

Vatican releases seminary report

Says some show confusion about teachings but most have faithful programs

By Jerry Filteau

WASHINGTON, NC—A Vatican study of 30 post-college seminaries in the United States says that some of them show confusion about a foundational church teaching on moral theology but that the majority offer balanced and faithful programs.

A report on the study was released in Washington, Oct. 5.

Present from church teaching was uncovered in "a few instances" but "is not a major characteristic" of the seminaries, according to the 28-page report. Confusion

about church teachings is a "manifestation phenomenon," it said.

The report, issued by the Vatican Commission for Catholic Education, was based on in-depth studies in 1987-88 of the 36 free-standing Catholic post-college seminaries in the United States. The studies were done by teams of bishops, religious superiors and seminary leaders under the direction of bishop John Marshall of Burlington, Vt., Pope John Paul II's appointed delegate.

Studies are still in process on college-level seminaries and on collaborative or union models of priestly training, in which two or

more institutions are involved in training seminarians.

American-born Cardinal William Baumgardner of the Vatican congregation, wrote the report in the form of a letter to the bishops of the United States.

Regarding the quality of U.S. priesthood candidates it said, "Although mistakes have been made in our judgment there is more anxiety about the quality of seminarians at the public forum than is warranted by the evidence."

It said weaknesses include inadequate training in philosophy before theology and

inadequate numbers of basic and theological seminarians.

In a cover letter sent with the report, bishop James W. Maloney of Youngstown, Ohio, president of the National Conference of Catholic Bishops, expressed "concernation" (See SEMINARY, page F).

Vocations special

A special 12-page supplement on religious vocations will be found in this issue beginning on page 13.

Youth component introduced at pro-life program

Archbishop Edward T. O'Meara presided at a special Vespers service at C.P.M. in observance of Respect Life Sunday, October 5, during the fourth annual Respect Life Dinner that followed, he presented the 1990 Respect Life Award to Clara Byars Green of St. Monica Parish, Indianapolis. Founders like Mother and Father Mary Ann

During the Vespers service, the archbishop installed the Pro-Life Activities Advisory Council, and all pro-life chairpersons from parishes throughout the 26-county Archdiocese of Indianapolis.

At the dinner, the archbishop announced the formation of a youth component for pro-life activities in the archdiocese. Developed over the past year by the Archdiocesan Pro-Life Activities Advisory Council, the program works in conjunction with the National Youth Pro-Life Coalition (NYPLC).

It was noted that the deep care and concern for the quality of life in all its forms is very evident in today's young men and women in the church. This program will allow the youth to create an active and coordinated pro-life organization to deal with a wide range of issues affecting the quality of life.

A special feature of the youth program is that it will be developed on the local level with the youth in each parish addressing the particular needs of their neighborhood and community. The local programs will contribute to the development of similar programs in the eight geographic areas of the Archdiocese of Indianapolis. The archdiocesan membership in the NYPLC will also provide the coordination of local activities with similar efforts of youth throughout the U.S.

Training sessions for key youth leaders throughout the archdiocese will begin this fall. Individual training sessions for parish youth and adult leaders will be held next spring. The training sessions will be conducted by NYPLC president Mary Ann Hughes, who spoke briefly at the dinner Sunday.

The implementation of the overall Pro-Life youth program is scheduled for mid-1991 with the development of various action plans being coordinated by the archdiocesan Office of Pro-Life Activities and the Catholic Youth Organization.

Father Larry Crawford, archdiocesan director of the pro-life activities, welcomed the new advisory council and the pro-life activities chairpersons. Wes Elliott, representing the National Committee for a Human Life Amendment, also addressed the group.



AWARD—Archbishop Edward T. O'Meara presents the 1990 Respect Life Award to Clara Byars Green at the fourth

The archbishop presented certificates of recognition to Mary Jean Wessel, Batesville deanery; John and Ann Cuniff, Bloomington; Dr. Thomas O'Connor, Indianapolis

annual Respect Life Dinner on Sunday, Oct. 5. (Photo by Chuck Schisla)

East: Dottie Wodraska, Indianapolis North; Linda Sayre, Indianapolis South; June Kochert, New Albany; Kathy Wendowski, Seymour; and Mary Ann Hollinden, Tell City.

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National campaign started to take care of retired Religious

by Julie Asher

WASHINGTON, NC—A group of prominent lay Catholics has launched a national fund-raising campaign to help U.S. religious orders facing a retirement funding deficit estimated at \$2.5 billion.

At a press conference Sept. 29 in Washington, organizers described their effort as the most ambitious project ever launched by lay Catholics. They also said it is a way for people taught by religious orders to help them look for their Catholic education.

The Washington-based campaign is called Support Our Aging Religious, or SOAR.

A study released in May showed that,

although male and female religious orders are increasing efforts to fund their retirement needs, the debt for their retirement needs has reached \$2.5 billion. Religious orders of women have been hardest hit.

There is a \$2.5 billion gap between the dream of a comfortable, cared-for retirement and the reality, which is that many religious orders are quietly drifting into bankruptcy and in some cases severe poverty," said Francis J. Butler, president of Foundations and Donors Interested in Catholic Activities, or FADICA, based in Washington.

Butler is on the board of directors of SOAR, along with members of Catholic

See CAMPAIGN, page 2.

the criterion

October 1990

FROM THE EDITOR

The image of the priesthood and religious life

by John F. Fink

School children are often asked to write essays about the priesthood and religious life, and they can come up with some really outlandish statements. A friend of mine recently told me about these gems actually found in essays:

Priests, "if they go fast through breakfast and clean their room are allowed to watch some TV."

Nuns receive "a small amount of money for their expenses called a stipend, with means under minimum wage."

One of the greatest joys of priesthood is "being able to give the last rights."

Religious make only temporary promises "before they take their final vows."

Perhaps you didn't know that "priests awake at 5 a.m., eating" or that "priests must wear black slacks, black shoes, black shirts and even black underwear."

These are amusing, of course, but it's troubling that these came from eighth graders, not little children. Some of the essays show a surprising lack of knowledge about the priesthood and religious life. Others seem to be apologetic for priests and sisters, comments like, "It's really not as bad as you've heard," or, "Priesthood really isn't just for men who can't find wives." The authors of these gems obviously had been given an assignment to write about the priesthood and religious life and they were trying to think of something good to say.

The point is obvious: religious life does not have a good image today. If it did we wouldn't have the shortage of priests, brothers and sisters that we have.



Part of the reason for that bad image is ignorance. Today's young people really don't know what priests, brothers and sisters do. And part of the reason for the ignorance is simply that young people are not around as many priests and Religious as most of us were while we were growing up. Even children who go through our Catholic school system can sometimes do so without ever getting to know a sister.

WHEN YOU TALK with some young people about the religious life, you know immediately that they are not the least bit interested because they can't imagine going through their entire lives without sex. We live in such a sex-saturated society that it would be surprising if young people had any other reaction. Sex is a powerful force, especially for the young.

I like to quote Father Ted Hesburgh of Notre Dame on the matter of celibacy: "Chastity is no big deal if one works at it daily, not fearfully, but resolutely, believing in the commitment we made for one reason only: to give ourselves more fully to God and his people. Without this, I would never have made the commitment to celibacy. But as an adjunct to a giving, loving priestly life, celibacy is a great strength and indeed a fulfillment—because of so many thousands of wonderful people, young and old, men and women, who instinctively call you 'Father' and mean it."

The vow of poverty that Religious take also turns off some of today's youth. (Although secular priests don't take this vow there is no doubt that most of them live it.) Besides our society being sex-saturated, it is also extremely materialistic. Our young people have grown up with a desire to own more things and their models of success (rock stars, sports stars, movie or TV stars) are those who are able to afford all the so-called good things in life. On the other hand, priests and Religious have to give up not only marriage and

a family but also the material goods that mean so much to most people in our society.

Somehow we have to get across the idea that a life of service is more important than material wealth, that being unattached to material things can give a spirit of freedom because you cannot ever be chained down by possessions. This, of course, is also a good reason for celibacy because an individual by himself or herself can enjoy that spirit of freedom, but a person with a family can't.

The vow of obedience is also a counter-cultural virtue in today's society where respect for authority seems to be non-existent. But obedience today isn't quite what it used to be. Today, personnel boards sound out priests to see what assignments they want, and jobs available to sisters today are much wider than they used to be. Both men and women in religious life today are freer to devote their talents to those areas in which they have expertise.

WE MUST ALL do our parts to sell the correct image of religious life to our young people (or those not so young), but, in the final analysis, we will not have an abundance of religious vocations until today's priests, sisters and brothers make that lifestyle more appealing.

Example produces vocations. It always has and it always will. Almost every priest or sister can look back at a role model that he or she had and it is up to them to be the role models for the next generation of Religious. This is not to abdicate the responsibility the rest of us have, but it is to face the fact that none of what you or I do can be nearly as effective as the example of good priests, brothers and sisters.

That's why it's too bad that today's children don't get the opportunities to get to know priests and sisters as we did when we were growing up.

Campaign for retired nuns

(Continued from page 1)

Golden Age, the Catholic Daughters of the Americas and Catholic lawyers, businessmen and educators.

Honorary members include Senator

Pete V. Domenici, R-N.M., actress Jane Wyatt and ABC sports commentator Jim McKay.

"We have no sense of what the response will be but we feel a lot of people care about

the Religious and we want to tap into that," Butler said.

He said he needs volunteers to help with fund-raising ideas and also hopes to create a network of volunteers to help aging Religious even with "simple visits" to people "who need the cheer of Christian community."

Butler said the campaign will "supplement" the Tri-Conference Retirement Project begun in May by the National Conference of Major Superiors of Men and the Leadership Conference of Women Religious.

Director of the project, Sister Mary Oliver Hudson, a School Sister of Notre Dame, is on the new group's advisory board.

Butler said the catalyst for the laity's campaign was an overwhelming response to an article in *The Wall Street Journal* last May which reported hardship cases of nuns,

including a New York community too poor to pay funeral home bills. *The Wall Street Journal* reporter, John Fialka, is on the board for SOAR. Fialka said in an interview that he felt so strongly about the issue, "I had to take off my reporter's hat and pitch in."

The address and phone number for SOAR are 1730 Rhode Island Ave. N.W., Suite 401, Washington, D.C. 20036, (202) 223-3552.

St. Athanasius Byzantine Catholic Church finds permanent Indy home

by Cynthia Dewes

Byzantine or Eastern Rite Catholics are now able to worship weekly at 5 p.m. on Saturdays with a growing congregation named in honor of St. Athanasius. The congregation, which was formed six years ago, recently purchased land and a building at 10065 E. 29th St. in Indianapolis. The new church was dedicated by Bishop Andrew Pataki in September, 1985.

Led by Father Basil Hutsko, St. Athanasius is the only Eastern Rite Catholic church in central Indiana. The Byzantine or Eastern Rite is characterized by continual chanting and singing of prayers and petitions, the use of icons and incense, and a solemn focus on the mysteries of the church. Father Hutsko's primary assignment is in Dayton, Ohio, which accounts for the once-weekly Mass schedule at St. Athanasius.

According to Father Albert Ajamie, pastor of St. Mary Parish, Lanesville, St. Athanasius will be "an enrichment to the archdiocese." Father Ajamie himself says Mass in the Byzantine Rite as well as the Roman Rite.

Six other Byzantine churches, including congregations composed of Serbians, Rumanians, Syrians, Greeks, and other Slavonic groups, are located in the Indianapolis area. They too celebrate the Divine Liturgy of St. John Chrysostom as instituted in the fourth century, but they are Orthodox rather than Roman Catholic.

Fr. Gensler's body is found

by NC News Service

The body of Father Casper Gensler, the former pastor of Holy Family Parish in Oldenburg who disappeared in August while on vacation in Grand Canyon National Park, was found Oct. 4.

Two park service employees discovered the body 100 feet from a trail four miles from the South Rim of the Grand Canyon. The body had to be identified by dental records, according to Father Greg Friedman, director of communications for the Franciscans' St. John the Baptist Province in Cincinnati. He said no foul play was suspected.

A sheriff's detective in Coconino County, Ariz., said it was presumed that the Franciscan met with some misfortune while hiking.

A native of Peoria, Ill., Father Gensler was ordained in 1968. He joined the formation team at the Franciscan novitiate in Oldenburg in 1973 and was pastor of Holy Family Church there from 1975 to 1980.

Archbishop O'Meara's Schedule

Week of October 12

TUESDAY through FRIDAY, Oct. 14-17—Plenary Assembly of the Sacred Congregation for the Evangelization of Peoples, Rome.

Prayer, sacrifice needed for missions

by Father James D. Barton

World Mission Sunday will be celebrated on October 19.

World Mission Sunday is the annual occasion, promulgated by Pope John Paul II, for the entire Catholic world to pray at the eucharist for the missionary work of the church and to offer financial support that is crucial to next year's work of world mission.

The church in the missions is growing and is becoming more widely served by native-born priests, Religious, and lay catechists. To care for the needs of increasing numbers of Catholics and to reach out to other millions with the living Gospel of word and service, the mission church will rely heavily next year on the annual support of the Propagation of the Faith and, in particular, on the prayers and sacrifices of the entire church which are offered on World Mission Sunday.

This collection, gathered under the aegis of the Society for the Propagation of the Faith, is distributed in its entirety to provide for the missionary and pastoral work of the church worldwide.

Through the Propagation of the Faith help is provided for the daily support of local priests and Religious who have little or, in some cases, no other source of sustenance. The bishop of a diocese in the South Pacific writes that it is help from the Propagation of the Faith that allows him to provide living expenses of \$100 a month for the priests and Religious who serve full-time in the diocese. This monthly stipend must cover not only their food, clothing, and shelter but provide for the upkeep of the parish, school, social services, and any small medical facilities.

Through the Propagation of the Faith support is also provided for the formation of catechists, seminarians, and novices, as well as for the essential mission work of announcing the Gospel, teaching the faith in greater depth to those who have just barely heard of Christ, teaching children and adults the skills they need to live a better life, and caring for their many ills.

This year's theme for World Mission Sunday, "Believe in your heart... proclaim to the world... Jesus is Lord!" serves to remind us of our own gift of faith which, in the words of Pope John Paul "is not meant for us alone" but to be shared with all the world as we support the mission church with our prayers and gifts.

We appreciate your generosity in the past and know that you will continue to those in dire need this Mission Sunday.



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Housing for aged and handicapped is dedicated

by Richard Cain

Calling it the first of what he hoped would be several housing projects for the poor co-sponsored by the archdiocese, Archbishop Edward T. O'Meara joined others last Saturday in dedicating The Villa at Sacred Heart in Indianapolis.

The Villa is a 50-unit housing development for senior citizens and the handicapped. In addition to Catholic Social Services, the \$1.6 million project was co-sponsored by the Hispano-American Multi-Service Center. It is located at 1501 S. Meridian St. in back of Sacred Heart Church.

In addition to jointly sponsoring the project, the archdiocese also made a grant at the initial stage of the project, according to Robert Riegel, director of Catholic Social Services. Land for the project was made available by Sacred Heart parish from the site where Sacred Heart and later Kennedy High School was once located. A majority of the money came from a grant by the Federal Department of Housing and Urban Development.

Archbishop O'Meara praised the Hispanic community of conceiving of the idea. "I am very pleased that the church has responded through its social action arm," he

said. He said he was also proud of Sacred Heart parish for making the land available. "They did a very courageous and forward-looking thing," he said. In his remarks, he noted the importance of the project in helping to stabilize the near-southside Indianapolis community and serving as a sign of the renewal of this part of Indianapolis. He also promised the continued interest and support of the parish and archdiocese to this project.

Riegel said the project was in response to the chronic shortage of housing for the elderly in Indianapolis. "A lot of the elderly get on fixed incomes or actually lose their

income or can't physically maintain their former homes," he said. A subsidy from the federal government will allow The Villa to charge residents no more than 25 percent of their income for their rent. The residents will have a live-in residential manager and the building will be maintained by a private management firm on contract.

According to Riegel, 42 of the units are already filled. "It's probably going to be filled shortly after opening," he said. Those wanting more information about housing there should contact Enola Gardner at 317-875-0018.

Council to discuss Sisters of Providence development

The Sisters of Providence's national development council will meet Oct. 16 with the new general officers of the congregation to discuss future directions and continuing development. The meeting will be at St. Mary of the Woods.

The national development council is a group of men and women from across the United States who have gained personal distinction and success, and who have knowledge of and association with the Sisters of Providence.

Providence Sister Jane Bodine, development director for the congregation, said that members of the council have played a major role in the success of the three-phase development program instituted by the Sisters of Providence in 1982.

The program is in its second phase with a goal of \$3 million to establish an educational endowment for the Sisters of Providence. Sister Jane said that half of the goal has been reached. Future phone-a-thons planned for November, March and April will help to solicit funds and update mailing lists.

Among the topics to be discussed with the national development council are the congregation's sesquicentennial celebration in 1990, a volunteer ministry corps, and justice issues which were approved in July by the

general chapter, the highest legislative body of the congregation.

The members of the general chapter called the sisters to reflect on their spirituality and the congregation's sense of mission. These and other issues will be discussed by the council.

The Sisters of Providence's development plan is based on the philosophy that fund raising works hand in hand with the direct ministry for which the funds are being raised, Sister Jane said.

She said the development program was designed to aid the continuation of existing ministries of the congregation and to permit involvement in new ministries as the needs of the church indicate.

The goal of the next phase of the development plan is to create a mission endowment to ensure commitment to work for justice and the human development of the poor in the world.

Archbishop Edward T. O'Meara is honorary chairman of the national development council. Other members from the Archdiocese of Indianapolis are Hallie McMahon, Arthur Sullivan, Robert V. Welch, Sandra Wellman and Norma Winkler of Indianapolis; Fred Nation, Robert Pfister and Msgr. James P. Galvin of Terre Haute.



HOUSING—The Villa, a 50-unit housing development in Sacred Heart Parish, Indianapolis

The Book Stop stops here

Last June a large air-conditioned bus was donated to Catholic Charities of Terre Haute by a disbanded music group called The Morris Band. The agency didn't need a bus just then, but they did want to occupy the spare time of children living near the Ryves Youth Center located at 14th and Locust Streets. Since there was no library nearby, necessity became the mother of invention. The bus was parked permanently near the Center and became The Book Stop.

Black paint was scraped from the windows of the bus and inside walls were lightened with yellow, raspberry and pale blue paint. A cheerful raspberry-colored rug and matching window blinds were installed. The steering wheel, floor pedals and driver's seat were left intact for "pretend" driving by young visitors. Comfortable tables and chairs were arranged.

The Retired Senior Volunteer Program (RSVP) furnishes volunteer librarians who have initiated a book club for the children.

Any child who reads three books may select a book to keep. Thus, donations of children's books in the interest range from four to 11 years are always welcome.

The Vigo County Public Library stocks The Book Stop every two weeks with a change of books, magazines and paperbacks. Goodwill Industries and Florence Marshall of Bethany House have donated boxes of children's books.

In July Terre Haute Mayor Pete Chalos officially christened The Book Stop. The local United Way Agency and many of its allocation panels have toured the bus, and it has earned the approval of the Indianapolis ACTION office.

The Book Stop is open during the school year from 2 to 4 p.m. on Tuesdays and Thursdays. Visitors and those who wish to donate time or books to The Book Stop are always welcome. Contact the RSVP office at 1801 Poplar St., Terre Haute, Ind. 47803, 812-232-6144.

Group formed to support Madison Catholic schools

A new foundation has been formed to help support the Madison area Catholic elementary and high schools.

Called the Friends of Shawe and Pope John Schools, Inc., the organization will raise funds to assist with the schools' annual \$500,000 budget and sponsor projects to provide the schools with additional resources.

G. Lawrence Truax of Hanover has been elected president of the foundation. Other officers are William Grote, vice president; Roberta Suchocki, treasurer; and Robert L. Barlow II, secretary.

Other members of the 18-member board of directors are Robert Anger, Anthony Dattilo, Phillip Hall, Thomas Hambrick, Herman Hoffman, Fred Hoving, William Johann, Fred Koehler, Dennis Kring, Phillip McCauley, Thomas McKenna, Tom Nichols,

Dr. William Rucker, and Dr. William Stucker.

Shawe High School was founded in 1956 and the consolidated Pope John Grade School was formed in 1966. Enrollment in the two schools is 335, a 10 percent increase from last year.

Truax said that the Catholic schools in Jefferson County have been providing quality education and religious training for nearly 150 years. "Shawe and Pope John are community leaders in many ways," he said. He said that the schools stress quality education of the mind and spirit and that the low student-teacher ratio of 20 to 1 ensures personalized instruction from a faculty that averages nine years of teaching experience.

Eighty percent of Shawe graduates continue their education in college, Truax said.



DIRECTORS—Members of Friends of Shawe and Pope John Schools, Inc., in Madison, Indiana, have organized to help local Catholic schools. Officers and board members elected at a recent organizational meeting include (front row, from left) secretary Robert Barlow II, vice president William Grote, treasurer Roberta Suchocki, president Lawrence Truax, Shawe principal Arthur Politz, teacher representative Beth Berry, and school board representative Wayne Devery; (second row) Anthony Dattilo, Tom Hambrick, Herman Hoffman, Robert Anger, the Rev. William Turner, the Rev. Hilary Meny, and Phillip McCauley; (back row) Dennis Kring, Tom Nichols, Dr. William Stucker, Fred Koehler, William Johann, and Phillip Hall. (Photo by Steve White)

Evansville priest named to head new state-wide vocations program

Father Jean Vogler, a priest of the Diocese of Evansville, has been named project director for the St. Meinrad Vocations Awareness and Leadership Training Program recently funded by Lilly Endowment, Inc. Father Vogler, who will continue to serve as pastor of St. Mary's Church in Sullivan, has served as director of communications for the Diocese of Evansville for the past 13 years.

The innovative vocations program which Father Vogler will direct features a series of newspaper, radio and TV ads designed to raise awareness about the need for vocations to the priesthood and the religious life. The project also includes a comprehensive, year-long training program for individual members of parish vocations committees.

In announcing this appointment, Benedictine Father Daniel Buechlein, president-director of St. Meinrad Seminary, said, "We are delighted to have Father Jean Vogler direct this important project. Father Vogler is deeply committed to the priesthood and to the church. His experience as a pastor and

his expertise in the communications field make him the perfect choice."

Commenting on his appointment, Father Vogler said, "What excites me about this project is the fact that it is a very positive response to the vocations crisis we've been hearing about for so long now. Basically, this project says that by creatively communicating the value of priesthood and religious life and by emphasizing the important leadership role that priests and Religious play in the church and in society, we can encourage serious, mature young people to think about church vocations. It's a very modern approach to the traditional work of encouraging vocations."

The \$12,500 provided by Lilly Endowment will make it possible for St. Meinrad to sponsor programs throughout the state of Indiana. "I look forward to working closely with Father Paul Koetter, vocation director for the Archdiocese of Indianapolis, and the other diocesan vocation directors in Indiana to make this program a success," Father Vogler said.

COMMENTARY

Trying to stop a fire by throwing gasoline on it

by Richard B. Scheifler

Baltimore, Maryland has the highest teen pregnancy rate for a city its size in the U.S. Twenty-five percent of all births there are to teen-aged mothers. This is not something Baltimore is proud of, I'm sure. People there would rather talk about the Orioles who, with all their problems, had a better year than most of those children who became mothers.

Planned Parenthood of Maryland, however, is trying to do something about the teen pregnancy problem. They have begun a massive advertising campaign featuring TV spots, newspaper ads and posters pasted on city buses. The posters ask the pro-



vocative question, "What's an Orgy?" The ads don't answer the question, but a Planned Parenthood official says their goal is to get children and their parents talking about sex. In fact, the ad warns parents, "If your kids aren't asking you (what an orgy is), they may be asking for trouble."

This is really a dumb idea. What makes Planned Parenthood think describing an orgy will discourage teen sexual activity? With teen pregnancies accounting for a fourth of all the pregnancies in Baltimore, it seems pretty obvious that a lot of teenagers already know what an orgy is. The problem is, they don't know what chastity is. Their most influential teachers, movies, television, radio, newspapers, magazines, and especially their peers keep telling them that sex is okay any place, any time, and people who don't enjoy pre-marital sex or extra-marital sex are the odd ones.

As a result, Baltimore and most other

American cities find themselves awash in pregnant children with the accompanying social and emotional trauma, not to mention the hundreds of abortions, and people like Planned Parenthood are trying to stop the fire by throwing a little gasoline on it.

Trouble with the Planned Parenthood "orgy" campaign is that it caves in to the existing lack of a sense of morality. It assumes young people will not respond to a challenge to control themselves sexually or any other way. That's selling these young people short. It is an insult to most of them. How can they accept a challenge if it's never presented to them? They don't hear it in school, because to give any kind of education in morality, especially sexual morality, would be to try to instill (gasp!) values, and we can't have that, can we?

Neither can we have parents messing around in their teenagers' affairs, because Planned Parenthood wants these children to be able to get birth control and abortion information without their parents' knowledge or consent. It's okay, though, if Mom and Pop instruct the kids about the nature of an orgy. Ridiculous!

Cal Thomas, a columnist for the Los Angeles Times Syndicate, commenting on the empty-headed P.P. campaign, asks this question: "Why can't a healthy discussion about sex between parent and child evolve from an ad campaign that features the question, 'What is Chastity?' or 'What is Self-Control?'" Thomas has an interesting answer.

"Planned Parenthood," he writes, "has a vested interest in the sexual practices of



the young. If chastity until marriage were ever to become a national trend again, Planned Parenthood might be in danger of losing a good portion of its federal subsidy. The 'What's an Orgy?' campaign," Thomas writes, "has a better chance of producing more orgies than it does responsible sexual behavior."

Besides, a publicity campaign pushing chastity and sexual responsibility might be so unusual, it would catch everyone's eye.

Behind the Headlines

Picking candidates for leadership among U.S. bishops

by Dick Dowd

Who do you think will get the nod for the top offices in the U.S. Bishops Conference this November? Although the church elections aren't held until after the national ones (set up that way so as not to interfere in politics), the nominees are being picked now.

Each of the nearly 300 bishops and active cardinals in the U.S. is selecting five men among their number to be candidates for the office of president and vice president of the National Conference of Catholic Bishops (NCCB).

The three-year terms of the current president, Bishop James W. Malone of Youngstown, and vice president, Archbishop John L. May of St. Louis, expire this November.

The process calls for each voting bishop (all except retired bishops can vote) to submit five names to the nominating committee which makes up the slate.

There are surprises, of course, dark horses and light. The nominee is asked in advance if he will be willing to serve for the "good of the order." Few "do not choose to



run" although there have been cases of cardinals taking themselves out of the race.

At the first election of the revised conference after Vatican II all the cardinals agreed they'd stand down and let the bishops and archbishops enter the lists. They entered as ordinary mortals during the second and all subsequent elections, however.

In almost every case except for the 1983 election the nod has always gone to one of the 25 or so archbishops. They are, after all, seasoned men, many with years of experience, usually named at an early age and usually well versed in a number of disciplines.

This time, it seems likely that the current vice-president, Archbishop May, will be the leading nominee for president. As VP he has been a member of the ruling board for the past three years, automatically sits on all the important committees, and has "paid his dues" to the organization.

"The VP usually sits quietly back, but he does do a lot of work," I was told. "After three years of being number 2 at every meeting, most of us figure he deserves a chance at the top spot," one of the electors said.

There are now over 30 archbishops among the voters—a good 10 percent. Winning it down to five from that number has to be difficult. Electors, though, will probably pare

that list down at both ends—those who would reach 75 and be likely to retire before the end of their term—and the newly-named prelates who still need time to get used to their new sees. Alphabetically, then, that would probably mean newly-named Archbishops Levada (Portland in Oregon), McCarrick (Newmark), Mahoney (Los Angeles) and Stafford (Denver) might be too busy for serious consideration this time.

If I were a betting man, or an ecclesiastical bookie, I should be sure to check the odds on this decalog:

Archbishop John L. May, age 64, St. Louis, Mo., vice president and clear candidate for president; 19 years a bishop.

Archbishop Edward McCarthy, age 68, Miami, Fla., known for his pastoral and concern for the vast Spanish immigration in his state; 21 years a bishop.

Archbishop James A. Hickey, age 65, Washington D.C., patient, careful, transplanted (was Bishop of Cleveland), 19 years a bishop.

Archbishop Edward T. O'Meara, Age 65, Indianapolis, world-traveler as head of the Society for the Propagation of the Faith, 14 years a bishop.

Archbishop Edmund C. Szoka, age 59, Detroit, Mich., former national treasurer and hard-working executive; 15 years a bishop.

Archbishop Thomas C. Kelly, O.P., age 55, Louisville, Ky., former general secretary, currently chairing the papal trip committee; 9 years a bishop.

Archbishop Robert F. Sanchez, age 52, Santa Fe, N.M., the first Spanish archbishop, almost a charismatic figure; 12 years a bishop.

Archbishop Daniel E. Pilarczyk, age 52, Cincinnati. His speech at the Collegeville meeting of bishops electrified the crowd; 11 years a bishop.

Cardinal John O'Connor, age 66, New York, former Chief of Navy Chaplains, a major figure in the U.S. church, 7 years a bishop.

Cardinal Bernard Law, age 54, Boston, long-time ecumenist, heading special Anglican priest secretariat for the pope, 12 years a bishop.

As dark horses, because of less than 10 years of service as bishops and no national conference office, Archbishop Lipscomb of Mobile; Archbishop Weakland of Milwaukee and Archbishop Kucera of Dubuque.

Regional preference, personal knowledge and that indefinable thing called "style" also are involved. Despite the absence of electioneering and campaigns, it should be an interesting election for the church in the United States this fall.

The Human Side

One-sided labels have no place in laity-clergy dialogue

by Fr. Eugene Henrick

During a recent conference in Chicago called the National Consultation on the Laity in the World 300 laypersons discussed the role of the laity in the workplace, the home and the community. According to one report I read, the meeting's overall message to the hierarchy was, "Take lay members seriously."

The newspaper then quoted participants from various walks of life who, in the course of remarks on their roles in the world, had some pointed things to say about the church.

A lawyer found it a place where there are "vague sermons served up on reheated generalities because the average celibate, pampered, isolated cleric...has the same



understanding of the world of work as a Martian."

A business executive commenting on the bishops' economic pastoral called it a "bunch of redistributive claptrap." He charged that the church pronouncements are "naïve and not very relevant to what he ran into on a daily basis."

A distinguished state senator said, "The bishops are a voice crying in the wilderness" when it comes to influencing politicians.

It seems to me those are rather sweeping statements.

How do fat-cat executives whose daily lives are conditioned by wheeling and dealing in a cutthroat market ever expect to fully understand the bishops' economic pastoral?

How can lawyers leeching off the weaknesses of others dare to criticize priests?

Where do senators who are heavily influenced by multimillion dollar political action committees that sway votes get the nerve to talk about church influence?

Father Henrick, oh Father Henrick. Do

you really mean what you just said? Is it from the heart?

No, it is not, but it gets at the heart of what can make or destroy the progress of the laity. Resorting to antagonistic labels could trigger a negative reaction rather than a creative response: "If you attack the personal in my priestly life, then I will attack the personal in your profession."

To use the labels "average celibate," "pampered" and "isolated" is to invite a war of words. It is like throwing down a gauntlet.

As the attacks become more personal the level of professionalism and charity disintegrates. Once this happens don't expect a cordial coming together of clergy and laity to work as a team.

My hope is that the account I read gave very little of the real picture of the Chicago meeting, that the meeting indeed was positive and creative.

My hope also is that if laity and priests are serious about working together, both will make their points by using the kind of serious

language that fosters dialogue, not labels or one-sided epithets that only serve as blocks.

the criterion

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POINT OF VIEW

How Catholics vote

by Ivan J. Kauffman

"As citizens we are all called to become informed, active participants in the political process. It is the laity who are primarily responsible for activity in political affairs, for it is they who have the major responsibility for renewal of the temporal order."

—Political Responsibility:
Choices for the '80s
U.S. Catholic Conference,
March 22, 1984

Next month Americans will once again go to the polls—and, if recent percentages hold, about one-fourth of the votes will be cast by Catholics. That's power: how will it be used?

There once was what political analysts called "the Catholic vote." Especially during the New Deal years Catholic voters played a major role in national politics by providing solid support for Democratic candidates. Most Catholics came from immigrant families. They needed legislation which protected labor, and provided social security and other benefits.

But the pattern of Catholics voting as a bloc began to change in the early 1970s, until in the 1984 presidential election 55% of all Catholics voted for the Republican candidate, only slightly less than the electorate as a whole. By comparison, about 75% of all white Protestants voted Republican, while 66% of Jewish voters voted Democratic. Black voters, both Protestant and Catholic, were 90% Democratic.

Two major developments appear to be responsible for this shift in the way Catholics vote, according to most analysts. The first is a dramatic change in the economic status of U.S. Catholics. Once at the bottom of the economic ladder, Catholics as a group now have one of the highest income and educational levels in the nation. As their income and social status have risen more Catholics have tended to vote Republican.

The other development, which may be even more important, is the abortion issue. When the Supreme Court—largely appointed by Democratic presidents—abruptly

changed the nation's laws to permit abortion on demand it opened a gap between the Democratic party and many Catholic voters that has virtually destroyed the old New Deal coalition.

Added to these changes has been the church's increasing involvement in international and national political affairs since Vatican II. In the United States this has resulted in two major pastoral letters—the 1983 pastoral on nuclear war and the new one on economics—as well as statements on Central America and capital punishment.

The U.S. bishops in recent years have been working to establish a political stance based on the principle that all life is sacred. This approach derives its power from its consistency. Called "a consistent ethic of life," it holds that Catholics must be concerned not only about abortion, but about economic justice, the arms race, and issues like capital punishment as well.

The impact of this approach on American politics over the next 10 to 15 years could be as great as Catholic support for the New Deal was 50 years ago, but in the short-term it has made being a Catholic voter rather difficult. Voters who take their Catholic faith seriously now often have to choose, for example, between anti-abortion candidates who also favor increased military spending, and pro-abortion candidates who favor more money for things like public housing. In neither case is it possible to cast a completely consistent pro-life vote.

But in spite of these difficulties Catholics as a group still vote differently than any other group. That's because they have a different set of values. Being a Catholic voter means absorbing those values and then applying them as best you can to the actual choices which are on the ballot.

The only way to do that is to be informed. In the weeks ahead many persons and groups will be discussing the issues in the upcoming election. Listen to them all and then make up your own mind. You are part of the Catholic vote, and it's what you decide that makes it what it is.

Local scientist answers 'a compulsion to be useful'

by Margaret Nelson

Six years ago, John W. Kleber was a research scientist for Eli Lilly & Co. Now he spends the winter in the West Indies as a volunteer pharmacist at St. Jude mission hospital.

Because he felt "a compulsion to be useful," Kleber, a eucharistic minister and usher at St. Andrew's, Indianapolis, decided to take an early retirement after 21 years with the pharmaceutical firm. Before that, John had taught pharmacy for ten years at the University of Buffalo. A graduate of Duquesne University School of Pharmacy, he served two years in the U.S. Navy before earning his doctorate in pharmaceutical chemistry at the University of Minnesota.

Every September since 1981, John Kleber has said his farewells to his wife Mary Lou, his friends, neighbors, and fellow parishioners at St. Andrew's, and headed for English-speaking Vieux Fort, St. Lucia, West Indies, armed with a return ticket for the first week in June. (Actually, he couldn't enter the country without it).

The non-profit hospital consists of 110 beds, with six out-patient clinics that serve the southern districts of the island of St. Lucia. There are medical, surgical, pediatric and maternity wards in the hospital. The outpatient clinics supply ophthalmological, dental, prenatal, gynecological, physical therapy, and pharmaceutical services. Diseases encountered on the island are similar to those found in the developed countries, the most common being hypertension, diabetes, venereal disease, and respiratory ailments.

The original buildings were constructed by the U.S. Air Force in 1942 for casualties of the African and Italian campaigns. In 1966, sisters from the Order of the Sorrowful Mother renovated and reopened the hospital,



John W. Kleber

supported by a government subsidy, private donations and fees from patients who could afford to pay.

Calling St. Lucia part of a third-world country, the pharmacist explained, "The people there are not 'poor' poor, but they are definitely short on money." Those he encounters have enough to get by. John finds that what the native people lack in material goods, they make up for in spirit. He thinks of them as "happy, very friendly" people.

Kleber hopes that some day some of the native people will be trained in pharmacy, "so I'll work myself out of a job." One man received the necessary training, but John doesn't see this happening on a large scale in the near future. In the meantime, John Kleber enjoys "being useful" for eight months every year in St. Jude Hospital, St. Lucia, West Indies.

TO THE EDITOR

Reconsider size of 'The Saints'

I had been thinking about writing to you for several weeks, but other things seemed more important until I received a letter from my daughter in Ohio yesterday.

"The Saints" is a very important item in your weekly editions and I always cut them and send them to Mary Ann, who has four young boys. It was regrettable that you felt it necessary to cut down on the size of this item, and perhaps my letter will encourage you to return to its previous size which is easier to read and makes a much more attractive item for your paper.

Mary Ann wrote: "Stayed up late last night and put all your cut out Saints' papers in a photo album. Looked real nice. Nick took it to the fifth grade. They always need saint

books in the classrooms for projects. I hate to give all my books 'on lend' all the time. So keep clipping, you're doing a great service! Thanks. Haven't gotten any lately—haven't you read the papers or has the paper stopped carrying them?"

The reason she hasn't received any lately is that I was so upset over your new size and have been holding the articles to write to you, before I send them over to Ohio. Since the above letter shows a great interest in "The Saints" would you please return the write-up and pictures to their previous size?

Columbus Mary Frances Lahee

(Editor's note: "The Saints" has been returned to its previous size.)

Savage guest editorial challenging

Thank you for the well balanced education supplement of the Sept. 19 issue of *The Criterion*. I find it encouraging that attention was directed to the many facets of religious education in the Indianapolis Archdiocese. The focus given in the excellent guest editorial by Frank Savage holds challenges for my continued reflection. My earnest hope

is that future issues of *The Criterion* will consider addressing these important challenges also.

May the God of truth guide the Indianapolis Archdiocese in our efforts to "speak the truth with love."

Marie Werdmann, OSF
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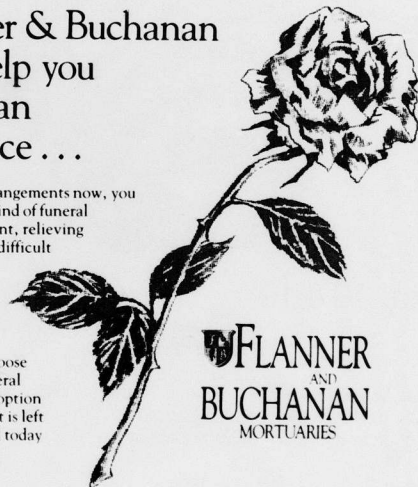
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Seminary study report

(Continued from page 1)

satisfaction" at the conclusions of the report.

He said Cardinal Baum had taken note of "the deficiencies where they exist," but in general had found U.S. seminaries "strong and vibrant."

The report focused only on the nation's free-standing theologates, which are post-college seminaries in which the spiritual, academic and pastoral formation is combined in a single institution.

The report said the "majority of the theologates have curricula of moral theology characterized by balance, fidelity, pedagogic appropriateness and pastoral sensitivity."

But it urged "nipping the problem (of confusion) in the bud" and called for a "more intimate involvement of the bishops" in "the building up of moral theology... on its good foundations and the repair of its inadequacies and confusions."

Besides strengthening moral theology, philosophy and minority enrollment, seminaries need to stress more clearly the distinction between priesthood and lay ministry, the report said. It said that because of differences in background and purpose, the access of non-seminarians to seminary courses should be limited.

The report praised the quality of liturgical celebrations, the preparation for priestly celibacy, and the rapid development of pastoral formation.

Other major findings in the report included:

► Bishops are supportive of their seminaries, and relationships between the bishops and the seminary leadership are generally good.

► Rectors are "competent and dedicated" but sometimes "overstretched" because they are given too many "extraneous duties."

► Faculties are usually well qualified and work as a team. "Some instances" of individual staff members being disruptive were found, however, and some seminaries are weak in staff recruitment and development.

► The typical U.S. seminarian today is somewhat older than in the past. Most are

middle class. Too few are black or Hispanic, despite "strong efforts" at minority recruitment by some seminaries. Some seminaries admit candidates who need therapeutic counseling, but they should insist that the candidate receive therapy "before being reconsidered for the seminary."

► Regarding admission policies, seminaries have given "a very willing response" to older vocations, with some very good results and "some rather painful experiences." The report noted that "some recent converts and some of the recently widowed have been too hastily accepted into seminaries." It added that "much more caution" should be exercised in considering applications of "men whose marriages have been annulled."

► "There are some people who are determined to be priests by hook or by crook," it said, and caution and proper consultation should be exercised in considering former seminarians or Religious seeking readmission to the seminary.

► There is an "undervaluing of philosophy," so that the requirements set by the bishops' conference as a minimum "now seem to have become the norm." Entrants coming from college seminaries are generally ready for theology, but most others need the "pre-theology year" which many theology-level seminaries have introduced.

► Seminaries with pre-theology courses have given "the highest importance" to spiritual formation. "This is to be unhesitatingly commended and supported."

► The study teams visiting the seminaries "were generally highly impressed by the quality of the liturgical celebrations and the homilies." Serious liturgical abuses "are rare, occurring in small group liturgies, but they should not exist at all."

► "There can be no doubt at all about the emergence... of a more explicit and powerful thirst for the spiritual life." A "realigning" has been asked in those seminaries which, before the visitation, were using non-priests as spiritual directors.

► Spiritual formation is "obviously incomplete" if future priests have not devel-

oped a deep love for Mary, so seminaries should do more to foster "authentic Marian devotion."

► On celibacy, seminaries were commended for "the explicit and constructive ways" in which they "are preparing students for lifelong priestly celibacy."

► Academically, a number of institutions have an "admirable" program. Some "need to rethink their curricula" because some important courses "are missing altogether" or because "too much important subject

matter is crammed into courses of too few credits." Seminaries which have been criticized academically were commended for their "very professional" efforts to respond and correct the deficiencies.

► Many teachers "who teach the bread-and-butter subjects of theology very well are taken for granted," and efforts should be made to give more explicit recognition of their service.

► Biblical studies in seminaries were "particularly" singled out for praise. Christology and ecclesiology should "be made much more central and substantial" to the core theological curriculum.

► While academic degree standards have been raised substantially, "there is much still to be done if the theologates are to match the very best graduate schools in the United States." Bishops should also appreciate more "the value of canonical degrees" and should "consider affiliating their seminaries to ecclesiastical faculties" in order to be able to get Vatican-recognized degrees.

► Systematic pastoral formation, despite its relative newness, has developed rapidly in U.S. seminaries, although some unevenness still exists.

► Social justice courses are generally satisfactory, but "sometimes we have the impression that social justice" is seen as "mere politics."

► The seminaries are "very attractive examples of Catholic community life," and many have "constructive" rules that promote habits of self-discipline. But in some seminaries the rules or guidelines "are either too vague or are out of date." Most seminaries emphasize self-sacrifice, but "it does not seem that this asceticism is sufficiently internalized in the seminarians themselves." Cardinal Baum concluded his report with a note that, if the U.S. bishops should decide to release the report to the public, "that public should know that although we have touched some problems, indeed some of them substantial, the free-standing theologates are basically good, need the prayers of the church and the support of the Catholic community."

"The need for vigilance," he added, "should not make the bishops and others negative but supportive of the great majority of staff and students."

Seminary Report at a glance

WASHINGTON (NC)—Here are the highlights of the Vatican report on U.S. post-college seminaries issued in Washington Oct. 5.

► There is some confusion about, and in a few cases dissent from, authoritative church teachings in moral theology. But the majority of seminary programs studied show "balance" and "fidelity" in that field.

► Despite some problems, the seminaries studied "are basically good." While there is need for vigilance, it "should not make the bishops and others negative but supportive of the great majority of staff and students."

► Minority recruitment efforts, even though strong in some cases, have not been successful, and the lack of black and Hispanic seminarians poses a serious problem for the U.S. church.

► The philosophy preparation of students is weak. Minimum requirements for philosophy have become the norm rather than the minimum.

► Seminary leadership, community life, liturgies, pastoral formation, biblical studies, attention to spiritual life and preparation for priestly celibacy are good.

► In some seminaries the lack of clarity about the distinctiveness of the priesthood, uneven quality of admission policies for older seminarians, and inadequate attention to Christology, ecclesiology and Mariology are weaknesses.



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CORNUCOPIA

There's no turning back

by Cynthia Dewes

Speaking of vocations, we used to call marriage a vocation. To begin with, that meant choosing family as opposed to celibacy, and "finding a suitable partner" to make it a reality. And that meant identifying and claiming someone attractive whom you could imagine living with forever and ever amen.

After the suitable partner came the "pre-marital instruction" of some sort... usually two or three sessions with a priest or, in a real hip diocese, a day of reflection for engaged couples. There was always a priest instructor who discussed your marital duty and a solemn doctor who discussed your marital duty plus the rhythm method. Of course, most of this was in one ear and out the other for the gaga couple who were already two or three steps ahead in their imaginations.

Now came the "wedding," a sacramental ritual, and the "honeymoon," both heavy with pagan, ethnic and material embellishments which survive even unto this day. The final preliminary, the "establishing of roles," began when the couple set up house-keeping.

Now the vocation really got down to business and became a less predictable quantity. Although the divisions of labor were quite clear then, marriage in fact was different from marriage in prospect. As anniversaries piled up, so did the kids and the bills. Wife had the kids and husband got the bills.

It wasn't easy. And marriage isn't easy today. But marriages seemed to endure longer because of one thing: commitment. It never occurred to us that we would or could "get out of" the marriage, no matter what.

This could be carried to extremes. Wives or husbands of ax murderers, practicing homosexuals, child abusers and the like had valid reasons to get a divorce or annulment and we hope they did. But lesser problems were expected to be worked out by the couple, sometimes with professional help.

The quality of marriage may or may not have been improved by lifetime tenure. On the one hand, spouses had the time to plumb the depths of the other's personality and the richness of their relationship. On the other hand, if they didn't pursue communication relentlessly, the two were probably doomed to live in a permanent armed camp.

The hesitation today of young people of marriageable age to plunge into an officially committed relationship (marriage) may reflect some dissatisfaction with the lifetime marriages of their parents. Perhaps they see lifetime boredom or lifetime hostility there. Maybe the delineation of roles make them see their fathers and mothers as unfulfilled because of sexism.

The old saying applies: he who ignores history is doomed to repeat it. It's still a good idea to consider marriage a vocation, which requires loving perseverance and prayer. It still pays to choose the right partner, and for the right reasons. And most of all, it still pays to expect a lifetime of happiness.

vips...

✓ Sociologist and author Father Andrew Greeley will open this season's University Speakers Series at Indiana State University in Terre Haute. He will speak on "The Religious Imagination" at 8 p.m. on Monday, Oct. 13 in the Heritage Room of Tiley Memorial Union. The lecture is free and open to the public.

✓ Three students from Shawe Memorial High School in Madison have been selected to attend symposiums sponsored by U.S. Senators Richard Lugar and Dan Quayle for gifted high school students. They are: Juniors Rob Schafer and Ann Suchocki who will attend the "Senator Richard Lugar Sym-

posium for Tomorrow's Leaders" on Dec. 6; and Adam Suchocki who will attend "Visions of the Future" sponsored by Senator Dan Quayle on Oct. 17.



✓ Mr. and Mrs. Louis B. Schubert of Mooresville will celebrate their 50th Wedding Anniversary at 1:30 p.m. Mass on Saturday, Oct. 11 in St. Susanna Church, Plainfield. Louis Schubert and Leonard Grady were married Oct. 15, 1936 in St. Ann Church in Indianapolis. They are the parents of 16 children: Louis L., Lawrence, Leo, Loren, Lowell, Lynn, Leslie, Lloyd, Leonette Chapman, Lucille Lentz, Louise Ash, Loretta Hagan, Linda Powers, Lisbeth Schubert, Leona Harting and Lillian DuKate. They also have 40 grandchildren and one great-grandchild.



✓ Raymond and Rose Miller of St. John the Baptist Parish, Osgood celebrated their 62nd Wedding Anniversary on October 1. They were married in 1924 by Father George Scheidler in St. Magdalene Church, which was razed in 1942 and is now part of Jefferson Proving Grounds. The Millers have two sons, Martin and William, seven grandchildren and two great-granddaughters.

✓ John Maher was recently appointed executive vice president and chief operating officer of St. Vincent Hospital. He has been involved in hospital administration since 1974 in Chicago, Virginia, and Tacoma, Wash. Since 1983 he has been administrator of St. Joseph Hospital, a 340-bed Franciscan hospital in Tacoma.

check it out...

✓ St. Gerard Guild will hold its annual Membership Coffee at 10 a.m. on Tuesday, Oct. 14 at Somerset Lakes Clubhouse, 3202 E. 76th St. Clara Green, director of Mother and Unborn Baby Problem Pregnancy Centers will speak on "Pregnancy Centers and Their Services." The Guild was formed to help the unborn. Prospective members and interested persons are invited to attend.

✓ Cardinal Ritter High School Alumni Organization will sponsor a Euchre Tourney beginning with sign-up at 7 p.m. on Saturday, Oct. 11 in Ritter's gym. Refreshments will be sold. Alumni, parents, friends, everyone is welcome.

✓ Host Families for students between the ages of 12 and 17 who are visiting from Central America are needed for an eight-to-nine-week stay in November through January.

Families provide room, board, and a child of about the same age and sex as a companion for the exchange student. Students are covered by insurance and will audit school classes with your children. For more information call Intercambio at 800-437-4170.

✓ Boy Scout Troop #443 sponsored by St. Matthew Parish will hold a Fish Fry catered by Jug's at 5:30 p.m. on Friday, Oct. 17 in the gym. Tickets at the door \$4.

✓ The Office of Worship is forming an archdiocesan Schola Cantorum composed of 14 cantors. The group, under the direction of Charles Gardner assisted by Ed Greene, will provide vocal leadership and choral music for 12 special liturgies at SS. Peter and Paul Cathedral from November through June and for other archdiocesan events. Individual cantors will participate in the cathedral's other weekend liturgies. Members will be chosen by audition and paid for their participation. Call 236-1483.

✓ Woops! Kevin Barry Division 3, Ancient Order of Hibernians will sponsor the BARLEY Bree Irish musical group, not the Bradley Bree as mistakenly printed in last week's Cornucopia, at 8 p.m. on Saturday,

Oct. 25 in the Marian College auditorium.

✓ A Marriage Encounter Weekend will be presented on the weekend of October 24-26 at the Sisters of St. Joseph in Tipton. For reservations or information call 788-0274.

✓ St. Luke Parish will sponsor programs on effective parenting and divorce recovery in the coming weeks. "Systematic Training for Effective Parenting" will be presented by family therapist Kay Davis from 7 to 9 p.m. on seven consecutive Tuesday nights beginning Tuesday, Oct. 21 in the reception room. Fees are \$25/person or \$30/couple. "Divorce Recovery" will be presented from 7:30 to 9 p.m. on six alternate Mondays beginning Monday, Oct. 13 in the reception room. Fees are \$12 for the program, or \$2/session. Pre-registration necessary.

✓ The National Council of Catholic Women (NCCW) Annual Day of Recollection will be held from 8:30 a.m. to 3 p.m. on Thursday, Oct. 23 in Owens Hall, St. Mary of the Woods College. Providence Sister Barbara Doherty will be featured speaker. \$6 cost includes breakfast and lunch. Reservation deadline is Oct. 16. Call 812-299-1077.

✓ Holy Trinity Parish, Edinburgh will present Life in the Spirit Seminars featuring speakers from the Indianapolis Channel of Peace prayer group from 7 to 9 p.m. on seven consecutive Mondays, beginning Monday, Oct. 13. Father Tom Stepanski will celebrate a charismatic Mass on Nov. 10.

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Cuomo defends abortion views, says he is not at odds with church

by Tracy Early

BROOKLYN, N.Y. (NC)—Gov. Mario Cuomo of New York, in an address sponsored by Brooklyn's St. James Cathedral, firmly defended his approach to abortion Oct. 2 and reiterated his contention that he is not at odds with the church.

Cuomo, who is up for re-election this November, spoke at the cathedral's annual Peter Turner Forum, named for a lay man who led in founding St. James parish in 1822.

His speech was relatively low-key to an audience which gave him prolonged applause several times. But the address also attracted a number of pro- and anti-Cuomo demonstrators outside the converted cathedral parish school where he spoke and some aggressively hostile questioning from audience members.

It also attracted additional attention because of a directive in the neighboring Archdiocese of New York a few weeks earlier that parishes should not invite speakers "whose public position is contrary to and in opposition to the clear unambiguous teaching of the church."

The directive, by New York Auxiliary

Bishop Joseph T. O'Keefe, was perceived as being aimed at Cuomo, and the governor then questioned the policy.

At the Brooklyn forum, Cuomo played down the issue, saying he had since spoken with Bishop O'Keefe and ascertained that the directive had "nothing to do with me."

In the address Cuomo recounted much of the argument he made two years ago in a speech at the University of Notre Dame in which he defended the right of Catholic politicians to decline to impose their personal views on abortion in legislating public policy.

"In 1984, confusion had presented an opportunity for clarification," he said. He added that the debate that year "made clearer for concerned Americans both within and outside our church that a Catholic public official could agree with Catholic teaching at the same time that he or she disagreed over whether and how it should be translated into law."

In the Brooklyn address Cuomo also discussed the current debate over dissent from church doctrine and, while disavowing any attempt to speak as a theologian, said disagreement among theologians and bishops was not to be feared "in areas that



Governor Mario Cuomo

do not touch the vital, central core of our belief."

The church, he said, is a family comparable to that of his own Italian immigrant parents in which there could be disagreements and unease over change but still a unity in shared values.

Among the questioners who challenged Cuomo was Father Michael Wrenn of the New York Archdiocese's St. Joseph's Seminary. The priest cited a 1975 Cuomo speech with references to limits on compromise and suggested that the governor was inconsistent with those principles. Cuomo denied inconsistency, but Father Wrenn countered that the governor's position on abortion "is not permissible compromise."

Other questioners challenged Cuomo on his support of government funding for abortion. The governor replied that New York law did not permit him to withhold the funds from women who claimed the right to them.

Cuomo also defended New York's Cardinal John J. O'Connor—the prelate Cuomo

has been most often positioned against—after a questioner noted that the cardinal backed the Vietnam War but allegedly failed to give moral leadership on several issues of social justice.

"I don't know about Vietnam, but I do know that on the homeless, the sick, housing, labor unions, all these areas where we overlap, he has been very strong and very supportive," Cuomo said of the cardinal. "Nowhere in the country are they working more aggressively for victims of AIDS (acquired immune deficiency syndrome) than in the archdiocese, and that is because of the cardinal."

The pro-Cuomo protesters outside the cathedral included Bill Baird, a longtime pro-abortion activist. Anti-Cuomo demonstrators included Joseph M. Scheidler, director of the Pro-Life Action League of Chicago, who said if Cuomo runs for president "we will be there to bring up the abortion issue at every whistlestop."

Some demonstrators also criticized Bishop Francis J. Mugavero of Brooklyn for allowing the speech.

When the controversy over Bishop O'Keefe's directive arose in the New York Archdiocese, a Brooklyn diocesan spokesman said the diocese had no written guidelines on parish speakers. But the spokesman, Frank DeRosa, also said extending the invitation for Cuomo to speak at the Brooklyn forum was regarded as a "mistake" because it could be "misconstrued" at a time when Cuomo was running for re-election.

Fathers James Hinchey and Dennis Corrado, co-rectors of St. James, said they had received no criticism from Bishop Mugavero and that the invitation was not related to the current political campaign.

DeRosa later said Bishop Mugavero, who did not attend the address, received a copy of Cuomo's text a few hours before the Brooklyn forum.

"The bishop agrees with the governor that we should use the moving strength of our powerful example to proclaim our belief in the church's moral teaching on abortion," DeRosa said in a statement. "But the bishop also believes that persons in political life must go a step further and work to find a way to make abortion illegal because the present law violates a human right that is basic to everyone in a pluralistic society, and that is the right to life."

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Dealing with death in the family

The grieving need to talk about their emotions and experiences

by Monica Clark
NC News Service

Three hours after my friend Regina died, the doorbell of her home began ringing as neighbors and friends stopped by to offer condolences to her family. Each brought a casserole, a batch of cookies or a tray of meat.

As the food began to overflow the kitchen counters Margaret, one of Regina's daughters, cried out: "Where were all these people when we really needed this stuff?"

Regina had endured a long battle with cancer. The family often kept individual six-hour shifts at the hospital so Regina would not suffer alone. Exhausted they made a weary trip home to eat and sleep until the next shift. Margaret told me they had little energy left to prepare meals or call a friend for help or comfort.

A month after Regina died my mother was diagnosed with cancer and I started my own vigil.

The day-to-day stress of caring for the physical needs and responding to the emotional distress of a terminally ill person is intense. I often wondered whether I would have enough strength to get through the day.

What I needed during my mother's illness was practical help and emotional support. At times it was there; other times it was not.

To help myself cope with the feelings of isolation and abandonment that frequently crept up, I began a mental journal titled: "Things to remember when others are caring for a sick loved one."

At the top of my list is the word "listen." Being with a dying person is a grieving process. I needed to talk about whatever was going on—from my anxiety about test results to irritation over an insensitive remark by a health-care professional.

Because the situation was constantly changing, I frequently had new feelings and experiences to digest. When friends inquired how I was doing and really gave themselves to listening, I felt renewed energy to go on.

Allied with listening is the simple gesture of asking, "How's your mother? And how are you?" For me those questions could not be asked too often. Each inquiry reminded me I was not alone, that someone else cared and supported me.

I welcomed queries in person and by phone, or letters from friends and business associates. I never felt they were intruding, though some people stopped asking because they didn't want to "keep bothering" me about a situation that might be "too painful to bring up." If I was not ready to go into detail, I answered briefly.

My mother's illness lasted over a year and I became a primary-care giver while maintaining my full-time job. So I rarely had free time. But I welcomed social invitations; they reminded me I was not forgotten. Unfortunately the invitations dwindled as the months wore on. Friends would say, "I know you'll be taking care of your mother this weekend."

That hurt, at times because I would have been free to accept an invitation and other times because I felt my relationships eroding through circumstances over which I had no control.

In my journal I wrote: "Continue extending invitations saying: 'I understand your schedule is unpredictable; no need to R.S.V.P.; come if you can.'"

I added: "Don't miss the opportunity to be spontaneous. If you discover the care giver is free for the evening, find a way to include him or her in your planned activity or offer to do something fun with the person. Laughter and relaxation are stress-relievers."

I made another entry in my mental journey: "Avoid saying, 'Let me know if there is anything I can do.'" This well-intentioned remark leaves the initiative to the very one who might be too worn out to reach out. Instead, I appreciated those who, over and over, offered to bring in my mail, water my plants, take me to lunch or for a walk on the pier. And I'll always be grateful to the anonymous supplier of a rose on my desk.

What surprised me was the amount of support I

received from people who were not close friends previously. Their care linked us in new bonds of friendship.

Here is one more entry from my journal: "Don't assume someone else is providing care and support or can provide it all. Search out the little things that can be done consistently to show love and thus ease pain. And do them."

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A chaplain helps the dying

A real opportunity to show love

by Katharine Bird
NC News Service

When he first visited the 9-year-old girl, Holy Cross Father James Denn was aware from her Presbyterian parents that she knew she was dying of stomach cancer. He approached her gently saying: "Hi, I'm Father Jim. I know you're sick. Does it frighten you?"

As they talked, the girl responded: "God will take care of me."

The second time he visited her, the Christmas tree was up and decorated and the girl asked: "Will I live to see Christmas?"

"Perhaps not," Father Denn replied. "Christmas is today." Then the family opened their gifts and celebrated Christmas with her.

Later, the girl said, "Mommy and daddy, I think I'm going to die. I love you."

Father Denn comforted the family when the child died. "I didn't say a lot," he said, "but I told them they had taken good care of her." Parents need reassurance that they have done all they could when a child dies, he said.

(See Common question, page 10)



Education Brief

No shortcut to grieving

Actress Helen Hayes, asked how she adjusted to widowhood, said: "For two years I was just as crazy as can be and still be at large. It was total confusion. How did I come out of it? I don't know, because I didn't know I was in it when I was in it."

Her comment uncovers a characteristic of the grieving process: It can take a long, rocky time for people to adjust to the trauma caused by a final illness and death. It is a time of distress.

But it also is a time of opportunity for neighbors and friends and fellow parishioners.

Immediately after a death, people may need help with the daily routine. Dr. Peter Stringham tells of the help he received from Betty, a nurse, when his young wife was killed in a car accident. At first, "she said nothing but held me and cried with me," he writes in

"What Helped Me When My Loved One Died," edited by Earl Grollman.

Stringham, who admits to being exhausted and confused, credits Betty with calmly helping him make a list of people to call, arranging for child care, making burial plans.

When death follows a long illness, Grollman's book observes, "the family may be so physically weakened, that they are ill-prepared to begin the task of mourning and rebuilding their lives." Having a person or group with whom to express their feelings is a crucial step in the recovery process.

Grieving people need to talk, often again and again, about their feelings which can move from anger and guilt to despair, loneliness and frustration.

Grace Powers Monaco tells how her 2-year-old son

slept every night with his sister Kathleen's giant Easter bunny from the day of her death until he was 7. He stopped the day he talked to a close friend, a classmate, about his sister who died.

Sometimes mourning people are distressed when others avoid talking to them about the death or shun them. This happens "because we can see ourselves in the same situation," says Holy Cross Father James Denn, former chaplain of Hospice of Northern Virginia. Often "we'd rather not be faced with that."

Sometimes people hesitate "because we don't know what to say or are afraid the person will cry and we will too," he adds.

Father Denn says that frequently simply being with a mourner, giving a hug or holding a person's hand, can be just what a person needs.

Common question is, 'why me?'

(Continued from page 9)

Now a professor of theology at Sacred Heart School of Theology in Milwaukee, Father Denn was chaplain of the Hospice of Northern Virginia from 1982 to 1985. The experience became "a laboratory for my theology training," he said.

Working with dying patients and their families gave him a new appreciation for the "mystery of the cross—that from death comes life," he explained. "As people experienced the cross (of dying) I saw new life in the reconciliation of family members."

He recalled an instance when a man in his 70s was admitted to the hospice in 1982. The man had become a Catholic while recovering from alcoholism. Father Denn gave him the sacrament of the sick at the request of his son.

Later, Father Denn continued, the man's Baptist son-in-law came to him in tears saying, "I've seen a miracle." He explained that the old man had a nasty temper and all through his illness had continued to berate his family. But not long after receiving the sacrament of the sick "he woke up and began asking forgiveness for all he had done," his son-in-law said.

That instance is not uncommon, Father Denn said. Terminally ill patients often question their lives and sometimes their faith.

A common question for adults is "Why me?" The younger the patient is "the more the question weighs,"

Father Denn said. In raising the question with adults, he said his goal is to give them an opportunity to get out in the open what for many "is close to the surface."

Many patients see illness as a punishment from God and have "a lot of anger," he added. Sometimes it is directed at God, sometimes at medical personnel, sometimes at him.

Being angry has venerable roots in the Bible, Father Denn observed. "The psalms are filled with anger, with people shaking their fists at God and asking, 'Why did you let me down?'"

When patients are angry, Father Denn said, they need to be listened to without being contradicted. He also tries to imagine what it would be like to be in the person's place: "Your whole life is coming to an end and you have no control" over events.

He encourages patients to talk about death with their families. "Talking gives a family a chance to say goodbye, to say a lot of things it is necessary to say," he explained.

He told of a situation where a wife asked him to be her spokesman. He asked family members to join hands and then told the dying man how much his wife loved him, adding: "You've been a good father and husband, I'll miss you."

Dying people need this, Father Denn said. "They are anxious to know their lives made a difference."



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The Bible and Us

Death was fact of life in Old Testament

by Fr. John Castelot
NC News Service

The Jewish historian Josephus left us all sorts of information about King Herod and his family. One lurid item concerns Herod's wife, Mariamne. Upon his return from a trip somewhere Herod heard palace gossip that she had been unfaithful during his absence. In a fit of rage, without even trying to ascertain the facts, he had her drowned in her bath.

Discussion Points
and Questions

What are three of Monica Clark's suggested ways of giving support to people involved with a dying family member?

Father Herbert Weber says "death is the final act of living." What do you think he means?

In Katherine Bird's interview with Holy Cross Father James Denn, he tells how he tries to get patients to talk about dying with their families. Why does he consider this important?

What suggestions does Father Weber make on how the larger parish community can help at the time of a family member's death?

Then, overcome with remorse, he ordered the servants to continue calling her name aloud, summoning her with a view to creating the illusion that she was still alive.

Herod was neurotic, bordering on the psychotic, in trying to deny death. But no Jew of his time would have denied death or tried to gloss over it. In the world of the Old Testament, death was a fact of life; not pleasant, but inescapable, as normal as birth.

Unlike the Egyptians, their neighbors to the south, the Israelites did not practice embalming, a sort of fictitious prolongation of life. Embalming preserved the body in an almost lifelike state. But then the Egyptians had a highly developed theory of life after death. In a sense, death didn't happen for them.

The Jews, however, for most of the Old Testament period, had no theory of life after death. One simply died and burial took place the day of death. As time went on, burial customs like the washing and anointing of the body developed as gestures of respect.

The Israelites' view of death might easily have led to an attitude of fatalistic despair. But actually it led to a respect for life as a gift of God. Long life came to be considered a sure mark of divine favor, premature death a curse.

But how was life to be enjoyed? Most Jews realized that if life was indeed God's gift, one could really enjoy it only by following his guidelines for its use.

Qoheleth (Ecclesiastes), gave a very sensible formula for moderate and contented living. "Indeed, for any among the living there is hope.... For the living know they are to die, but the dead no longer know anything.... Go, eat your bread with joy and drink your wine with a merry heart, because it is now that God favors your works.... Enjoy life with the wife whom you love all the days of the fleeting life that is granted you under the sun" (10:4-5; 7-8). Life took on positive value for people who took God into account. In the course of time a clearer notion of the hereafter evolved. The Book of Wisdom, written about 50 B.C., reflected the idea of the immortality of the soul, with eternal rewards and punishments.

The climactic revelation about the future life came with the resurrection of Jesus which suffused all of life with joy and hope and consolation. Life took new meaning and death was robbed of its terror.

"He will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body" (Philippians 3:21).

Resource

"What Helped Me When My Loved One Died," edited by Earl Grollman. People who have lost a family member are "the real experts in the area of dying and death," the author writes. In sharing their experiences, people reveal "the impact of loneliness and alienation" and this helps shift the focus "from death to survival." The contributors in this book tell of the ways they dealt with the pain brought by death through miscarriage and stillbirth and with the deaths of children, spouses, parents and friends. "This is not a 'how to' book," Grollman states. "No one can tell someone else how to grieve. There is no normal time span over which healing takes place. Grief is a process." But there are some guidelines for coping wisely with death, including: Accept your emotions and express them—death hurts; if children are involved, bring them into the grieving process and don't attempt to shield them from the truth. (Beacon Press, 25 Beacon St., Boston, Mass. 02108. 1981. Paperback. \$3.)

Death magnifies emotions

by Fr. Herbert Weber
NC News Service

No one in our family will ever forget that weekend. In some ways it was the ultimate ordeal of endurance. In other ways, it was a time of love and closeness. Certainly, it was an occasion when my brothers and sisters and I confronted the reality of a parent's death.

My father's stroke occurred on Tuesday. During the next three days, many family members visited the hospital. But on Friday his condition became critical and the nurse advised my mother to call the family in.

As a priest I have visited hospital patients often. I'm sure that I have tried to be empathetic. But now I have a new sensitivity to the family's situation.

The impending death of a parent is not a solo event. Everyone in the family is affected. Each of my brothers and sisters reacted in a way uniquely his or her own. The only common trait was that for all of us our emotions were mixed and often confused.

The prospect of losing a loved parent put our emotions under a magnifying glass. This was true for our attitudes regarding each other as well as dad. The pressures and tensions, especially as the weekend wore on, exaggerated the ways we normally dealt with one another. All our feelings were heightened.

We noticed that whenever there had been compassion and understanding in the family, that was stronger than before. If some usually felt comfortable about expressing emotions, that was doubly true. For those who usually became impatient about matters that they couldn't "take care of" there was even more impatience.

Dying is the final act of living. It is not a separate human venture. Consequently the supports and anchors that give strength during the rest of life are important during the dying time as well. That is true for the one facing death and for his or her family.

My father, a man of deep and profound faith, always has been close to the Eucharist. When I celebrated the Sunday liturgy at his bedside, he became more alert. He followed the gestures and words of the family members.

As I started to give Communion to others in the room, however, I realized he was waiting for me to come to him too. Although he had not taken more than a few drops of water at a time for several days, I gave him a bit of the host. Then he surprised us by reaching for the chalice. What was important in living was just as important in dying.

Often what is needed at a crisis time is greater than the family can provide by itself. I anointed my father, but it was inspiring to me that another priest was present to lead the family in prayer. Similarly, we all looked to others for support and encouragement. We took special comfort from the words and actions of those we knew cared about us at other times as well.

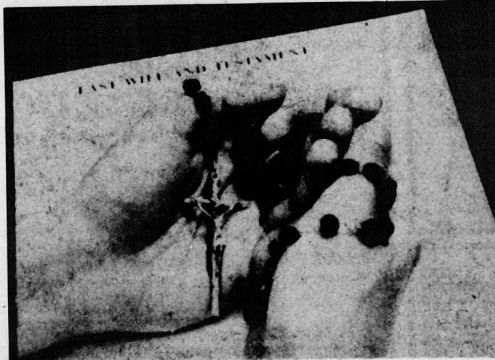
Since that weekend, I've reviewed the ways I would like to see parish communities help those facing a death. Certainly fellow parishioners can provide a service by being present with family members.

But this ministry begins long before others are in a trying or painful situation. Parishes would be wise to

spend time creating opportunities for people to become supportive to one another. The formation of small faith-sharing groups may be one avenue for developing this support.

Then, when members of communities face a crisis and need a support system, there will be others to help carry the burden. When that happens, we come to realize, as I did that weekend in the hospital, that dying is not a solo event restricted to one person or even to the family. The larger community also participates in this final act of living.

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Children's Story Hour

Fr. Damien: hero of Molokai

by Janaan Manternach
NC News Service

Father Damien de Veuster loved Hawaii. He loved the beauty of the islands and even more the beauty of the Hawaiian people. After nine years as a missionary in Hawaii, Father Damien visited the island of Molokai. He was just 33 then, about 100 years ago.

What he saw there horrified him. The island was beautiful but few people dared visit it. Molokai was a place where lepers were sent to spend the rest of their lives.

In Father Damien's time there was no cure for leprosy. People thought leprosy was highly contagious. If a leper touched them, people thought they would get the dread disease. So the government rounded up all lepers and condemned them to live on Molokai, cut off from all healthy people.

Father Damien could hardly believe what he found on Molokai. There were no houses, just some shacks and no gardens. Men, women and children wore nothing but rags. The weaker ones lay helpless in the dirt. No one smiled or laughed.

The young priest decided to stay at Molokai to help the suffering people. His religious superiors agreed. He lived at first under a tree with a big rock as his table and the earth as his bed.

He planned what to do next. Father Damien knew it was important to help the lepers feel that they were people with dignity. He knew they needed to feel that someone cared.

So he talked and listened. He washed their diseased bodies and cleansed and bandaged their sores. He dug graves and buried the dead. He taught them how to farm and raise animals and helped them make musical instruments. He sang with them.

Gradually the lepers began helping Father Damien and helping one another. With him they built small houses and painted them. Together they built a priest's house and a school for their children. The lepers began to laugh and smile again.

Visitors who had visited Molokai before Father Damien came and then returned years later could hardly believe the change. The horrors of leprosy were still there but the lepers had found new hope. What had been their prison was now their home.

Finally the disease attacked Father Damien. He was ill for five years but he kept working until a month before his death on April 15, 1889. He was buried under the tree that had been his first home on Molokai.

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What Do You Think?

Do you think Father Damien was a courageous person? What other words would you use to describe him besides "courage"? Are these valuable qualities for a member of the church to possess?

Children's Reading Corner

The death of a parent affects each family member as well as the entire family unit. In the story "Nothing Stays the Same Forever" by Gail Radley, the youngest child, Carrie, becomes resentful when her widowed father has a girlfriend. How can he forget her mother who died just four years ago? she wonders. Carrie feels loneliness and confusion, but finds help to deal with those emotions in this compassionate story. (Crown Publishers, One Park Ave., New York, N.Y., 10016, 1981. Hardback, \$8.95.)

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VOCATIONS SPECIAL

The Beatitudes offer Christians a way of life

As with many passages of scripture, the Beatitudes contain numerous levels of understanding

by Fr. Paul Koetter

There is something very unique about the Beatitudes. When we hear, "Blessed are the poor," or "Blessed are the sorrowing," we are immediately challenged as to whether we see these qualities as something to be considered a great advantage! After all, sorrowing is certainly something we do only when the crisis of tragedy invades our lives. It is not easy to think of poverty, whether of spirit or body, as a plus when we are always striving to accomplish more and to be rewarded accordingly.

Through the Beatitudes, Jesus pushes us to envision life in a new and freeing way: to be unbounded by the societal values that tend to say that poverty of the spirit is unnecessary, that sorrowing is to be avoided and that the "lowly" are to be pitied. Through the transforming gift of Jesus' love and life, we are able to see the gift of the cross when others only see struggle.

As with many of the passages of scripture, the Beatitudes hold numerous levels of understanding. The particular order of the Beatitudes could be seen as a path of discipleship. Poverty of spirit, which includes a dying to self (sorrowing) and an awareness of our need (lowly), prepares an empty space in ourselves for the hunger and thirst for holiness to develop. As the Lord fills our hunger and thirst, we become people of

The Beatitudes

Matthew 5:3-12

How blest are the poor in spirit; the reign of God is theirs.
Blest, too, are the sorrowing; they shall be consoled.
Blest, too, are the lowly; they shall inherit the land.
Blest are they who hunger and thirst for holiness; they shall have their fill.
Blest are they who show mercy; mercy shall be theirs.
Blest are the single-hearted for they shall see God.
Blest, too, the peacemakers; they shall be called sons and daughters of God.
Blest are those persecuted for holiness sake; the reign of God is theirs.
Blest are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice, for your reward is great in heaven; they persecuted the prophets before you in the same way.

compassion (mercy), mission (single-hearted) and peacemakers, even when persecution is possible.

The Beatitudes can also be inter-

preted as individual invitations, rather than a developing process. Each Beatitude contains an invitation for us to hear daily. It is through the call to spiritual

holiness and radical service that the Beatitudes can lead us to a framework for understanding ministry today. Ministers are to lead the People of God by first entering into their own "poverty of spirit," by having a personal hunger and thirsting for God and by remaining single-hearted in their dedication.

Such ministers will find themselves reaching out to those who are sorrowing and who are lowly, while discovering in themselves their own struggle and their own humbleness. They will be asked to remind others of the healing forgiveness of God, while knowing that the same forgiveness has been showered upon themselves in abundance. Such healing leads to the gift of peace, a desperately needed gift in the face of the tensions experienced on all levels of human interaction. Should any minister be surprised that as these challenges are entered into, resistance and even persecution will be found?

The challenge of the Beatitudes speaks to all ministers: lay, religious and ordained. The future of ministry in our church can only be seen as a blending of the talents and charisms of all ministers, whether ordained or not. This vision is just beginning to unfold. Its glimpses of hope can be found in parishes throughout the archdiocese, where sisters, priests and lay ministers are working in cooperation and mutual red-
(See BEATITUDES, page 24)

The sorrowing Sr. Donata cares for sick

Sister M. Donata Tarczewski has long served the Indianapolis area as a part of her work with the Order of the Sisters of St. Francis of Perpetual Adoration.

Her mission at St. Francis began in 1930 with a four-month orientation visit to St. Francis Hospital in Beech Grove. This period introduced her to the nursing profession that she later pursued.

After her education in the field of nursing, Sister returned to Beech Grove in 1938 for just one year, but she returned for seven years as head nurse on the gynecology floor in 1960.

In 1977, Sister Donata accepted an opening in the Pastoral Care Department at St. Francis Hospital in Beech Grove. She has served as a Sister Visitor, visiting patients and families in the pediatric and family center maternity areas of the hospital. She visits patients when they are first admitted, providing spiritual support and listening to each patient's problems and needs. She asks Catholic patients if they would like Communion and makes arrangements with the Pastoral Care staff. She provides a cheerful outlook with her pleasant smile, spiritual messages and prayer books. After she visits with the patients, she makes a note of information about them for their medical records.

Sister Donata provides spiritual support to patients and their families. She also checks to see if the patients are satisfied with their hospital accommodations and medical care. Her role as sister visitor is a vital link between the technical operations of St. Francis and the guiding spiritual philosophy of the Sisters of St. Francis.



Sister M. Donata Tarczewski serves as Sister Visitor at St. Francis Hospital in Beech Grove.

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SEC. 2

SEC. 24

The Church Needs Team Players

TODAY

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Illustration by Joe Russell

Blest are those persecuted for holiness sake

Imprisoned bishop affirms mission vocation

by Margaret Nelson

Bishop Ambrose Henry Pinger interprets his call to a vocation as "a call to happiness." And this is a man who spent five years in a Chinese Communist prison because of his priesthood!

"Naturally, when you look at a vocation," observes the recently retired bishop of Chowtsun, China, "the one who should be considered in the first place is 'the Boss,' to put it in understandable terms."

The Franciscan had an experience that leaves no doubt in his mind that he was meant to spend thirty years of his life in that far-away country. When Pinger was a cleric in the early 1920s, he had learned that his (Sacred Heart) province was in contact with Rome about the possibility of sending priests to China. The idea appealed to him, but he thought, "I'll wait for them to come to me."

When assignments came in 1924, two of the older priests were named to go to Rome to train for the mission work in China. The disappointed young Pinger thought, "They didn't ask me!" He hoped the feeling would wear off. He tried to convince himself again to wait until his superiors came to him, but he remembers, "I just couldn't live with myself." That same day that the assignments were posted, he went to his provincial and told him he wanted to go to China. Once he had talked with his superior, it was as if a weight had been removed from him.

In China, the Franciscan always worked where there were some roots of Christianity. He believes that, because of the efforts of earlier Catholic missionaries, his work was much easier than if he had started out in a pagan group. The first job of the mission was to minister to those already baptized. Then they broadened their work to include others. Often they would find one person in a pagan district who wanted to become Catholic and, through that one person, a whole group embraced the faith.

Chowtsun borders the sea and is rich in industry, agriculture and coal. The Japanese wanted control of it; in fact, they were convinced that it was going to be part of Japan. By setting up little villages and then putting their people in control, the Japanese occupied the area without using force. In much of the area, they taught Japanese in the schools, making no facilities available for the Chinese who wanted their children to be educated in their native tongue.

The Franciscan now believes he became a bishop because of the seminary at Chowtsun. The apostolic delegate who visited in 1937 seemed very impressed with the seminary and, Pinger recalls with a smile, "I wasn't doing the teaching!" Within a year he was elevated to Bishop of Chowtsun. Pinger said that the Japanese were suspicious of the Americans, fearing that they might interfere with their planned expansion in China. Though not accusing them of any wrong acts, the Japanese restricted the "freedom of action" of the priests and other American missionaries by confining them in concentration camps from 1943 to 1945.

Bishop Pinger spent five years in prison under the Communist Chinese from 1951 to 1956. "It was entirely different," he recalls. "It was real prison." He estimated that they were given meat three times a year. The cells were crowded with prisoners and had no furniture. In the winter they were each given a mat to sleep on, which he found to be "very necessary" on the wood floors. Without them, the cold caused what felt like a rheumatic pain, but he remembers, "The mat took care of all of that." There was no mat the rest of the year. The bishop remembers, "You get used to the hard floor."

The biggest difference was that the Communists wanted to control the prisoners' thinking, while the Japanese only tried to confine their movements to a certain area. The Communist captors kept pressuring the bishop to confess, but he could think of nothing criminal to report. They found that he had mentioned how the crops were doing in a letter. They thought that sounded a little like espionage. But then they heard something about the Legion of Mary. In the Chinese translation, the word "legion" has a military meaning. Bishop Pinger was not able to be active in the movement, but they were satisfied when he declared his approval of the work of the Legion of Mary. He said he could have "shouted for joy," because the pressure was off and his "confession" brought attention to the Blessed Mother.

For the five years in the prison, Bishop Pinger could not show any sign of his faith, let alone say Mass or minister to others. At first, he had a piece of string with ten knots for a rosary, "But not for long; I had to throw it away." Once he was caught using his fingers saying his prayers. But he told the guards that he was counting as the Chinese do.

No books were permitted. Each prisoner had only the clothes on his back and a small bundle of bedding.



BRIGHT SPOT—Bishop Ambrose Pinger still cherishes a picture he received while in a Communist Chinese prison.

"Many times," he said, "I thought about the medals and pictures floating around in the states. I thought, 'If I could have just one.' After all, we are material beings." In the last six months of his imprisonment, as a concession to the United States, prisoners were permitted to have mail. Some letters had pictures in them, but the prisoners could just look at them before they were taken away. For some reason, his captors permitted him to keep one picture of his niece with her husband on their wedding day. It was taken at home

and there was a picture of the Sacred Heart of Jesus on the wall! Bishop Pinger still cherishes that picture.


There is much he may not remember about prison. He commented, "There are some things from the past that are buried forever. But through it all," Bishop Ambrose Henry Pinger states, "never did the thought come to me, 'Why did you come to China?'"

In discussing vocations, he notes, "It depends very much on the family. The home is the root of the vocation. But first of all, parents must make sure that the living of their own lives is in line. The rest must be left in the hands of the Lord, because, after all, he is the master of the harvest. He does the sending. We can use the means that we use in the business world. But we must always be mindful that the spiritual world does not touch the business world. After all, it's another world."

Born in St. Bernard, Nebraska, the bishop credits his mother with being very interested, but never pushing or even publicly expressing her hopes for his vocation. She died four months before his ordination, no doubt assured that her prayers were answered. His father, too, showed his approval, even supporting his decision to go to China. Pinger does think it is important for families to talk about the possibility of the religious life.

The 89-year-old bishop, who lives in retirement at St. Augustine Home in Indianapolis, still celebrates Mass and is "always busy." He spends a lot of time corresponding with friends. Though the seminary in Chowtsun is closed, the Chinese priests who were trained there are still active in Taiwan and are training others.

About his vocation as a mission priest in China, Bishop Ambrose Pinger reflects, "I found it was my life. When I look back, I was never sorry. I feel that it was the one life that suited me."



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Blest are they who hunger and thirst for holiness

Helping people seek holiness

by Richard Cain

Question: What most delighted or surprised you about the retreat?

Answer: How much I was able to experience the universe in each person—glimpses of unity throughout the retreat. What a gift to remain open for so long with strangers. The tone you set each day—the integration of movement, sound and sight....

Question: What word/image/symbol would describe how you feel about this week?

Answer: an open flower/radiating out, taking in/the ebb/and flow./fluid/and full/balanced.

This is a sample of one response. Benedictine Sister Juliann Babcock received this summer after leading a Creation Centered Spirituality Retreat at the Beech Grove Benedictine Center in Beech Grove. The second question is very important, for it sought to draw out a creative response to parallel the intellectual response asked for by the first question.

That is one of the key aspects of Creation Centered Spirituality, according to Sister Juliann, making use of the full range of human capacity in prayer—especially creativity.

Creation Centered Spirituality is not

something new, according to Sister Juliann. It was named by the medieval Dominican mystic Meister Eckhart and popularized by Dominican Father Matthew Fox in his book "Original Grace." In this book, Father Fox describes four paths or principles which together form creation centered spirituality.

The first path is creation. This path focuses on all that is positive in life. "It's helping people to awaken to how God speaks through nature and see themselves as part of that gift," said Sister Juliann. The goal is to see all of life as a gift.

The second path is death which is the complement of the first path, creation. This path focuses on the letting go in life. Nature, which is the model of the first path, also suggests the second path through such things as the cycle of the seasons. The goal here is to see that letting go is a normal part of life.

The third path is creativity, the giving birth to something new, and the fourth path is compassion, reaching out to other people, according to Benedictine Sister Donna Fyffe, administrator of the Beech Grove Benedictine Center.

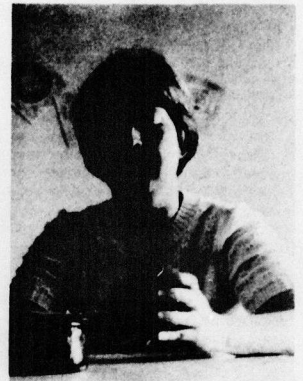
Another way of looking at the paths is to see them in terms of the life and ministry of Jesus, according to Sister Juliann. In this way, the first path is the

incarnation, the second is the passion and crucifixion, the third is the resurrection and the fourth is the coming of the Holy Spirit.

Sister Juliann was attracted to creation centered spirituality because of its emphasis on creativity as a way of experiencing God. "Creativity has always been a part of my life," she said. In her retreat work at the center, she had been looking for programs that incorporated the things she had always loved—nature, art and music. When she read Father Fox's book, she felt she had found the approach for which she had been looking. "It just all fit together."

Sister Juliann now offers retreat days for faculties and parishes using the spirituality. During the summer it forms the substance of a week-long retreat. The most obvious effect of the creation centered approach is on the types of activities used. They involve using art, music and creative movement as ways of meditating. The activities help the participants get in touch with their creativity and use it for prayer, she said.

For example, in a recent retreat Sister Juliann gave the participants a guided meditation inviting them to remember times when they experienced nature in a special way in their life and asked them to express it in a drawing or a symbol. After that, she read the passage in Jeremiah where the prophet compares God to a potter and had them mould something in clay with their eyes



MEDITATION—Sister Juliann Babcock illustrates a method of prayer used in her Creation Centered Spirituality retreat. (Photo by Richard Cain)

closed. The idea was to get them to experience the meaning of the passage through their creativity.

As with any type of spirituality, not everyone relates equally well to the same approach. "If they haven't had enough life experience, then they don't relate as deeply to (creation centered spirituality)" she said.

But an advantage to the approach is that although it is grounded in Catholic doctrine and theology, it speaks to people of all faiths, she said. It takes common daily experiences and shows how God is an essential part of them. "Comments I often get are that people feel refreshed, energized, relaxed and yet challenged."



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BLEST ARE THE SINGLE-HEARTED—Seminarists for the archdiocese include (first row, from left) Ray Schafer, Mark Wyss, Terry Langford, Tom Clegg, Dan Atkins, Tom Schlessmann, Rick Van Slyke, Father Paul Koetter, (second row) Kevin Hodel, Steve Flynn, Archbishop Edward T. O'Meara, Paul Kernel, Mike Day, Roger Gaudet, Bob Green, Joe Fey, (third row) Tony Hubler, Greg Welch, Dan Mahan, Adolph Dwenger, Kevin Dugan, Chris Craig, Mike O'Mara, Jonathan Stewart, Bill Marks, and Bernice Cox.

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Blest are the poor in spirit

Little Sisters of the Poor care for aged poor

Knock, knock at the gate of heaven for souls.

—Blessed Jeanne Jugan

The aspirations to maintain dignity and respect, to feel useful and esteemed, to feel secure, and to receive adequate medical care are even stronger to those who enter the later years of their lives. It is the special mission of the Little Sisters of the Poor to respond to these needs. In the Indianapolis archdiocese,

this happens at St. Augustine Home for the Aged.

An international congregation, the Little Sisters continue in the spirit of humble service of their founder, Blessed Jeanne Jugan, in France in the early 1800s. Living in fraternal communities, they consecrate their strength and zeal to a program of care that responds to the needs of today's aging population.

Each of the Little Sisters of the Poor is concerned with the comfort, happiness

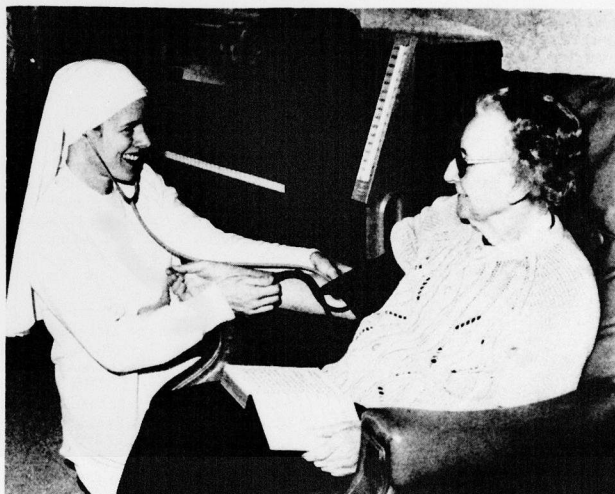
and welfare of the aged, no matter what service she performs. The possibilities include nursing, cooking, administration, laundering, and collecting of funds and material provisions.

The sisters pray for their residents, striving to learn true poverty of spirit and to truly assimilate themselves to the poor so that they are better able to listen and respond to the appeal of the aged.

Remembering that Christ taught: "He who receives you, receives me," the Little

Sisters provide daily care in a family atmosphere that enhances the personal fulfillment of the residents, respects their liberty and enables them to cope with difficulties and sufferings.

The sisters believe that the aging realize the need to lean on the values of faith. With gentleness and charity, the apostolic action of the Little Sisters of the Poor opens the way to God for those preparing for what they call the "eternal encounter."



Collecting

Sister Anne and Sister Joesette (left) gratefully accept a gift of produce. In the photo above, Sister Carolyn takes a resident's blood pressure reading. At right, Sister Marie Pierre wishes Josephine Medenwald a happy 100th birthday.



Preparations — Sister Colette (left) prepares food for the aged residents at St. Augustine Home who are cared for by the Little Sisters of the Poor. Sister Marie Pierre (above) looks on encouragingly as Frank and Conrad share some of their home maintenance expertise.

Blest are the single-hearted

Carmelite nun writes about the meaning of her unique vocation

(Carmelite Sister Mary Grace Melcher made her solemn profession August 16 to be a Carmelite nun for the rest of her life. Archbishop Edward T. O'Meara presided at the liturgy and received her vows in the name of the church. Sister Mary Grace is a cloistered contemplative nun. This means that she ordinarily will not leave the grounds of her monastery and she will devote a significant amount of her time to prayer for the archdiocese, church and world. She is a member of the St. Joseph Monastery in Terre Haute. The following is a letter she wrote home shortly before making her solemn profession.)

Dearest Ones,
I know you have already heard my glorious news—that I will make my



BEECH GROVE—Benedictine Sister Juanita Maschino styles Mrs. Mildred Hilby's hair. A beautician, sister uses her ministry to visit the shut-ins in the Indianapolis area. She listens and provides counsel as she washes, sets and perms their hair. Listening is also part of her vocation as she deals with the special needs of those who call in on the HELP line.

solemn profession in August. What you may not know is how heartwarming I found your enthusiasm and desire to be with me for this long-awaited occasion! You have made my cup of joy flow over! I look forward to this day now as a family feast of the highest kind.

For this lifelong pact that I am making is a family bond, a covenant bond. Covenant is a term from the Old Testament, a term taken from the heart of the primitive tribal people of Israel. In those times to make a covenant was to establish a family bond—to become blood brothers, in a sense. Each party to the covenant promised to make the safety and welfare of the other as important to him as his own. Special promises were taken and kept fiercely and faithfully. The bond of marriage was such a covenant agreement. So you can see how extraordinary it was for God himself to enter into a covenant with this little tribe called Israel. "I will be YOUR God and you will be MY people."

So it is in a great family tradition that I make the solemn covenant of my final profession. It was God who desired this from me all along. "You have not chosen me, no I have chosen you." How else can you explain all these years of mysterious impulse to Carmel, in spite of all the setbacks and heartaches? The vows I take for life—poverty, chastity and obedience—merely signify my firm will to respond to his firm will to have me for his own. By poverty I prefer him to all the goods of this world, by chastity I keep my heart undivided in its love for him alone, and by obedience I give up my own will to do his. It is a very sober and serious commitment. Yet it is the Holy Spirit himself (for he inspired the Scriptures) who surrounds the covenant bond of the soul with its God by the most beautiful of images of the heart, taken from the most intimate human relationship—marriage. It is he who puts on the lips of the soul, "My beloved is mine and I am his!" It is he who makes his church call its consecrated virgins the spouses of Christ. There is tremendous depth

here, which will only unfold in years to come as everything in me lines up, little by little, with my spoken promise of constant love.

However, all this is not just a "Jesus and me" affair. The whole church, the whole family of God, is involved in this offering. That is why our archbishop will be officiating at my ceremony. When I align myself with Christ, I choose his whole mystical body also as my portion. The concerns of the church are now mine, her struggles and anxieties are mine, her joys are mine. As St. Therese said, the Carmelite's vocation is to be love in the heart of the church. And the church is all her members. The church is you. Thus I am your sister more than ever before.

Books have been written explaining what the contemplative religious actually does for the church, and it is still a mystery. I just ask you to believe it, to see our joy and our peace and our love in living it. This kind of life has been in the church from her earliest days, so it must be from God; it must be fruitful. Otherwise it could never have lasted this long, or produced so many saints. There is value in the hidden love of the heart to keep the family, the church, together.

So this is truly a family feast. A covenant bond is being made forever with God by one of your own. I am grateful and happy to have you there as my witnesses, you who know, as few do in the world today, the value of the family and the intimate joys and responsibilities imposed on each one by the common bond. I know there is a long journey of faith after final profession just as there is a long journey together for those who take on the bond of marriage. But this day is a pledge of the final victory, the ultimate joy of being his forever. My heart is radiant with the Lord! My spirit rejoices in God my savior!

Love—looking forward to seeing you in August, Jo Anne

—Sister Mary Grace
of the Incarnation, O.C.D.
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Meet Sister Mari



What are you doing
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WS—Archbishop O'Meara presides as Carmelite Sister Mary Grace Melcher makes her solemn profession of vows. The archbishop receives them in the name of the church.

Blest are they who show mercy

Sacrament of penance is priestly ministry of mercy

by Richard Cain

For Father Jim Farrell, reconciliation is at the heart of what it means to be a priest. "We are a sign to the community of God's compassionate love for his people," he said. As pastor of St. Andrew in Indianapolis and frequent speaker at workshops and retreats for the separated, widowed and divorced, Father Farrell has many opportunities to serve as that sign.

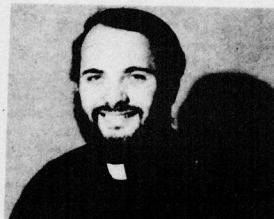
When asked to rank the importance of his work in the area of reconciliation among his other duties, Father Farrell responded that he could not divide it up that way. "(Reconciliation) is an attitude with which I go about my work."

It is woven into all parts of his priestly ministry, for example marriage and sacramental preparation, visiting people in hospitals and prisons and working with the family of someone who has died. "Over and over again, these people need some experience of reconciliation," he said.

The power of the ministry of reconciliation comes from allowing people to recognize that God has the power to forgive us, according to Father Farrell. In particular, it comes from recognizing that "God's love and his desire for reconciliation is so great that he is willing to surrender his own son to reconcile us," he said.

But God's desire for reconciliation in itself is not enough. The person needing reconciliation must also be willing to accept and believe in God's desire. "Reconciliation comes when I realize that God's love is great enough to conquer my sin and its consequences," he said.

This means that the ministry of reconciliation often involves two things. The first is helping the person realize his or her sin. The second is enabling the person to experience the power of God's love and forgiveness. The first part usually involves active listening and raising the right questions, according to Father Farrell. The second often is conveyed by the basic attitude of the priest who mirrors



Father Jim Farrell

God's love and forgiveness through his own attitude of love and forgiveness. "I do that as much by how I respond to individual as by anything I say about what the truth is about God," he said.

That is why it is so important for sacrament to be administered not in a mechanical but a deeply personal way. "We (priests) may fail to show mercy if we only pay attention to the sacramental aspect," Father Farrell said. "I need to put my whole self into the sacramental movement."

His greatest satisfaction comes from seeing people at peace with themselves and with God," the priest said. "It's a very powerful thing—especially if you see it shortly before the person dies."

In the same way, his greatest frustration comes when he can't help people experience true reconciliation. People can frustrate reconciliation with God in a number of ways, he said. For example, people who are so blind to their sin that they will never awaken to the awareness of their need block God's offer of forgiveness. People who know their sin but can't comprehend God's forgiveness block it. On the other hand, people who don't appreciate that God forgives them or find it such a comforting thought that God is forgiving that they make no effort to undergo conversion also frustrate it.

Father Farrell added that everyone has an important role to play in this ministry of reconciliation. "I'd like for people to express forgiveness and compassion for one another," he said. "This will make God's forgiveness and compassion more visible and credible."

Werdmann...

She's helping people
as a Franciscan Sister

Sister Marie Werdmann (right) confers with Peggy Angleton, Director of the Metro Advocacy Center at Holy Cross Parish, Indianapolis. Sister Marie is pastoral associate at Holy Cross. Her work involves many aspects of ministry, including helping with the food pantry, visiting parishioners and working with the Metro Advocacy Program, which seeks aid for needy families through government agencies and gives emergency aid through an ecumenical fund sponsored by local churches.

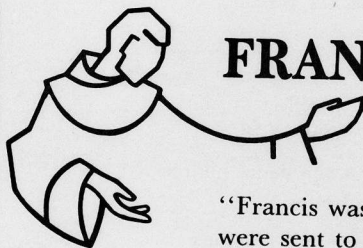
Sister Marie's work also takes her to the women's prison where she ministers to the inmates. Her efforts to help those in need are typical of the Franciscan spirit.



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SISTER—Oldenburg Franciscan Sister Rachel West checks Network publication from Washington D.C. for information for her work in peace and justice causes. Sister now writes the Groundwork organization in Detroit, Michigan, which has direct action in this area.

Blest, too, are the peacemakers

Franciscan sisters follow different paths for social justice

Working for peace and justice now takes Sister Rachel West, an Oldenburg Franciscan, to Detroit, Michigan. There she is on the staff of Groundwork, a social justice organization.

Sister taught history and political science at Marian College in Indianapolis from 1970 to 1983. She earned her masters and doctoral degrees from Indiana University in Bloomington.

With her background and interests, it was a natural transition for her to work as one of the Indiana state co-ordinators for Network, a Catholic social justice lobby organization. Sister Rachel also served as the coordinator of an Indiana Catholic Conference Action

Alert network made up of all the social justice contact persons in houses of Sisters of St. Francis in Indianapolis.

In 1983-84, Sister Rachel accepted an internship with Network in Washington, D.C. Among her duties was writing articles in their publication, which examines such issues as poverty, arms buildup, taxes, and minority appointments.

A Franciscan for 32 years, Sister Rachel West finds that her present social justice work with Groundwork supports that of the Network organization in Washington.



AN OPEN LETTER FROM SERRA TO PARENTS, SINGLES, AND RELIGIOUS

Dear Friends,

The loving environment of a family draws forth an individual's greatest talents and gifts. We've come to realize that creating an atmosphere in which children can hear the Lord's call is one of the most significant responsibilities resting on our shoulders as parents. Our own lives must reflect the presence of God, His Word, and the love He offers His people.

We, of Serra, with a mission to promote vocations to the priesthood and religious life, ask you to reflect on these questions during Vocation Week, October 12-18:

- How do you parents encourage your children to develop their talents and gifts?
- How do you single, married and religious develop your own God-given talents and gifts as a living witness to His glory?
- How do you encourage children, adolescents, and young adults to consider Church ministry as a possible life choice?

A vocation is a call to serve the Lord. It is only when we consider how we have been called to serve the Lord in our married, single, or religious states that others will be able to confidently find what the Lord would have them do.

God bless you and those you influence!

The Serra Club of
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Sister Francesca Thompson

A litany of honors and awards always follows the name of Sister Francesca Thompson, but the message of this black educator and lecturer is always peace and justice.

Sister Francesca presently works as an assistant dean and associate professor of drama at Fordham University in New York City. She holds a masters degree in communication arts from Xavier University and a doctorate in speech and theater from the University of Michigan.

Sister has received the Marion College Alumni Association's distinguished alumnus award. In 1981, she received the Brotherhood Award from the Indiana chapter of the National Conference of Christians and Jews. She is also a recipient of the Dr. Martin Luther King Human Rights Award presented by the Indianapolis Education Association in 1982.

The Oldenburg Franciscan formerly taught theater and Marian College, Indianapolis, and was chairperson of the department of theater and speech there.

In her lectures, whether on black history or poetry, or on religious topics, Sister Francesca Thompson tries to make her audiences aware of social and racial justice issues and their own hidden prejudices, but also encourages them to believe in their own gifts and the God-given responsibility to share them.



LAWYER—Sister of Providence Sally Thomas, works as an attorney for the Indiana Legal Services Organization in New Albany, Indiana.

Blest, too, are the sorrowing

Once a teacher, always a teacher

by Sister Pam Pauloski

She is out of the classroom, but she is right back into teaching!

Sister Mary Ann McCauley spent her early years in community teaching in elementary classrooms, as did most Sisters of Providence. Now she finds herself teaching adults, usually in hospital rooms.

Sister Mary Ann is a registered nurse who works in the Oncology Unit of Community Hospital in Indianapolis. While her primary job is nursing, she spends a great deal of time educating those she cares for.

One of her ministries is communication. "I become the 'go-between,' to be sure the patient understands what the doctor has said and to let the doctor know how the patient is reacting and responding," Sister Mary Ann continued.

Sister Mary Ann describes one of the greatest "rewards" of her ministry. "As a primary nurse, or with any patient I frequently take care of, I become part of the family. A deep bond is formed when I become so involved in their lives. Sometimes the most caring thing I can do is to be with them, let them cry or be angry, hold their hands or give them a big hug. And I've cried many tears, too. How could you help but feel the fear in a young woman whose small children miss her or a man who wants to attend his son's wedding?"

Sister Mary Ann explains that many more sophisticated treatment procedures can now be done at home. This requires considerable education of the patient and family by the doctor and nurses.

Sister Mary Ann recently began another educational ministry in conjunction with her job. She is the nurse on a team with a chaplain and a social worker who conduct a family support group, a series of five meetings for patients and members of their families. The purpose of the support group is educational, providing the opportunity for people facing a cancer diagnosis to ask questions, to come to an understanding of their disease and treatment, and to find the emo-

tional support and strength they need.

Sister Mary Ann is very positive about her job, though at times, she admits, it can be totally draining. "I have such an advantage over many nurses who go home to husbands and children who really don't want to hear about their work. I have the luxury of coming home to an understanding community of people who want to know how my day was and who support me when I'm emotionally drained," she explains.

Blest are they who show mercy

Vocation takes sister back to Africa

by Margaret Nelson

Sister Demetria Smith remembers, "I had the call to go to Africa in the fifth grade, to help my people." For 17 years, she did just that as one of the Missionary Sisters of Our Lady of Africa. In November, she's going back.

Sister did not know at that young age that she had a religious vocation. What influenced her? For one thing, her parents, Mr. and Mrs. Archie Smith, offered great support and encouragement. And because her family lived so close to St. Vincent Hospital, she found herself working in the kitchen there at a young age. She remembers going along with the Daughters of Charity when they took packages to the poor.

Though she points out that she was not "knocked off a horse," it was as she was recovering from an automobile accident at St. Vincent's Hospital after she was graduated from high school that she recognized her vocation. She remembers

asking, "Lord, what do you want me to do?"

Sister Demetria now works out of the office of the Society of the Propagation of the Faith in the Catholic Center, visiting schools to make the children aware of the missions. She can give them firsthand observations after 17 years in the field.

Sister observes, "I do find such a great generosity in the youth. I enjoy being with them."

Of the 16 years in Uganda and the year in Algiers serving as a public health nurse, she realizes that many are alive today because of that mission work.

Sister Demetria advises those who choose a vocation to remember every step along the way: "Nobody told me the road would be easy. He didn't bring me this far to leave me."

Sister, at Father Barton's recommendation, will be one of a team of about ten people who will make the two-week November trip to Africa for Catholic Re-

Being a Sister of Providence on the Oncology Unit staff does add an extra dimension to Sister Mary Ann's ministry. "When patients find out I'm a Sister of Providence they seem to look to me for a little extra support. When people from St. Philip's (the parish in which Sister Mary Ann lives) are on the floor I try to visit them a little more, since I'm more familiar to them than the other nurses."

Sister Mary Ann feels that she ministers to the other nurses, too. She explains, "They tease me a lot, but they tend to look to me for that extra support when they need it. I guess I'm even educating the people about the Sisters of Providence."

lief Services. They will visit development projects in Ethiopia, Senegal and Mauritania to study the difference the work has made, the problems that still exist and possible developing problems.

It will not be easy to visit Africa, but for Sister Demetria Smith, it will be a labor of love.



Sister Demetria Smith

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Blest are the poor in spirit

Seminarian Michael O'Mara hears cry of the poor in the inner city

by Margaret Nelson

The more he studies and experiences, the more Michael O'Mara, now in his third year at St. Meinrad School of Theology, recognizes: "It seems to be the call of the Gospel to reach out to the poor."

O'Mara spent 10 weeks this summer working at Holy Cross parish in the center of Indianapolis. He felt that, because he grew up in the small town of Greensburg, Indiana, he might not be prepared for the work he would need to do, especially in the urban parishes. He asked the vocations office for work in the social justice ministry.

He was delighted to be assigned to Holy Cross, because of Father Cosmas Raimondi's reputation for taking chances and being creative in his ministry for those in need. In working there, Mike learned that the entire staff and the parishioners themselves shared in the various ministries for the community. And his respect for the work and the priesthood of Father Cos was deepened.

The reality of poverty was not pleasant to see and the seminarian observed, "It hurt a lot the first few days. Really, I never did adjust to it. I doubt that anyone adjusts to human suffering, homeless people, and hungry babies."

He worked with the Holy Cross food pantry which provides food for 80 to 120 needy families two times a week, depending on employment situations. He believes that the operation of the pantry is "the most efficient in Indianapolis." Those who help are truly dedicated,

some of them in need themselves. Volunteers interview the recipients, make out orders for the (Gleaner's) food bank, and pick up food for the pantry. He saw that these people did not want a "hand out." And he expressed the wish that those who think the poor are poor because they are lazy or "brought it upon themselves" would work with these people.

O'Mara also visited the homes of the poor with the St. Vincent de Paul group, to get material goods, like clothing, beds, and furniture for them. He said, "Out there in the diocese, people don't realize how these people are living."

Mike also witnessed the excitement and hope of representatives of 14 central city parishes at an Urban Parish Cooperative workshop he attended. Pooling resources and ideas, these parishes are trying to cope with large, old churches and schools, with few, lower-income parishioners to support them. "They need help from outside," O'Mara noted. "There are two choices the church has in the inner-city: to grow or to die. That (growth) is important, something that I want to have involvement with."

Calling the Holy Cross elementary school a special vocation, O'Mara observed, "Children are finding love there that they may not find anywhere else."

The seminarian, who admits that he loves to talk, was able to preach at Holy Cross during the summer. And he enjoyed visiting the older parishioners and taking communion to the sick. He worked with the pre-RCIA group, talking about vocations, the history of the church, and the sacraments. Mike said

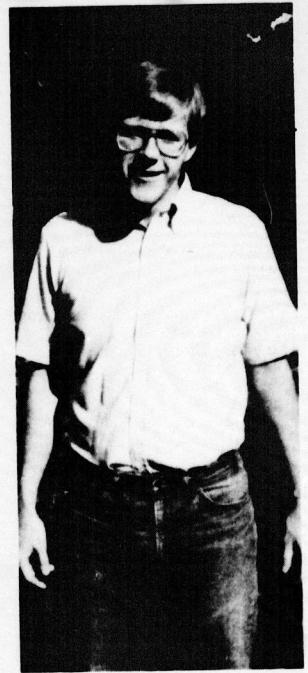
that there was so much to do, he couldn't do all that he wanted.

Calling the entire Holy Cross staff "really top notch people," O'Mara was treated as part of the staff and felt that each person was there to help, evaluate, and support him in his work experience. One important thing he realized was that the priest is part of a team. And he believes that the lay people are becoming more and more important as part of the team. He noted that the roles of the priest are pretty clear, but that the lay people need more support in their ministries, which are so vital and important. He believes, "Lay people are the church of the future."

Next semester, O'Mara will participate in a seven-month Mexican-American Cultural Center cooperative seminary program in San Antonio, Texas, with the Hispanic people there.

About his vocation, Mike believes that the priesthood is a fulfilling way of life. He has felt supported by his family, friends, and the lay people in every parish. His pastor and the priests he has worked with have been powerful role models for him. But, perhaps most exciting was the way one fifth-grade class reacted when he said he could be their pastor some day.

O'Mara envisions that his special ministry will be with those in need. It is difficult for him to understand why people must struggle to live without adequate jobs, food, and housing in the richest country in the world. He believes, "The church must be there to help those at our own back door. The presence of churches like Holy Cross are so important to the community. God has many things to



Seminarian Michael O'Mara

accomplish there, I only hope that people from the outside will provide the means to make sure it can be accomplished."

Once every week while he was at Holy Cross this summer, the pastoral team went to Women's Prison for Mass. The women who attended were encouraged to select the music for the liturgy. He remembers that every week, one of the songs was "The Lord Hears the Cry of the Poor." Seminarian Michael O'Mara intends to do what he can to alleviate the suffering of the poor and downcast.

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Blest are they who show mercy
*Improving the lives
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Sister Noreen McLaughlin, born in New Albany, has been an Oldenburg Franciscan for 39 years. In 1960, she became one of the first four Franciscan Sisters to begin missionary work with the Capuchin Fathers in Papua, New Guinea. Before the advent of women religious, native tribesmen would not permit their wives or daughters to be educated. The Sisters' work has done much to raise the status of women.

In 1962, after 21 years of teaching in mission schools, Sister Noreen passed this task on to native teachers and became a pastoral youth minister and vocation director. Seeing one of her former students ordained a priest was a thrill. Through the work of the sisters, a congregation of Papua New Guinean Sisters has been founded. The 13-member group has already begun work among its own people.



SPECIAL—Father Colman Maurene after his ordination, being congratulated by Sisters Martine Mayborg and Noreen McLaughlin, missionaries in Papua, New Guinea. Father was taught by the Franciscans of Oldenburg at the first mission school they established in Mendi.

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Blest, too, are the lowly Bringing God's love to the mentally retarded

by Richard Cain

It was the kind of party Jesus would have loved. Laughter and games, refreshments and good company. They played musical chairs and pin the bone on the skeleton. They played bingo, too, although Franciscan Sister Josetta Weidner had to read the double digit numbers one at a time.

It was a good, old-fashioned Halloween Party. But it had a deeper purpose, too. The following day would be All Saints Day and Sister Josetta wanted to teach her group of retarded people all about the saints. The party was a great hit with her students. And they learned about the saints, too.

Sister Josetta had not planned to work with the mentally retarded. But four years ago the pastor at Holy Family Church in Oldenburg applied for and received grant money from the Archbishop's Annual Appeal to start a program for the retarded in the Batesville Deanery. He also made arrangements with a sister to administer the program. But shortly after it was started, the sister had to leave for another assignment.

"There was no one to take it on," said

Sister Josetta who serves as director of religious education at St. Anthony of Padua parish in Morris. The students were so excited about the new program and did not want to see it end. "This would have been such a disappointment for them," she said. So the sister decided to volunteer her own free time to administer the program.

Sister Josetta had no training in working with retarded people. Instead she has picked up what she has needed along the way. "Some of it is a born instinct," she said. "Some of it comes from workshops." Recently, she organized a workshop for her 17 volunteers on using song and gesture to help teach the retarded. She also belongs to the National Association for the Mentally Retarded and attends their annual summer conference.

Her classes are simple and straightforward. They begin with 15 minutes of show and tell. This gives the students a chance to receive recognition, Sister Josetta said. Then they learn a song. Following this is the religious education part of the class. Here the volunteers work one-on-one with the students. To conclude, they celebrate Mass where they sing the song they learned.



PREPARATION—Sister Ann Cyril Hermann with Janice Moeller of Morris, Indiana, as she prepares for her first Holy Communion.

The students may be working toward receiving the sacraments of Eucharist, reconciliation or confirmation. There are three levels of preparation for each sacrament, according to Sister Josetta, readiness, preparation and living the sacrament. Since each of these levels usually takes a year to complete, students may receive up to nine years of classes.

For those who have already received these sacraments, there is also a class on the gospels. Here Sister Josetta helps the students prepare to hear the gospel reading at the Sunday Mass and understand it. "Sometimes I use role playing and sometimes I use signs," she said. "They're very attentive when I do this."

Sister Josetta also uses one of the

students to help teach a smaller student. "I had to teach him each week before he could teach the little boy," she said. The student also helps unlock the doors and turns on the lights. "He feels very important," she added.

The biggest problem Sister Josetta faces is the lack of time and manpower. She has made an offer to supply the education materials free to parishes in the deanery with a retarded person and a volunteer to work with that person. "I know there are other mentally handicapped people in the deanery who have not received the sacraments," she said. But the problem is locating them. "This deanery could use a full-time person just to work as a DRE with the mentally retarded."



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Blest are they who show mercy

Indy sister serves on Iowa rape crisis hotline

A Franciscan sister who grew up in Nativity Parish in Indianapolis, has added the counseling of rape victims to her ministry as a pastoral associate in Iowa City.

Sister Linda Bates spent 16 years here as a teacher and principal. After she had been at St. Mary parish in Iowa City for about three years, a young rape victim came to her for help. She found that her experience in student counseling was inadequate for such deep emotional trauma.

So she took the intensive training program offered by the Iowa City Rape Crisis Center. She learned self-defense techniques and emergency procedures for helping rape victims.

Now she works from 5 to 8 a.m. for one week every month taking calls and counseling as an advocate for the center.

Women who come to the rape crisis center are guaranteed privacy, emotional support, and help with medical needs. Sister adds, "I have been able to act as a support and encourager for women who face the town and the rapist in the courtroom."

Sister finds that her vocation gives her a special perspective in aiding victims. Often the injured woman feels guilty herself or feels that she is being punished. She assures them that they "aren't guilty of anything."

The center receives about 200 reports of rapes each year. Many are afraid to report these cases. Sister Linda Bates believes, "My presence in the parish and the knowledge that I am associated with the center has been a consciousness-raising experience for many women of the problems facing them every day."



LISTENING—Franciscan Sister Linda Bates finds that rape victims need support and encouragement.



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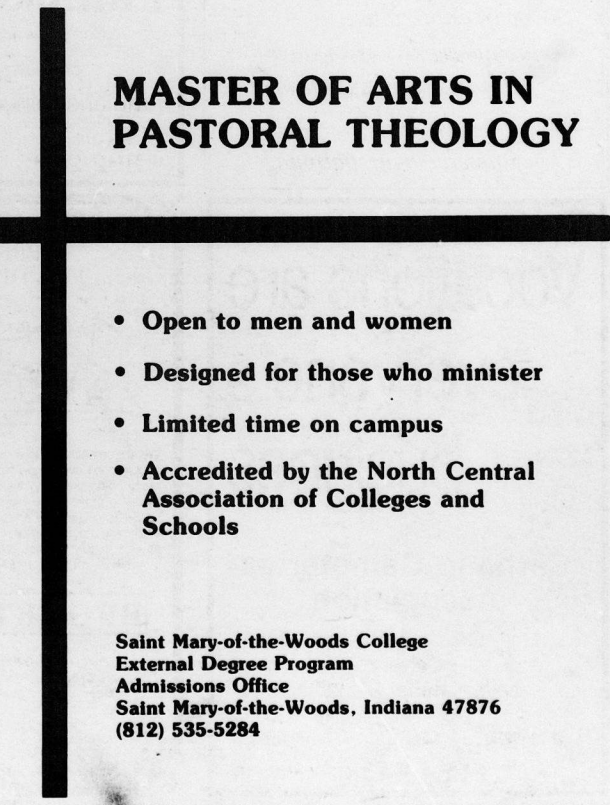
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Bernadette Ma, SP	(Sister)	In Taiwan
Edwin Mattingly, CSC	(Brother)	In Liberia
Ronan Newbold, CP	(Priest)	In Japan
Michael Perry, OFM	(Priest)	In Zaire
Todd M. Riebe, MCCJ	(Priest)	In Sudan
Angiberta Schellenberger, SSPS	(Sister)	In Australia
Anne Schuettefkothe, OSF	(Sister)	In Uganda
Paulita Schuman, OSF	(Sister)	In Papua, New Guinea
Otto Shelly, SVD	(Priest)	In Australia
Demetria Smith, MSOLA	(Sister)	Indpls. Society for the Propagation of the Faith
Dorothy Souligny, SP	(Sister)	In Taiwan
David J. Sullivan, MM	(Priest)	In Philippines
John P. Tasto, OSA	(Priest)	In Peru
Anna Mary Verheul, OSF	(Sister)	In Canada
John Henry Wilmeting, SJ	(Priest)	In Honduras
Clarence J. Witte, MM	(Priest)	In Japan
Jerome Zilak, SVD	(Priest)	In India
Paul Zoderer, OFM	(Priest)	In Brazil

Beatitudes are a way of life

(Continued from page 13)

spect as they serve the People of God. It is this small beginning and our belief in the Spirit's presence in the church that keeps us moving forward in our understanding and appreciation of ministry.

In this vocation issue of *The Criterion*, we choose to focus on the ministry offered by members of religious communities and diocesan priests. While affirming the new ministries blossoming in our church, we wish to reaffirm the value and the effectiveness of traditional ministries and lifestyles. We hope that what is now presented concerning religious life and priesthood will be perceived in the context of the larger tapestry of ministry in the Catholic Church.



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The SUNDAY READINGS

28TH SUNDAY IN ORDINARY TIME

II Kings 5:14-17
Psalm 98:1-4
II Timothy 2:8-13
Luke 17:11-19

OCTOBER 12, 1986

by Richard Cain

These readings say something very important to me: Faith is based on action, not feelings.

Take the first reading. Through the vivid personalities of this episode, we get a clear picture of what faith involves.

My Journey to God Father and Son

Walking home at twilight I saw clouds
glued like strips of cotton
across the sky
and the pink wash slapped on
beneath
and every now and then a dottle
of birds
flying south would splash into view
like black paint on a canvas.
Awestruck and gaping
I pushed my hands down into my
pockets,
leaned forward at the waist,
squinted and searched for a
signature.
Surely in some corner there would
be a name
written in gold with immodest flair
(but legible, VERY legible . . .
neat as a lady's hand).
Ah, how names will take the credit
for even a vast enterprise
such as sunsets are.
The Senior Partner of this (terre) firm
is excellent example.
But there must be a payroll
somewhere,
a factory fair of saints warping
and woofing
weaving space into time,
a company of angels dipping light
into vats of dye.

—by E.R. Mattax

Among the most important of these personalities is Naaman, commander of the army of the king of Aram.

Naaman is unusual among personalities in the books of the Old Testament. For despite their great diversity, the books are notable in their common ethnic and patriotic bias in favor of the Israelites and against foreigners. Yet Naaman is a foreigner and held up as a model of faith in comparison to the Israelites.

The chapter begins by praising Naaman as a man of valor. It also notes that he was a leper. Although at that time many lepers were forced to live completely separate from society, some were allowed to remain in society depending on their symptoms—particularly if they had an important function. For at that time the diagnosis of leprosy included many types of skin disorders (even bad acne!) as well as Hansen's disease (what we call leprosy today).

The story began when Naaman took into his house as a servant a little Israelite girl captured in a raid. When the little girl learned of Naaman's leprosy, she urged him to go to the prophet in Samaria (Elisha) to be healed. Surprisingly, this grizzled warrior was open-minded—and desperate—enough to seek permission to do this from his king. The king told him to go, sending along a letter of introduction to the King of Israel.

So Naaman set out with a large traveling party and lots of money to seek a cure. When he presented his request and the letter to the King of Israel, the king reacted in a very human way. He was suspicious. Knowing that leprosy was untreatable, the king thought the King of Aram was trying to provoke an incident in order to have an excuse to attack (compare his faith in Elisha to the little girl's). But Elisha sent a message to the king asking that Naaman be sent to him.

But when Naaman came, the prophet refused to see him personally, sending instead a servant to tell him to wash seven times in the Jordan River. Despite his holiness, Elisha still shared the pre-

judices of his time and people against foreigners. But it wasn't his feelings, but his actions that manifested his faith in God's healing power.

For his part Naaman was understandably taken aback. He had come expecting the prophet to personally perform a dramatic healing. Instead he was told by a servant to wash seven times in a muddy and undistinguished little river. Naaman was so angry he was simply going to go home. But one of his servants said something very wise to him. "If the prophet had told you to do something extraordinary, would you not have done it?" he asked. "All the more now, since he said to you, 'Wash and be clean,' should you do as he said." So Naaman did it and was healed.

This incident seems so typically human. It shows that faith doesn't mean having holy feelings. For these people certainly didn't. And yet by doing what faith called them to do, God's power could act.

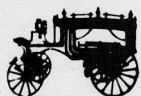
In the gospel reading we have a similar incident. Ten lepers present themselves to Jesus to be healed. All ten are

simply told to go as they are and present themselves to the priest as though they are healed. All ten go. But one, a Samaritan, realizing along the way that he is healed, comes back to present himself to the true priest. The Samaritan demonstrated the most spiritual insight into what had happened to him—even though he had, it would seem, the least reason to do so.

When the Samaritan returns to thank Jesus, Jesus responds by pronouncing a far more important healing: "Stand up and go your way; your faith has been your salvation." Gratitude opens our hearts to receive God's love even more deeply than we ever could have imagined.

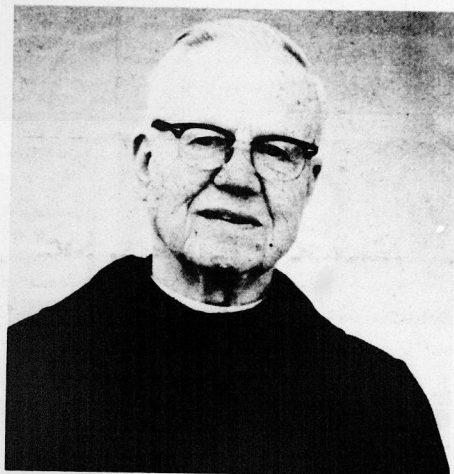
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Fr. Theodore Heck, OSB

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for more than 55 years.*

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PUBLISHED IN OBSERVANCE OF CHURCH VOCATIONS AWARENESS WEEK
BY
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the Saints by Luke

ST. MARIA SOLEDAD TORRES ACOSTA



ST. MARIA SOLEDAD WAS BORN ON DEC. 2, 1826, IN MADRID, SPAIN. OF HUMBLE, DEVOUT PARENTS.

SHE FOSTERED THE PROJECT OF FATHER MIGUEL MARTINEZ TO PROVIDE HOME CARE FOR THE SICK, AND WITH A GROUP OF SIX COMPANIONS, BECAME FOUNDRSS OF THE CONGREGATION OF SISTERS SERVANTS OF MARY. SHE MADE HER VOWS ON AUG. 15, 1851.

IN 1855, FATHER MARTINEZ ABANDONED HIS PROJECT AND LEFT FOR GUINEA. SISTER MARIA WAS APPOINTED SUPERIOR GENERAL AT AGE 30. THE COMMUNITY ENDURED EXTREME POVERTY AND A LACK OF PERSONNEL IN THE EARLY YEARS OF THE NEW NURSING INSTITUTE. THEIR DEDICATION WAS QUICKLY PROVED DURING THE CHOLERA EPIDEMIC THAT STRUCK MADRID IN 1865.

MARIA DREW UP A RULE FOR HER RELIGIOUS FAMILY, WHICH RECEIVED THE HOLY SEE'S APPROVAL IN 1876. BY 1881 THE ORDER SPREAD THROUGHOUT CUBA, AND BY 1887 THERE WERE 47 HOUSES IN EUROPE AND LATIN AMERICA.

MOTHER SOLEDAD DIED IN MADRID ON OCT. 11, 1887, AFTER 35 YEARS AS SUPERIORESS, AND WAS CANONIZED ON JAN. 25, 1970. HER FEAST IS OCT. 11.

Question Corner

U.S. Catholics no longer need to prove their loyalty

by Fr. John Dietzen

Q I just finished reading your column about not displaying the American or papal flags in the church sanctuary. I do not understand why we would even consider removing the American flag. This is one more step in the wrong direction. This is our country; we are Catholic, Christian and American. (California)



A In that column I explained at length why our understanding of the liturgy and the church's regulations for the Mass do not provide for display of national flags or banners as a regular course in the church sanctuary.

Apart from the most important considerations

which I have already described, it seems to me at least two points might be made. Why should we be expected or expect ourselves to be required to display the American flag in the church to prove our loyalty to our country any more than we should expect the Capitol or the court house to display a crucifix (or other religious symbols) to prove the same thing?

More significantly, we are the only country in the Western world, to my knowledge, where Catholics have felt it necessary to display the nation's flag in church. Why should this be?

Could it be that we are still reacting to the attitude prevalent even to this day among many of our fellow Americans, that Catholics are second-class citizens of the United States?

In so far as that calumnious spirit prevails, it should be fought, and strongly. That struggle should be carried out, however, in ways that are consonant

with the directives of the church and particularly with traditional proper use of our church buildings and our liturgy.

Q Will you please give me the Catholic Church's position on cremation and, if I may ask, your personal position. I am getting to that stage of life where these kinds of arrangements must be made. Of course, I'd like to arrange for a memorial Mass. The mortician tells me that the mandatory cost is \$100 for this service.

Please tell me, is this a general Catholic Church policy or merely a local practice? (Florida)

A One of the free brochures offered through this column deals with the subject of cremation at length. Here I can respond only briefly.

Some years ago, particularly in Europe, certain anti-Catholic and anti-religious groups promoted cremation as a symbol of rejection of Christian teaching about the resurrection. For this reason the church strongly forbade the practice.

The likelihood of that reason is almost non-existent today. The church therefore has removed its prohibition; cremation is now entirely permissible, unless of course one's motives are contrary to some Christian principle.

Perhaps my main reservation about cremation is the danger that it might be chosen by individual parents or grandparents or others without due consideration of the possible need their family and friends may have for a traditional burial as part of their grief process.

The \$100 fee you speak of is probably the mortician's fee. There is no "mandatory fee" anywhere that I have heard of for a Catholic funeral service or memorial Mass for a deceased member of the church.

(A free brochure explaining the Catholic position on cremation is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

Family Talk

Competition in moderation

by Dr. James and Mary Kenny

Dear Dr. Kenny: My daughter wants to go out for the cross country team in sixth grade. I say she should wait. My husband says the competition will be good for her. We've had two sons grow up through Little League and into varsity school sports, and I have been dismayed by the "win at any cost" philosophy. I've seen children put down and reduced to tears by their "failure to give 110 percent." I would like to protect my daughter from this a little longer. What do you think?—Ohio

Answer: Obviously you cannot protect your daughter from competition. It is all around us, in the classroom, in the stores and on TV game shows, not to mention athletic events. However, you can communicate an attitude about athletic excellence.

Athletics, the striving for excellence in physical prowess, is a marvelous endeavor. Nothing is more exhilarating than setting a difficult goal and achieving it, whether running farther, jumping higher or swimming faster than you ever did before.

Competition was added to athletics somewhere in the past to provide additional motivation, to push us to give that extra bit and break the barriers of our perceived limitations. And it works. Athletes give their best performances when challenged by a strong opponent.

But then competition became more than just motivation. Winning became the only goal. Being first meant being better than everyone else. As Vince Lombardi put it, "Winning isn't everything; it's the only thing." He was wrong.

If we can reduce exaggerated competition, athletics has two major values for children. First, children can learn social skills and can initiate lifelong friendships by training and playing and competing together. And second, they develop habits of discipline, stronger bodies and physical skills that form the base for good health.

Playing together on a team can lead to cooperation and encourage cheering for one another. Learning to compete, sometimes winning, sometimes losing, can teach social graces that will be needed in later life.

For these reasons, I believe school sports are valuable for children. If your child wants to be in sports, do what you can as a parent to see that the school program puts less emphasis on winning per se and more on participation and sportsmanship. Compliment coaches who encourage wide participation and who notice and support all team members, not just the superstars.

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Carpet Column

JIM O'BRIEN

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Manufacturers have recognized this problem. Millions of yards of carpet in plushes and elegant colors have been installed in family rooms, great rooms, stairways, living rooms and dining rooms and now millions of consumers are not satisfied with the way the carpet is performing. WHY??? The wrong carpet was selected for given areas and, generally speaking, the carpet is not wearing out but the appearance retention is gone. The carpet is matted down and although the fibers are there the carpet does not look good.

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Vatican Letter

Pope asks the world for day without violence

by Agostino Bono
NC News Service

Pope John Paul II used the feast day of St. Francis of Assisi to call for a worldwide truce Oct. 27, when he plans to pray for peace with world religious leaders.

Papal diplomats will contact political and government leaders embroiled in wars while local bishops will seek out guerrilla leaders, papal spokesman Joaquin Navarro-Valls said Oct. 4, the day the pope called for the one-day truce.

"I wish to solemnly launch an ardent and pressing appeal to all parties involved in conflicts around the world that they observe, at least during the entire day of Oct. 27, a complete truce," the pope said during an outdoor ecumenical ceremony in Lyons on the first day of his Oct. 4-7 trip to France.

The truce call also applies to people who use "terrorist methods and other forms of violence," the pope said, as machine gun-carrying police in blue fatigues, using field glasses, patrolled the roofs of the surrounding buildings.

An official of the Vatican Justice and Peace Commission said the announcement caught the commission by surprise.

"This is a spontaneous inspiration from the Holy Father," the official said. It is "his initiative."

A Vatican diplomatic official said it is too early to say what will be done, and that the necessary contacts to be made will depend on individual countries.

"This is the first time the pope has followed up a call for world peace with an intense diplomatic and episcopal offensive," said Navarro-Valls. He said the pope composed the appeal the previous night.

"Papal nuncios will contact political and government leaders in countries such as Iran and Iraq which are at war, while bishops will invite guerrilla leaders, in places such as Spain and Northern Ireland, to observe the truce," he added.

When asked if the initiative would produce results, Navarro-Valls said that it presented "a challenge" for the church.

The Oct. 27 day of prayer for peace called by the pope will be held in St. Francis' birthplace of Assisi, Italy.

The Pope Teaches

We must always link original sin with redemption

by Pope John Paul II
remarks at his general audience Oct. 1

We continue our reflection on the church's teaching about original sin as formulated by the Council of Trent. Original sin deprived not only our first parents of God's special friendship but all their descendants as well. The whole human race has inherited both physical death of the body, and sin, which is the spiritual death of the soul. In its teaching about the effects of Adam's sin, the Council of Trent quotes St. Paul in his letter to the Romans in which he shows the influence of that sin on all of humanity. He writes: "Sin entered the world through one man and through sin death, and thus death spread throughout the whole human race because everyone has sinned." In the same chapter he also says that: "By one man's disobedience many were made sinners."

Another truth emphasized by the decree of Trent is that the sin of Adam is transmitted to each human person by generation and not by way of imitation or example. This conviction of our faith is shown by the church's practice of infant baptism. Newborn infants are incapable of committing personal sin, yet in accordance with the church's belief they are baptized shortly after birth, for the remission of sin. In this context original sin is understood as a sin of nature, not a sin for which one is personally guilty. It is the absence of sanctifying grace in nature which has been diverted from its supernatural end.

We must always see original sin in relation to the mystery of our redemption accomplished by Jesus, "who for us and our salvation became man." We can say with St. Paul: "If it is certain that through one man's fall so many died, it is even more certain that divine grace, coming through one man, Jesus Christ, came to so many as an abundant free gift."



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ENTERTAINMENT

Viewing with Arnold 'Manhunter' is stylish offbeat thriller

by James W. Arnold

Will Graham, the FBI hero of "Manhunter," is the detective-as-psychiatrist. His talent, marvelously useful but also terribly grim, is to get inside the skulls of deranged murderers and understand the motives of their apparently motiveless horror-shows, so that he can capture them.

This is potentially bizarre material for a thriller, and "Manhunter" will not be mistaken for a Muppet movie. But writer-director Michael Mann, who finally established himself with TV's "Miami Vice," keeps matters firmly under control. This is an adult detective movie that makes its simple task entertainingly complicated, but avoids exploiting or trivializing its gruesome subject.

The familiar setup will recall especially Clint Eastwood's "Tightrope," in



which the cop hero is able to pursue a sex killer because he shares some of the same dark desires, and "The Mean Season," in which journalist Kurt Russell has a close relationship with the maniac whose serial murders he covers in the paper.

"Manhunter's" Graham (played by intense, idealistic William L. Petersen) is, except for his weird talent, more normal and sympathetic than Eastwood's oddball inspector, and the film as a whole has more mystery and style than "Season." Mann has a tendency to go for significantly more than whatever plot he's working with at the time and this is no exception.

Some call what Mann does artistic use of the medium. Others call it pretention. The difference shows up in the widely varied reactions to "Vice" and his Emmy-winning "Jericho Mile," as well as to such previous films as "Thief" and "The Keep."

Graham has had a breakdown after his last case, in which he outwitted a high IQ serial killer named Lektor (Brian

Cox). Now his FBI boss Crawford (Dennis Farina) persuades him to risk coming back to join the hunt for a psycho the media have dubbed "the tooth fairy." A literal lunatic working only under a full moon, the killer massacres seemingly unconnected families in Birmingham and Atlanta, leaving only his dental prints behind.

The fascination is on two tracks. One is in observing Graham at work as a sort of Freudian Sherlock Holmes, examining home videos of the victims or walking through their empty houses, trying to recapture the murderer's mindset. The other is wondering whether he'll crack again under the strain. When his son asks him whether Lektor's thoughts were bad, he replies, "the ugliest in the world."

After much fancy police work, involving high tech as well as abnormal psychology, the story comes down to the woman-in-danger motif, as the killer (Tom Noonan) becomes attracted to a blind fellow employee who also seems to like him. This entire sequence is done with a strange mix of delicacy and tension, with Noonan effectively conveying the humanity and hurt of a Jekyll who cannot stop himself from becoming Hyde.

The climax is violent and satisfying, the best you can hope for in this essentially predictable genre. But as in all better than average detective stories, the shootout is just the icing on the cake. The real joy is in how Graham and Crawford figure out where to go and how to get there.

Petersen's determined hero endures some severe tests, especially in trying to get insight from the overbearing Lektor, now in a mental prison, who tries to sic the new killer onto Graham's wife and family. (They have to be moved, and the spouse is understandably upset.) But he

holds together, and projects a new kind of hero, one who risks mind as well as body in pursuit of evil.

Graham understands his prey with some compassion—the fellow was an abused child, and now in his strange way is simply looking for love—but has no illusions about what must finally be done with him.

Director Mann steers through all the potential gore and perverse sexuality with admirable distance and detachment. There are typical stylistic flourishes—unusual angles, offbeat locales, slow motion, an artsy decor of whites and pastels, moody electronic rock as sometimes obtrusive background.

Oddly, the most memorable scene doesn't involve the hero at all. It occurs when the killer, in an attempt to please, takes his blind girlfriend to the zoo lab to stroke the fur and listen to the heartbeat of a tranquilized tiger waiting to have a tooth capped.

Now that's an idea for a date that beats going to the drive-in.

(Stylish offbeat thriller; unpleasant subject matter but responsibly handled; language, violence, okay for adult fans of the detective genre.)

USCC classification: A-III—Adults.

Recent USCC Film Classifications

American Justice	0
Last Resort	0
The Lightship	0
One More Saturday Night	A-III
The Perils of P.K.	0
Round Midnight	A-II
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; 0—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

Special offers good insight into cause of abuse

by Henry Herrx and Tony Zaza

"Circle of Violence," airing Sunday, Oct. 12, 8-10 p.m. EST on CBS, features Tuesday Weld and Geraldine Fitzgerald in a drama about parent abuse.

Ms. Fitzgerald is an older parent living with her daughter and her pre-teen children. Ms. Weld is the abused child and now a parent (Georgia) who completes the circle of violence by mistreating her mother.

Georgia meets the noble challenge of single parenthood. But her financial and emotional crisis creates enormous frustration, which she vents upon her mother at the slightest provocation. As she grows less sensitive to the harm she inflicts on the grandmother of the family, she is admonished by her children.

Thanks to restrained performances by Ms. Weld and Ms. Fitzgerald, much of the emotional landscape is traveled without melodrama. Their scene of mutual forgiveness is especially heartfelt and significant as a special moment of healing and reconciliation.

The program is an interesting observation of the complex series of experiences between mother and daughter which lead to problems later on in life.

Ms. Fitzgerald, as Charlotte, portrays many states of being—including that of the bright, loving, determined grandmother and that of the careless, edging-toward-senility, deeply hurt burden to the extended family.

The family works to improve the situation through self-examination and personal confrontation. But the resolution seems somewhat flat as later Charlotte is seen energizing a group of senior citizens at a home to which she apparently has gone to live in the care of others following the reconciliation.

Worthy of note is the movie's central point that abuse is learned and essentially transmitted through generations if not confronted. The image of a circle is an appropriate illustration of the volatile cycle of memories leading to resentment. (TZ)

"The Day the Universe Changed"

Looking at how our knowledge of the world has grown and developed since the Middle Ages is "The Day the Universe Changed," a 10-part series premiering Monday, Oct. 13, 7-8 p.m. EST on PBS.

The first episode, "The Way We Are," starts in Montana at the site of a missile control center whose mission is to respond to any nuclear attack on North America. Its point is that we—and the Soviets—are willing to destroy the world in order to maintain our individual value systems.

The program does not analyze those systems but does note that every society considers its ways the best and resists change. However, history shows that change is inevitable and that the new is more or less easily incorporated into the old fabric of society.

This introductory program argues that the chief agent of change in Western civilization has been the constant growth in scientific knowledge. Succeeding programs will examine how the scientific innovations and discoveries of the past have affected our view of the world and of ourselves.

Hosted by educator and writer James Burke, the series emphasizes the relative nature of scientific knowledge and how it shapes our perceptions of reality. Unfortunately, for all of Burke's efforts to keep the viewer's attention, the show is of only sporadic interest.

Perhaps this is because the overview lacks a specific framework upon which to hang its ideas. Persevere, however, because, based on a preview of one of the later programs in the series, there is evidence that Burke has not lost the popular appeal many viewers will remember from his previous PBS series, "Connections." (HH)

"Ike"

The personal views of Dwight David Eisenhower, supreme Allied commander during World War II and U.S. president (1952-60), are presented in "Ike," a dramatization airing Wednesday, Oct. 15, 7-8 p.m. EST on PBS.

The program, based on original Eisenhower source material, stars E.G. Marshall in the title role, with Alice Haining as a young graduate student who is interviewing him for her thesis in American history. This provides a serviceable format for a look into the mind and heart of one of our century's great leaders. There are no revelations here but the program still offers a number of provocative insights into how Eisenhower saw himself and his contemporaries.

Marshall does well in evoking the grandfatherly figure of the popular hero. He shows a simple man who is proud of his administration's accomplishments—full employment, a balanced budget and no inflation.

Summing up his place in history, Marshall's Eisenhower describes himself as having been "in the right place at the right time," something for which, he continues, "I have to thank God and my lucky stars."

The script has Eisenhower on the defensive as he explains why he did not try to stop Sen. Joseph McCarthy's anti-communist grandstanding. He insists



PARENT ABUSE—Tuesday Weld (left) and Geraldine Fitzgerald star as mother and daughter in "Circle of Violence: A Family Drama." The movie, airing Sunday on CBS, deals with the abuse of older parents by their grown children. (NC photo)

he was right in ignoring the controversy because in the end "McCarthy huffed and he puffed and he blew himself away."

The script also has him defending his administration's slow response to the desegregation order of the Supreme Court. He justifies his position in his statement, "All the demonstrations and violence came after me."

Scripted by Sidney and David Carroll, the program succeeds as popular biography and provokes interest in an important historical figure. It adds a level of engagement with the subject not possible in the more objective documentary form.

Although it is essentially a monologue, the program was filmed on the beautiful farm around the Eisenhower farm at Gettysburg, Pa., and includes a short tour of the Civil War battlefields there. Young viewers might learn a great deal from the program provided they get some assistance from older members of the family who remember the way it was during the Eisenhower years. (HH)

Ambassador to Vatican nominated

WASHINGTON (NC)—President Reagan will nominate U.S. diplomat and former CBS executive Frank Shakespeare to be ambassador to the Holy See, the White House announced Sept. 26.

Shakespeare, 61, a Catholic from Greenwich, Conn., has been ambassador to Portugal since 1985.

If approved by the U.S. Senate, he would succeed William A. Wilson, the first U.S. ambassador to the Vatican. Wilson resigned in May to return to private life.

Under normal protocol, a country seeks Vatican acceptance of the person being considered for ambassador to the Holy See before making the name public.

Shakespeare was president of CBS Television Service, New York, from 1950 to 1969. He was director of the U.S. Information

Agency from 1969 to 1973. From 1973 to 1975 he was executive vice president of Westinghouse in New York. In 1975 he became president and vice chairman of RKO General Inc., New York. From 1981 to 1985 he was chairman of the Board for International Broadcasting.

Shakespeare served in the U.S. Navy from 1945-1946. He graduated from Holy Cross College, Worcester, Mass., in 1946 with a bachelor of science degree. He also has several honorary degrees.

Ernest Lefever, president of the Ethics and Public Policy Center, a Washington conservative think-tank and research organization, said Shakespeare would be "a good two-way communicator" between the United States and the Vatican.

Shakespeare "understands the distinctive

and complementary role of church and state," said Lefever, who worked with him on the transition team for the U.S. Information Agency in 1980 as Reagan took over the White House.

Lefever said Shakespeare is a "dedicated public servant" who "recognizes America has a special role as leader of the free world." He also said Shakespeare apparently "recognizes that Western civilization is rooted in the Judeo-Christian moral tradition."

The pastor of Shakespeare's former parish in Greenwich said he was active in parish life before moving to Portugal. Father Martin Hitchcock, pastor of St. Mary's Parish, said that despite Shakespeare's busy schedule, "if he was called upon in any way, he responded."



Frank Shakespeare

Supreme Court won't kill lawsuit to end tax exemption

WASHINGTON (NC)—The U.S. Supreme Court Oct. 6 refused a Reagan administration request to toss out of court a lawsuit by abortion advocates seeking to end the Catholic Church's tax exemption.

The high court's two-word "petition denied" ruling has no legal effect, however, on a more detailed and substantive effort at the federal appellate level to have the case dismissed.

Last summer, lawyers for Abortion Rights Mobilization, the U.S. Catholic Conference and the U.S. Justice Department argued the pros and cons of the more substantive appeal before the 2nd U.S. Circuit Court of Appeals located in New York.

The plaintiffs argue that the Catholic Church has illegally politicked for anti-abortion candidates and that the church's retention of its tax-exempt status puts groups like Abortion Rights Mobilization at an unfair political disadvantage in pressing their own positions.



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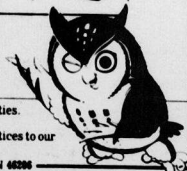
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THE CRITERION

The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

October 10

A Jonah Fish Fry will be held from 4-8 p.m. in Hellmann Hall, St. Benedict Parish, Terre Haute.

The Turn Your Heart Toward series by Dr. James Dobson continues at 7:30 p.m. with "Overcoming a Painful Childhood" at St. X Parish, 7300 Sarto Dr.

A Kiddie Carnival sponsored by Little Flower PTO will be held from 4-8 p.m. in the school, 1401 N.

Bosart. Children and adult games, plate dinners, raffles.

St. Roch Parish, Sumner and Meridian Sts. will sponsor a Monte Carlo Nite for the benefit of youth athletics from 7 p.m.-midnight in the parish hall. Admission \$2. No minors, please.

October 11

The first session of a two-part Catechist Series will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested dona-

tion for both days: \$20; 5 or more participants from the same parish \$14 each. Call 257-7338 for information.

The Office of Worship will sponsor a workshop on "The Catholic Choir: A New Look" from 8:30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1453 for information.

St. Maurice Parish, St. Maurice (near Greensburg) will sponsor a German Dinner from 5-8 p.m. and

a Dance from 7-11 p.m. Adults \$4; children \$2.

October 11-12

A Giant Flea Market will be held at Sacred Heart School, Terre Haute. Arrange donation pickup by calling 812-232-8901.

October 12

The Family Life Office will sponsor its second annual leadership conference for leaders and potential leaders of Catholic Widowed Organization (CWO) and other organizations from 8:30 a.m.-4:30 p.m. Call Pat Ward 356-3917 or the Family Life Office 236-1596 for information.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

St. Mary of the Rock Parish, between Oldenburg and Brookville will hold its Annual Turkey Festival from 11 a.m.-6 p.m. EST. Carry-outs available. Adults \$4; children under 12 \$2. Meat and grocery raffles, country store, games.

St. Vincent de Paul Parish will celebrate Pioneers Day from 1-5 p.m. in the church parking lot, 1711 "T" St., Bedford. Food, games, bluegrass band, arts and crafts.

The Clayton Barbeau series on Creating Family continues at 10 a.m. with "Teens, Singles and Love vs. Sex" at St. Luke Parish.

A Liturgy Workshop will be conducted by Father Gene Walsh from 1-5 p.m. at St. Margaret Mary Parish, Terre Haute. Cost \$3. Registration desired. Call St. Margaret Mary Parish 812-232-3512 or Sacred Heart Parish, Terre Haute.

St. Matthew Parish, 4100 E. 56th St. will begin the fifth semester of its RENEW program on Evangelization with "Accepting." For information call 257-4297.

The second of four October Pilgrimages to the Shrine of Our Lady of Monte Cassino sponsored



by St. Meinrad Archabbey will be held at 2 p.m. CDT.

October 13

The Office of Worship will sponsor a Workshop on Lector Basics Part II from 7-10 p.m. at SS. Peter and Paul Cathedral, 1400 N. Meridian St.

The Fall Religious Studies Program sponsored by New Albany Deaneary Youth Ministry continues from 7-9:30 p.m. at the Aquinas Center, Clarksville.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. for a program by Dr. Linda Ferreira on "Communication Skills" at the Catholic Center, 1400 N. Meridian St. Call 236-1596 days or 259-8140 or 255-3121 evenings for information.

Holy Trinity Parish, Edinburg will begin a seven-week "Life in the Spirit Seminar" series from 7-9 p.m.

October 14

Mature Living Seminars on Our Many Worlds continue with "Genetics Shapes Our World..." from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. Bring sack lunch or buy cafeteria meal.

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove for dessert and coffee followed by a business meeting.

October 15

The Monthly Cemetery Mass will be held at 2 p.m. in Calvary Chapel, corner of Troy Ave. and Bluff Rd.

The Catholic Widowed Organization (CWO) will meet for a 5 p.m. Mass in Cathedral chapel. Support meeting follows at 7 p.m. in room 206 of the Catholic Center, 1400 N. Meridian St. Regular meeting at 7:30 p.m. features Octoberfest Cruise arrangements and Craig Overmeyer of St. Vincent Stress Center discussing "How Depression Affects All of Us."

The Guardian Angel Guild will attend 10:15 a.m. Mass in Garden Walk condo clubhouse, corner S.R. 37 and E. 56th St. followed by luncheon. Reservations only. Call 849-3072 for information.

The Children of Divorce Program sponsored by Catholic Social Services concludes from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. (Continued on next page)

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The Active List

(Continued from page 30)

October 16

The Evening Series on Scripture continues from 7:30-9 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd. Suggested donation \$5. Call 267-7336 for information.

The Turn Your Heart Toward Home series by Dr. James Dobson, sponsored by St. Simon Parish Adult Catechetical Team continues at 7:30 p.m. in Feltman Hall, 6400 E. Roy Rd. \$1 donation.

A Catechetical Evening featuring presenters Rita Novak, Sr. Mary Cecile Deken, Magr. Raymond Bosler and Sr. Laverne Fritsch will be held from 6:45-8:15 p.m. slow time in St. Louis School, Batesville. Advance registration: \$3; at the door \$4. Send to: Jan Herpel, Resource Center, Oldenburg, Ind. 47038.

The Ave Maria Guild Fall Card Party for the benefit of St. Paul Hermitage will be held at 12:30 p.m. in Beech Grove Benedictine Center gymnasium, 1402 Southern Ave., Beech Grove. Dessert, drinks and candy available. \$2 admission.

The Near Eastside Ministerial Association will sponsor ecumenical prayer, a soup supper and sharing time at 6:30 p.m. in Grace

United Methodist Church, 4110 E. New York St. in observance of World Food Day. Call 357-5379 or 637-3030 for information.

October 17

The Turn Your Heart Toward Home series by Dr. James Dobson continues at 7:30 p.m. with "Power in Parenting: The Adolescent" at St. Pius X Parish, 7200 Sarto Dr.

Boy Scout Troop #443 sponsored by St. Matthew Parish will hold a Fish Fry beginning at 5:30 p.m. in the gym. Tickets \$4 each.

October 18

A Cantor Workshop Part II sponsored by the Office of Worship will be held from 10 a.m.-3 p.m. EDT at Our Lady of Perpetual Help Parish Hall, New Albany.

The Family Life Office will sponsor a Pre-Cana II Program from 9 a.m.-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. for those preparing for a second marriage. For information call 236-1598.

An Archdiocesan Board of Education Leadership Conference will be held from 9 a.m.-3 p.m. at Beech Grove Benedictine Center.

The Fifth Wheeler Club will attend 5 p.m. Mass at Christ the King Church, followed by dinner at the North Side K of C.

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Sacred Heart Parish School, Clinton will commemorate its 80th Anniversary with a 4 p.m. open house, liturgy, dinner and dancing. Call 317-532-0292 or 317-532-0425 for information.

St. Michael Parish, Charlestown will hold an Octoberfest from 11:30 a.m.-7 p.m. Mass 5:30 p.m. Chicken dinner, sweet shop, games, cake wheel.

The Sports Committee of St. Lawrence Parish, 46th and Shadeland will sponsor a Monte Carlo Night from 8 p.m.-1 a.m. in Father Conen Hall. \$5 admission includes free sandwiches, beer, snacks.

October 19

An Indianapolis area Pre-Cana Program for engaged couples will be held from 12:45-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee.

Pre-registration required. Call 236-1598.

The Annual Italian Festa sponsored by Our Lady of Fatima Retreat House will be held from 1-7 p.m. at 5363 E. 58th St. Spaghetti dinner, raffles, games. Adults \$4.75; children under 12 \$2; pre-schoolers \$1.

The Women's Club of St. Patrick Parish, 938 Prospect St.

will hold a Card Party at 2 p.m. in the parish hall. Admission \$1.25.

A Tobit Day for engaged couples will be held from 8 a.m.-5 p.m. in Oldenburg. \$20 per couple. Pre-registration required. For information call 813-697-4898.

The October Sunday Pilgrimages to the Shrine of Monte Casino sponsored by St. Melarad Archabbey continues at 2 p.m. EST.

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YOUTH CORNER

Youth helping youth find God in their lives

It's called peer ministry—youth speaking to youth about Jesus and the Catholic community. And as youth from three parishes in the Batesville Deanery have found, it works.

The setting was the final retreat for 31 juniors and seniors about to celebrate the sacrament of confirmation. The youths came from St. Maurice in Napoleon, St. Maurice in Decatur County and Immaculate Conception in Elkhousen. Leading the retreat were college aged and high school aged youths from the two St. Maurice parishes and St. Mary parish in Greensburg with a young married couple from St. Maurice in Decatur County and Father Micheal Kelley associate pastor at St. Mary. The team members shared their own experiences on a variety of personal topics. They included: "How God Has

Touched My Life in Everyday Experiences," "How I Experienced God in The Significant Events of My Own Life," "How a Personal Relationship With Jesus Can Help Me in Bettering My Self Image," "What Are My Values and How Have They Changed," "How Have I Acted Like a Pagan in Regard to My Catholic Faith," "The Masks I Hide Behind," "Excuses to Get Away From My Responsibility of Being Catholic" and "How Have I Hurt the Body of Christ By Sin."

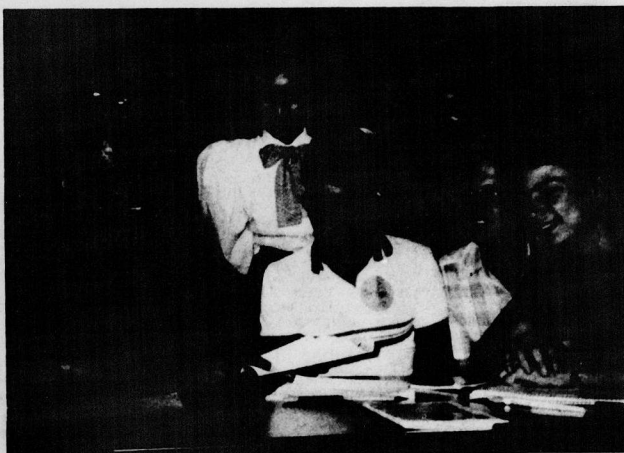
The closeness in age between the team and those on the retreat made the experience much more meaningful. "What I thought was neat was the young (people) getting involved as leaders," said Patrick Schuler, a student from St. Maurice parish in Napoleon. "They spoke our language."

It also made it easier for

the youth to relate the experiences shared by the team to their own lives. "What helps me the most is to hear Father Mike, Don and Debbie (Yager) talk of their life experiences and how faith helped them get over the rough spots," said Scott Criswell, a senior from St. Maurice in Decatur County.

But the most convincing sign that the day had made the sacrament of confirmation much more meaningful was that 10 volunteered to work as team members for the next retreat. "I enjoyed the retreat and had such a great time that I would like to help future classes learn the same things I did and help them understand why they are there," said Jenny Fisse, also of St. Maurice in Decatur County.

Benedictine Sister Mary Cecilia Deken, pastoral minister at St. Maurice in Napoleon and one of the organizers of the



RETREAT TEAM—Members of the Decatur County Youth Retreat Team are (from left) Father Micheal Kelley, St. Mary, Greensburg; David Stier, St. Maurice, Napoleon; Debbie Yager and Don Yager, St. Maurice, Decatur County; Julie Vanderpohl, Don Blankman, and Greg Briggs, St. Mary, Greensburg.

retreat, said the close involvement of the team members with the youth important in the success of the retreat. "They served as group leaders at the tables so they could relate to the teens on a one-to-one basis and help them process the talks," she said.

In addition to Father Kelley, members of the team were David Stier from St. Maurice in Napoleon; Don and Debbie Yager from St. Maurice in Decatur County; and Julie Vanderpohl, Don Blankman and Greg Briggs from St. Mary in Greensburg.

The team plans to repeat the retreat for youth at St. Charles and St. Paul parishes in Bloomington in December and they will also give a similar program for junior high school students at Holy Name parish in Oldenburg some time this year.

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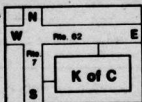
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Does guy or girl say when to return?

by Tom Lennon

Question: Who decides how late to stay out?

Answer: It may well be that the questioner wants to know whether the boy or the girl should decide how late they should stay out.

Most of the grown-ups I've talked to, however, think that this decision should be made by responsible, loving parents.

But how is the time decided upon? This mother said she and her husband discuss the social occasion and the time with their son, and try to arrive at a deadline that will be agreeable to all three of them.

Are there arguments sometimes? Of course. There is give-and-take, explanations and reasons offered by all concerned. Most of the time a deadline is arrived at fairly easily. Sometimes, however,

the son is not entirely happy with the final decision. But he knows he must obey.

Along about now some reader surely is thinking, "Ah, but suppose the girl's parents set a deadline of 1 a.m. and the boy's parents who are scaredy-cats make the zero hour 11:30 p.m. What's a couple to do then? Who decides?"

Unless the four parents are willing to get together for a conference and a compromise, the person who can stay out later should defer to the person who has to be home earlier.

This may spoil his or her evening somewhat but it would be spoiled even more if the couple arrive home an hour and a half late. The scene with the parents might be bad news indeed for both boy and girl.

Besides, this inconvenience, annoying though it may be, is a matter of obedience. And this is a way of showing honor to parents.

18 National merit scholarship semi-finalists

Eighteen Catholic high school students in the archdiocese are among those recently named as National Merit Scholarship semi-finalists. They are: Ajay Ahuja (Brebeuf), Catherine M. Bradshaw

(Cathedral), Natalie E. Carter (Brebeuf), Laura E. Eisenberg (Roncalli), Jennifer K. Helfron (Immaculate Conception), Emily A. Hegeman (Brebeuf), Paul B. King (Brebeuf), Lisa M. Noone (Chastard), Douglas E. Sanders (Brebeuf), Aaron Stanton (Brebeuf), Matthew D. Stephens (Chastard), Adam A. Suchocki (Shawe), Alexia M. Torke (Brebeuf), David T. Wadsworth (Chastard), Stephen P. Turk (Brebeuf), Stephen M. Wagner (Brebeuf), Thomas B. Watson (Cathedral), Kevin P. Wolfia (Chastard). In addition, Ahmad A. Ali (Brebeuf) was named as a semifinalist in the National Achievement Scholarship Program for Outstanding Negro Students.

Louisville youth congress

"Dare to Dance," the 1986 youth congress in the Archdiocese of Louisville will be Nov. 22-23. An estimated 2,700 youth are expected to attend. Registration is \$35 for those registering by Oct. 15 and \$40 for those registering after that. For more information, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130, 812-945-0354.

Seattle prelates plan to seek Rome clarification

by Cindy Wooden

SEATTLE (NC)—Archbishop Raymond Hunthausen and Auxiliary Bishop Donald Wuerl of Seattle will seek a "forthright discussion" with the Vatican of the problems in their archdiocese, Bishop Wuerl announced Sept. 19.

In a separate action Sept. 22, the 17 Catholic bishops of Alaska, Idaho, Montana, Oregon and Washington issued a declaration that they "unanimously support" the two bishops in their efforts to deal with the controversy.

Meanwhile, Western Washington Catholics have gathered more than 12,000 signa-

tures on a petition urging Rome to restore Archbishop Hunthausen's authority.

Archbishop Pio Laghi, papal pronuncio to the United States, defending the Vatican action during a visit to Portland, Ore., told reporters Sept. 22 that the church allows "diversity" but not "isolation" or "separation." He said the action "is not to be interpreted as a slap in the face."

In a letter Sept. 19 to all the priests of the Seattle Archdiocese, Bishop Wuerl said it seemed "futile and ultimately divisive" to continue debating in Seattle the 1983-85 Vatican investigation of Archbishop Hunthausen. The investigation led to criticisms of some aspects of Archbishop Hunthausen's

administration, to the appointment of Bishop Wuerl as his auxiliary, and to a Vatican order to the archbishop to turn some archdiocesan matters completely over to Bishop Wuerl's jurisdiction.

Bishop Wuerl said it has become clear that "the archbishop does not fully understand the reasons for the conclusions" reached in the investigation, and archdiocesan priests urged the two to go to Rome for clarification.

"For this reason," he wrote, "I agreed to accompany the archbishop to Rome for a forthright discussion with the proper authorities on the issues, process of the visitation, and the reaction in the archdiocese."

In a daylong meeting with archdiocesan leaders Sept. 26, Archbishop Hunthausen and Bishop Wuerl indicated that there were no immediate plans to travel to Rome and that the process of clarification might be conducted, or at least started, by correspondence. Archbishop Hunthausen warned people not to expect immediate solutions, saying the process would probably take time.

Since Sept. 4, when Archbishop Hunthausen and Bishop Wuerl jointly announced the Vatican-ordered transfer of authority over liturgy, clergy education and several other areas of archdiocesan life, the two prelates have been at the center of a storm of controversy.

Approve test of shroud

by John Thavis
NC News Service

A church panel has given preliminary approval for carbon-14 dating of the Shroud of Turin, believed by many to be the burial cloth of Jesus Christ.

Scientists hope the complex testing, which will destroy about two square inches of the 14-foot linen cloth, will date the material to within 200 years of its true age, and thus help determine whether it is authentic or a medieval fake.

Plans for the testing were announced Oct. 4 by Italian Cardinal Anastasio Ballestrero, who as archbishop of Turin has custody over the shroud in the pope's name. Cardinal Ballestrero said Oct. 6 that he would discuss the plan with Pope John Paul II, who will make the final decision on the matter.

Church officials have allowed a number of scientific tests on the shroud in recent years, but have resisted the carbon-14 method because of the destruction involved. The cloth bears the image of a man who apparently suffered crucifixion.

The planned testing was approved during a recent three-day meeting of experts in Turin organized by Carlos Chagas, president of the Pontifical Academy of Sciences. Chagas said Oct. 6 that the program calls for independent testing of shroud particles in seven different laboratories, three of them in the United States.

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Book review

Whither the souls of the young?

Faith Without Form: Beliefs of Catholic Youth, by E. Nancy McAuley and Moira Mathieson. Sheed and Ward (Kansas City, Mo., 1996). 166 pp., \$8.95.

Reviewed by
William Droel
NC News Service

Although the largest portion of the American church's operating budget goes to the education of youth, this study, "Faith Without Form," says there is nothing specifically Catholic or even Christian in the vague approach to faith taken by U.S. Catholic high school seniors surveyed.

The survey covered 784 seniors from 10 Catholic high schools in Washington, D.C.

Authors E. Nancy McAuley and Moira Mathieson wonder how these graduates of Catholic high schools will be able to remain faithful to a religion which they see as so formless, with so little definition, without a clear, valuable and attractive identity to which they can relate.

First the bad news. The students "tended toward an

oversimplified concept of God, as someone or something that is out there." Few spoke at all of Jesus.

The students were generally unknowledgeable about church doctrine and history. They were hostile or, more commonly, indifferent to church authority. They defined "sin according to their own desires and convenience." Morality was overly subjective. Students did not give much importance to community worship in formal settings. Only 52 percent attended weekly worship.

There is some good news. The students "had not turned

their backs on God," said the authors. Ninety-five percent said they prayed, 48 percent at least once a day. The students were not selfish. They named "helping people in need" as more important than "a high income, a nice home, car and other belongings" and more important than "a lot of leisure time." By some measures, today's youth have a great deal of faith, the writers say. However, it lacks specific content; it is "faith without form."

My high school teaching and campus ministry experiences validate several of the recommendations made by

Ms. McAuley and Ms. Mathieson. "Promote youth retreats.... Although no survey question or interview cue asked about retreats, the students brought them up again and again, with enthusiasm." These retreats must be well-planned and solidly conducted,

the authors noted. The students were not impressed with the social outings organized by youth ministers.

Secondly, "improve the quality of religious instruction.... Emphasize solid theology.... Include courses on church history."

This will mean, thirdly, more and better adult education. The church too often tries to teach children, while playing with adults—the opposite of Jesus' educational method.

Ms. McAuley and Ms. Mathieson make other practical suggestions, including "church involvement in such organizations as Mothers Against Drunk Driving and Students Against Drunk Driving. Social causes concern not merely economics and peace."

This book will assist Catholic school teachers, youth ministers, campus and young adult ministers and concerned parents. I highly recommend it.

MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in 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.)

† AKINS, Robert Dennis, stillborn, St. Augustine, Jeffersonville, Sept. 26. Son of Timothy and Beverly; brother of Candice; grandson of Mr. and Mrs. Harry Bean and Mr. and Mrs. Robert Akins; great-grandson of Elizabeth Bean, Mr. and Mrs. Thomas Edwards, Mathilda Shaw and Ruth Mattingly.

† BALL, Marianne M., 37, Our Lady of Lourdes, Indianapolis, Sept. 30. Mother of Denise; daughter of Mary Ruditis; sister of Mello Baccari.

† BAXTER, Rita, 91, St. Bridget, Indianapolis, Sept. 26. Mother of Clarice.

† DEUSER, Agnes, 80, St. Mary, New Albany, Sept. 28. Sister of Amelia Walkerman, Rose Ester and Imelda Bussen.

† DEWEY, Hazel Megan, 86, Annunciation, Brazil, Sept. 20. Mother of Florence Jones, Joseph C. and James; grandmother of five; great-grandmother of four.

† DUGAN, Mary, 82, Our Lady of Lourdes, Indianapolis, Sept. 30. Aunt of five.

† FEILER, Bernard, 76, St. Benedict, Terre Haute, Aug. 19. Hus-

band of Jane A. Sholten; father of Patrick and Diane Smith; brother of Pat, Mike, Ann Mousel and Madeline Dalton; grandfather of one.

† GERTH, Alvin G., 78, St. Mary, North Vernon, Sept. 23. Husband of Veva; father of John, Mark, Juanita McClellan, Marcia Wick and Lucretia Tuggle; brother of Bernard and Cecil.

† LaGRANGE, Thomas W., 85, St. Paul, Tell City, Sept. 24. Husband of Eibel; father of Linda Hebert and Opal Dixon, Francis, Gilbert and Raphael "Zeke," brother of Thelma LaMaire and Everett; grandfather of 12; great-grandfather of nine.

† HILGENHOLD, John C., 54, St. Paul, Tell City, Sept. 28. Husband of Shirley; father of Becky Zoll, Debbie Richey, John Paul and Jeff; son of Katie; brother of Rosella Perrot, Donna Wathen, L.I. Col. Rita, Charles, Robert and Joe; grandfather of one.

† HUTER, Melvin, 78, Little Flower, Indianapolis, Sept. 27. Husband of Margaret M.; father of Jack M. and Tom B.; stepfather of Donna Clifford; brother of Charles J., George V., Nick J. and Ted L.; grandfather of 10.

† MARTIN, Rosalie Schaffer, 63, Holy Trinity, Indianapolis, Sept. 27. Mother of Patricia Nolan, Carrie Lovelace, Charles Lampher, Jerry and Thomas; sister of Carl, John and Jacob Schaffer and Frances Osborn; grandmother of nine; great-grandmother of five.

† McATEE, William V., 77, Little Flower, Indianapolis, Oct. 1. Husband of Betty Haley; father of Joan Johnson and William J.; brother of Alma Bange, Elizabeth

Brinker and Frances Sheehan; grandfather of 11; great-grandfather of six.

† NAVIAUX, John E., 58, St. Paul, Tell City, Sept. 29. Husband of Gayle; father of Wayne, and Sandy Helm; brother of Freddie, Bertha Elder and Helen Harpenau; grandfather of six.

† PASTORE, Sebastian "Bass," 76, Sacred Heart, Terre Haute, Aug. 22. Husband of Mary Fenoglio; father of Peggy Yelich and Barbara Orman; brother of Marion, Dominic, Americo, Rose Bonacorsi and Mary Peterson; grandfather of five.

† POPP, Hedwig Rose, 75, St. Joseph Hill, Sellersburg, Sept. 16. Mother of Robert J., Albert, Charles, Edward, Theodore, and Anna Marie Sanderfer; grandmother of 16; great-grandmother of three.

† RATHZ, Marie, 88, St. James the Greater, Indianapolis, Sept. 25. Mother of Sylvan, Raymond, Delores Schubert and Lenora Wenzlick.

† TEANEY, Marydale, 70, St. Mary of the Immaculate Conception, Aurora, Sept. 23. Sister of Kenneth Swain; mother-in-law of Mary Ann; grandmother of four; great-grandmother of one.

† WATSON, John "Jack," 79, St. Patrick, Terre Haute, Aug. 23. Husband of Eraline Freije; brother of Anna Fiore; uncle of three.

† WEHRLING, Julia J. Wenders, 65, St. Mark, Indianapolis, Sept. 28. Wife of Horace E., Sr.; mother of William E., James D. and Horace E., Jr.; sister of Elsa D. Krukemeier and William Wenders; grandmother of seven.

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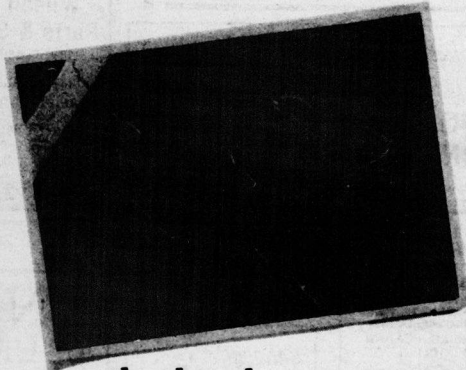
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Pope asks French to end indifference to church

by Agostino Bono

LYONS, France (NC)—Pope John Paul II used a whirlwind four-day trip to southeastern France to reassert his strong commitment to world peace and to urge the nominally Catholic French to end their "massive indifference" to institutional church life.

The pope started the Oct. 4-7 trip to six cities with a surprise call for a one-day worldwide truce from armed conflict as a symbolic gesture which could lead to permanent peace. (See story on page 27)

During the trip, the pope also urged an intensification of the church's ecumenical commitment.

"We must neither draw back, nor remain static," he said Oct. 4. Church leaders must

"remove the obstacles to this movement toward unity" while "respecting the legitimate diversity of customs, cultures and spiritual sensitivities," he said.

The following morning, Oct. 5, the pope visited the ecumenical monastic community at Taizé, France, to sing and pray with the 45 brothers of the community and about 300 participants in a community-sponsored youth rally.

The pope told the youths that "the church needs your presence and your participation." People who participate in institutional Christian life "perceive with more lucidity the scandal of churches and Christian communities which are not yet fully reconciled in the truth of faith," the pope said. In speeches to other French Catholics, the pope also stressed the need for institutional affilia-

tion in a country where church figures show that 80 percent of the population professes Catholicism but only 10 percent attends Mass weekly. About 20 percent attends Mass at least once a month, according to church statistics.

Church figures show that the number of French diocesan priests dropped from nearly 41,000 in 1965 to nearly 29,000 in 1985.

In an effort to change the situation, the pope emphasized that Catholic values and practices are still valid. He urged the French to seek inspiration from their Catholic history—which dates back to the second century—and the region's numerous saints to make those values meaningful to contemporary society.

At an evening meeting in Lyons' Gerland Stadium, he challenged Catholic youths to think seriously about a religious vocation.

"What is discouraging you?" he asked. "How would it be possible that from a group of young believers as you are, generous and eager to build the church, there do not rise priestly and religious vocations?" he asked.

The pope also defended priestly celibacy, saying the priest's "commitment to celibacy is necessary" for effective ministry.

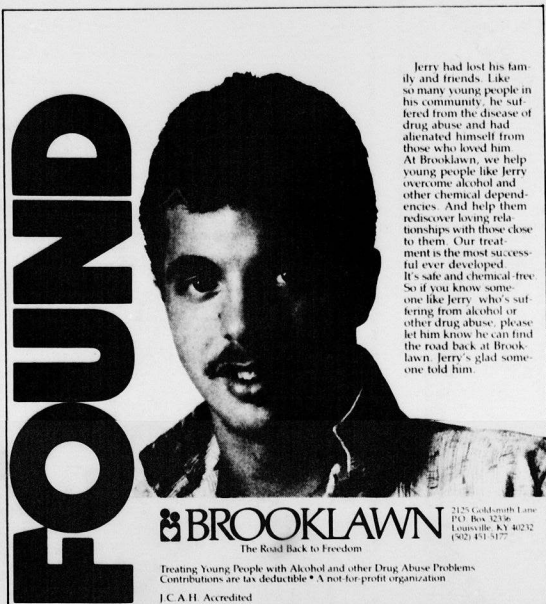
In a visit to Ars, France, birthplace of the patron of parish priests, Pope John Paul told 5,800 priests and seminarians to strengthen their interior lives so that they can better tend to the needs of French lay Catholics.

He asked them to be inspired by St. John Vianney, a 19th-century priest known as the Cure of Ars, in their efforts to overcome "the notable lack of religious practice" in France.

At a beatification Mass for Father Antoine Chevrier, a 19th-century Lyons priest who worked with the poor, the pope praised Catholic social commitment and favored aid to "the poor of our world today," especially France's immigrant workers.

He supported the French bishops, who have issued statements asking for greater respect for immigrant workers and opposing politicians who advocate expelling them as a remedy for France's current economic and unemployment problems.

"Christians will be the first in the line of struggle in order that their brothers originating from other countries may benefit from legal resources and so that mentalities may be opened to a wider understanding and welcoming toward foreigners," the pope said.



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KISS FOR THE POPE—Pope John Paul II kisses a little girl on arrival at Ars, France. The town near Lyons was the home of St. John Vianney. (NC photo from UPI-Reuter)

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