God has been to us until we learn to accept the way in which he is working through us for our fulfillment.

St. Paul, out of his knowledge and experience of Jesus Christ, tells us it is precisely at those moments of our daily dying that God's resurrection power is working in our lives; that God is bringing life out of that death; that God is bringing life out of that pain and suffering; that God is bringing life out of that loss.

It's all there in the lines of the old Spiritual someone has called the greatest poem ever written in America. "Nobody knows the trouble I've seen/Nobody knows my sorrow/Nobody knows the trouble I've seen/Glory, Hallelujah!"

Nobody know how we die every day, but "Glory, Hallelujah!" For the God of resurrection power enables us to transform even our darkest moments into eternal life—little bit by little bit.

(For a free copy of the Christopher News Note "Live Joyfully," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

Point of View/Alice Dailey

Keeping the flame of our faith burning

As the Olympic torch is passed from hand to hand on its way to Atlanta, it is reminding of the passing along of another torch, the one that has held, for 2,000 years, the flame of our faith.

Viewing the televised Olympic relay and observing the reverent, almost worshipful attitude of bearers poses the question, "Why don't we, who are called to be bearers of the faith, project even a fraction of such pride in our heritage?" After all, it was won for us through dungeon, fire, sword and heroic perseverance.

Do we foolishly assume that the faith will always be there at our beck and call, to ignore, deride or tamper with? Faith in any goal, be it spiritual or material, can often be fragile and needs consistent cherishing and guarding.

Even Olympic hopefuls realize that victory will be realized only through consistent effort, will power and belief in their goal.

Media coverage has stressed the many and diverse routes of the torch. Modes of travel include canoe, cable car, steamboat, plane, train, even Pony Express. Our faith has been carried, and is still being carried, though all those routes and many more.

Presently, the world is watching not only Olympic developments but also the church to see if it will back down to demands from dissidents intent upon justifying their actions which are at odds with church doctrine. The media, especially some which is controlled by powerful and rich forces, would like nothing better than to gleefully pounce on a waffling church, altered to the specifications of a strident minority.

If ever a time is needed to present a unified church, it is now. It is time for the millions, content to let the church lead the way, to let our affirmation be known. How? In little ways. Maybe by crossing ourselves before eating in public. Or writing letters to editors if the faith has been derided in print. On the other hand, by letters of commendation for an uplifting story.

Why are so many of us apologetic or even squeamish about going public with our faith? We needn't pile it on as thick as plaster, but a simple statement now and then would give the church a deserving boost.

One especially vital way to affirm the faith and strengthen numbers is by encouraging our youth to learn more of their priceless heritage. Some generations actually have never been taught the truth of the church's long, valiant and humanitarian history. Emphasis in many schools has been on inquisitions and burnings at stakes.

Our kids are desperately searching for something greater than themselves and in so doing are making gods of rock stars, supporting them with exorbitant sums while the church into which our youth were received in baptism, a church that stands ready to support them through thick and thin, is in need of funds to stay afloat.

The Olympic flame may soon be extinguished for another four years but the eternal flame of Jesus Christ never goes out. It is kept burning throughout the world and more especially here at home by the steadfastness of our archbishop, priests, religious and supportive laity.

Cornucopia/Cynthia Dewes

The nature of command

Those of us in command positions hate to see our powers wane and our authority falter. But it's inevitable.



When the kids were small we ran a tight ship. On Mondays we washed clothes, Tuesdays we grocery shopped, on Fridays we cleaned house, Saturdays we baked bread, and on Sundays we (sort of) rested. Or some arrangement like that.

If necessary for the completion of our appointed tasks, we sent a box of graham crackers and a pitcher of kool-aid outside to the sandbox and locked the back door. The older kids were given instructions not to call us unless mayhem occurred or danger was imminent. And, since we still kept an eye on things out the window, child abuse was never an issue.

Of course, those were the times when every adult was more or less in a command

position. If anyone's Mom hollered, "Stop that this instant!" every kid on the block froze in place. The walls had eyes and ears, and no corner of the neighborhood was safe from Mom-scrutiny.

Dads kept order too, but mainly on weekends and evenings after work. Just in case some isolated Mom's last word was questioned, a Dad was automatically called in to enforce it. This was partly because Dads were bigger than any miscreant, so they didn't need to be Arnold Schwarzenegger to be called an Enforcer.

Our command wavers during the children's teen years, as well as our confidence in our ability to lead. It's hard to see your kids labeled "dork," "nerd" or other terms not mentionable in a diocesan newspaper, because of your parental convictions.

And sometimes it's even harder to resist pressure from your own peers who actually embrace fads like being their kid's best friend or, if you can believe it, their competitors in romance. Nevertheless, all continue to support the idea that we're in charge.

Little by little, our position of command erodes. It's the eating of cold pizza for breakfast here, or a com-row braiding of the hair there. It's finding out the kid saw "Pulp Fiction" while attending his friend's slumber party, or shopped at Frederick's of Hollywood for his girlfriend's birthday.

We begin to long for the days when the worst rebellion against our wishes involved trick drinking glasses and grasshoppers in the bedroom. We'd gladly exchange the former wearing of the same underwear for a week for the present 13 daily changes of clothes deposited in the laundry.

First thing you know, the same kids who

could be trusted for hours to do whatever they were told within calling distance have a college major, a job, a new location or even a spouse whom you've neither approved nor laid eyes on. As a final touch they may call you by your first name, if they call you at all.

God gives parents authority, but he also apparently forgets to let us know it doesn't last forever. We begin to think we've been evicted from command, that "old soldiers never die, they just fade away" and stuff like that.

And that's when he provides us with grandchildren. Suddenly we're in charge again. Every request which drops from our lips is carried out promptly. Every story we tell is asked to be repeated again and again, every thought is respected, every smile rewarded.

It's one of the greatest lessons in life: All authority comes from God, and all authentic authority is loving. God is in command.

VIPs...

During the 50th anniversary Mass and recognition dinner for Immaculate Heart of Mary Parish in Indianapolis recently, Pastor Jeff Godecker and former pastor Father Jim Byrne honored parishioners and a parish organization. Each was given a lithograph drawing of the church. Their names were inscribed on a plaque "In Mary's Company." Those honored for distinguished service to the parish were Bill Brennan, Ellen Healy, Don Koors and Golda Mae Johnson. Those chosen for outstanding volunteer efforts: Gary Alrichs, Joyce and Don Beckerich, Betty Ann Countryman, Norma Cripe, Barbra Hickey, Mildred Niesse, Bob and Cheryl Sparks and Jack Vannice. Boy Scout Troop 174 was named for distinguished service to the parish.

St. Elizabeth's of Southern Indiana, New Albany, has a new managing director and chief executive officer, **Keith E. Stormes**. He will oversee administration of the maternity home, the transitional home, the adoption program and the outreach programs. **Joan R. Smith**, founder of St. Elizabeth's of Southern Indiana, will serve as public relations director.

Sister Mary Gerald will celebrate her 50th anniversary as a Sister of St. Francis of Oldenberg this year with a Mass of thanksgiving at 12 p.m., Aug. 18, at St. Mary Church in Indianapolis. A pitch-in luncheon will follow at the Marian Center near the church.

Check It Out...

The Catholic Choir of Indianapolis is a new group of 50 people dedicated to performing and preserving traditional Catholic music. The choir provides musical support for Sunday Masses, funerals, weddings and other religious celebrations. Its leaders would like to know of churches that are discarding traditional choral music and are willing to donate it to the group. For more information call Ben DeVecchio at 317-925-1534.

Holy Spirit Grade School Class of 1971 will celebrate its 25-year reunion at 7 p.m., Aug. 3, at the Snooty Fox, 1435 E. 86th St., in Indianapolis. All former teachers and classmates are welcome. Admission is \$10 per person for hors d'oeuvres buffet. For more information or to register call Colleen Ryan Renie at 317-299-1835.

The Indianapolis Chapter, Knights of Columbus is hosting its annual scholarship **Florida Scramble golf tournament**, at 9:30 a.m. Aug. 17, at MorningStar Golf Course in Indianapolis. Individual golfer fees are \$50, which covers green fees, cart, and a steak dinner. A special fee for foursome with a priest is \$150. Hole sponsorships are \$150 or \$300 if entering a foursome. For more information call Tim Hayes at 317-787-1007.

The St. Mary's School in Rushville seventh annual golf outing will be held Aug. 11 at the Rushville Elk's Country Club. The event is a five-member team scramble with both morning and afternoon tee times. The cost per team is \$250, which includes green fees, cart, a hog roast dinner, and prizes. For more information call Don Burkhart at 317-392-0624.



Providence Sister Mary Moeller, who is retiring after nine years as principal at St. Patrick School in Terre Haute, holds the Sagamore of the Wabash Honor, highest honor given to a citizen by the governor. She stands with Father Larry Moran, pastor, and Pat Walker, religious education board member. Sister Mary will be taking a sabbatical at St. Mary's in South Bend.

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We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

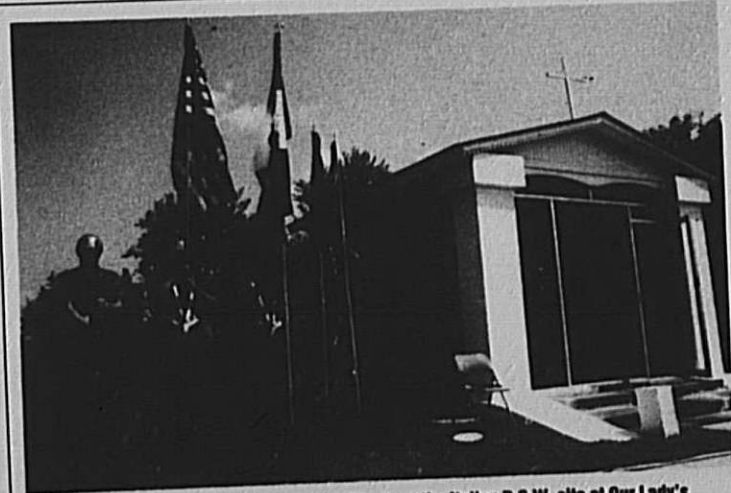
We may never see the end results, but that is the difference between the master builder and the worker.

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



The seventh annual Rosary, Mass, and Picnic at the Italian P.O.W. site at Our Lady's "Chapel in the Meadow," at Camp Atterbury will be held Aug. 4. The site is the location where Italian prisoners of war were incarcerated during World War II. The Mass will begin in front of the chapel at 11 a.m. following the pesting of colors and the rosary. The picnic will begin at 12:45 p.m. Music and games will be provided. Members of Bishop Chastard Assembly, Fourth Degree, Knights of Columbus, will assist in the Mass. The Indiana National Guard at Camp Atterbury, located near Edinburgh maintains the chapel and grounds. The event is co-sponsored by the Italian Heritage Society of Indiana. For more information call Sol Petrucci at 317-849-8731. Camp Atterbury is 35 miles south of Indianapolis. Take 31 South to 252 West, then west on 200 East Road. Follow P.O.W. Chapel signs. Above is the "Chapel in the Meadow."

Training companion dogs becomes a ministry

By Margaret Nelson

"We look at this as a ministry and a way to be able to provide background training that can forever change an individual's life," said Daniel O'Brien.

O'Brien said Champions for Canine Companions for Independence has "made lots of progress" since he (with Jeff Golightly) co-founded the local division in 1988.

As the name implies, the program trains dogs to help people with disabilities to live more independently.

In Indiana, there have been 24 graduates—teams of disabled people and trained dogs. In the Indianapolis area, six teams have been matched. More than 100 dogs have been raised by Indiana people. None of those who raise the dogs are paid; they're all volunteers. In fact, they donate the cost of food and veterinary care.

"I would say that this is a way my family and others can help people. We get cards, thank yous, Christmas greetings, and newspaper articles that show how grateful they are," said O'Brien, a member of St. Therese, Little Flower Parish in Indianapolis.

He said that one of the things disabled people often suffer is being shunned by society. "But people view dogs as approachable. The situation forces disabled people to be part of a social atmosphere. It serves as a communications bridge between the disabled and able people."

The dogs, mostly specially-bred golden retrievers, labrador retrievers, border collies and Welsh corgies, are typically raised in families. By being in homes and going on routine family outings, they can experience the same situations they will have with the recipients.

The companion dogs are given to people of all ages. The youngest recipient O'Brien knows about is an 8-year-old and the oldest, in her mid-70s. The people who



Photo by Charles Schisla

During a local fundraiser, young Kelly Williams gets acquainted with "O'Brien," a dog trained for "Canine Companions for Independence," a service which provides free trained dogs that assist people who are disabled or hearing impaired.

qualify are placed on a waiting list and matched with companion animals when the dogs are ready to be team-trained.

"Service" dogs open doors and drawers, turn on light switches, and pull wheelchairs for owners with physical disabilities—those with limited mobility of their arms and/or legs.

"Signal" dogs alert their owners to doorbells, knocks, alarms and other sounds that indicate danger. "We even use the herding breeds, like Welsh corgies, because they instinctively move people out of the way if a bicycle or skateboard is coming from behind," said O'Brien.

Some specialty dogs help those with multiple disabilities. And there are "social" dogs trained to interact with people who are developmentally disabled.

The O'Briens are now training their eighth puppy, Paddington. Since their "job is to socialize" the dog, the family takes Paddington to church, the office, restaurants, ball games, hospitals. "He is out in public all the time and he has full access to where people go."

The couple took one dog, "O'Brien," on vacation with them to Washington, D.C. They went up in all the monuments and the pup traveled in the airplane cabin—even sitting in the captain's seat.

Ginny O'Brien also takes the dogs to Community's Hooks Rehabilitation Center one night a week. They participate in a pet therapy program that has expanded to most of the hospital.

"They have found it shortens healing time when they get people to interact with pets," he said. "It changes their whole focus from, 'What is wrong with

me?' to 'How can I do more?'"

The two-year training of the dogs is free of charge to the recipients—though it costs more than \$10,000 to provide. The money for this comes from donations and fundraising events. This non-profit organization receives no government funds. All the recipient must pay is \$125—which covers the application and the two-week team training program.

Before a dog and disabled person are graduated from the team training program, the dogs learn a minimum of 50 commands and the recipient must demonstrate the ability to provide for the dog's care. Dogs are typically in service about 10 years. People also get their replacement dogs free of charge.

Arriving when they're about eight weeks old, puppies usually spend about 14 months in the family setting. Then they are sent to the regional (for 12 states) training center in Delaware, Ohio, for two more months before they go back to the home for eight more months of socialization. There are three other centers involved in this national program.

Little Flower is not the only area parish that has helped socialize the companion dogs. A St. Pius X family has raised two puppies and one dog has "attended" St. Barnabas Church. O'Brien said there may be others, as well.

"Typically, when people have raised one puppy, they want more than one," he said. "It is so gratifying as a way of giving to others."

"This is easily perceived by the public as a dog program," said O'Brien. "We see it as a people program that uses dogs as instruments for future growth."

(Anyone interested in being placed on the waiting list to receive a dog, offering to serve as a training family, wishing to make donations, or having a group presentation about the program should write: Champions for Canine Companions for Independence; P.O. Box 55095; Indianapolis, IN 46205; or call: 317-844-1300.)

BLACK EXPO

continued from page 1

There were informational brochures for those attending Black Expo to take home. The striking full-color brochure: "Faith and Friends—The Catholic Church" was designed by Jane Lee to show the ministries of the church in the areas of worship, service, education, and "The Global Church" in photos and words.

The back of the Catholic Church brochure asks: "Are you looking for a church family? Then please consider us," with a contact phone number and address.

Father Folzenlogen estimated that literature was distributed to more than 4,000 people.

Not only were many African-American Catholics manning the Catholic booths, but they could be spotted in other areas in the hall, including right across the aisle at the Tuskegee Institute's booth. And Catholic Social Services had a display with the United Way exhibit.

The St. Augustine Home Booth had a large display with everything from applications for elderly patients to information about the Little Sisters of the Poor, to educational information about abortions. Their theme was "God Calls—We Respond with Love."

When the Little Sisters, representing their St. Augustine Home, were thanked for being so visible at the Expo and elsewhere in the archdiocese, one of the sisters said, "We try to be that witness!"

That comment and the Black Expo displays summed up the theme—"Christ—2000 and Beyond—Here and Around the World."

Father Folzenlogen said that he found it "very encouraging to see the way Black Expo has evolved and our Catholic Church involvement along with it." He said, "I see a real need for us to come together to make our communication as effective as possible as the event continues to grow in size and sophistication. We need to find ever better ways of telling the story that the Catholic Church is present in, involved with, and committed to the African-American community."

Nominations sought for annual Spirit of Indy volunteer awards

The steering committee for the 1996 Spirit of Indy Awards Dinner is seeking nominations for its annual Spirit of Indy Awards. The awards honor volunteers whose work exemplifies the mission of Catholic Social Services.

Spirit of Indy is a fundraiser for Catholic Social Services, an agency of the Archdiocese of Indianapolis that provides counseling and outreach services to families and children, the aging, and those in need of emergency and special services in central Indiana.

People from all areas of the archdiocese

are encouraged to submit nominations, which must be postmarked by Aug. 15. Award winners will be honored at the Spirit of Indy awards dinner on Nov. 21 at the Indiana Convention Center in downtown Indianapolis.

For nomination forms or for more information, call Sue Sandefur, of Catholic Social Services, at 317-236-1514, or toll free at 800-382-9836, ext. 1514.

Nominations and a description of the nominee's volunteer work should be sent to: Sue Sandefur, Catholic Social Services, P.O. Box 1410, Indianapolis, IN 46206.





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Parish Profile

Indianapolis West Deanery

St. Anthony Parish in Indianapolis was established in 1881.

St. Anthony Parish is community oriented

By Susan Blerman

For over 100 years St. Anthony Parish has been a shining star in its surrounding community.

"It's a real stabilizing influence," Father John T. Ryan, who has been St. Anthony's pastor for 26 years, said.

He believes that the people in the community look up to St. Anthony's.

"We try to be there for the community," he said.

St. Anthony offers a helping hand to those in its surrounding community in many ways. One example is the free suppers for everyone in the neighborhood that are held periodically. Another example is an annual Mass for the fire fighters and policemen who work in the area. Following the Mass is

an appreciation breakfast which is held for the policemen and fire fighters who serve the neighborhood.

At the parish there is a very active St. Vincent de Paul Society. The Knights of Columbus, Holy Family Council #3682 is extremely active in pro-life, vocations, and supporting seminarians.

"It's just a great thing to see these men come here every Monday," Father Ryan said. "It's a great example for the rest of the people in this area," he added.

The parishioners at St. Anthony have a history of being concerned with the sick and the elderly. Before Central State Hospital closed several years ago, a Mass was held once a week there. Many parishioners helped with the patients during Mass and volunteered at the hospital in other ways. Currently at the parish there is a group called the "free wheelers." The "free wheelers" are a group of parishioners who provide transportation to stores, banks and doctor's offices to those who cannot drive.

As the neighborhood changes, so does St. Anthony's.

"We are reaching out," Father Ryan said. Several Hispanics have recently moved into the neighborhood, so a Spanish Mass is held at the parish at 3 p.m. on the last Sunday of the month.

Furthermore, the parish offers a source of entertainment to the community.

"Bingo really provides a recreation for a lot of people who do not have anything else," John Childers, a parishioner for 48 years, said.

St. Anthony hosts a bingo night each Wednesday. Besides offering a place for the community to gather each week, the bingo is also a big fund raiser for All Saints School.



Photo by Donna Moore

Father Gregory Bramlage celebrates his first Mass at St. Anthony Parish June 2.

Childers, who has run the bingo for the past 25 years, said it keeps the parish out of debt, so he doesn't mind giving up his time at least once a week for 52 weeks each year.

"One of the most important things a person can give is himself," he said. "And I give St. Anthony everything I've got."

"And that's for sure," Father Ryan said of Childers.

Giving everything they have to St. Anthony's seems to be common among parishioners.

The religious education teachers are just one example. Benedictine Sister Lucia Betz, who is the parish administrator of religious education at St. Anthony, said some of the catechists have been volunteering for 12 and 13 years.

"We have really had a lot of stability with the teachers," she said.

Through the school year, students in grades K-8 meet every Sunday morning between Masses. Seven volunteer catechists teach the 54 students who are currently enrolled.

Sister Lucia, who has been at St. Anthony for 18 years, said attendance is good through the year. She said 18 of the 54 stu-

dents had perfect attendance last year. "And we had a horrible winter, so that says a lot," she said. First Communion is held each year. Confirmation, which used to be held every



Photo by Susan Blerman

Mary Patricia Sharpe is the principal at All Saints School.

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three years, has grown to the point of needing to be held each year. RCIA is an ongoing program at the parish. Meetings are held every Thursday evening throughout the year.

Mildred Whitsett, 84, is a life-long parishioner at St. Anthony's. She was born just down the street. Her mother and father were married there as well as she and her husband. All nine of her children were baptized at the church. And four of her children and one of her grandchildren were also married there. Whitsett is also a graduate from the old St. Anthony School. She and her husband were eucharistic ministers for six years. She now has taken charge of cleaning the church every Friday after Mass.

"I like to help as much as I can," she said.

St. Anthony Parish is very supportive of vocations. Father Gregory Donald Bramlage is a newly ordained priest from the parish. Father Bramlage was ordained to the priesthood for the Indianapolis Archdiocese June 1 at SS. Peter and Paul Cathedral. Father Bramlage celebrated his first Mass June 2, at St. Anthony Church.

Father Ryan said the parish feels wonderful to have one of their own ordained.

"It's an honor to have somebody from the parish enter religious life," Father Ryan said.

All Saints School

All Saints School, which is housed in the old St. Anthony School building on the parish property, seems to be a source of pride for the parishioners.

Parishioner Mary Stumpf said the parish is very supportive of the school that serves children from the neighboring St. Joseph, and Holy Trinity, as well as those from St. Anthony. The three parishes consolidated their schools when attendance at each began to dwindle. Each of the three parishes supports the school financially and spiritually. All Saints celebrated its 25th year of consolidation last year.

Stumpf, who attended the old St. Anthony School, said most of the parishioners do not have children enrolled at the school, but still they are happy to have the school on the property.

"We do anything we can to support the school," she said.

Currently there are 199 students enrolled at the school in grades 1-8. Nearly one fourth of the children who attend the school are not Catholic.

"It's a tool for evangelization," Father Ryan said.

Father Ryan said St. Anthony's has had a lot of families enter the church and become very active in the parish because of the school. As a requirement, parents of the non-Catholic students must attend three classes that educate them about the Catholic Church and to familiarize them with the materials their children will be exposed to.

Mary Patricia Sharpe is the principal at All Saints School. In the fall she will begin her second year. Not only was the last school year her first at All Saints, but also as a principal. She said each of the three parishes offered her much support throughout the year.

Not only are the parishioners, clergy, and staff supportive of her, but also they are very supportive of the children. Sharpe said St. Anthony,

as well as the other two parishes, takes a great deal of interest in the students. She said the parishioners are able to connect with the parishioners at daily Mass in the morning throughout the school year.

"I think the parishioners enjoy sharing that time with the kids," Sharpe said.

Father Ryan, Father Glenn O'Connor, St. Joseph Parish pastor, and Father Kenneth Taylor, Holy Trinity Parish pastor visit the school and with the children on a regular basis. Sharpe said the priests rotate celebrating morning Mass with the children.

Each individual parish holds its own First Communion. After which, the school has a solemn Communion where all the children come to celebrate together.

At each of the Masses, non-Catholic children are equally involved.

Like St. Anthony Parish, All Saints School's presence in the neighborhood is important. Sharpe said the school brings people together among the three parishes as well as in the neighborhood.

"I think to have a religious school in the area is important," she said.



Photo by Susan Bierman

Standing from St. Anthony are (in front): Mildred Whitsett, Mary Stumpf, Benedictine Sister Lucia Betz. In back are John Childers and Father John Ryan.

St. Anthony Parish

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Phone Number: 317-636-4828

Church Capacity: 750

Number of Households: 598

Pastor: Rev. John T. Ryan

In Residence: Very Rev. Joseph F. Schaedel

Pastoral Associates: Sister Lucia Betz,

OSB; Sister Monica Withem, SP

Parish Administrator of Religious

Education: Sister Lucia Betz, OSB

Music Director: Sister Catherine Marie

Qualters, SP

Parish Council Chair: Thomas Roche

Principal: Mary Patricia Sharpe

School: All Saints School, 337 N. Warman

Ave., 317-636-3739

Number of Students: (K-8) 199

Convent: 337 N. Warman Ave., 317-636-1403

Masses: Saturday Anticipation—5:30 p.m.;

Sunday—8 a.m., 11 a.m.; Weekdays—

8:15 a.m., 5:30 p.m.

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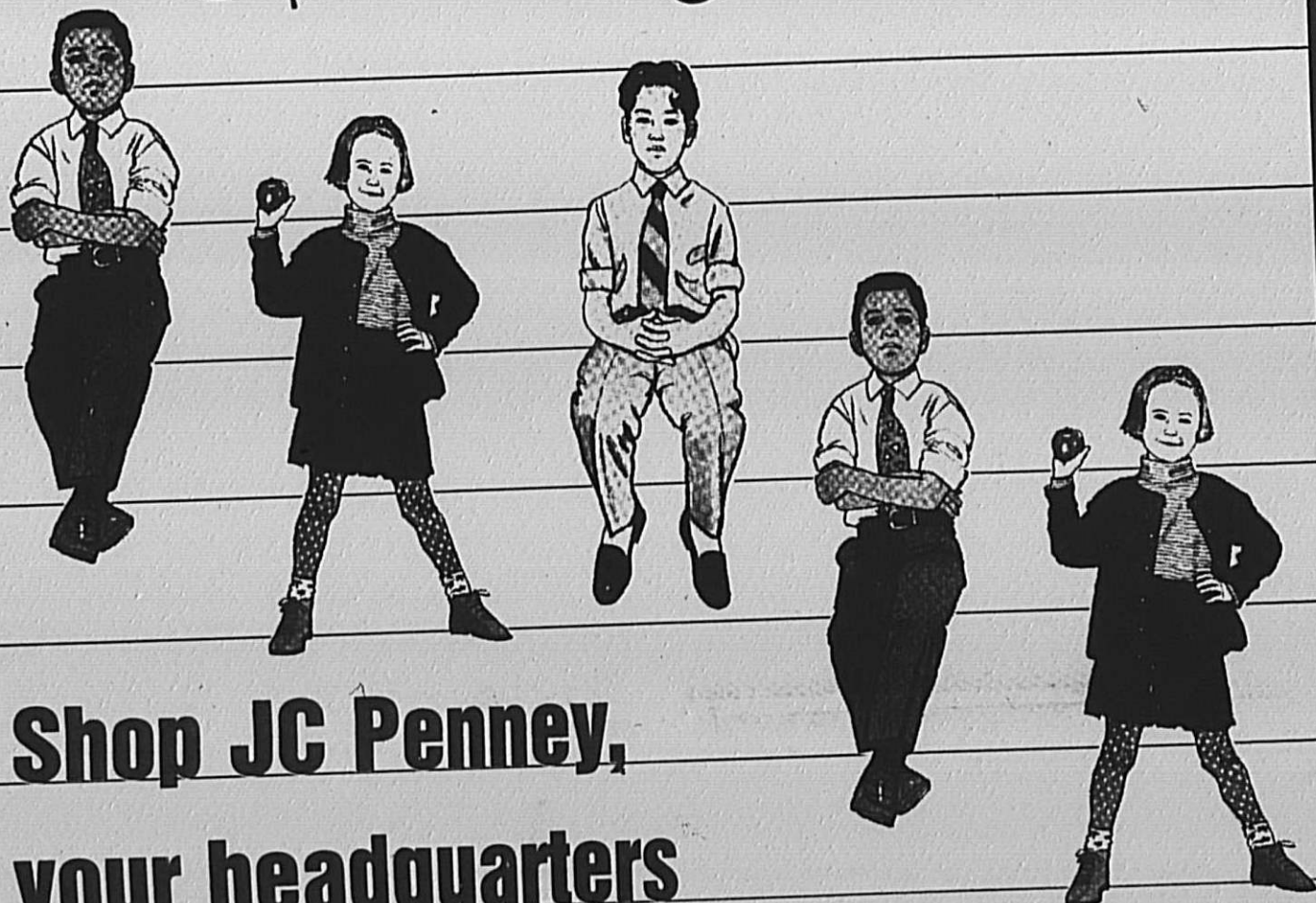
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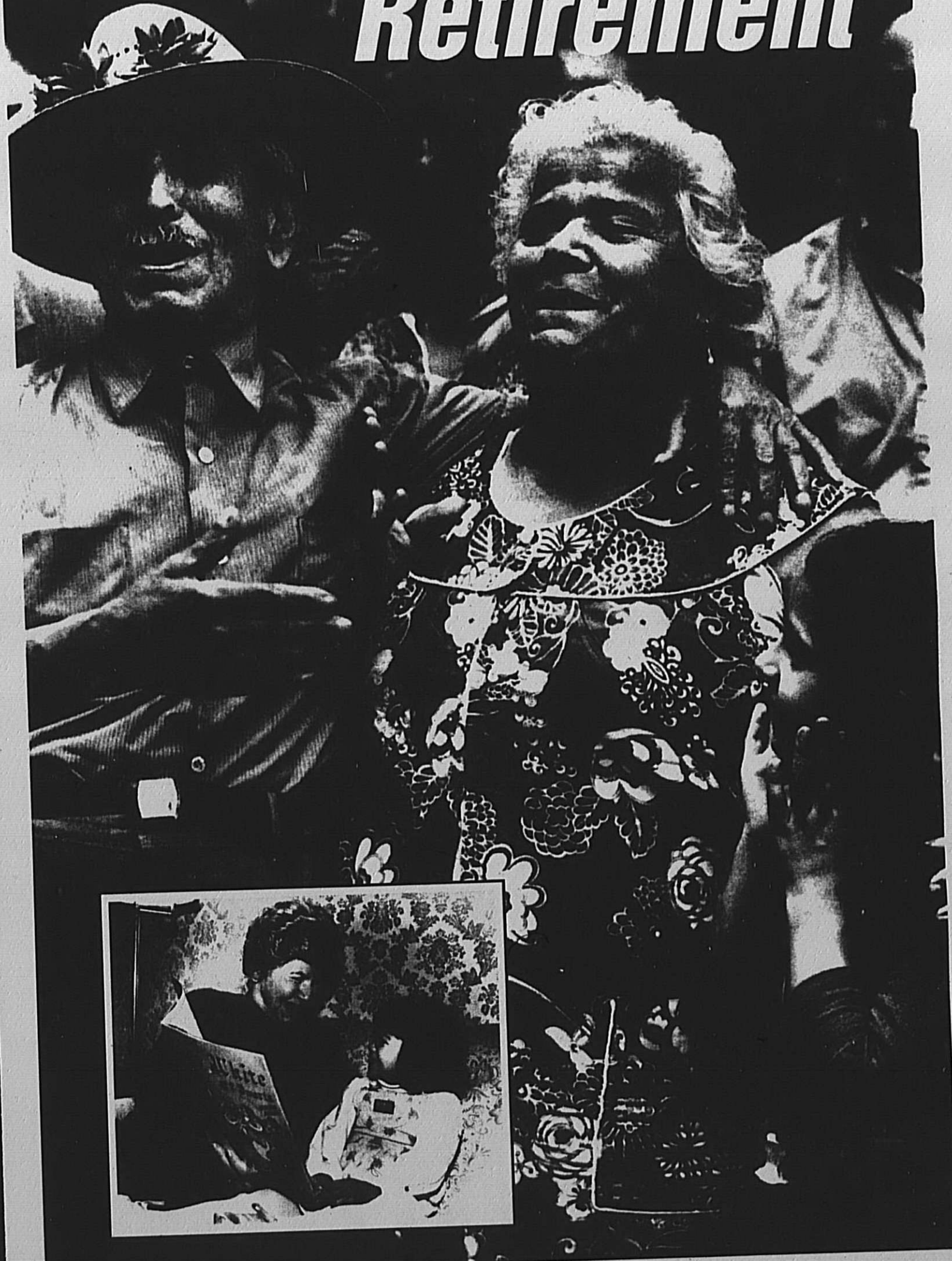
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Retirement



A Supplement to *The Criterion*

Retirement opens seniors to a life of new possibilities

A period of adjustment is necessary as the senior chooses how to take advantage of new opportunities

By Mary T. Carty Catholic News Service

The first day of retirement is filled with a whole spectrum of emotions: joy of being rewarded for so many years of work; sadness of leaving a place of productivity and a part of self behind; and excitement at having the free time and the freedom to face new opportunities.

Retirement also may carry with it a sense of loss connected to job, status, prestige, income, work relationships and life patterns. The retiree may feel alienation, isolation and low self-worth.

Like maintaining a job in the work-

place, creating new living patterns requires energy, planning, patience, the ability to get along with others, commitment and a positive attitude.

A period of adjustment is necessary after retirement as the senior examines and then chooses how to take best advantage of new opportunities which allow growth on a personal level, a return to long forgotten dreams, and a chance to give back to one's community.

The first step during those first days of retirement is accepting the fact that the transition into making everyday changes is not always easy, and may require an even greater amount of ener-



CNS photo from Cleo

Retirement provides much more time for favorite activities. Rediscover past interests, look into volunteer work or take an interesting class.

gy than one's work schedule.

Seek out the support of those close to you to make that transition smoother. Talk to family members and friends and to people who are already retired to discuss your feelings and/or to share strategies for meeting the challenges of retirement.

Tap into resources to enable you to make informed decisions about the future. A trip to the nearest library or book store would provide a great deal of information focused on senior living, as well as information about special interests. Make contact with organizations serving seniors, such as the American Association of Retired Persons, and other locally based groups.

Actively explore the possibilities before you. Seniors are rediscovering past interests, relocating to retirement communities, volunteering and enjoying recreational activities. In fact, growing numbers are choosing to work part time or full time in their field, or are venturing out into new careers.

Many colleges offer classes and courses of study designed for seniors through which retirees can get degrees in different fields and start new careers. Community centers offer a wide variety of classes from needlepoint to wood shop to dance lessons, and they are usually offered at reasonable prices.

Health and fitness clubs now cater to this age group and offer aerobics, swimming, tennis and alternative exercise programs for seniors.

Publications are rich with information about opportunities for travel, advice on financial planning and medical issues and features describing activities of their peers and opportunities for volunteer service.

A fringe benefit of reaching retirement age is the wide range of discounts available, including restaurants, travel companies and retail establishments. These discounts are quite helpful because most retirees live on less money than when they were employed.

Volunteering is a way for seniors to give back to the community as well as receive back a sense of worth. Opportunities for volunteering range from reading at a children's story hour at the local library to hospice work or cooking in a homeless shelter.

The church encourages the use of one's special gifts and talents in creative ways to build the body of Christ. Parishes offer such volunteering opportunities as visiting the sick, singing in the choir, serving as a eucharistic minister or lector and teaching religious education.

After working for many years and experiencing a wide variety of situations, retirees are in a position to make new contributions to their families, friends and communities. Through spending the time to research, reflect and respond to the challenges and opportunities available, seniors can experience retirement as the most exciting, productive time of their lives.

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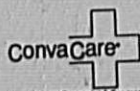
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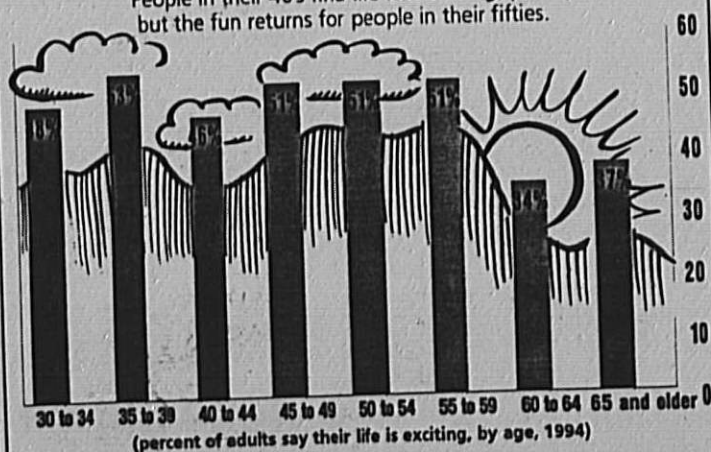
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Source: 1994 General Social Survey

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Nun-author aims book at spiritual needs of elderly

By Julie Asher Catholic News Service

Until Sister Sandra DeGidio was elected president of her order, the Servants of Mary, she never paid too much attention to the nursing home run by the sisters.

But during her six-year tenure, she said, she fell in love with the elderly. "There is such a beauty and a wisdom in them," said Sister Sandra, author of a new book on prayer for residents of nursing homes and retirement facilities.

The inspiration for her book, "Giving Comfort and Joy: Prayer Services for the Elderly," published by Twenty-Third Publications, came from chaplains and pastoral ministers who work with the elderly. They challenged her to put together a book that would address the spiritual well-being of older adults.

"Spiritual well-being is crucial to successful aging. When all else goes, spirituality remains, a strength that can endure to the end," Sister Sandra wrote in the book.

The "continued spiritual development" of older adults is directly related to their participation in worship and group prayer, she said. "Prayer and rituals help them respond to their inner needs and their faith." Allowing older adults to participate in the rituals they have known all their lives can keep them from becoming anxious or depressed.

An active spiritual life also helps the elderly "in accepting death," she said in a telephone interview from her home in the Milwaukee suburb of Oak Creek. "I think we are able to accept death when we have lived well."

The author of seven books, Sister Sandra has previously written about family catechesis, sacraments, liturgy and the Rite of Christian Initiation of Adults. She writes a monthly column for a health care newsletter and has worked as a consultant for independent-living residences and assisted-living facilities.

Her new 104-page volume is organized in a workbook-style format in three sections. The first, "Liturgical Seasons," includes an Advent ritual, Hanukkah, blessing of the Christmas tree and creche, Epiphany and psalms for Lent.

The next section, "Minor Church Feasts," covers New Year's Day, St. Valentine's Day, Mardi Gras, feasts of Mary and others.

GIVING COMFORT AND JOY

PRAYER SERVICES for the Elderly

Sandra DeGidio, OSM

CNS photo

Servants of Mary Sister Sandra DeGidio is the author of "Giving Comfort and Joy," a book of prayer services for the elderly. It contains prayers and rituals for liturgical seasons, holidays and other special occasions.

The largest section is "Celebratory Days and Special Occasions." In it, Sister Sandra presents a ritual for birthdays and anniversaries, a service that can be adapted for various civic holidays, celebrations for the four seasons, and services to use when a fellow resident dies, when the adult child or spouse of a resident dies or even just for times of "sadness, anxiety, frustration, doubt." This sec-

tion also has rituals for welcoming new residents or celebrating the work of the caregivers or simply to give thanks for good news.

For each ritual in her book, Sister Sandra makes suggestions on how to prepare the room that will be used and the materials to use. In addition, she provides opening prayers, responses, citations for the appropriate readings, closing prayers and a suggested closing hymn. She also urges advance preparation for those leading the service.

She provides tips on how to use the book, encouraging those who do to be creative in adapting what she has outlined to their particular circumstances. The recommendations she offers include developing familiarity with the particular needs of the group which is being ministered to and being sensitive to the challenges confronting "third agers," such as loss of hearing, sight, mobility and cognition.

Other challenges she identifies are "challenges to self," "challenges of loneliness" and "challenges of skin-hunger."

For the self, she said, involvement in prayer rituals can raise older adults' self-esteem. Loneliness, she added, can sometimes lead to bitterness, but group prayer can help alleviate such feelings.

"Skin-hunger" she defines as the need to be touched or hugged. She suggests incorporating "touch and symbols of touch" in prayer, such as hand-holding.

As the U.S. population ages, meeting the spiritual needs of older adults will become increasingly important, Sister Sandra said.

She said she is impressed by the many parishes across the United States that have volunteers going into nursing homes and retirement facilities and with formation programs that exist for pastoral ministers. But, she added, "I think there is certainly more than could be done."

What concerns her more than parish involvement, though, is "what's happening in nursing homes themselves," she said. Facilities are trimming their budgets, leaving little room to hire a chaplain, she added.

"I'm hearing that more and more and more," she said. "I think what is going to... have to happen is parish pastoral ministers are going to need to reach out more."



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High blood pressure not a normal part of aging

By Barb Frazee, Catholic News Service

High blood pressure, once thought to be a natural part of the aging process, is now approached by the medical community as something that can be controlled.

"It's not just part of getting older," said Dr. Scott Massa, director of the geriatrics assessment program at Good Samaritan Hospital in Cincinnati. "It's a disease state. If you treat it, you're reducing the chance of having a heart attack or stroke."

"Nobody completely understands all the changes that take place" as people age, Massa said. "Many people, as they get older, their blood pressure will go up."

Sometimes, the muscle in the walls of blood vessels loses its elasticity, Massa said. He added that deposits of cholesterol or calcium deposits in the blood-vessel walls also can affect pressure, noting calcium deposits are unrelated to a person's calcium intake.

A newsletter published by the Washington-based Center for Science in the Public Interest reports that while fewer than 5 percent of Americans, ages 18-29, have high blood pressure, more than 80

percent of Americans over age 60 have high blood pressure.

High blood pressure is the biggest risk factor for strokes and it's one of the top three risks factors—with smoking and high cholesterol—for heart disease.

Traditionally, in young people, blood pressure of up to 140 over 90 is considered acceptable, Dr. Massa said.

The first number is the systolic pressure, or the pressure on the blood-vessel walls when the heart beats. The lower number is the diastolic pressure, or the pressure between heart beats.

In the past, doctors would expect to see a systolic pressure of 170-180 over a diastolic pressure of 90-100 for seniors. "That was considered OK, because a lot of people ran blood pressure like that," Massa said.

But in the late 1980s and early 1990s, medical studies of people over age 65 revealed a correlation between people with high blood pressure and those who had heart attacks and strokes, he said. As a result, doctors began trying to lower the acceptable rate of blood pressure in people over 65 to be more in line with acceptable pressure for younger people.

In an effort to reduce blood pressure, doctors first look at a person's lifestyle,



CNS photo by Lisa Kessler

Keeping blood pressure in check can reduce the chances for heart attack or stroke. In an effort to reduce high blood pressure, doctors will first look at a person's lifestyle and eating habits.

including eating habits, salt intake and how sedentary a person is, said Massa.

Excessive drinking—more than a couple of drinks a day—seems to help pump up blood pressure, he said, adding, "it makes no difference the form of alcohol."

In some people, being overweight is related to high blood pressure, Massa said. If blood pressure cannot be controlled

with a change of lifestyle, doctors might prescribe medication, Massa said. Fortunately, he added, there are more than 30 choices of blood pressure medicine available so that doctors can find the medication that best suits a patient.

Changes in lifestyle and/or in medication regimen should be done in concert with one's physician.

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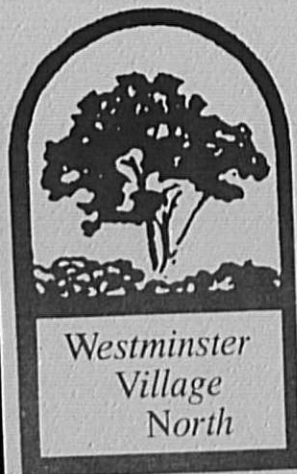


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Faith life can flourish in retirement homes

By Bill Pritchard Catholic News Service

Life in the family home might end for a person who has become too old or infirm to live alone. But, as many residents in retirement and long-term care homes have discovered, faith life goes on and can flourish.

Many residences for the elderly and infirm provide for religious services and pastoral care for residents. The larger ones have chaplains on the staff. Others make arrangements with Catholic priests, Protestant ministers, rabbis and Muslim clerics to provide care, counseling and prayer for residents on a regular basis.

In Ellicott City, Md., a resident of the Heartlands retirement community said the atmosphere among the people living there, who average about 80 years of age, is ecumenical.

"The emphasis here is interfaith," said Dr. Kenneth Horvath, a Catholic who has lived at the community for eight years.

"We had a focus group" and the community's owner asked what kind of services people wanted, Horvath said. "We all said interfaith," he said, adding, "we wanted a chapel here" and "wanted it to be ecumenical."

"It has been done and we have kept that spirit here," he said.

The Heartlands has Catholic, Jewish and Protestant residents, with Catholics making up about 60 percent of the 185 people living in the community.

St. John of God Retirement and Care Center in Los Angeles, owned and operated by the ancient Catholic order, the Hospitaller Order of St. John of God, also provides a variety of services for residents, of whom about 70 percent are Catholic.

The center includes housing for those who are able to live independently and residents who require long-term skilled care.

Although the center is "right in the heart of downtown," Brother Gabriel Monarch, a staff member of the center and a member of the order, said the property, with its gardens and areas to walk, "is very conducive to meditation" for the residents who are able to get out and around.

Daily Mass is available to the Catholic residents and an ecumenical service is held once every two weeks, he said.

"For those who are unable to attend Mass we have Communion rounds," Brother Gabriel said.

Residents have also taken active roles in various ministries, he said. One man was a permanent deacon until his death, and some of the women residents are lecturers.

The brother said the pastoral work could be considered to extend to the health and other types of care that any resident of a home for the aged might expect.

"If you have good care, it's almost like a healing balm," he said.

At the New York Archdiocese's Terence Cardinal Cooke Health Care Center, Sister Joan Gannon provides a unique kind of pastoral ministry.

She calls herself a "general use" type of staffer and her particular focus is on those who have no faith or who are "finding God in other ways" than through traditional organized religion.

"Because people know I'm a sister, they will bring up the religious element to me," she said. "Most people have a very real relationship with God" even if they may be "turned off by organized religion," she added.

"I see my role as being a lover, basically," of the people in the facility, particularly those in the AIDS unit where she does most of her work, she said.

There are nearly 400 residents of the facility. Many of them are aged, but there

are a large number who are younger and in the center for serious ailments.

Sister Joan said she is "very bold about talking about God" with residents she knows. But she said she is less forward with those she's not familiar with, to avoid putting them off by appearing to have a particular religious agenda to push.

"I've gone through many soul-searching moments," she said, wondering "am I really giving them what I'm supposed to be giving them?"

Daily Mass is offered every morning and, after the Sunday liturgy, there is a Protestant service. Every other Friday, a Jewish Sabbath service is held at the facility.

The staff includes a full-time Catholic chaplain and a full-time Baptist minister who provides pastoral service to the facility's large African-American population. A rabbi visits Jewish residents during the week and a Muslim imam at a nearby mosque has arranged for a member of his congregation to visit the dozen or so Muslim residents.

One of the most important things for residents is feeling they are not abandoned, Sister Joan said.

"I think they mostly just want to be paid attention to," she said, and to believe "that they're valuable human beings."

Bill and Marian Thayer 'cruise' through their retirement years



Bill and Marian Thayer keep an album of their traveling experiences.

By Karen Lewis

1995 marked a special occasion for Bill and Marian Thayer at Marquette Manor in northwest Indianapolis. They celebrated their 50th wedding anniversary, and as the saying goes, "It just keeps getting better." They share a lifetime of memories together, but they don't have much time to reflect on them. That's because Bill and Marian are too busy creating new ones.

Since 1969 Bill has played an active role in the Indianapolis Exchange Club. "If we see a place where we can help," he says, "we're there."

Bill joins other community businessmen and women in raising funds for such programs as crime and fire prevention, child abuse programs, and the Speech and Hearing Institute at Indiana University, to name just a few.

"I especially enjoy raising 'Quarters for Kid,'" says Bill. "Nationally, we have collected up to 23 miles of quarters for child abuse programs."

Over the years Bill has chaired many committees in the Exchange Club and served in many offices, including president. "It is a great source of pride and satisfaction," says Bill.

Marian couldn't be more proud of Bill's

accomplishments, but she carries a business card of her own that reads "Master Certified Graphoanalyst." "The title is an elaborate name for analyzing a person's handwriting," says Marian. "Actually, it all started in 1973 when I came across articles describing graphoanalysis and became fascinated. I didn't know where this journey would lead me, but I was anxious to get started."

With Bill's encouragement and support, Marian completed two 18-month programs earning her master certificate with flying colors. "Then it was my turn to be the teacher," laughs Marian. She not only taught several classes at Indiana Central, now named the University of Indianapolis, but also wrote several articles in the *Journal of Graphoanalysis*.

The published articles launched both Marian and Bill on the high seas. "I was referred by another subject who had read my articles and had been on a cruise," she said. "I was invited to give lectures for the passengers."

This was the beginning of no less than 20 cruises that took them around the world. "What a wonderful way to make so many new friends," says Bill.

Now that Bill and Marian are settled in their new home at Marquette Manor, what are they including in their future plans? Would you believe cruise number 21?

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Traveling with the grandchildren.

Traveling with grandchildren

By Edgar V. Barmann Catholic News Service

Your children are grown and have children of their own. You're planning a vacation. What do you do?

A growing number of seniors are including their grandchildren as travel companions. This trend is large enough that several travel agencies have picked up on the idea.

For six of the last eight years, Noretta D'Albora of Rockledge, Fla., has taken six of her 11 grandchildren on organized tours to see such sights as the Grand Tetons in Wyoming, the Grand Canyon in Arizona, and the museums and canals of Holland and Belgium.

"It's my legacy to my grandchildren," she explained, "and it results in a marvelous bonding."

She said she finds that travel with one grandchild at a time works best for her. "They never get tired, and they're so fascinated by everything that is going on," she added. "They have an absolutely marvelous time."

D'Albora said the experience isn't taxing, because of extensive travel arrangements provided by Grandtravel of Chevy Chase, Md. The agency, which sponsors about 15-20 grandparent-grandchildren trips a year, provides a teacher and a tour guide on each excursion.

Youngsters are divided into age groups—7 years to 11 years, and 12 years to 17 years—and separate activities, planned by educators and psychologists, are scheduled every day. There is even a pre-departure counseling session to help grandchildren and grandparents understand each other's needs.

"We were the first to originate these tours 10 years ago," said Grandtravel president Helena Koenig, who said that she developed the concept of "grandtraveling" after she became a grandmother.

The trips, each of which is limited to 20 people, are a unique form of cultural and family enrichment, she said, which allows grandparents an opportunity to transmit culture to their grandchildren.

Jim and Delores Wilson often share their motor home for short vacation trips with six of their grandchildren, ranging in age from 2 to 12 years. Within three hours' drive of their Hillsboro, Ore., home are some of the spectacular sights of the Pacific Northwest, including Oregon's picturesque beaches, Mount Hood, the Columbia Gorge and Seattle.

But, according to Mrs. Wilson, "it really doesn't matter where we go."

"They regard the motor home like an escape to a treehouse," she said, adding that if the youngsters have any behavior problems, they leave them at home. "They behave around us in ways that their parents dream of."

En route, the children play games and sing the ABCs "operatic style." Since two of their parents are deaf, the children also sign as they sing, she said.

Mrs. Wilson, who is president of the Oregon Gerontological Association, said research data indicate that grandparents who have a close relationship with their grandchildren are "happy people" and, in turn, the youngsters "love to visit them."

Separated from their children and their families by as much as 600 miles, the Wilsons' vacations with grandchildren help bring them closer together. "It's pure pleasure to take them," she said.

"It's fun to watch them develop their own personalities and they learn that our way of doing things might be different from that of their parents," she said. "It's a fun way to pass on the history of the family to our grandchildren."

Gloria George, president of Bon Tours, in Beverly Hills, Calif., said seniors sometimes mark special occasions by traveling with family.

"Instead of spending money on a party to celebrate their 40th or 50th wedding anniversaries, grandparents are taking grandchildren, and sometimes their own children as well, on cruise-ship vacations," said George. She said some packages, for example, allow grandparents to take one-week sea/land excursions in Florida and the Caribbean with families, while others offer cruises to Alaska. Cruise lines also provide events for children and round-the-clock baby-sitting.

Such trips are not inexpensive, but she noted that there are considerable discounts for third, fourth and fifth passengers occupying the same staterooms as their grandparents. The grandchildren like swimming with dolphins, going on treasure hunts, fishing, using sleeping bags shaped like Teddy bears, and getting to know their grandparents in a way that is impossible for many who live miles apart, she added.

They have fun and their grandparents are on "cloud nine" when they return, she said. Grandtravel, based in Chevy Chase, Md., can be contacted by calling (800) 247-7651. Bon Tours, based in Beverly Hills, Calif., can be contacted at (310) 657-5170.

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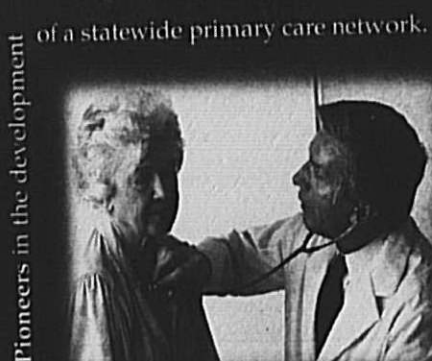


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Motivation to exercise a key for senior health

By Patricia Zapor Catholic News Service

Motivation to exercise, a problem for people of all ages and physical conditions, can be especially challenging for the elderly.

Even for people who have never particularly exerted themselves, doctors say beginning a workout regimen can slow the aging process, improve longevity and ease symptoms of arthritis and other ailments.

The Center for Science and the Public Interest notes that beginning exercise even after the age of 60 or 70 can increase life expectancy by lowering blood pressure, increasing levels of good cholesterol, decreasing the risk of heart disease and slowing the rate of bone loss.

But the first hurdle is to get the elderly to start, said physical therapist Larry J. Nosse, an associate professor at Marquette University in Milwaukee.

"I start with getting people to determine what their personal goals are," Nosse said. "It might be as simple as being able to walk out of the nursing home to go with the family for Thanksgiving. So I break it into steps, set functional goals for how to reach that point."

People even more confined by symptoms of aging may set goals like having the upper body strength to be able to hold an infant grandchild unassisted, he said.

Dr. John Morley of the St. Louis University Medical School said the biggest exercise benefit on which he

focuses is helping prevent falls, a major threat for aging people.

"It can also make diabetes or arthritis easier to control," the geriatrician said. Exercise won't make either go away, but it can keep a diabetic from needing insulin and tend to allow arthritic joints to hurt less, he added.

"As we get older, we all start to face our morbidity," Morley said. "Moderate exercise is likely to keep someone going more than anything else they can do."

He recommends exercising with groups as most beneficial, as "the reality is, we are all more likely to exercise with friends."

Senior centers and other community centers are places seniors who are living on their own can start. Morley recommended that seniors consider swimming, "which is a less stressful way for many people to exercise."

In the 40 to 50 group presentations Nosse gives each year, he concentrates on persuading his audience to commit to doing something to improve their strength.

"Even talking about good posture, I can get 100 people to improve the way they're sitting or show them how to increase their motion," he said. "That can help."

"People have to acquire the frame of mind that exercise is good for the elderly," Nosse said. "One quarter to one third of the strength loss the elderly have is from disuse. I can almost guarantee if someone will work on it, they can get a 25 to 30 percent increase of strength."



CNS photo by Mimi Forsyth

Motivation is key for a good start in any exercise program. Exercise can increase life expectancy by lowering blood pressure and decreasing the risk of heart disease.

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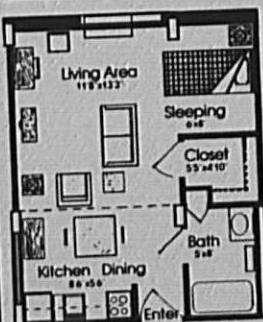
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Grandparents play vital role with children

By Albina Aspell Catholic News Service

My 3-year-old grandson was "fishing" off the end of the couch with a small magnet tied to a string. The "fish" were plastic, magnetized letters of the alphabet "swimming" on the rug.

"Look," he said proudly, "I got a 'P'!" And I say, just as proudly, "Wow!"

As a grandmother of four grandchildren from toddler to pre-teen, I have been introduced to an extraordinary world of make-believe, in which mice sing and dance, a cat speaks in rhyme, a bear hunts for honey and little girls named Alice and Anne have purely marvelous adventures.

Grandchildren, however, are not make-believe. They are flesh-and-blood personalities that demand grandparenting skills one can learn only on the job.

Over the years and across the miles that separate some of us, I have discovered that, while there may be moments of frustration, the unconditional love and attention directed toward our children's children spring from an inner, boundless source, and that the rewards are many.

Grandparenting, used as a verb, is an instinct; one can safely lead with the heart.

But there are a few cautions. Do not expect too much in the way of comportment, both in public and in private. Children wiggle, and their attention spans are short. Time spent with them will be far more serene if they're not admonished about normal exuberant behavior.

Foster grandparents give and receive love

By Carol Zimmermann, Catholic News Service

Lee Rawls has more family than she can count. Not only does she have four children, 23 grandchildren and 12 great-grandchildren, but she has taken care of more "foster grandchildren" than she can remember.

For the past 23 years, Rawls, an 85-year-old woman from St. Louis, has been involved in the national foster grandparent program, giving love and attention to those in need five days a week.

Since she still drives herself to her volunteer work every day, she said she has no plans for retirement, "as long as I'm doing all right."

Rawls spends her weekdays at Bellefontaine Habilitation Center, a home for the severely retarded and mentally disabled. She said her work there primarily involves teaching the patients how to care for themselves and just spending time with them.

The program is part of the Corporation for National and Community Service, one of three programs in the National Senior Service Corps. Today, it funds hundreds of local foster grandparent projects across the country, including several run by local Catholic Charities agencies.

Jane Contois, who directs the foster grandparent program for Catholic Charities of Santa Clara County in California, described the program as a "win-win-win situation" saying volunteers, children and the community benefit from it.

Foster grandparents must be at least 60 years old, have a low income and be able to work four hours a day, five days a week. They receive training, a stipend of \$2.45 an hour, lunch at their volunteer site, transportation allowance and vacation and sick leave.

They spend one-on-one time with children in day-care centers and juvenile homes, and with children who have emotional and developmental disabilities. Their "job" is to read, play games, sing, do crafts or help in classrooms, just like real grandparents might do.

Barry McLaughlin, project director for Cardinal Ritter Institute, said the greatest strength of the foster grandparent program is what the volunteers provide.

"Foster grandparents pass on a lot of values about honesty, integrity and hard work," he said. "The kids they work with need that. A lot of them are homeless and have no connection with older adults."

The difference between foster grandparents and younger volunteers is their life experiences, giving them maturity and wisdom, said Contois.

But all the love and care the grandparents give the youth also comes full circle. The relationship is a "two-way street," McLaughlin said.

"The kids need attention and love and the foster grandparents get a lot from working with them," he said. "They feel of some use," he added. "They have a reason to get up in the morning."

Remain neutral when a dispute arises between siblings. Though your love for them says "be lenient," it's important to be consistent with limits and timeouts set by the parents.

Remember children do not live in a sanitized bubble. While you may wish to hover over and protect them during play, that will only make them fearful. It is best to let them try their wings and suffer the bumps when they fall.

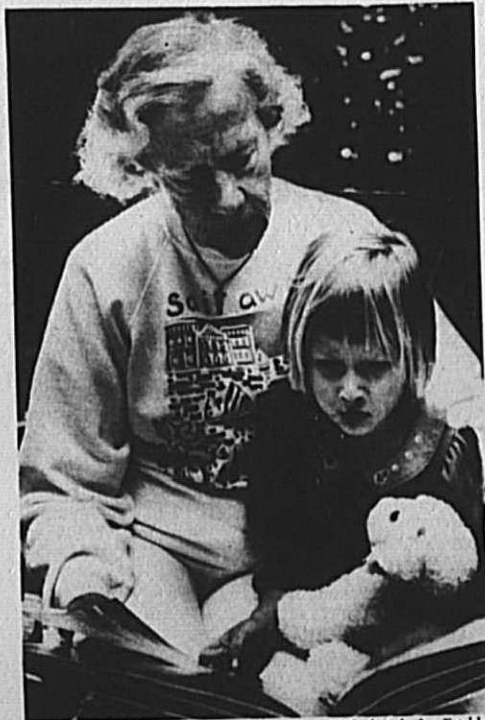
Try not to say "don't" too often, but instead to say "Let's do..." to something more acceptable, like making shadows in sunbeams, exploring the house and yard with a magnifying glass or settling down to story time.

Encourage reading. At our house, story time is everybody's favorite. We "do the words" over and over in our favorite books. There's something about the sound of my voice reading an already familiar story that seems to work magic on the children on my lap.

Foster a sense of prayer. At our house, we let the children lead the mealtime prayers; even the youngest, hands folded tightly, sings "Thank you, Father..." And when we pray together, we always remember to pray for relatives who live far away, thereby enhancing a sense of family that we hope will keep us bonded forever.

Above all, grandparents should love their grandchildren's parents, and show it. Praise the mothers and the fathers in the children's hearing, and reflect joy and pride in the family. This obvious togetherness and family spirit give the grandchildren that solid sense of security that no "monster" in the closet or wind rattling the shutters can shake.

And remember that it is not a sin to spoil them all a little. After all, you only get them for a fraction of their days, and all too soon they'll have grandchildren of their own. Now is the time to build marvelous memories, the time to sweeten the dreams.



CNS photo by Les Fetchko

Grandparents can play a vital role in nurturing children. Being a grandparent is instinctive. Follow your heart.

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Giving yourself permission is the first step to retirement

By Julie Crum Catholic News Service

Being financially able to retire and being of a proper age to do so are not necessarily the deciding factors in making such a decision.

Deciding to retire may hinge on whether you give yourself permission to do so.

My friend Bart and I have kept in touch for the many years since our high school days. In a recent conversation, I told him of my plans to retire—he was getting close to the time he could retire, too—and of what a difficult decision it had been for me.

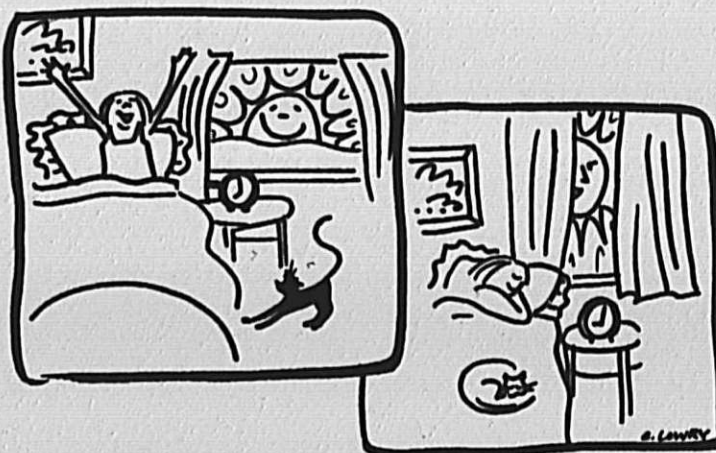
I told him I was afraid of missing the camaraderie of the workplace, afraid I would lose touch with some of my valued chums, afraid I would get depressed from the lack of stimulating challenges and, ultimately, afraid retirement would make me feel worthless.

As it turned out, none of these things happened. Because of that, I was able to encourage Bart to give the prospect of retiring serious consideration. His situation was entirely different from mine, but the need for preliminary discernment was the same.

The first step was the need to give himself permission to even think about it.

One way to begin the process of discernment is to pretend that you are going to retire for about two weeks. Whenever your job requires you to do something you don't enjoy, say to yourself, "This is the last time I'll do this." When you make your daily list of things to do, be aware of what you would or would not miss doing. When you hear about a book you'd like to read or an activity in which you'd like to take part, tell yourself, "I'll have time for that."

In my own case, I was praying for discernment, looking for signs and waiting for divine intervention to guide me to a



Retirement has its ups & downs...

decision. To my surprise, retirement gradually started to seem right. After I made the decision, the process took on a life of its own.

Remember, though, don't give notice until you are absolutely required to do so, as short-term situations can arise that make co-workers resentful.

When the time came to tell my closest friends at work, tears accompanied the announcement. I felt as if I were deserting them, not leaving a job. This was appropriate, however, because these friends were and are important to me.

As for telling others in the workplace, I made a point of going to each office to tell my news myself. This made each person in each office feel valued and ensured that conjecture as to my motivation was limited.

The suggestion of a farewell party did not appeal to me at first. But after further consideration, I realized that bringing my career to closure in a visible, public way was psychologically essential if I was going to start a new phase of my life. In fact, I not only had one party, but two.

Retirement, though, is much more than the period after one's career is concluded. It is a time to nurture relationships.

Start with God. Set aside a time and a place in your residence for prayer. Consider cultivating the practice of centering prayer or reflect on the readings of the day or upcoming Sunday Mass. It is important to have a set daily time for prayer.

Nurture your relationships with your spouse and/or friends by planning special

outings. Enjoy a new restaurant, see a movie, drive to a place to see the sunset or get involved in a volunteer project together.

If children and/or grandchildren are a part of your life, think of ways to be of service and to strengthen relationships, especially by staying in close contact.

Your parish is another relationship to be considered. What can you do to become more a part of the church community? What committees need members? Would you like to be a eucharistic minister or a lector? You may want to choose a project that needs your years of expertise and your talents.

Another life-giving relationship to be nurtured is that of nature. Be aware of seasonal changes in your area. Plant flowers whenever the weather allows. Put up a good, squirrel-proof bird feeder where you can easily watch the daily activity. If your situation will accommodate it, a small pet can add a new dimension to your life, bringing much affection and delight.

A friend sent me a card saying, "Retirement has its ups and downs. You can get up whenever you want to and lie down whenever you feel like it." This is certainly true, but there are many other windows of opportunity that will open to you when you are retired. The first step is to allow yourself to make the decision.

And what happened to my friend, Bart? One month after talking to him, I received an envelope from him with an announcement of his retirement.

Once he gave himself permission to evaluate the possibility, he noted, the prospect of retiring became irresistible. When he felt at peace with the idea, he set about making it happen.

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Mrs. Margie Wilson, cottage resident since 1991.

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A positive look at retirement centers

By Mary Ann Yates

In 1991 I started a business called Elder Moves. It's a management and consulting business that specializes in helping Indiana elders downsize their homes and set up in new locations.

When I set up that business, I took some walks down the carpeted corridors and past the designer wallpaper and dining room tables of retirement centers—decor that challenged my mother's formality. I was shown upholstery on furniture which was upbeat and facilities which reminded me of a country club atmosphere.

I had a large amount of skepticism. I asked myself: are retirement centers for real? Is this the right approach for our clients or for myself as we all approach our later years? Do retirement centers really do all that is promised?

Each retirement center is its own unique environment offering a different atmosphere for different types of people. Some are upscale with dress codes, either spoken or unspoken. Some are low-keyed where informality is the unnamed feeling. Location as well as the quality of food often help our clients with their choices of facility.

After examining retirement centers, I

found my skepticism slowly dissipating. Most of our clients have been happy or content with their moves. This does not mean that they don't miss where they used to live, but they feel comfortable with their decisions.

In my business, we see the following after moves to retirement centers:

1. Our clients appear healthier, often with a moderate weight gain.
2. Clothing is cleaner or neater.
3. Hair is groomed.
4. Often when we see them in the corridors, they are with other people.
5. Some of our clients have had falls or illness and have expressed gratitude that they were able to have health care through the retirement center.
6. While in health care, their friends are able to come frequently to visit.
7. They are more active and have a broader outlook.
8. They express less fear about what will happen to them if... (I fall) or (I'm ill).
9. More important than any of the above is that they are not alone.

Retirement centers are not for everyone. We have seen a few failures. But I'm not certain that those people would have been happy anywhere. I do feel if there is a caution it is not to go too early.

Family members should discuss financial issues

By Catholic News Service

Discussing money with your family is a sensitive, powerful, often tension-filled subject.

And while issues surrounding retirement, long-term health care and estate planning relate directly to the relationships between parents and their adult children, families often find it difficult to talk openly about money.

Such matters can raise past resentments, rivalries between siblings and unresolved relationship issues between family members.

According to a 1995 study by Prudential Securities, 89 percent of parents and adult children said they ought to talk about money, though 57 percent say they find it uncomfortable to "talk turkey" about it.

"Money represents feelings and emotions, sensitive subjects that many families put off discussing until there is an emergency, such as the need for long-term care or the death of a parent," said Ronna Lichtenberg, senior vice president of Prudential Securities. "Postponing family discussions about money can be both troublesome and very costly."

How can a family better deal with financial-related matters as well as face

family members' hopes and dreams?

The following tips, offered by Prudential Securities, can help adult children have more productive discussions with parents:

- Plan ahead. Don't wait until an emergency, such as the need for long-term health care, arises. Talk when your parents are in good health and good spirits.

- Clear your thoughts of any resentments or expectations. Remember, you are raising such issues because you care about their welfare.

- Put yourself in your parents' place. How would you like your children to approach you? What would be your fears? How would you react?

- Think about what you want to say. What's the most thoughtful way to say it?

- Find a reason to introduce the topic. You might mention an article you've recently read or a talk you had with a friend. The topic should be external to your own financial situation, but relevant to theirs.

- Offer a rationale for the conversation. You might explain that in the day-to-day rush, we don't always look ahead. Explain how planning for the future would benefit them and the entire family.

- Introduce possible scenarios.

Present various situations, beginning with the least threatening. Ask about savings and pension plans and how these savings will provide for them for the next 10, 20 or 30 years. Have they thought about the best and worst financial scenarios for the next few decades?

- Remain neutral if controversial issues surface. If the conversation becomes too emotional, postpone it for a while, or consider including a family adviser. Sometimes the presence of an "outsider" can keep the discussion less emotional.

- Make arrangements. Once you have discussed your parents' current financial situation, you will need to address the tougher issues with which to be dealt in the event of ill health of one or both of the parents.

- Accomplish four legal and financial tasks. Taking care of durable power of attorney, a legal will, a health care proxy statement and a list and location of assets can help ease concerns and fears.

There also are techniques that parents can employ to enable them to better voice their concerns about money and other financial matters with their adult children, including:

- Be honest. Be clear about intentions about how the estate should be divided and

why. This will cause less friction later on.

- Think through your will.

Realistically appraise the skills and strengths of your children by listing each one's abilities and prospects, avoiding value judgments about your children's lifestyles when possible. By making such an inventory, you may realize one child may need more financial help than another.

- Decide how you want your estate distributed. Talk with an attorney about the legal and tax consequences of different structures to maximize your assets and limit your liabilities.

- Meet with your children. This is an opportunity to explain your will's provisions and your reasoning behind each bequest.

- Listen to your children's reactions.

- Consider your response to their reactions. You may want to incorporate some of what you heard into the will or to make other changes that seem appropriate after further consideration.

- Write to each of your children and your spouse a "letter from the heart," which can be read at the time of the will.

Prudential Securities offers a booklet with guidelines for talking about money with parents and/or children, which is available free of charge by calling (800) 213-0370.

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If you have internet access through your computer at home or in the office, you can access the electronic version of *The Criterion*. Every week the website is updated with special on-line versions of your weekly archdiocesan newspaper. Use it to catch up on all the important local news from around the archdiocese.

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PLATFORMS

continued from page 1

The bishops said they consider their role as moral teachers to be the appropriate way in which to articulate the need for wisdom and virtue in democracy. "In a nonpartisan way we seek to persuade people... of certain fundamental moral principles which we believe are not sectarian in nature, but which are universal and are for the benefit of all."

They said support for families and family life is fundamental to the common good, which is why they promote government policies that "affirm the family and help it stay together as a union of husband and wife and, as gifts of God and married life's greatest blessing, children."

Congressman Hyde asks Catholics to help develop GOP platform

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—The head of the Republican platform committee has urged Catholics to join in developing the party's 1996 platform by sending him their ideas.

"I encourage all Catholics to participate in helping to define the Republican Party for the next four years," said Rep. Henry J. Hyde, R-Ill., in a letter July 10.

"Catholics are a powerful voice of moral authority and fulfill a growing leadership role in the Republican Party," he added, noting that currently there are nine U.S. senators, 55 members of Congress and nine governors who are Republican and Catholic.

Hyde, a Catholic and a staunch oppon-

The church's concept of common good also stresses the dignity of each individual and the need for society's solidarity, both domestically and internationally, the testimony said.

Currently popular discussion of the principle of subsidiarity, which holds that government and other higher-level organizations should not fill functions that lesser entities could handle, was also addressed.

"While this principle does have something to contribute to our national debate over the proper roles of the federal and state governments, subsidiarity does not relieve us of the duty to care adequately for those in need," the bishops said. "Both subsidiarity and solidarity need to be taken into account."

As for the specific issues covered in the testimony, the bishops said they advocate

ent of abortion, heads the committee—known formally as the Committee on Resolutions—that will develop the Republican platform and present it for approval by delegates to the Republican National Convention Aug. 12-15 in San Diego.

The committee will convene in San Diego Aug. 5 to work on the platform.

"Our country faces moral, economic, social and foreign challenges," Hyde said in his letter. "As a Catholic, I believe the basic principles of Catholic teaching are ideologically, philosophically and morally aligned with those of the Republican Party."

Readers who wish to submit ideas for the 1996 Republican platform should send them to Dave Gribbin, executive director, Republican Platform Committee, 310 First St. S.E., Washington, DC 20003.

on those matters because "for one thing, there are public policy matters which directly affect the life of the church and her ability to fulfill her spiritual mission."

By way of example, they noted that the Archdiocese of Portland, Ore., was in the midst of a legal dispute with a local county government over the secret tape-recording of a prisoner's sacramental confession. The incident illustrates the need of the church to defend the free exercise of religion in its efforts to protect the Seal of Confession, the testimony said.

The specific policies outlined in detail were substantially similar to those included in the political responsibility statement. Among those policy positions were the bishops' continued opposition to abortion and laws that make it more accessible, their support for a constitutional amendment to give legal protection to the unborn, and their urging that the platform committees support the Partial-Birth Abortion Ban Act.

They also encouraged developing community approaches to crime prevention;

full enforcement of civil rights laws; and economic decisions that are judged in light of whether they protect or undermine human dignity. They devoted nearly three pages to a discussion of education issues, primarily their support for school choice programs and tax-supported education for immigrants. Another two-and-a-half pages discussed protections for the rights of immigrants and refugees and the appropriate direction of immigration control legislation.

"Since we truly believe that our social teaching has something essential to contribute to the common good of society, the risk of trying to draw the connection between the general principles of our social teaching and particular public policy stands has always seemed worthwhile and even obligatory," they said.

The bishops recalled a question posed by the pope during a homily in New Jersey last October: "Is present-day America becoming less sensitive, less caring toward the poor, the weak, the stranger and the needy? It must not."

'Totus Tuus' conference scheduled

By Catholic News Service

BLOOMINGDALE, Ohio—The Apostolate for Family Consecration will hold its third international "Totus Tuus" conference Aug. 16-18 in Bloomingtondale on the theme, "Consecrate Them in Truth."

The conference will focus on the family, mercy and Mary, and the Jubilee Year 2000.

(In the southern part of the Archdiocese of Indianapolis, bus transportation to the conference is being arranged. Anyone interested can call (812) 948-2003.)

Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue and a member of Pope John Paul II's planning council for the jubilee year, will be a featured speaker.

Other scheduled speakers include Bishop Gilbert I. Sheldon of Steubenville; Sister Saula Firer, who belongs to a Polish religious community working to promote divine mercy; Paulist Father Bruce Nieli, director of evangelization for the National Conference of Catholic Bishops; and Franciscan Father Michael Scanlan, president of Franciscan University of Steubenville.

Previous "Totus Tuus" conferences have been held in Pittsburgh and Philadelphia, with crowds averaging 4,000. Latin for "all for you," "Totus Tuus" is the motto of Pope John Paul II as a sign of his devotion to Mary.

For more information on the conference, call (800) FOR-MARY or (614) 765-4301, or write the Apostolate for Family Consecration, Seminary Road, P.O. Box 151, Bloomingtondale, OH 43910-0151.



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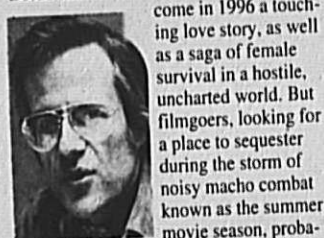
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'Moll Flanders' remake paints poignant portrait

It would come as a surprise to Daniel Defoe that his "Moll Flanders" has become in 1996 a touching love story, as well as a saga of female survival in a hostile, uncharted world. But filmgoers, looking for a place to sequester during the storm of noisy macho combat known as the summer movie season, probably won't care that much. As for Defoe, who wrote "Moll" and "Robinson Crusoe" after reaching age 60, he'd make the best of whatever fortune came his way and cut a good price on any movie deal.



This new "Moll," shot and produced in Ireland, with Robin Wright her usual luminous self in the title role, bears little resemblance to the 1722 original. Defoe's Moll, representing the poor women of her time, had five or six husbands, a dozen children, and a wretched life, though it concluded happily.

Writer-producer-director Pen Densham essentially takes the plucky heroine and the chaotic period, plus a few episodes and characters, and makes a new story. Yet this is still a classic moral tale. Moll still willfully forges her own way in wicked, male-dominated London, but is now easily perceived as a strong woman who refuses to be a victim, despite being dealt a very bad hand. She falls in love only once but profoundly, she has only one child, and she overcomes huge odds to find and keep her.

Her story now can be seen clearly as a search for truth and love, finally fulfilled but only after much doubt and suffering. As in the novel, the story is in her voice, but smoothly told through her friend, Hibbie (Morgan Freeman). In a flashback device,

he reads from her notebooks to a young orphan girl he believes is Moll's daughter. (He also plays a key part in the outcome.)

Although Moll survives through some of the tale as a harlot, she's not to be confused with Fanny Hill. This movie avoids the erotic, and Densham's point seems to be to contrast sex and "lust" with not only romantic and maternal love but the love of friendship.

This was decidedly not true of the last cinema trip for Moll Flanders, called "The Amorous Adventures of..." (1965), starring Kim Novak with Angela Lansbury, which was sort of an erotic romp in the spirit of "Tom Jones." No surprise that, in contrast, the 1990s version is very serious and "responsible."

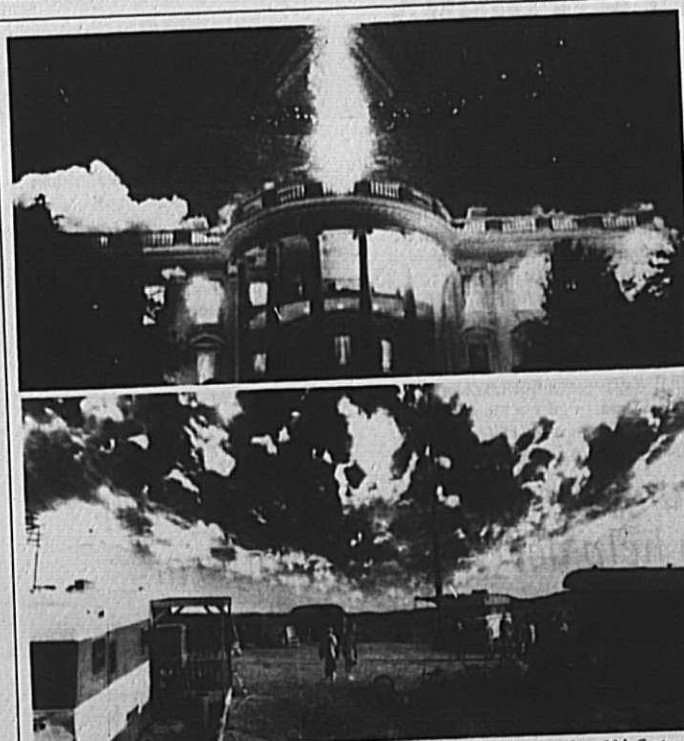
Still, those who resist unflattering images of religious won't be happy with Densham. In addition to the usual cruel sisters at the orphanage, there is a priest who reaches through the confessional window to grab poor Moll, an event that has probably happened (but not often) in the church's 2,000-year history. She stabs him with a knitting needle, and then is beaten by the sisters for attacking him.

Her faith and basic goodness surmount most of these difficulties. Poor Moll is born in Newgate prison to a mother who, having given birth, is hanged that night for her crime of theft. (Movies remind us that our own times, while bad, are not that bad!) Her real troubles begin at the house of the notorious Mrs. Allworthy (Stockard Channing), who initiates her into a life of what today would probably be called "high class prostitution."

But in Densham's film, little about it is classy or even appetizing. The men are hypocrites and fools, and Channing's Allworthy is greedy, mean and pitiless. Her view of life is that men are beasts and women survive by using their sexual charms to get all they can from them.

True love surfaces out of this unlikely situation when a poor young artist (intense John Lynch) comes to the place to find a model and falls for Moll's "inner spirit." He's an idealist who wanted to create something like the Parthenon, but will settle now "for anything that would give his life a sense of completion."

She resists being used, but their affection soon becomes convincing and impas-



CNS photos from 20th Century Fox

Aliens invade the earth in the summer blockbuster hit "Independence Day" released earlier this month in the nation's theaters. The White House (top photo) is destroyed by a force of incredible magnitude and the skies over the Midwest ignite (bottom photo) with the arrival of an alien force during two scenes from the science fiction film. The U.S. Catholic Conference describes the movie as "quite entertaining" and classifies it A-III for adults.

sioned. It's easily the best and happiest part of the film, although (as in old-fashioned stories) there is way too much plot. The artist is actually rich, and in marrying Moll rejects his inheritance and emotionally snobbish parents. He will also catch a bad disease and die in her arms.

Thus their child becomes the prime concern of Moll's life. It seems that even this wish will end in tragedy, but (thank heaven and Densham) the heroine's luck takes a big turn for the better.

The cast is impeccable, except perhaps for the girl playing the child, who stretches her rebelliousness to where you'd like to strangle her (gently).

The England Densham shows us is grim, rather than picturesque, although dark, rich period costumes and interiors are stunning. Despite some flaws and disbelief, this "Moll Flanders" displays uncommon strength in human character. (Uplifting story from a time worse than our own; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Olympic coverage begins July 19

Central and southern Indiana residents will join sports fans from throughout the world in front of TV sets later this month for NBC's extensive coverage of the 1996 Olympic Summer Games in Atlanta, Ga.

Coverage begins at 8 p.m. on Friday, July 19, with the Olympic Games opening ceremony, the Parade of Nations, and the lighting of the Olympic flame. Sports coverage starts at 3 p.m. on Saturday, July 20, and continues through Sunday, Aug. 4, until the late-night closing ceremony.


For 16 days, the world's best athletes will compete in track and field, cycling, gymnastics, swimming, diving, synchronized swimming, water polo, rowing, canoeing, basketball, baseball, volleyball, soccer, tennis, wrestling, boxing, weightlifting, and equestrian events.

Film Classifications

Recently reviewed by the USCC

Harriet the Spy A-II
The Visitors A-III

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



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The Sunday Readings

Sunday, July 21, 1996

- Wisdom 12:13, 16-19
- Romans 8:26-27
- Matthew 13:24-43

The Book of Wisdom is the source of this weekend's first scriptural reading.



The prestige and influence of cities come and go. Long one of Western civilization's greatest cities was Alexandria, located on Egypt's Mediterranean coast. Alexandria is still a major city and seaport, one of the four largest

North African cities along the Mediterranean Sea.

For centuries before—and after—Jesus, Alexandria was a major center of population, commerce and learning. It also was very cosmopolitan, drawing its population from many places, although basically it was Greek. The *lingua franca* was Greek. Its background was Greek, having been named for Alexander the Great himself.

Many Jews were among those who migrated to Alexandria in search of better times. While these Jews were emersed in a Greek and pagan culture, many carefully held fast to their traditions. Thus, many important Jewish religious writings came from Alexandria. Written outside the Holy Land, and often originally not in Greek, these writings eventually were discounted as divinely revealed by Jewish leaders as well as by English-speaking Protestant biblical scholars at the time of the Reformation. Therefore, books such as Wisdom do not appear in the King James version of the Bible, the translation commissioned by King James I which was the standard for English-speaking Protestantism.

The Roman Catholic tradition accepted Wisdom as revealed, so it appears in Bibles published under Catholic auspices (and in many modern Protestant translations as well). Not only does Wisdom appear in Catholic Bibles, but it long has been a favorite source of reading for Catholics.

As the name implies, this book takes human reason, so highly valued by the Greeks, and sets it side by side the ancient Jewish belief in God. They never conflict. The book insists that obedience to God and acknowledgement of God are logical.

This week's reading calls for such an acknowledgement. God is good. God is

abundant in giving and strengthening. Humans must positively respond.

St. Paul's Letter to the Romans supplies the second reading. It is brief, only two verses in length. Nonetheless, it is profound in its message. If we are in Christ, then the spirit of God dwells within us, perfecting our prayer, vesting it with the very majesty of God.

The Gospel is from the Gospel of St. Matthew. This reading demonstrates the similarity among, but also the individuality of, each of the Synoptic Gospels. The parable about the weeds is unique to Matthew. The parable about the mustard seed occurs in Matthew, Mark, and Luke. The parable of the leaven bread is in Matthew and Luke, but not in Mark. The prophecy about parables is only in Matthew and Mark, and the interpretation of the parable of the weeds is found in Matthew alone.

In the reading from Matthew, the Lord reminds the crowd that good and bad dwell together in the world. The good grow into perfection. One day the Lord will embrace those who have nourished the seed of faith within themselves, but the others will be spurned.

Reflection

In their lives, people often experience the wanted and the unwanted as well. In the contacts they meet, or know of, the righteous but also the wicked. Finding the negative is no delight, but it should not surprise anyone. Jesus warned us that such is the way of earthly existence.

The glory in all this is that evil is not almighty. God's justice and mercy live on, even if seemingly overcome in a given moment.

As the author of the Book of Wisdom surely would have counseled, it behooves us to seek what is good, worthy, and just, to be merciful, and to define and live our lives in terms of God.

The Gospel reminds us that such lives are the products not just of a personal conviction. Usually they require a lifelong process of overcoming sin and drawing nearer to God.

Nonetheless, the Epistle to the Romans assures us that in this lifetime of reaching always to God and turning away from sin, we can rely on nothing less than the very power of God for our strength. If we unite our hearts truly with the Lord, then the Spirit of God lives within us, giving us strength, bringing us as our aid the very power and life of God.

My Journey to God

The Holly Tree Courtyard

The center of the garden is a holly tree, green peace surrounded by a cloister walk, where monks amble in silence prayerfully and students stand in groups for quiet talk.

This garden is not finely manicured like formal gardens at a large estate, but for another comfort some are lured to see this pleasant place, to meditate.

The dogwoods and azaleas bloom in spring. Pink rhododendrons and purple clematis arrest the eye in summer flowering. Roses of soft hues add the scent of bliss.

The holly stands above the lower green, a living steeple lifting prayers of all, mirroring the copper spire which can be seen above the red tile roof and sandstone wall.

A fountain splashes notes in flowing drones which subtly mingle with the songs of birds in harmonies providing background tones for silent prayers of praise and peaceful words.

The fountain's pool is home to flashing fish, some ornamental carp whose partial gold reveals unbidden presence in a swish in mystic algae shadows uncontrolled.

So those who often pay a visit there keep silence, breathe, and let their hearts increase. God is present showing this garden care, infusing all who see or hear with peace.

By Herman Peterson

(Herman Peterson formerly resided at St. Meinrad, Ind. This poem was inspired by a courtyard at St. Meinrad Seminary.)

Daily Readings

Monday, July 22
Mary Magdalene, disciple of the Lord
Micah 6:1-4, 6-8
Psalm 50:5-6, 8-9, 16-17, 21, 23
John 20:1-2, 11-18

Tuesday, July 23
Bridget of Sweden, married woman, religious foundress
Micah 7:14-15, 18-20
Psalm 85:2-8
Matthew 12:46-50

Wednesday, July 24
Jeremiah 1:1, 4-10
Psalm 71:1-6, 15, 17
Matthew 13:1-9

Thursday, July 25
James, apostle
2 Corinthians 4:7-15
Psalm 126:1-6
Matthew 20:20-28
Friday, July 26
Joachim and Anne, parents of the Virgin Mary
Jeremiah 3:14-17
(Response) Jeremiah 31:10-13
Matthew 13:18-23

Saturday, July 27
Jeremiah 7:1-11
Psalm 84:3-6, 8, 11
Matthew 13:24-30

Sunday, July 28
Seventeenth Sunday in Ordinary Time
1 Kings 3:5, 7-12
Psalm 119:57, 72, 76-77, 127-130

Romans 8:28-30
Matthew 13:44-52 or
Matthew 13:44-46

Monday, July 29
Martha, disciple of the Lord
Jeremiah 13:1-11
(Response) Daniel 32:18-21
John 11:19-27 or
Luke 10:38-42

Tuesday, July 30
Peter Chrysologus, bishop, doctor
Jeremiah 14:17-22
Psalm 79:8-9, 11, 13
Matthew 13:36-43

Wednesday, July 31
Ignatius of Loyola, presbyter, religious founder
Jeremiah 15:10, 16-21
Psalm 59:2-4, 10-11, 17-18
Matthew 13:44-46

Thursday, August 1
Alphonsus Liguori, bishop, religious founder, doctor
Jeremiah 18:1-6
Psalm 146:1-6
Matthew 13:47-53

Friday, August 2
Eusebius of Vercelli, bishop
Jeremiah 26:1-9
Psalm 69:5, 8-10, 14
Matthew 13:54-58

Saturday, August 3
Jeremiah 26:11-16, 24
Psalm 69:15-16, 20-21, 33-34
Matthew 14:1-12

The Pope Teaches

St. Matthew and St. Luke affirm Mary's virginity

By Pope John Paul II
Remarks at audience July 10

The church has constantly held that the virginity of Mary is a truth of faith based on the witness of the Gospels.

St. Luke explicitly affirms that the Virgin Mary conceived by the power of the Holy Spirit.

St. Matthew likewise affirms that Jesus was born of a virgin mother, in fulfillment of Isaiah's prophecy that a virgin would conceive and bear a son who would be called Emmanuel, God-with-us (cf. Isaiah 7:14).

These Gospel accounts clearly teach that the virginal conception of Jesus was a biological fact, the work of the Holy Spirit, and not just a symbolic or theological expression of Christ's divine sonship.

The scriptural doctrine of Mary's virginity is also reflected in the constant witness of tradition. The earliest formulations of the church's faith show universal agreement that Christ was "born of the Virgin Mary."

These authorities were speaking of a real and historic virginal generation of Jesus and are far from affirming a virginity that is only moral or a vague gift of grace.

This article of faith was solemnly proclaimed by the Council of Chalcedon and

later by other councils. The Second Vatican Council repeated this teaching and pointed to Mary as the outstanding exemplar of both virginity and motherhood (cf. "Lumen Gentium," 63).

The church's doctrinal liturgical tradition often links Mary's virginity to her holiness and her divine motherhood: Mary is venerated and invoked by the faithful as the "Blessed Virgin," the "Immaculate and Ever-Virgin Mother of God."

This teaching highlights the link between holiness and virginity. Mary wanted a virginal life, because she was animated by the desire to give her whole heart to God.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer with general or seasonal themes for possible publication in the "My Journey to God" column on this page.

Please include name, address, parish, and telephone number with all "Journey" submissions. Send original material for consideration to the "My Journey to God" column in care of The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

July 19

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

The Catholic Charismatic Renewal of Central Indiana will hold a Mass and healing service at 7 p.m. at the Marian College Chapel, 3200 Cold Springs Rd., Indianapolis. For more information, call 317-927-6900.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

July 19-20

St. Lawrence Parish, 46th and Shadeland Ave., Indianapolis, will hold a super rummage sale from 7 a.m.-6 p.m. on Friday and from 8 a.m.-noon on Saturday. Proceeds to benefit the St. Vincent de Paul society. For more information, call Ginny Huguenard, 317-849-0757.

July 20

The Catholic Widowed Organization will hold a July social at 5 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For more information, call Mary Koors at 317-887-9388. New members are welcome.

Our Lady of Lourdes Parish, 5333 E. Washington St.,

Indianapolis, will hold a golf outing starting at 7:30 a.m. at Pleasant Run Golf Course, followed by a steak-n-bake dinner at the church starting at 6:30 p.m. For more information and prices, call Mark Hudson, at 317-353-1210.

St. Athanasius Byzantine Catholic Church, 1117 Blaine Ave., Indianapolis, will hold a blessing of vehicles to celebrate the feast of St. Elias from 5-6:30 p.m. and then again after the 7 p.m. liturgy. All are welcome.

July 21

St. Patrick Parish Women's Club, 936 Prospect St., Indianapolis, will hold its monthly euchre and buncó party in the church hall at 2 p.m. Admission is \$1.25. All are welcome.

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. John the Baptist Church, S.R. 1, Dover, will hold a festival and chicken dinner from 11 a.m.-7 p.m. Country store, bingo and games will be featured.

The Little Sisters of the Poor and residents of St. Augustine Home for the Aged, 2345 E. 86th St., Indianapolis, will hold a holy hour of prayer for vocations beginning at 4:15. All are welcome.

St. Anthony Parish, Clarksville, and St. John Parish, Starlight, have the "Be Not Afraid Family Holy Hour" each Sunday at 6 p.m.

July 23

The prayer group of St. Law-



rence Parish, Indianapolis, meets in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

St. Malachy Parish, Brownsburg, will hold a country social starting at 5:30 p.m. in Noll Hall. For more information, call 317-852-3195.

The "Be Not Afraid Holy Hour" will be held at the Waiz's home in Jeffersonville at 7 p.m.

July 24

The archdiocesan Catholic Social Services Counseling Program will be taking registrations for adult survivors of childhood sexual abuse starting this fall. For more information, call Linda Loheide Clarke at 317-236-1500.

At Immaculate Heart of Mary Church a Marian Cenacle will pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The "Be Not Afraid Holy Hour" will be held at Holy Family

—See ACTIVE LIST, page 27

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ACROSS

- 1 Varnish ingredient
- 4 Sacrificial animal (Lev 9:15)
- 7 Mal de —; sea-sickness
- 10 Long car
- 11 Disenumber
- 12 Superhero's garment
- 13 God's garden
- 14 "Love worketh no — to his neighbour" (Rom 13:10)
- 15 S-shaped molding
- 16 "The — of the wise is health" (Prov 12:18)
- 18 A spy for Moses (Num 13:12)
- 20 Race an engine
- 21 Distinctive doctrine suffix
- 22 Pittsburgh football player
- 26 Holland flower
- 30 Wampum
- 31 "Give unto the Lord the glory — unto his name" (Psa 29:2)
- 33 Not one
- 34 Burnt offering place (Ex 29:18)

- 36 "My days are —" (Job 17:1)
- 38 Running bill
- 40 Curve
- 41 Zebra feature
- 44 King in 2 Sam. 10:6
- 48 Silver salmon
- 49 Space between teeth
- 51 What poi is made of
- 52 Portentious event
- 53 Leather-working tool
- 54 Seth's son (Gen 4:26)
- 55 British beverage
- 56 "Every — shall bow to me" (Rom 14:11)
- 57 Father

DOWN

- 1 Beach resort
- 2 Prayer-ending word
- 3 Religious assembly
- 4 "I Daniel was — in my spirit" (Dan 7:15)
- 5 Petroleum
- 6 Politician Stevenson
- 7 Wise men
- 8 Fencing sword
- 9 "The earth shall — to and fro like a drunkard" (Isa 24:20)
- 10 Permit
- 12 "No church — with me" (Phi 4:15)
- 17 A son of Bani (Ezra 10:34)
- 19 Denver's time zone (Abbr)
- 22 Hot tub
- 23 "Aviv, Israel"
- 24 "For they shall —, and not have enough" (Hos 4:10)
- 25 Regret
- 27 Actor Chaney
- 28 Company abbr.
- 29 Goldfish, perhaps
- 32 "For I have given you an —" (John 13:15)
- 35 Strike sharply
- 37 Refrain syllable
- 39 "Jesus — to preach" (Mat 4:17)
- 41 Native of Edinburgh
- 42 Big book
- 43 Periman of "Cheers"
- 45 Site of Christ's first miracle (John 2:11)
- 46 A son of Gad (Num 26:17)
- 47 Book following Dan.
- 50 "Stand in —, and sin not" (Psa 4:4)

Answers on page 30.

Aging pontiff getting a rest in Italian mountains

By John Thavis, Catholic News Service

VATICAN CITY—Pope John Paul II headed off for his annual summer vacation in mid-July, back to the northern Italian mountains and their hiking trails.

The Active List, continued from page 26

Church, New Albany, at 7 p.m. All are welcome.

July 25

Sacred Heart Parish, Indianapolis, will hold a family rosary night starting at 7 p.m. All are welcome.

St. Lawrence Church 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a family Eucharist holy hour with rosary and Benediction from 7-8 p.m. in the church. All are welcome.

The archdiocesan Catholic Social Services Family Growth Programs will hold a parenting program using STEP from 7-9:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For more information, call Diana Dass at 317-236-1526.

St. Francis Hospital and Health Care Center, will hold a free bereavement program called Caterpillar Kids for ages 5-12 to be held at the Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis from 4-5:30 p.m. For more information, call 317-865-2092.

July 26 & 27

St. Mark Parish, Indianapolis, will hold its Funfest from 4 p.m.-midnight. Monte Carlo, rides, live music and food will be featured. For more information, please call Dennis Musgrave at 317-887-2565.

St. Anthony of Padua, Clarks-ville, will hold its parish picnic from 5 p.m.-midnight Friday, and from 2 p.m.-7 Saturday. A food court, games, raffle and bingo will be featured. For more information, call 812-282-2290.

July 26-28

Holy Family Parish, Oldenburg, will hold a rummage sale from 9 a.m.-4 p.m. on Saturday, and from 7 a.m.-noon on Sunday. For more information, call Theresa at 812-934-3013.

July 27

St. Christopher Parish, Indianapolis, Singles and Friends will join King's Singles to attend Symphony on the Prairie. For more information, call Andrew at 317-241-7172 or Mike at 317-879-8018.

July 27-28

St. Martin Parish, Yorkville, will hold a parish picnic starting at 3 p.m. on Friday, and 9 a.m. on Saturday. For more information, call Floyd Trossman at 812-623-2591.

July 28

St. Augustine Church, Leopold, will hold its annual parish festival from 11 a.m.-6 p.m. inners, bingo, country store, quilt raffle and more will be featured. For more information, call 812-843-5143.

But at age 76, the pope was no longer setting out on the half-day treks of years past, when he would put his entourage through their Alpine paces.

In public appearances in recent weeks, the pontiff has appeared to walk with difficulty. He has not returned to the cane which he employed following thigh surgery in 1994, but that may be because he no longer attempts to stride into a hall or basilica. Instead, he takes small and hesitant steps. His personal secretary, Polish Msgr. Stanislaw Dziwisz, is almost always at his side.

Following a bout with fever and flu last March, the pope's general health was said to be good. But visitors and dignitaries this summer have noticed that he sometimes appears tired.

Vatican sources said his top aides convinced him to stay a few days longer than usual in the mountain retreat of Lorenzago, where the official watchword is "total repose." Many at the Vatican are hoping the clean air and relaxation can help recharge John Paul II's energy level—and, evidently, so is he.

"I really need a rest," he said when he arrived in Lorenzago July 10.

During his May trip to Slovenia, Vatican press spokesman Joaquin Navarro-Valls told reporters that while the pope's body is feeling the strains of age, his mind is still sharp. For example, the pope does not forget things or confuse names, he said.

"It's obvious that his body does not respond like it did when he was elected at age 58. But the capacity to lead the church and the Curia, with plans, ideas and energy, is not in question," Navarro-Valls said.

The spokesman's comments were a little unusual. In

past years, Navarro-Valls emphasized the pontiff's physical stamina, pointing out that his ambitious daily schedule would tax most younger men.

Recent papal trips have been brief. And after the pope makes two more short visits in September, to Hungary and France, he has no foreign trips lined up until next April.

Earlier this month, celebrating a liturgy for Ukrainian-rite Catholics in St. Peter's Basilica, the pope went up the seven steps to the altar holding onto a brass rail which is now installed for these ceremonies.

At one point in the lengthy service, the pope was required to lead prayers while holding up two candles. For those in attendance, it was impossible not to notice his shaking left arm.

The tremor, which Vatican sources once suggested may be a result of damage from the papal shooting in 1981, has grown stronger in recent months. In 1994, the Vatican denied the pope was taking medication for Parkinson's disease, a degenerative nervous system disorder, but did not say specifically whether or not he had the disease.

If the Ukrainian-rite Catholics saw an older pope than they expected, he surprised them with an extra effort.

In the middle of a Vatican concert that evening, he made an unscheduled appearance, prompting a wave of applause and Ukrainian-language chants. He made his way up and down the aisle of the hall, greeting people, chatting, giving a blessing and standing for photos.

It was a characteristic example of the pope pushing himself, something his doctors have tried to discourage. But it was just what the faithful would prescribe.



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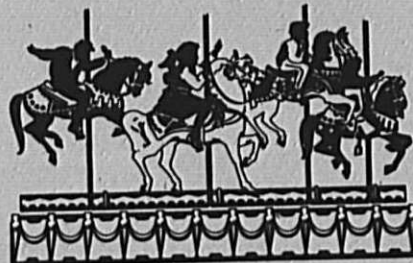
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Youth News/Views

Teen-agers learn skills in Christian leadership

By Mary Ann Wyand

Would they do it again? Absolutely! A random sampling of the 59 teen-agers who participated in the Christian Leadership Institute from July 8-12 at DePauw University in Greencastle revealed that everyone had a great time learning leadership skills and participating in faith formation activities.

They also learned how to plan liturgies as well as a variety of parish and youth group social and service activities, then had opportunities to put their planning into practice at the institute by accepting responsibility for the daily schedule.

There also was plenty of free time—planned by the teen-agers—each day for swimming, dancing, volleyball, crafts, and other recreational activities on campus.

"One of the biggest highlights was all the people I've met from all over Indiana," Our Lady of the Greenwood youth group member Dana Wood said. "We've done a lot of neat activities. We planned morning, lunch and evening prayers, and our socials, which involved an Olympics one night, a dance, and a talent show. We were pretty much in charge of the schedule. We got to prepare everything for the liturgies, including the readings and music. It's been a lot of fun."

Sponsored by the archdiocesan Office for Youth, Young Adult and Campus Ministries, the five-day institute for high school students is designed to prepare teen-agers to be leaders in the church today and in the future.

"I'm involved a lot with my parish

youth group and I'm in executive leadership on the Archdiocesan Youth Council," Dana said. "I'd like to take back some of the activities we learned and also the leadership skills we used here to get more teens in my youth group involved and reach out to other youth."

St. Michael parishioner Craig Mercer of Greenfield said he is lucky because his parish offers a lot of support to teen-agers and already has a very active youth group, but he wants to invite more teen-agers to participate in parish activities.

"I want to take back what I learned so I can contribute more to the church," Craig said. "I'm on the youth board in my parish and I do other activities there. I wanted to learn how I can put more of my input into my parish. We've probably got 100 or maybe 150 teens really involved, and part of my job on the youth board is to help get more teens involved in the youth group."

In high school, students seem to form lots of cliques, he said, but during parish youth group activities teens from all the area schools get to know each other and become good friends.

"We all just hang out and talk," Craig said. "Even outside of church, we all do stuff together. It's nice."

Our Lady of Grace parishioner Alena Raley from Noblesville said she liked doing the planning exercises and meeting new people.

"I learned a lot about planning," Alena said. "I want to take my planning skills back to my youth group so we can plan exciting trips and service projects."

St. Mary parishioner Bob Valentini from Richmond said about 200 youth are active in



Photo by Mary Ann Wyand

Christian Leadership Institute participants Stacy Jones from St. Benedict Parish in Terre Haute (left) and Jessica Taylor from St. Mary Parish in North Vernon collect an autograph for Jessica's CLI T-shirt from Steve Shockley, the new coordinator of youth ministry for St. Joseph and St. Margaret Mary parishes in Terre Haute, during a break in institute programming.

the Catholic Community of Richmond, and he wants to help teen-agers from other parishes throughout the Connersville Deanery become more active in the church.

"I'm on the Connersville Deanery Youth Council," Bob said, "and I'd like to see more deanery involvement. I want to see more youth activities happen in the deanery and have better turn-outs for the Archdiocesan Youth Conference and the National Catholic Youth Conference. It's nice to get to know people from all over the deanery, the archdiocese, the state and the country."

Small-group discussion sessions were Bob's favorite CLI activity. "You could be really open and say whatever was on your mind, and they'd all be there for you."

Institute facilitators did a "really good job," Bob said. Thirteen youth ministry coordinators joined Father Paul Etienne,

the vocations director for the archdiocese, as adult moderators.

"We've gained some really great leadership opportunities here," St. Michael youth group member Matt Train from Bradford said. "I'm the CYO (Catholic Youth Organization) president at my church, and I've learned a lot about how to plan events by coming here. It would be a great plus to see if I can help get more kids in the New Albany Deanery involved as a result of this experience."

Evening prayers were the best part of the institute for Michelle Mayfield of St. Margaret Mary Parish in Terre Haute.

"I liked the dark prayers at night, the lights-out ceremony," Michelle said. "It's almost all in silence except for the group leading the prayers. There's a candle in the middle so you can focus on it. It made me feel really close to God."

CLI participants learn leadership and teamwork

By Mary Ann Wyand

Adversity proved to be lots of fun for Christian Leadership Institute (CLI) participants from throughout Indiana last week at DePauw University in Greencastle as they tackled an obstacle course and a variety of other challenges while bound, gagged or blindfolded.

Tony Cooper, associate director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, said this creative and problem-solving exercise is designed to strengthen teamwork and enhance communication skills among teen-age participants.

"I really liked the handicap activity," Dana Wood of Greenwood said. An Our Lady of the Greenwood parishioner, Dana also is an executive leadership member of the Archdiocesan Youth Council.

"A few of us were blindfolded, a few of us had our arms and our legs bound, and a few of us were mute," Dana said. "Using our handicaps, we had to complete various tasks, including putting together a puzzle. Only the blind members were allowed to touch the puzzle pieces, and we had to tell them how to do it. We also had to complete an obstacle course, memorize Bible verses, and do other group things. We had to work together using our handicaps and show interdependency and teamwork."

St. Benedict parishioner Stacy Jones of Terre Haute also liked the handicap exercise although the experience was a lesson in frustration.

"I liked having to learn how to depend on other people," Stacy said. "I would get frustrated, but now I understand how people who can't see well or have other handicaps get frustrated. It helped me understand their problems. I want to bring back to my parish some of the skills I've learned here to try and get other youth more involved."

Our Lady of Lourdes parishioner Elizabeth Stroude of Indianapolis said she most enjoyed another challenging small-group exercise which involved wearing labeled hats.

"Eight people sat in a circle," Elizabeth said. "We all wore hats with cards that said things like 'Obey me,' 'Pity me,' or 'Support me.' Each hat said something different, but each person couldn't see the card on his or her own hat. We had to come up with a solution to a problem, and discuss it with people based on the cards. We had to treat each person a different way, ignoring some people and supporting others."

The activity was an effective lesson in stereotyping, prejudices and affirmation, Elizabeth said. "It taught me a lot. It made me realize that the person who had support—

no matter what he said—really felt good. It would be great if everyone could wear a sign that said 'Support me' and then get that kind of support from others."

Christian Leadership Institute activities also offered lessons in faith formation, Elizabeth said, which will help her prayer life.

"Discipline with faith and prayer is just like training for cross country or track," she said. "You have to get into a routine. In running, you can't give up when you want to stop. You can't just quit and not finish the race because you're too tired. You have to keep going. Faith is like that too. When something bad happens, you feel like, 'Why did God let this happen?' You have to have faith that everything is going to be OK somehow, and just keep going."



Photo by Tony Cooper

Three Christian Leadership Institute participants work together to overcome challenges on an obstacle course during a handicap awareness and team-building activity last week at DePauw University in Greencastle.

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Young Adult Scene

Returning from
volunteer service

Joan O'Donnell is a parishioner at St. Monica in Indianapolis.

Joan O'Donnell, a parishioner at St. Monica in Indianapolis, recently returned home from a week of volunteer Christian service in rural Appalachia with the Glenmary Home Missioners' Summer Volunteer Program.

O'Donnell and other volunteers worked with the people of Lewis County, Ky., doing home repairs and renovation, volunteering in a local health care facility, hosting activities for local youths and working with the emotionally challenged. The program provides single Catholics between the ages of 18 and 45 with a hands-on experience of Glenmary's mission work serving the community's disadvantaged.

Based at the 56-acre Glenmary Farm near Vanceburg, Ky., volunteers come from all over the United States for this week of volunteerism, education, prayer, reflection and community sharing. Attendants and counselors discuss the values of the culture and socioeconomic conditions and problems of the area.

Glenmary Home Missioners of Cincinnati, Ohio, is a society of priests and brothers working in 12 states in Appalachia, the Deep South and Southwest. Through service, word and sacrament, Glenmarys strive to bring spiritual development and social justice to the neglected rural regions of America.

Glenmary is sponsoring group volunteer opportunities throughout the coming year. For information on these special programs: Group Volunteer Program, Glenmary Home Missioners, P.O. Box 465618, Cincinnati, Ohio, 45246-5618; or call Susan Hellmann, 513-881-7411.

Notre Dame president
chairs group fostering
student volunteer programs

By Catholic News Service

NOTRE DAME, Ind. — The president of the University of Notre Dame is the new chairman of a national coalition of college and university presidents that encourages the expansion and support of programs involving students in volunteerism and social service.

Holy Cross Father Edward A. Malloy July 1 began a two-year term as head of Campus Compact, as the coalition is called.

Campus Compact, made up of more than 500 presidents, has its headquarters at Brown University in Providence, R.I., and is a project of the Education Commission of the States.

Its programs are based on the beliefs that education is incomplete if it does not introduce students to the importance of service to society and to one's fellow human beings, and that one of the great values of education is the formation of educated men and women committed to volunteering and doing public service.

At Notre Dame, through its Center for Social Service, about three-fourths of Notre Dame students have been involved in social service by the time they graduate. More than 10 percent of each year's senior class spends a year or more in volunteer service after graduation.

Father Malloy's own history of volunteering began when he was a Notre Dame student working in Central and South America in the 1960s. He was a founding member of the Points of Light Foundation, which promotes volunteering among all citizens.

"Godspell" cast members from top to bottom are: Mario McCarthy, Theresa Patrick, Amanda Taylor, and Natalie Perkins.



"Godspell" cast members Steven Taylor and Nick Vogt.

Young adults star in 'Godspell' production

Several young adults from the archdiocese are participating in Footlite Musical's production of "Godspell" this weekend at Hedback Theatre, 1847 N. Alabama St., in Indianapolis. Friday and Saturday performances are at 8 p.m., and the Sunday matinee is at 2:30 p.m.

The production's director, Tina Valdois-Bruner, is a full-time music teacher at St. Mark School in Indianapolis and the music director for St. Thomas Aquinas Parish in Indianapolis. The vocal director, John Phillips, teaches music at St. Barnabas School in Indianapolis. Bobbi Griffis, a eucharistic minister at St. Christopher Parish in

Speedway, is the co-producer. And 12 of the production's 28 cast members are Catholic.

"Godspell" is a musical based on the Gospel according to St. Matthew. In conjunction with the production, Footlite Musicals will conduct a food drive to benefit the Damien Center food pantry. Patrons are asked to bring a non-perishable food item to the show for which they will receive a ticket for a beverage at intermission.

Tickets are \$12 for adults, \$8 for seniors, \$8 for high school students, and \$6 for children 12 and under. For more information call 317-926-6630.

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Question Corner/Fr. John Dietzen

About bizarre pious practices honoring Mary



Q Our Blessed Mother has a special place in my life, and I feel I have a good kind of devotion to her. My mother-in-law has given me this booklet with prayer to the Flame of Love of the Immaculate Heart of Mary. She loves it, but the whole thing looks weird and superstitious to me. I've never seen anything like it. What do you know about this devotion? (North Carolina)

A This devotion was widely promoted some years ago. It seems to be resurfacing for some reason, and your cautions are well-founded.

The cult derives from messages Our Lady allegedly addressed to six Hungarian children some years ago. Like a number of other spiritual phenomena whose followers get carried away by their enthusiasm, this one also falls victim to two serious dangers.

It treads awfully close to outright superstition, and it confuses the relationship between Our Lady and Jesus. The booklet you sent is a classic example of both.

In his 1974 exhortation urging devotion to Mary, Pope Paul VI included a warning against Marian devotions that "go beyond the bounds of sound doctrine or liturgy," or on the other hand "diminish her stature and role."

As I'm sure you know, various specialized forms of prayer have held a legitimate place in Catholic spiritual life for centuries. Novenas are a good example.

Nine days of prayer, expressing one's faith and persevering trust in God's love, can be an excellent way of offering our petitions and thanksgiving. But we do not attribute anything miraculous or automatic to the number nine.

The devotion that concerns you goes well beyond that. We are told, for instance, that those who fast on bread and water on Mondays will free the soul of a priest from purgatory.

It also says that those who say three Hail Marys "mindful of my Immaculate Heart's flame of love, will free one soul from purgatory, and those who say one Hail Mary during November will free souls from the place of suffering."

There's simply nothing in Catholic tradition or doctrine to give basis or credence to this sort of spirituality. Yet more serious is the tendency to compare the mercy and love of Jesus with that of Mary, with Jesus coming out the loser.

Some may remember the strange fable that describes Mary using the rosary to lift through the back window of heaven those whom Jesus had rejected at the front door.

On this, promoters of the Flame of Love mince no words. The so-called revelation includes the following: "My children, my holy son's hand is prepared to strike down. It is difficult to hold him back. Help me! If you ask my flame of love for help, together we can save the world."

Anyone familiar with some of the prayers making the rounds today knows that the Flame of Love is not the only example of such language.

This sort of nonsense would be ludicrous if it were not that some Catholics take it seriously. The errors, even heresies, in such thinking are obviously numerous and complex.

Suffice it to remember that, as she says in the

Magnificat, Jesus is Mary's savior as he is ours. As God, he is the source and infinite exemplar of whatever saving love she or any of the rest of us may have.

To even imply that she outshines him in mercy or compassion, that when we're in trouble she will do for us what he will not, is no authentic way to honor the mother of Christ.

As Pope John Paul II noted several years ago when he announced the Marian Year, any genuine devotion to Mary helps Christians to love Christ more deeply and to make a "renewed commitment to following the will of God."

Bizarre pious practices and alleged revelations like this are no help toward that goal.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions should be sent to Father Dietzen at the same address.)

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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.

BARNHART, Mildred V., 74, St. Mary, Rushville, July 6. Mother of David G., Thomas S. Barnhart, Caria Sue Hatton; stepmother of Clovis, James Barnhart; sister of Edward Kegeris, Mona Lee Stout; grandmother of 16.

BERNHART, Virginia E., 71, Sacred Heart, Jeffersonville, June 27. Wife of William J. Bernhart; mother of Stephen A. Bernhart; sister of Irvin Eitle, Irene Colvin.

BECKERICH, Paul J., 92, Christ the King, Indianapolis, June 27. Husband of Mary Maxine (Scherrer) Beckerich.

DESSERT, Anna Camilla (Cain), 96, Little Flower, Indianapolis, June 30. Aunt of several nieces and nephews.

GOSS, Mildred C. (Ackerman), 80, Holy Name, Beech Grove, July 5. Sister of Veronica Ackerman.

HUCKELBERRY, Mary Jo, 41, St. Mary, North Vernon, July 9. Wife of Michael Huckelberry; mother of Courtney Huckelberry, Chastity Gerkin; daughter of Mary Jane Ringer; sister of Bob Ringer, Ann McLeod.

KLEIFGEN, Helen L. (Chestnut), 78, Little Flower, Indianapolis, July 6. Mother of Anne Browne, Kathryn Harris, Janet Herrick, Sue Jackson;

daughter of Rose Chestnut; sister of Joseph, James Chestnut, Barbara Weddle; grandmother of 15; great-grandmother of two.

LAUDICK, Muriel L., 83, St. Mary, Greensburg, July 9. Mother of John H., Charles E., James S. Laudick, Joann M. Lecher; sister of Harold, Lowell Waltermann, Mabel Alies, Opal Moeller, Mary Stiecker; grandmother of 13; great-grandmother of 17.

LAZARZ, Theodore T., 74, St. Matthew, Indianapolis, July 3. Husband of Helen Lazarz; father of Larry Lazarz, Catherine Wick, Nancy Henry; brother of John Lazarz; grandfather of three.

LYNCH, Earl "Pap," 83, St. Mary, New Albany, July 6. Husband of Elizabeth (Payne) Lynch; father of Randall, Delbert Lynch, Earlene Berryman, Wilma Crawford, Verna Wilp, Evelyn Bishop; grandfather of 20; great-grandfather of 28; great-great-grandfather of one.

MEREDITH, Luther T., 74, Our Lady of Perpetual Help, New Albany, July 4. Father of Pam, Thomas Meredith; grandfather of one; great-grandfather of two.

RAVER, George J., 82, Holy Family, Oldenburg, July 7. Father of Ronald G., Vernon B., Glenn R. Raver; brother of Norman Raver; grandfather of three.

REEVE, Joseph O., 85, St. Matthew, Indianapolis, July 5. Father of Donald, Robert Reeve, Loretta Shank; grand-

father of eight; great-grandfather of nine.

SARLES, H. Raymond, Jr., 33, St. Mary of the Knobs, Floyd's Knobs, July 8. Son of Phyllis J. and H. Raymond Sarles Sr.; brother of Jeannie M. Sarles; grandson of A.J. and Helen Becht.

SAUTER, Dolores M. (Little), 67, Good Shepherd, Indianapolis, June 25. Wife of Walter W. Sauter; mother of John, Mark, Keith, Brian Sauter, Judith Smith; sister of Richard, Thomas, John, David, Robert Little, Mary Lou Swift; grandmother of eight.

SCHMIDT, Grace M. (Lee), 99, Holy Name, Beech Grove, July 1. Mother of Mary Ann Clements.

TABAK, Dorothy (Jalbert), 71, St. Lawrence, Indianapolis, July 7. Wife of Walter M. Tabak; mother of Barbara Rogers-Burris, Ronald Tabak; sister of Edward Jalbert, Anita Hawley, Evelyn Houssave, Claire Venables, Doris Ciffone.

TABOR, Grover D. "Bud," 74, St. Mary, New Albany, June 29. Husband of Lucille (Ray) Tabor; father of Bob, Charles Tabor, Carolyn Kimball; stepfather of David, Dennis Stemle, Sharon S. Wortham, Joyce S. Becker; brother of Daniel, Bobbie Tabor, Anna Tucker, Juanita Kitson, Minola Cole; grandfather of 15; great-grandfather of nine.

VILLANUEVA, Oscar O., 56, St. Christopher, Indianapolis, July 3. Husband of Flora Miranda Villanueva; father of Marland V., Melinda M. Villanueva, Mylene V. Egenolf; grandfather of one.

VOGELGESANG, Omer A., 103, Christ the King, Indianapolis, July 8. Father of Omer Jr., Patricia Vogelgesang, Mary Jane Voyles; grandfather of five; great-grandfather of 15; great-great-grandfather of three.

WIEGAND, Constance M., 100, St. Paul Hermitage, Beech Grove, July 23.

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Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Positions Available

Catholic High School Principal

Newark, Ohio. The Superintendent of Schools for the Catholic Diocese of Columbus is accepting applications for the principal's position at Newark Catholic High School.

Applicants are to be practicing Catholics and certified for secondary administration. Applications, including resumes and references, are due by 22 July. Persons applying should be prepared for a 12 August 1996 start date.

Send applications to: Newark Catholic High School
Position, Diocese of Columbus, 197 East Gay Street,
Columbus, OH 43215.

Youth Ministry Coordinator

A full-time position for a Youth Ministry Coordinator is available at St. Gabriel's Catholic Community in Connerville, IN.

This person will foster total personal and spiritual growth of junior high and high school youth and will seek to draw these youth to responsible participation in life, mission, and work of the Faith Community.

This person will also be responsible for junior high and high school religious education and confirmation preparation.

Preferred qualifications include B.A. or related experience in youth ministry and completion of (or willingness to complete) youth ministry certification.

Send resume and vision of youth ministry by July 29 to: Connerville Search Committee, c/o Office for Youth, Young Adult, and Campus Ministries, Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46206.

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For further information please contact Rev. Donald Gross, 111 E. Market Street, Logansport, IN 46947. Telephone: 219-722-4080. Fax: 219-722-5426. Final contact date: July 20, 1996.

Youth Minister/Coordinator of Religious Education

Duties include: programming activities for high school students, coordinating religious education for junior high and high school CCD program, resource person for St. Benedict School religion program (7th & 8th grades), create opportunities for young adults (19-35) to be involved in the parish, outreach to St. Ben students in colleges, some involvement in RCIA, marriage and baptismal preparation.

Requirement: must be practicing Catholic with at least a BA degree, preferably in theology or a related field.

Send resume to: Rev. Gregory Chamberlin, OSB, St. Benedict Parish, 1328 Lincoln Avenue, Evansville, IN 47714.

Fatima Retreat House

Fatima Retreat House, located at 5353 E. 56th Street, Indianapolis, is seeking qualified persons for the following positions:

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Housekeeping Assistant: Responsible for assisting with maintaining the cleanliness of the retreat house to ensure the comfort and convenience of guests. Part-time position (about 18 hours per week).

If you are interested in any of these positions, please call the Human Resources Office at 317-236-1594 to request an application or send your resume to: Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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