

Trip shows CRS held in high esteem

by John F. Fink

On his return from a trip to Poland, the West Bank and Morocco on behalf of Catholic Relief Services (CRS), Indianapolis Archbishop Edward T. O'Meara said that his most powerful impression was the high esteem in which CRS is held.

The archbishop used most of his July vacation for a familiarization trip for CRS. As a result, he said, "I believe strongly in the integrity of the agency and those making it work. There is a real need for it in the contemporary world. It is held in high esteem by others in the work of human development and religious work."

As an example, he said that leaders in the Palestinian communities on the West Bank told him that 80 percent of the people on the West Bank would know what CRS is and what it is doing for them. "The Israeli government is also pleased by the work CRS does and by the fact that it's non-political," the archbishop said.

CRS is the largest private voluntary relief agency in the world. Archbishop O'Meara has been its chairman of the board since January and a board member since 1974.

"I had seen the work of CRS in various other places," the archbishop said, "but not in Poland, the West Bank and Morocco." (See ARCHBISHOP, page 10)

the CRITERION

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Speakers for papal trip named

by Jerry Filteau

WASHINGTON (NC)—A dozen or more structured dialogues with representatives of Catholic groups are planned when Pope John Paul II visits the United States Sept. 10-19.

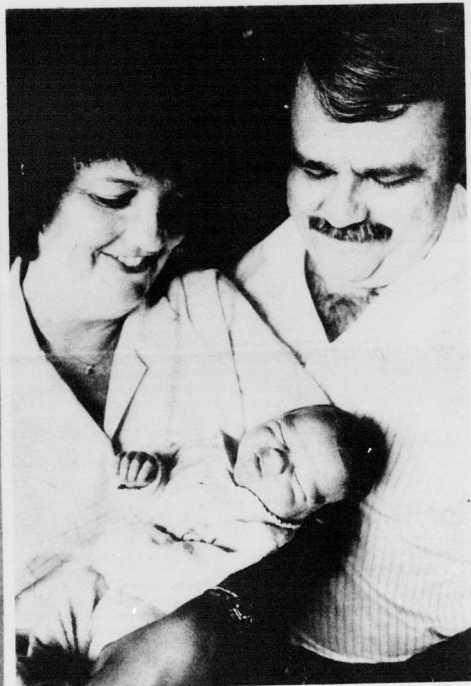
Those who will talk to the pope range from high school students to bishops. Among them are lay health care and social ministry leaders, educators, priests, nuns, and permanent deacons. He will also be addressed by non-Catholic religious leaders on three different occasions.

The "structured dialogue" approach—consisting of a prepared speech or speeches to the pope, followed by a prepared response from him—was chosen for many of the events on the papal itinerary in order to provide room for at least some exchange between the pope and the groups he will meet.

On past papal trips, when such exchanges took place they often helped to highlight significant concerns of people the pope was meeting with. On a few occasions they have provoked controversy as a speaker has publicly expressed disagreement with church positions or policies on an issue.

Shortly after the pope arrives in Miami Sept. 10 the first dialogue of his trip will take place. Father Frank J. McNulty, a pastor, moral theologian and former Newark, N.J., archdiocesan vicar for priests, is to address the pontiff on behalf of the nation's 57,000 U.S. priests.

A conservative Catholic coalition has started a letter-writing campaign to the Vatican to reverse Father McNulty's appointment, citing allegations that the priest has (See DIALOGUE, page 11)



PROUD PARENTS—Fred and Marilyn Sinay show off their son Jeffrey Michael on their first day home from an Indianapolis hospital. After more than 11 years of being unable to conceive a child, the Sinays became parents through Tubal Ovary Transfer, a procedure approved by the church. (NC photo by Sol Smith) See story on page 2.

Local people involved in pope's visit

At least 22 persons from the Archdiocese of Indianapolis will participate in the events of the visit of Pope John Paul II to the United States Sept. 10-19.

Archbishop Edward T. O'Meara will take part in the eucharistic celebration on Sept. 14 in Phoenix, Ariz. He will also be present when the pope meets with the U.S. bishops in Los Angeles Sept. 16.

Five priests from the archdiocese will be present when the pope meets with priests in Miami on Sept. 10. The pope especially asked to meet with newly-ordained priests, so Fathers Dan Atkins, Adolph Dwenger and Robert Green, who were ordained June 6, will be in attendance. Others, representing the priests of the archdiocese, will be Father Larry Crawford, pastor of St. Mary Church in Madison, and Father Joseph Klee, pastor of St. Mary-of-the-Rock Church near Batesville and the mission church of St. Cecilia in Oak Forest.

Three married couples will represent the archdiocese at the cathedral in San Francisco on Sept. 18 when the topic will be the American laity. The couples are Mr. and Mrs. Wayne Tolen of Richmond, Mr. and Mrs. Raydon Dillon and Mr. and Mrs. William Bruns of Indianapolis.

Five members of the Archdiocesan Black Catholics Concerned will represent the archdiocese at the papal audience in New Orleans Sept. 12. They are Janet I. Watkins of St. Monica, Judith E. McClure and Edward Lee Phillips, Jr. of St. Bridget, Lillian Stevenson of St. Rita, and Amanda Strong of Holy Angels, all of Indianapolis.

Three members of the archdiocesan Office of Catholic Education will be part of the pope's meeting with Catholic educators in New Orleans. Dr. Frank Savage, executive (See CATHOLIC, page 2)

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Those married 50 years or more to be honored soon

Some 125 couples—old by society's standards but young in heart and love—will be honored by the Catholic Church community next Sunday, Aug. 30, at a Golden Jubilee Celebration in SS. Peter and Paul Cathedral.

Couples married 50 years or more and their families—about 800 people in all—will fill the cathedral for a 2:30 p.m. Mass, followed by a reception at the Catholic Center. Archbishop Edward T. O'Meara will celebrate the liturgy, with 20 or more priest-pastors on the altar, including two who are sons of jubiliarians.

During the ceremony, Archbishop O'Meara will lead couples through a renewal of their wedding vows and bestow on them

a special nuptial blessing. He also will present 15 couples married 60 years or more with religious mementoes from Assisi, Italy, brought back by Father David Coats, who is studying in Rome. Personalized certificates will be given to all couples marking 50 years.

Relatives will serve as lectors, altar servers and ushers, and the St. Luke Parish Choir will sing before and during the liturgy.

Collectively, the jubiliarians represent more than 6,000 years of married life.

Mr. and Mrs. Andrew Kutter of St. Andrew Parish, Richmond, who will celebrate 68 years of marriage Oct. 28, are expected to be the longest married couple in attendance. (See MASS, page 10)

the criterion

Serving the Archdiocese of Indianapolis

from the editor

How Catholics are, and aren't, using TV

by John F. Fink

The stories about the Protestant televangelists seem to continue longer than most such stories. The latest were *Time's* cover stories on "God & Money" in its Aug. 3 issue, mainly about Jim and Tammy Bakker, and *Our Sunday Visitor's* feature in its August 16 issue.

But where is the Catholic Church in all this, some people ask. Why are there no Bishop Sheens competing with the Protestants in the use of TV? Many people think that the church should be doing a better job of using the medium.

One of those who think that way is Thomas Stout, associate director of communications for the Archdiocese of Mobile. "For the first time in history," he says, "it is possible to preach the Good News to the whole world. TV provides an exclusive line into almost every home in America. Young people especially could be reached through quality Catholic programming. Our church's near disregard of the electronic media is almost like refusing to use the printing press."



THE PICTURE REALLY isn't as bad as Stout paints it. There are some Catholic televangelists and I wrote about one of them (Mother Angelica and her Eternal Word Network) in the June 12 *Criterion*. Father John Bertolucci was another before he decided to quit last month (although he's still on radio). Fathers John Powell and Michael Manning are also effective on television.

But most people active in Catholic communications do not believe that the answer is a "Catholic Jerry Falwell or Jimmy Swaggart." Says Father Miles O'Brien Rely, director of communications for the Archdiocese of San Francisco: "No matter how romantic we are in retrospect, it

is questionable whether a Bishop Sheen would be able to find support from the networks, the hierarchy or the people to sustain a weekly prime time TV program today."

Furthermore, Father Riley doesn't believe in what he calls "superstar TV religion." He says that "charismatic celebrities have crowded each other off the spectrum. Talented televangelists are now all talking to largely the same dwindling five percent of the American audience."

Actually, it's less than five percent. What is considered the most convincing survey, done by the Gallup Organization in cooperation with the Annenberg School of Communications at the University of Pennsylvania, shows that these programs are reaching about 4.48 million people, which is only about 2.2 percent of the population.

IF NOT CHARISMATIC personalities, then what should the church be doing? Many people point to what is now being done and want more of the same. Some recent examples of excellent Catholic programs include the TV special on Mother Teresa and the international broadcast of the pope opening the Marian Year with the rosary.

A couple years ago PBS broadcast an excellent show on Sister Adrian, "the Mother Teresa of Scranton." The PBS three-part series "One Village in China," which starts next Tuesday (Aug. 25), devotes the second program to the Catholic community in Long Bow, China. Both of these programs were funded in part by the national Catholic Communication Campaign (CCC).

The CCC, unfortunately, doesn't have nearly the amount of money that the Protestant televangelists do. Last year, for example, the CCC helped fund the production of only 15 TV programs at a total cost of \$932,218. I know that much more could be done if more money were available because I served for three years on the committee that made allocation decisions, so I saw hundreds of proposals for some excellent shows.

Cardinal Joseph Bernardin, at a teleconference on evangelization in June, stressed that, while TV can "be used to good advantage in evangelization, in the final analysis what we [the church] try to do is build a community of faith," and that occurs at the local level. This sentiment is echoed by San Francisco's Father Riley who said, "The Catholic approach to salvation and church is community. Our whole sacramental approach is communal—an 'electronic community' is impossible."

FATHER ELLWOOD KIESER, president of Paulist Productions, believes that the church should make its efforts into influencing what is shown on prime-time TV and on the news. Kieser, who has produced the "Insight" programs since 1960, has also produced documentaries on the famine in Africa and is working on a movie on the life and assassination of Archbishop Oscar Romero.

Father Riley contends that the church should make its presence felt primarily on the nightly news since many more people watch the news than watch religious programs. "TV news is becoming the best place to tell our story," he says. "It offers increasing opportunities for church communicators to express their faith in a prime time news context. News is clearly the least expensive access for the church and has the greatest impact on most people. It's time to train our religious leaders and bishops, principals and pastors, to articulate their faith on the evening news."

The Catholic church will be prominently in the news in about three weeks, when Pope John Paul visits the U.S. Since TV has been covering all the pope's trips, it undoubtedly will cover this trip thoroughly. This should afford us a great opportunity to get part of the church's Good News across.

And we'll be relying on the world's most charismatic televangelist to do it.

Liturgy ministry program to be offered

The Archdiocese Office of Worship has developed a new Liturgy Ministry Formation Program to provide a more studied approach to liturgical ministry formation in the Archdiocese of Indianapolis. Phase I will begin during the 1987-88 academic year, and Phase II will be offered during 1988-89.

Phase I of the LMP will provide an overview of worship and liturgical ministry in the Church, aimed at the specific liturgical ministries of presider, lector, musician and singer, sacristan and decorator, special minister of holy communion, and greeter (usher). It will be presented at two sites, Indianapolis and Jeffersonville, and will include five general sessions, two practica, a retreat day, and an optional ministry commitment/recognition ceremony.

Phase II will include training tailored to the areas of leadership skills, liturgical planning, the sacramental rites, and parish liturgical ministry development. This phase will be specifically aimed at those with leadership: liturgy team chair, parish liturgist, music director or coordinator, those responsible for training lectors, ushers, special ministers of holy communion, and the liturgical art coordinator.

General Sessions of Phase I are: "The Church in the Modern World," presented by Benedictine Father Matthias Newman

from 7 to 9:30 p.m. on Monday, Oct. 12 in Indianapolis and on Tuesday, Oct. 13 in Jeffersonville; "The Church at Worship," presented by Franciscan Father Thomas Richstatter from 10 a.m. to 3 p.m. on Saturday, Nov. 7 in Indianapolis and on Saturday, Nov. 21 in Jeffersonville; and "Liturgical Ministry Today," presented by William Bruns from 7 to 9:30 p.m. on Thursday, Dec. 3 in Indianapolis and on Tuesday, Dec. 15 in Jeffersonville.

In 1988 the general sessions continue with: "Celebrating the Liturgical Year," presented by St. Joseph Sister Eleanor Bernstein from 7 to 9:30 p.m. on Monday, Jan. 11 in Indianapolis and on Tuesday, Jan. 12 in Jeffersonville, and "The Eucharist," presented by Franciscan Father David Groeller from 7 to 9:30 p.m. on Tuesday, Feb. 9 in Jeffersonville and on Thursday, Feb. 11 in Indianapolis.

Practica will be held in March and April.

A retreat day will be directed by Benedictine Father Neale Casey from 2 to 8 p.m. on Saturday, May 23 at Mount St. Francis Retreat Center. An optional ministry commitment/recognition ceremony will be held at St. Peter and Paul Cathedral at 4 p.m. on Sunday, June 12.

Registration fees are \$65 per individual or \$120 for parish groups of two, \$185 for three, or \$50 for each additional registrant. Individual general session fees are \$4 for evening sessions and \$12 for the November day-long session, which includes lunch. To apply, contact your pastor and return registrations to the Office of Worship by Oct. 1.

Catholic couple has baby with TOT method

by Deborah McCarty and Richard Cain

Fred and Marilyn Sinay of Englewood, Ohio, still cannot quite believe they walked out of an Indianapolis hospital with the baby they've wanted for more than 16 years.

The Sinays are believed to be the

area's first Catholic couple to have conceived through Tubal Ovum Transfer, or TOT, a procedure approved by the *CFR*.

Mrs. Sinay, 37, gave birth Aug. 5 to a 7-pound, 4-ounce boy, Jeffrey Michael, who was delivered by Caesarean section by Dr. David S. McLaughlin at Humana Women's Hospital in Indianapolis.

Both mother and baby were healthy. Mrs. Sinay said that a Caesarean was performed when an ultrasound test showed that the baby was positioned sideways and "they didn't want to take any chances."

McLaughlin, a research gynecologist who now practices at the Indianapolis Fertility Center, was a member of the team that pioneered the tubal ovum transfer procedure at St. Elizabeth Medical Center in Dayton in 1983.

The method has been approved by Archbishop Daniel E. Pilarczyk of Cincinnati and the Pope John XXIII Medical-Moral Research Center, Baintree, Mass.

In the procedure, fertilization occurs "in vivo" (in the body). During the marital act of intercourse, sperm is collected in a condom with a hole in it so that some sperm goes into the uterus.

After intercourse, the couple goes to the hospital. There the sperm left in the condom is taken out while ripe eggs are surgically removed from the woman. Both are then placed in a syringe and injected together into the woman's fallopian tubes. An air bubble separates the sperm and egg so that conception cannot occur until both are inside the woman's body.

For the Sinays, the birth resulted from the couple's second try with the procedure. Her first pregnancy ended in a miscarriage at 20 weeks in January 1986.

St. Elizabeth Medical Center was the site in May 1986 of the first birth in the United States of a baby conceived through the tubal ovum transfer process. The child, Nathan Charles Hofmann, was born to Cathie and Chuck Hofmann, a Protestant couple.

"We still can't believe we're walking out of the hospital with this baby," Mr. Sinay, 41, said, adding that he and his wife would like to have another baby.

Mrs. Sinay said that every time she looks at her new son she knows "the long, long wait sure was worth it."

Archbishop O'Meara's Schedule

Week of August 23, 1987

SUNDAY thru WEDNESDAY, August 23-26 — Retreat for Bishops of Region VII, Cardinal Stritch Retreat House, Mundelein, Illinois.

THURSDAY, August 24 — NCCB/USCC Budget and Finance Committee meeting, Washington, DC.



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Sister Claire Whalen new dean at Marian College

by Margaret Nelson

Franciscan Sister Claire Whalen is the new dean of academic affairs at Marian College, Indianapolis. Her goal is to challenge the faculty, staff and students to reach their full potential.

In fact, Sister has already made plans to help them do just that. On Monday, August 24, a three-day staff conference on professional development will begin in the Marian College Library. And there are plans for the students to be included in an innovative human revitalization program next year.

While maintaining the quality faculty at Marian, Sister said, "We need to invite them

to grow and to take their own leadership for what happens at the college. At the same time, we need to treat them as we hope they treat the students." She voiced a preference for encouragement and cooperation over criticism and competition.

Hoping to "promote a community effort of excellence," Sister thinks it is important to coordinate human resources. "The focus will be on how people best learn. We need to teach in the broadest sense of the word," Sister Claire said.

She added, "We don't have all the answers. We can learn together. The goal is for Marian College to be a life-long learning institution. People of all ages can come to

learn when they have a need and desire to continue learning."

This goal partially stems from Sister's introduction to wholistic education about eight years ago. It is "what is happening in the field of brain/mind research. It is not yet in textbooks." In fact, Sister Claire brought one of the foremost leaders in this field, Dr. Jean Houston, to Oldenburg in 1983 to enlighten the Franciscan congregation. Sister commented, "It puts us in touch with the innate powers within us to learn and grow and find out who we could be fully."

Sister Claire observed, "I have been a pioneer all of my life. I find myself always on the edge of something new. I enjoy that."

She quickly pointed out that she comes into the dean's office and Marian College "riding the waves of my predecessors who have brought the college to where it is." She wants to pay tribute to all of the pioneers, especially the total Franciscan congregation, which "put its energies, its efforts, and its best people here for so many years." And she added, "Everyone in leadership brings a new personality, another facet, to light."

Sister Claire is certainly not new to Marian; she received her bachelor's degree in education there. And she served as professor and chairperson of the education department at the Franciscan institution from 1966 to 1979. In that capacity, Sister developed innovative early childhood and elementary teacher education programs. She was responsible for Marian's first national accreditation for such programs.

During that time, Sister also served as a consultant for Catholic education in the Archdiocese of Indianapolis, designing workshops for teachers and principals. And she has served in other leadership roles at the college and for the state of Indiana.

While a professor at Marian, Sister Claire wrote, "The History of Marian College, First Twenty Five Years (1937-1962)."

Sister began her seven-year elementary teaching career at St. Christopher School in Speedway, before the building was finished and it consisted of just two classrooms.

In 1957, she received her master's degree at Butler University. Later she earned her



Franciscan Sister Claire Whalen

doctorate at the University of Cincinnati.

Sister Claire established the Office of Personnel Services for the Sisters of St. Francis in Oldenburg in 1979 and served as its director for seven years. She was responsible for career counseling, personnel placement and professional education and development for 350 sisters in active ministry.

Sister Claire's continuing education has been extensive. She is presently participating in a year-long advance training seminar (one weekend a month) which focuses on the "transformational journey" of the individual, helping her to identify who she is, where she is going, and how she got there. Sister said that she has always had a share of energy, but that this program has increased "the energy, strength, and drive I need to do this job."

Earlier this year, Sister Claire prepared herself for her work at Marian by talking with presidents and academic deans at selected colleges across the country. She said that these leaders gave her a "great welcome." She perceived their response to the role as "promoting, supporting, and facilitating the growth of others—a community effort of excellence."

New teachers in Catholic schools receive orientation



NEW TEACHERS—Ben Glen (from left) and Elizabeth Auffrey, from Holy Name School, Beech Grove talk with their principal, Jeanette Colburn, and Joe Peters, coordinator of schools.

by Margaret Nelson

On Thursday, Aug. 13, about 70 new teachers for the archdiocese met at the Catholic Center Assembly Hall for a day of orientation.

After registration two elementary school principals, Steve Weber of St. Malachi, Brownsburg, and Jeanette Colburn of Holy Name, Indianapolis, greeted the educators with a talk about Catholic Identity. The archdiocesan educational mission statement was explained. And certification of catechists was detailed.

Sister Lawrence Ann Liston introduced the new teachers to the archdiocesan structure, and they were given a tour of the education resource center. Information on some of

the benefits of the job were explained, such as insurance, retirement, and leave. The orientation ended with questions and evaluations from the participants.

Jeanine Duncan, principal at St. Monica and a member of the principals' planning committee, thought it was a valuable meeting. She observed, "I find it really exciting to see all these new teachers gathered to start their careers. Most of all it helps them see that they are part of a larger structure." Duncan explained that there will be three follow-up meetings, including one on liturgy in October.

A mid-day Eucharistic liturgy was celebrated by Father Clem Davis, pastor of St. Monica, Indianapolis, at SS. Peter and Paul Cathedral.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

Beginning and Ending

The beginning of a fiscal year brings its own flurry of activity for parish council finance committees.

Having just completed the budgeting process for another year, one would hope for a slight breather. However, the end of a fiscal year brings its own unique activity. This comes in the form of closing the books for the fiscal year just ended and the preparation of the annual parish report for the parish and the archdiocese.

The fiscal or business year for the Archdiocese of Indianapolis begins on July 1 of each year with its conclusion on June 30 of the following year. Financial planning includes budgeting, monitoring and reporting. As the budget is completed and the new year begins, the finance committee uses the budget as the control document for all financial activity keeping the parish council informed. The monitoring of such activity is done daily, monthly, quarterly and annually. Reporting to the parish council and pastor is typically done on a monthly basis. This reporting function is a primary responsibility of the finance committee of the parish council.

At the conclusion of the fiscal year, even as the new one begins, the finance committee concerns itself with a review of the previous year's financial activity comparing the previous year's budget with the actual figures of income and expenses. Said another way, they review the parish "track record." Although much of this activity is done during the budgeting pro-

cess, the finance committee now uses actual data instead of projected or estimated figures. It is this financial information that is prepared in a report format to the parish council. From there, the report is made to the parish at large and to the chancery of the archdiocese. This is completed by the end of August each year. At this writing, annual reports to the parish and archdiocese should be nearing completion.

Finance Committee's Relation to Parish Council

In the revised Code of Canon Law (Laws governing the church), specific attention has been given to the accountability of parishes for financial activity. The law does not mandate a parish council but it does mandate a finance committee. Also with the revision of the law, the local bishop is empowered to make legislation for the diocese concerning parish councils. In the Archdiocese of Indianapolis, Archbishop O'Meara has made it clear that the organizational functions in a parish are to be found within the single structure of the parish council. For this reason, the parish finance committee is a part of the larger council structure and is accountable to it; it is not independent or separate from the council. The parish pastoral council encompasses all activities in the parish.

The parish finance committee indeed has a heavy responsibility, but it does not bear it alone; it is borne by the parish council and pastor as well. Neither does the council work in isolation from its finance committee or the finance committee in isolation from the parish council. Each parish council therefore must provide for this finance committee function with accountability to the council, the parish and to the archdiocese.



CELEBRATION—150 years as a parish is observed at St. Michael, Madison, at a Mass presided over by Archbishop Edward T. O'Meara on Sunday, Aug. 16. Concelebrating are (from left) Father Henry Bilz; Father Larry Crawford, newly appointed pastor; Msgr. Leo H. Ringwald of Memphis, Tenn.; Father Patrick Hays; the archbishop; Father John Fink, pastor of St. Michael's parish from 1982 until July, 1987; Father Robert Drewes, pastor of St. Mary, North Vernon and Seymour dean; and Father Richard P. Lawler, pastor of St. Mark, Indianapolis and formerly principal of Shaw Memorial High School and assistant pastor of the parish. During the ceremonies, the social hall was named R. P. Grogan Hall for Father Grogan, who served as pastor from 1957 to 1975 and was unable to attend the celebration due to illness. (Photo by Don Wood)

COMMENTARY

The disunity among Catholics in this country

by Dale Francis

It is a part of maturity to recognize that we are different. There are many ways in which we are alike, but we are also different. The way I am, the way you are, the way another person is, may be very different. We have different temperaments, we may be sensitive to different things, we have had different experiences, different influences in our lives. We are different.



Another part of the process is to recognize the value in our differences. Before we come to maturity we tend to think that it would be most desirable if everyone were like us. As we mature, we understand that it is not

others who are different from us but that all of us are different, no less than others. Then we understand that our unity is in our differences, that in our differences we form the mosaic of humankind. We do not just recognize that we are different but we accept the value of the ways we differ.

Finally we make the last step towards maturity by accepting people as they are. We learn to appreciate them not as different but as they are and our hope will be not that they be like us but that as we accept them as they are, they will do the same for us.

So I will not be misunderstood, I am not speaking of an acceptance of all behavior nor suggesting that we are not all called to act according to objective principles of morality and responsible actions towards others. But even here, we must have compassion and understanding. There was once in literature a line that was lost because it

became a cliché, "There but for the grace of God, go I," which has truth in it.

But I am discussing the ways we are different not in its broadest sense but in relation to the situation among us within the church. There has been much said and written about what is seen as a disunity among Catholics in this country.

There are conservative Catholics, there are progressive Catholics, there are charismatic Catholics, there are Catholics who emphasize the spiritual life, there are Catholics who are committed to the service of the poor, there are Catholics who dedicate themselves to the protection of unborn human life, there are Catholics involved in political activism.

We are not required to agree with the emphasis of any of these groups. If there are principles we believe of importance in any of these positions, we not only have the right but, the responsibility to act on our conscientious beliefs.

But as we act according to our own conscientious convictions, we must make judgments on the sincerity of those whose views differ from our own. That does not mean that there cannot be disagreement on what is said or on positions taken; the right to do this is a part of mature controversy. Those who differ have a responsibility to articulate those differences. What is wrong is to attribute to those who differ with us, a lesser love of God.

What is said in controversy must be said with charity. Whatever is said without charity wounds the Body of Christ. Again I



am not speaking of firm, unequivocal statement of belief and conviction. That is even necessary. But it must be done on the level of thought, never with uncharitable judgments on those with whom there are differences.

There are differences among us. Because I am a man of conviction, I have and I will express views I hold without equivocation. But my greatest conviction is that although we have differences, we must love one another.

Main concerns of lay Catholics in United States

by Lou Jacquet

Let me begin by assuring you that I have a great deal of respect for the American Catholic bishops, and I firmly believe that they are true successors of the Apostles. In these two respects alone I set myself apart from an "unfortunately large number of Catholics in this country on the extreme left and extreme right who think nothing of publicly bashing their local ordinary as if bad-mouthing the bishops were one of the Seven Gifts of the Holy Spirit.



But having expressed this support for the office and the men who fill it, I respectfully suggest that the Bishops' Synod on the Laity to be held in Rome in October appears to be one more example of the hierarchy talking about the laity without much evidence that

the folks in the pews are going to be represented. True, the synod will hear from some lay Catholics who represent lay organizations in the church. And that's good.

But it has been my experience that these Catholics rarely represent rank-and-file Catholics. The Catholics chosen tend to be those who work for church institutions, such as Catholic Charities or the local chancery. These are Catholics working in the real world, to be sure, but their concerns are somewhat different than the Catholic next door who works on the line at GM, or the divorced mother of four who wonders where this week's meals for the kids are coming from.

While synod delegates are discussing "giftedness" and such, the Catholics I meet are talking about much more down-to-earth concerns. These folks don't hold out much hope, as I hear it, that any document which emerges from the synod will reflect their concerns and interests.

So what do Catholics of the lay persuasion

want, anyway? I have to admit that none of the bishops have been ringing Jacquet's phone off the hook asking my opinion on the synod. But if they did, I'd share this partial list of concerns compiled during over-the-back-fence chats with my neighbors:

► What to do about raising kids in a society so overwhelmingly antithetical to the Gospel. This is, I firmly believe, the number one concern. The odds against raising children to be faithful, faith-filled Catholics in today's secular society seem so overwhelming that many Catholic parents have simply stopped trying, relying on "God's will" to handle the job.

► How to combat the effects of television, films and music. Closely related to the last item, this one finds parents wondering how to battle the world, the flesh and the devil when modern America's golden calf gets such good ratings. Society tells our kids that everything we hold sacred is foolishness, while elevating to sainthood all that we find obnoxious.

► The threat of fundamentalist and pentecostal evangelism, which has destroyed many formerly Catholic families when a spouse or child goes off in search of good feelings with church groups who are more responsive than your average parish.

► The effects of a two-career family on family life and children. We are long past the days when one income could support a family with even a modest mortgage. But working mothers, in particular, still express guilt over letting someone else raise their kids from infancy while they bring home that much-needed second paycheck.

► Affording a Catholic education in the face of astronomical tuition costs. If we do not begin to support our schools as a parish (rather than just those parents that have children currently in our classrooms), our once-prized Catholic educational tradition will be a memory in short order.

I hope the bishops touch on at least a couple of these issues. If they do, the laity will sit up and take notice.

Cashing in on the pope's visit to United States

by Antoinette Bosco

I happened to catch a TV program recently that focused on the commercial hoopla under way in anticipation of Pope John Paul II's visit to the United States next month.

It seems that imitations are actively at work on how to capitalize financially on the popular prelate. In addition to the inevitable cheap medals, cups, pencils and other plastic products that will sport a replica of the pope's face and tiara, entrepreneurs have invented some new items.

For example, there is the life-size papal mask that children and adults alike can wear. There also is a new religious item for the lawn, a sprinkler with water coming out of a molded sculpture looking very much like the pope.

And there is the inevitable T-shirt. Take, or better yet, reject the one that has Mayor Clint Eastwood challenging the pope to "Make My Eternity."

Will such blatant, circumscribed paraphernalia enhance the coming of the pope, putting a broad popular focus on the visit so that the message he is bringing will be listened to with greater attention and maybe with greater acceptance?



Or will these crude displays of products carrying the image of the pope only serve to trivialize the visit of the man who so particularly represents Christ on earth?

Well, if anyone was looking for an answer to the debate from the TV show, I doubt they found it. I personally thought the problem was overblown.

The truth is, we Catholics always have



gone in for visual things. When I was a child, I had a collection of medals, holy cards, holy bookmarks, little saint statues, an Infant of Prague with hair and clothes, a pencil box with a Miraculous Medal glued on it. At Halloween, we sometimes dressed like saints. I loved to be St. Francis of Assisi.

I was pretty young when I visited the Shrine of St. Anne de Beaupre in Canada and I recall walking by innumerable booths of holy paraphernalia. A similar scene greeted me at other shrines I visited as an adult.

I recall a priest years ago who, in a moment of honest weakness, commented, "We're up to our armpits in trinkets!"

The new papal items are more of the same. It is a fun way of calling attention to an important event. It is a form of public relations, one that gets to the masses. What makes it suspect is that it puts money in some pockets.

Up until now, most of the attention centering on the pope's coming visit has been in a negative vein, with criticism focused on how much this trip to the United States is going to cost. The plethora of papal trinkets and memorabilia at least is getting the heat off the expense issue. On the positive side, it reminds us that we have a pope who projects a great personality. If he didn't, who would buy a mask so as to try to look like him?

And there is a bottom line, of course. None of these things will sell unless we buy them. The choice is always ours.

If little papal gadgets get us revved up to notice that Pope John Paul II is coming to the United States, then they serve a bigger purpose than making a buck for their manufacturers.

But if they distract us from the wonder of the event, then they are garbage, cluttering our path so we cannot savor the holy energy of this momentous occasion.

The gadgets don't make that choice. We do.

the criterion

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TO THE EDITOR

Disgusted with women's groups

I am writing in response to a news article in the Aug. 7 issue of *The Criterion* titled "Women's groups plan papal protests during trip." I have never felt so disgusted in all my born days. If the ladies mentioned in

this article were truly in Christ, they would be liberated.

I truly do not believe if Jesus were alive that he would be at the Vatican Embassy protesting the pope when these ladies represent such things as abortion and lesbianism. Ms. Fitzpatrick (national coordinator of the Women's Ordination Conference) stated that "women are the keys to the liberation of the church from the sinful bonds of sexism." So we should let our daughters participate in such immoral practices as lesbianism, or let

them get pregnant and kill their babies? Heaven forbid!

For such women as these I quote Romans 1:25, 26, 28 & 32: "They exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed for ever! Amen. For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural. And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. Though they know God's decree that those who do such things deserve to die, they not only do them but approve those who practice them."

Ms. Hyde (of the National Gay and Lesbian Task Force) said that "no church, no state, no police force... will make us disappear." To her I say, *neither will they make me disappear*. And I promise you that my family and I will fight you, your organization and the coalition to which you belong with every effort humanly and spiritually possible.

I will neither give up, shut up, or go away. May God Almighty forgive you all.

Raymond R. Robbins

Tell City

Story made her angry and sad

I read the article about the women's groups who plan to demonstrate at the pope's public appearance in this country. It made me angry. It made me sad. I hope somehow that they are prevented from making further fools of themselves.

I see where they use the name "Catholics for a Free Choice." That is an anomaly, for sure. Why don't they just drop the word "Catholic"? No matter how they argue, they are not practicing Catholics under the rule of Mother Church.

The idea of a woman being ordained a priestess is laughable. No matter how many become "ordained," they will never be priests (thank God!).

Anyone's eagerness to be known as a gay and/or lesbian is repugnant. It comes across to the public as cheap posturing. The rapid rise of AIDS victims should bring a message to mind for intelligent persons.

Now for the sin of abortion. I understand there is a medical choice when it is a tubal pregnancy. Otherwise, one's common sense tells him or her how evil the very notion of "free choice" abortion can be.

And artificial birth control. The best form of it is self-control.

The horror of rampant sins of sex caused Christ to weep. In a time when so many refuse to go to Confession, it is not surprising that they play down the fact of sin. Sins are still being committed every second—even by me, in case they should ask. Thank the Lord for the Sacrament of Reconciliation.

To call the church "a political organism that is allowed to hide behind a false mantle of spirituality" only accents their desperation. What is their "political organismism" masquerading as? There is no depth of spirituality in it, for sure.

Nothing I can say will pierce their souls with sorrow, but I had to have the "right" to say what I must. It may not reach them, but I have to try. I still love their souls.

Dorothy A. Ulrich

Indianapolis

POINT OF VIEW

Vocation as lay Christians

by Anne McDonnell

It is devoutly to be hoped—and prayed—that the views of Chicago's Cardinal Joseph Bernardin, as reported in an inside back-page item in the May 29 issue of *The Criterion*, are taken to heart by his fellows in Rome this fall (Synod of Bishops on the Laity, October 1-30). "Fostering lay spirituality will be essential in the expanded lay role of the future," he said. Also, how well Catholics do in the church and the world "ultimately depends on the quality of their spiritual lives."

An authentic, committed, continually growing and changing spirituality is evidence of God alive in us, us alive in God. It's a two-way street. There is no magic in the sacraments. God doesn't insult us with "Zap! You're holy!" He does us the honor to expect plenty from us, what Joseph Conrad called "our possible." And when we fail, God's never-failing, loving forgiveness is light years removed from the condescension that dismisses us as too insignificant for the large labors of salvation, our own and the world's.

Unfortunately, it is very hard for lay people to find ways to grow and mature and become truly live, spiritual adults. Despite Vatican II and the ensuing, many pastors just can't take us, the laity, seriously. Our vocation as lay Christians is barely acknowledged as an authentic calling. We are constantly enjoined to pray for more vocations to the priesthood and the religious life, but we, the majority in the church, are rarely mentioned in public prayer nor is our state of life really treated as the vocation that it is.

And we, the laity, taking our cue from the post-Reformation, Western European clerical tradition, misunderstand ourselves, too. The fact is, the ordinary parishioner's baptism really does admit him or her to the priesthood of believers, and he and she really are made for the Holy Spirit to fill and guide and animate and shape. We are baptized in Christ and we are made new creations and we are to take the Good News of Our Lord Jesus Christ with us wherever we go, to the ends of the earth or the laundromat.

The spiritual restlessness of some parishioners alarms, irritates, overwhelms, angers, bores too many pastors. Some are hurt by what looks to them like betrayal and ingratitude. They watch congregations dwindle, too many passively present most Sundays, the young wandering off, a few manning (or more often woman-ing) the parish organizations and activities. They take comfort, as we all do, in those singular, shining souls who have always kept the church afloat with the power and glory of a faith and love that transforms the humblest of lives into something splendid.

Some pastors fear a spiritually awakened congregation—things might get out of control (whose control?). Others really cannot credit parishioners' desires for holy lives. Sometimes they are afraid to allow different spiritualities for fear the congregation will be divided.

Well, Jesus's church did not come to be called Catholic by accident. Not only is there room for diversity, there *should* be diversity. (Wouldn't want to see the bird world reduced exclusively to peacocks, spiffy as they are.) And maybe most insidious of all is the damnable contemporary busyness (and busy about a lot of things that are properly the province of the laity) that allows no time properly to live, think, pray, play, see, be.

So, a dreary cycle is set up. The short-changed laity does not know where to go for the direction, nourishment and encouragement needed to become grown-up Christians, able, ardent, authentic. The clergy won't entrust spiritual responsibility to people it considers spiritually unformed and immature. Unmet spiritual hunger, explicit and latent, in both clergy and laity, poisons parish life and we are all the losers.

But we don't have to be. This synod can do great things. You remember the old story about the entry in a Catholic encyclopedia for "laity" that simply said: "See clergy." Well, that's not as nutty as it sounds, quite. We are all parts of a whole. St. Paul has a few useful groups on this subject (Corinthians 12:12-30). Before the synod fathers can get a true look at us, the laity, they are going to have to do some very prayerful, careful honest probing to find out just what a priest is, what a priest's role is, what a priest's relationship is to the rest of the church, how the priest fits in. And what he isn't.

There's no doubt about it: Priests are getting a bum rap, either by being near-defiled by people who prefer to, or who think they should, delegate religious matters, or by being blamed for everything that is unsatisfactory in the church today.

My 12 years of parochial schooling, in the days of crowded rectories, left me with the usual skewed view of the priesthood. For a long time I fretted about the drop in ordinations. It slowly dawned on me that this decimation of the ranks of the priesthood was really a heaven-sent chance for priests and laity to reclaim their true roles and relationships, and for the laity to get off the dime and start being the new creation begun in baptism.

I feel sorry for those priests who are soldiering on, trying to do a lot of non-sacerdotal stuff that accrued to the parish priest during the period of big ordination classes. Many congregations still expect full service not having had occasion to think about the fact or meanings of so much change.

While it's a little silly for no laity to be in on the synod deliberations, I'm not losing sleep over it. What is a lot more worrisome is the low level of interest in or concern for the synod. It ought to be a permanent petition at every liturgy. It ought to be the purpose of special groups and services to pray for the success of this synod. To do so is the only way the laity can now accompany the synod fathers in a serious work that is all about us.

Finally, no one is born a priest. We all start off as civilians. God will raise up priests and every other needed minister but he shares the raising up with us, the church. With this synod the Holy Spirit once again puts into our hands the instrument we need. We, laity and clergy, have got to use it right.

Award pope a fitting reception

Just as our civil laws are useful in thwarting rebelliousness in America, we are confident that Catholic doctrine will withstand fractious attempts to weaken it in order to accommodate the special interests of such private domains as those of ERA, homosexuals and pro-abortionists. Yet, pushy members of all of those organizations are threatening to harass Pope John Paul when he visits America next month.

In cognizance of the spirit of the peace and good will with which Pope John Paul visits this country, may he be awarded a fitting reception in gracious America.

H. F. Casgrove

Indianapolis

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CORNUCOPIA

Savoring the sweetness

by Alice Dailey

There is a hint of sadness in midsummer evenings. You sense it when the baby-blue-and-pink sky turns to charcoal, even of harsher evenings to come. You sense it even more deeply in the absence of neighborly voices which once filled the dusky air.

Time was, and not all that long ago, when friendly banter was exchanged from porches and patios where folks ended their day by enjoying Mother Nature's panorama. There was a closeness, a sense of community.

What has happened?

Is technology, that mixed blessing, the siren who has lured us from enjoyment of the real, the natural, into the artificial world of air conditioning and cable TV? Why have we followed like so many sheep?

James Russell Lowell was inspired to ask, "What is so rare as a day in June?" That might be paraphrased, "What is so perfect as a night in August?"

This is the dream we dream when winter

chills the bone. From twilight to starlight midsummer gives nightly performances, no two exactly alike.

Yellow jackets, racing against time, dart feverishly from bush to flower to bush. Cocky robins caper fearlessly under a sprinkler's mist while flocks of sparrows circle the horizon before selecting a tree motel for the night.

And when our corner of the world turns its face away from the fun the Creator awakens thousands of fireflies to light up the sky and the spirit.

But who is outside to relish this? Except for hanging baskets spilling impatiens and begonias, interiors of homes appear much the same as in winter, tightly closed, draperies drawn. Forbidding.

Where tinkling piano strains and snatches of song once floated into the night, such sounds have long since been muted. Who would dare encroach on television?

I find all of this to be most disturbing. Can we blame technology as the sole culprit or have we become so smug in our boxed-in existence that no other companionship is needed or wanted? So pampered that life without air conditioning and VCR seems impossible?

Contemplation of the universe on a frag-

rant August night inspires awe. It helps to put life's problems into perspective. It is medicine for the soul.

Sometimes the reverie is enhanced by gentle, noiseless rain bringing the briny scent and feeling of a faroff sea. This is sheer bliss. Do the heedless ones yawning over late night news realize what they are missing? Before leaves fall and winter calls there is time yet to savor the sweetness of a mid-summer night where even the locusts sing plaintively, "Summer is ending. Don't let it run away. Don't let it run away."

vips...



Mr. and Mrs. Wilfred Brehob will celebrate their 50th Wedding Anniversary on Saturday, Aug. 29 at an open house hosted by their sons, Bill and Charlie, from 4 to 8 p.m. at Msgr. Downey K of C, 511 E. Thompson Rd. Wilfred Brehob and the former Coletta Johannes were married August 29, 1937 in Sacred Heart Church rectory. They have six grandchildren and are members of St. Roch Parish.

Diane E. Eltzroth of St. Simon School in Indianapolis recently won first place among secondary school teachers in the 1987 Olin W. Davis award competition sponsored by the Indiana Council for Economic Education and Purdue University's Krannert School of Management and Continuing Education Division. Eltzroth's project entitled "Market Economy or Command Economy?" was one of 14 to be awarded prizes. Eltzroth will receive a cash award and a plaque on October 10 at Purdue.

Father Bruce Ritter, founder of the Covenant House for homeless youths in New York City, will be kickoff speaker of DePaul University's Christian Center "Chapel" Series at 10 a.m. on Wednesday, Sept. 9. He will speak about the homeless youth in American cities in Meharry Hall on the DePaul campus in Greendale. For more information call 317-658-4626 or 317-658-4095.

The Apostolate of Mary (Blue Army) of New Albany will sponsor a Marian year out to the shrine of Our Lady of Guadalupe

St. Joseph Sisters Karen Van de Walle and Frances Wetli celebrated their Silver Jubilees in religion on Saturday, Aug. 8 during the three-day annual meetings of the Sisters of St. Joseph of Tipton, Ind. Father Jeff Godecker was celebrant and homilist at a special liturgy, followed by a dinner in their honor. The Sisters of St. Joseph will celebrate their Centennial in 1988.

The Robert Thompson Family of St. Joseph Parish in Terre Haute recently won a competition for choosing the theme of the parish sesquicentennial, which will be celebrated in 1988. Their theme, chosen from 78 entries, is "St. Joseph University Parish—1839-1988: Friendship, Faith, Fulfillment." It will be incorporated into the sesquicentennial logo.

Father Thomas Widner will profess simple, perpetual vows in the Society of Jesus, Chicago Province, on Saturday, Aug. 22 in Detroit, Mich. Father Widner was a priest of the Indianapolis Archdiocese and editor of *The Criterion* before entering the Jesuit Order.

check-it-out...

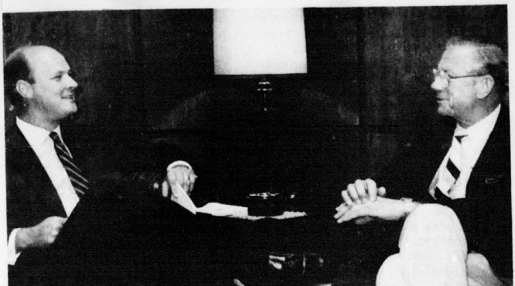
A Spiritual Enrichment Series of workshops will be presented at the Benedictine Center, 1402 Southern Ave., Beech Grove from 7 to 10 p.m. on Thursdays, beginning Sept. 17 with "Faith Journey." The fee is \$7.50 per session. Other programs include: "Art as Meditation" on Oct. 8; "Prayer" on Oct. 15; "Obstacles to Growth" on Oct. 22; "Spirituality" on Jan. 14, 1988; "Compassion of Jesus" on Jan. 21; "Stewardship" on Feb. 4; "Economics" on Feb. 11; "Reconciliation" on Feb. 18; "Sacramental Life" and "Christian Unity" on March 3; and "Eucharist" and "Cost of Discipleship" on March 10. Call 788-7561 for more information.

Workshops on "Leadership Skills: A Spiritual Perspective" will be presented at Beech Grove Benedictine Center from 7 to 10 p.m. on Thursdays, Sept. 17, Oct. 15 and 22, and Nov. 5 and 12. Topics which will be covered are: "Stages of Group Growth," "Styles of Leadership," "Group Facilitation," "Planning," "Conflict Management" and "Time Management." Fee is \$7.50 per session.

The Fifth Anniversary Celebration of St. Vincent Stress Center will feature Father Joseph C. Martin, internationally known authority and lecturer on alcoholism, at a dinner to be held at 6 p.m. on Tuesday, Sept. 1 at Ritz Kitchens, 12156 N. Meridian St. Tickets for dinner and speech are available. Limited speaker-only tickets are \$16.50. For \$7 call 878-4728.

Central Indiana Marriage Encounter will sponsor a Marriage Encounter Weekend on September 11-13 at the Sisters of St. Joseph motherhouse in Tipton. For reservations call Ann Miller at 788-0274.

Beginning Sunday, Sept. 13 the 24 parishes of the Batesville Deanery will celebrate (See CHECK-IT-OUT, page 7)



ST. FRANCIS—Delivering a financial boost from Merrill Lynch and Company Foundation of \$15,000 to the St. Francis Healthcare Foundation is Joseph Matis (left), assistant vice president of Merrill Lynch, who is shown discussing the reasons for the grant with Paul J. Stitzel, president and chief executive officer of St. Francis Hospital.

The Ad Game

\$25 A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled last week's puzzle:

Shelley Orr, St. Malachy, Brownsville
Barbara Whitsett, St. Jude, Ind.
Mary E. Tetz, Sacred Heart, Ind.
Joanne Agnate, Lourdes, Ind.
Mary Dingo, Holy Spirit, Ind.
Shelley Montgomery, St. Malachy, Brownsville
K.T. Morarty, St. Mark, Ind.
Ann Behrman, St. Mark, Ind.
Michael Egan, Holy Spirit, Ind.
Mary L. Sands, Perpetua Help, New Albany
Maureen Durkin, Little Flower, Ind.
Paul Hirschauer, St. Joseph, Shelbyville
Debbie, Jurgens, St. Jude, Ind.
Louise Waga, O.L. of Greenwood, Greenwood
Anne Neese, Holy Trinity, Ind.
Patricia Rely, St. Paul, Greencastle
Mrs. L. Zwick, St. Michael, Ind.
Mrs. O.D. Dellinger, St. Susanna, Plainfield
Vicki Koon, St. Simon, Ind.
Mrs. M. Copped, St. Ann, New Castle
Kylie A. Copps, St. Columba, Columbus
Mark Bette, St. Mary, North
Audrey Dowd, St. Matthew, Ind.
Lester Luchter, St. John, Ellettsburg
D.L. Mear, St. Jude, Ind.
Margaret Sanders, St. Catherine, Ind.
Missus J. Miller, St. Gabriel, Greenfield
Mrs. Mary Hennessy, St. Dennis, Westport
Betty Richardson, St. Michael, Greentield
Mrs. Tom Bates, St. Rose, Franklin
Betty Byer, St. Vincent, Shelbyville
Jeffy Curtis, St. Jude, Ind.
Joanne Schott, St. Mark, Ind.
Mrs. Mary M. Korman, Holy Trinity, Ind.
Stephan P. Codrman, St. Gabriel, Ind.
Rita Lois Dickson, St. James, Ind.
Mary Ellen Grove, St. Michael, Greenfield
Linda Owens, St. Michael, New Palestine
Marge Coppe, St. Mary, Dallas
Lauree Sagan, St. Barnabas, Ind.
Sally Dreyer, Christ the King, Ind.
Sylvia Schurr, Holy Spirit, Ind.
Mary Jane Moran, St. Mary, Rushville
Ramona Woodward, St. Martin, Marquetteville
Susan Keegan, Annunciation, Brazil
Janis Becker, St. Michael, Greentield
Tami Collins, O.L. of Greenwood, Greenwood
Mary Anne Adgey, St. Patrick, Ind.

Maureen McQueen, St. Bernadette, Ind.
Bernice W. Roemer, Holy Spirit, Ind.
Mary Helen Eder, St. Mark, Greentield
Arlene Locke, St. Gabriel, Ind.
Lillian Brinker, St. Anthony, Ind.
Margaret M. Logan, Holy Spirit, Ind.
Lucille Douch, St. Benedict, Terre Haute
Barbara Morris, St. Mark, Ind.
William J. Kinch, St. Michael, Brookville
Jan Matthews, Holy Name, Beech Grove
Aileen Knick, St. Michael, Ind.
Lori Miller, Christ the King, Ind.
James P. Moran, Holy Spirit, Ind.
Agnus Szazards, St. Anthony, Speedway
Mary Slosar, St. Matthew, Ind.
Margaret M. Oeding, St. Benedict, Terre Haute
John Markel, St. Anthony, Batesville
Jeanne A. Smith, Holy Trinity, Ind.
Mary E. Freyer, St. Louis, Batesville
Margaret E. Jones, Holy Trinity, Indeburg
Arthur D. Meier, Little Flower, Ind.
John Dowling, St. Pius X, Ind.
Lori Jane Smith-Sewell, St. Paul, Greentield
Margaret Hammett, Holy Name, Beech Grove
Arlene Bridges, St. Catherine, Ind.
Mrs. Sheila Howell, St. Joseph, Spangor
Rose Mary Siders, St. Andrew, Richmond
Lucile A. Hilbert, St. Peter, Brookville
Margaret E. Jones, Holy Family, Clatsburg
Rita Finkenhoff, St. Louis, Batesville
Betty Newton, St. Louis, Batesville
Nancy Adams, Holy Cross, Ind.
Mr. Michael Viro, Holy Name, Ind.
Mrs. Ruth Vetter, St. Raphael, Greentield
Barbara Elliott, Little Flower, Ind.
Marilyn Keyser, Holy Name, Beech Grove
Barbara Miller, St. Simon, Ind.
Charlotte Menner, Ind.
Rebecca Alstott, St. Barnabas, Ind.
Loretta Menning, Holy Family, Lanesville
Ruthie Adams, St. Anthony, Clarksville
Patricia Scollard, Little Flower, Ind.
Mary Robinson, Holy Trinity, Ind.
Barbara Griffin, St. Jude, Beech Grove
St. Dorothy, Dec. Annunciation, Brazil
Mrs. Rita Martin, St. Nicholas, Sumner
Jim Winkler, St. St. Roch, Ind.
Jim Roemer, St. Anthony, Ind.
Genevieve A. Wulfer, Christ the King, Ind.

Chasmarie M. Gargany, St. Joseph, Ind.
Mike Jones, St. Meinrad, St. Meinrad
Rosemary Lowe, St. Jude, Spencer
P.A. Herman, Sacred Heart, Ind.
Shelley Mullin, St. Mary, Rushville
C.S. Rosenfield, St. Joseph, Shelbyville
Virginia Nell, St. Lawrence, Ind.
Ange Willett, St. Michael, Greentield
Ella Taylor, St. Augustine, Leopold
Sharon Huber, Holy Name, Beech Grove
Mrs. Bruno Hecker, St. Boniface, Fada
Rita K. Kunkel, St. Boniface, Fada
Cara Donahue, Little Flower, Ind.
Mary L. Bardi, Sacred Heart, Ind.
Connet McCaulley, Little Flower, Ind.
Robert Navarra, St. Mary, Greentield
Elmer Davis, Little Flower, Ind.
Hermie Brider, St. Christopher, Ind.
Cathy Porter, St. Jude, Ind.
A.L. Dobson, Ind.
Hermie Brider, St. Luke, Ind.
Mary Lou Brine, Little Flower, Ind.
Vivian M. Helle, Sacred Heart, Ind.
Pat Fisher, St. Pius, Ind.
Dorinda Rul, St. Michael, Connersville
Margaret Maxwell, St. Catherine, Ind.
Matt Harcock, St. John, Ellettsburg
Janice K. Kish, St. Benedict, Terre Haute
Martha Enright, Ind.
Margaret A. Sewase, St. Andrew, Richmond
Joseph H. Neiland, Jr.
Holy Name, Beech Grove
Anna Stole, St. Andrew, Richmond
Judy Kish, O.L. of Greenwood, Greenwood
Robert Givens, St. Christopher, Ind.
Grace M. Goldstein, St. Mark, Ind.
Mike Hoke, St. Barnabas, Ind.
Julia Penner, St. Anthony, Ind.
Betsy C. McLaughlin, Holy Trinity, Ind.
Jan Burck, St. Simon, Ind.
Charlotte Flier, Holy Spirit, Ind.
Rita A. Fox, Holy Trinity, Ind.
Helen C. Moran, St. Mary, Rushville
Margaret Muller, St. Pius, Ind.
Alice Richards, St. Barnabas, Ind.
Dorothy M. Sprong, Holy Trinity, Ind.
Carol Wagner, Ind.
Sara Niehaus, St. Gabriel, Connersville

RUNHBRMROAOA =

ERHOLKE =

AFADTNTNARSIEA =

CLNAORIBTU =

IOETRAMODRNSM =

(TIE-BREAKER)

NORDAUSNTDEM =

HARBOR MANOR

KOEHLER

INDIANA STATE FAIR

NUTRA BOLIC

RIEDMAN MOTORS

DONUTS AND MORE

Since we had several correct entries, our \$25 Prize Winner was selected at random (Rule #4). Congratulations to the winner this week... Susan Keegan, Annunciation, Brazil—Your \$25 Check is in the Mail.

Look for "The Ad Game" in Next Week's Criterion!

Shambaugh tops 100

by Sr. Mary Luke Jones, OSB

Although people are living longer, it is still rare to be in the company of a person who was born in 1887, 100 years ago. I had such an opportunity recently. Alice Shambaugh, a resident of St. Paul Hermitage, Beech Grove, celebrated the century mark with her son, family members, and friends.

"What is the secret of your longevity?" I asked Alice. Without a moment's hesitation she said, "I always tried to be nice to everyone and to help them when I could." Her sight and hearing have faded somewhat. (She says "Ma'am" when she wants you to repeat—probably because of her Louisville, Ky., upbringing). But she still has "all her marbles."

A resident of the Hermitage since 1962, Alice was one of twelve children. Her brothers and sisters and her husband are gone now but she has a devoted son, affectionately known as Sham, who calls her from Chicago every Sunday night "after 60 Minutes.... He has been a good boy," she says.

says of this distinguished man who is considerably beyond the "boy" stage.

Prior to her marriage, Alice was the assistant corset buyer for Wasson's Department Store. "Now they don't even wear them," she observed dryly. She spent her married years in Kokomo and in Florida where she volunteered to drive poor children to summer school and to Mass.

Alice was valued to people across the room at the celebration, taking great pains to see that her Sham was introduced to everyone. She thought her cake was lovely and enjoyed her gifts.

"I never thought I'd get to be 100," Alice remarked while her guests were enjoying the celebration. One of her nephews reminded her that they had danced at her 97th birthday party. "Do you want to dance today?" asked Sham, up close to her ear. At first she said she didn't think she could, but when pressed she said, "Maybe I could if I had the right kind of music."

Alice observed that St. Paul Hermitage is a "beautiful place... You couldn't get



Benedictine Sister Mary Frederic Turner visits with 100-year-old Alice Shambaugh. Benedictine treatment any other place in the world."

Alice Shambaugh has "seen about everything" over the past 100 years and is looking forward to several more. She demonstrates a cheery outlook and a real concern for others. I hope to get invited to her 101st birthday party.

Sweeney kidney transplant OK

At Indiana University Hospital in Indianapolis on Wednesday, Aug. 12 at about 9:30 a.m., the operation began for a kidney to be removed from St. Meinrad Archabbot Timothy Sweeney and to be successfully transplanted in his brother, Father James Sweeney, pastor of St. Pius X, Indianapolis.

Father James had experienced about four years of gradual decrease in the functioning of his kidneys due to a polycystic kidney disease. Earlier this year, he began dialysis.

The Benedictine archabbot was declared an eligible donor after tests in April. On June 9, Father James Sweeney's diseased kidneys were removed in preparation for the transplant last week.

On Monday, the hospital reported Archabbot Timothy's condition as "good," adding that Father James was in "serious, but stable" condition.

A family member reported on Monday that Father James Sweeney was "doing well" at this time. The kidney is functioning well. Some initial difficulties that are commonly associated with transplants have occurred and are being handled one by one, with positive signs. Father Timothy reported that his brother "is in good humor and eating well."

Since Saturday (Aug. 15), Father Timothy reported that he has been making satisfactory progress. He expects to return to St. Meinrad for convalescence as soon as he is able to travel, which was expected to be earlier this week.

The Indianapolis priest, who was to be moved to the Renal Care Unit on Tuesday, will need 15 to 25 days to recuperate from the surgery before he can return to his parish.

The priests wish to acknowledge, with thanks, those who have offered prayers and sent cards, which have been "a tremendous support to them," according to the family spokesperson.

ICA adopts new administrative structure

The Academy of the Immaculate Conception (ICA), Oldenburg, has changed the administrative structure of the school from principal and assistant principal to president and principal, effective this school year.

Franciscan Sister Dr. Miriam Kaeser joins the ICA administrative staff as its first president, while Franciscan Sister Christa Franzer, formerly ICA assistant principal for five years, begins new duties as principal.

The academy president will have the overall responsibility for the operation of the school, the resident program and the development program. The ICA principal's primary responsibility will be the academic administration and business operation.

"A principal who is doing a good job has more than enough to do when dealing with just a school," said Sister Miriam. "This will

allow us to concentrate more on our own areas of operation," Sister Christa said.

The administration's goals for this year are directed toward recruitment and the resident program. One goal is to expand the resident population and increase the overall student population. The sisters said many people have misconceptions about what the academy is all about. "A lot of people think the academy is a training ground for nuns, which it isn't," said Sister Miriam.

The Academy of the Immaculate Conception is a private high school for girls with college-preparatory and liberal arts curriculums. Advanced placement in math, science and foreign languages as well as extended studies in music, art, business and home management are offered. A five-day resident program is also provided.

ICA spotlights music, speech/drama and girls' athletics, provides the opportunity to meet girls from other backgrounds and offers more opportunities to develop leadership skills. "Research shows that girls develop academically better in an all-girl environment," said Sister Christa. The teacher/student ratio of 1.9 provides the opportunity to motivate, to counsel and to meet the individual needs of each student.

Both Sister Miriam and Sister Christa are alumnae of the academy. Sister Miriam received her bachelor's degree from Marian College, her master's degree from Ball State University and her doctorate from the University of San Diego.

more check-it-out

(Continued from page 6)

the observance of the Marian Year with a Parish Prayer Pilgrimage. Each parish has been given a theme from Mary's life and a week during which it will be the focal point of the deanery. During its appointed week, each parish will celebrate the Marian theme however it chooses. The pilgrimage will end on the last Sunday of June, 1988.

✓ Schulte High School Class of 1977 will hold a 10 Year Reunion at 6 p.m. on Saturday, Sept. 5 in the Terre Haute Ramada Inn. For more information call Mary Kelly Repic at 812-232-6587.

✓ Catholic Social Services will sponsor a Children of Divorce program in fall sessions from 7 to 9 p.m. on Mondays, Sept. 14-Oct. 19 and Nov. 9-Dec. 14 at the Catholic Center, 1400 N. Meridian St. To register or for information call 236-1500.

✓ A Youth Ministry Leaders Day will be held by Benedictine Father Boniface Hardin from 9 a.m. to 4:30 p.m. on Saturday, Sept. 12 at St. Columba Parish Hall, 1302 27th St., Columbus. Seven workshops will be pre-

sented by specialists on "Dealing With Stress," "Creative and Practical Ways to Develop Your Prayer Life," "Creative Programming," "Making the Gospel Come Alive," "Brainstorming Possibilities," "Starting and Selling Youth Ministry," and "Adolescent Problems." For information call the CYO at 317-632-9311.

✓ A special Labor Day Mass for the blessing of labor will be celebrated at 10 a.m. on Monday, Sept. 7 at St. Joan of Arc Church, 42nd and Central. Homilist Father Thomas Murphy, pastor of St. Joan of Arc, will speak on the theme, "Lord, Give Success to the Work of Our Hands." A reception will follow. For information call Sherie Berg at 283-5508 or 283-1940.

✓ Host Families for students from Brazil, Mexico, Japan, England, Spain and Germany are sought by the International Student Exchange. Boys and girls, individually selected for each family, will attend local high schools while living as a family member. Insurance and spending money are provided. For information contact the Exchange at P.O. Box 58, Fort Jones, Calif. 96032, 1-800-233-HOST.

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ST. PHILIP—A recent 50-year reunion of 1937 graduates of St. Philip Neri Grade School, Indianapolis, was celebrated with a Mass at the parish church and a buffet at the Our Lady of Fatima Council Knights of Columbus Hall. About fifty graduates attended, most of whom stood in front of their old school for this 50th anniversary photo.

Mary in Our Faith

Why does Mary appear to us?

by Richard Cain
Tenth in a series

One thing I've noticed about a good mother is that she attracts a horde of children. This is because the children of a great mother will tend to share her with their friends. "You have a problem? Come on over. My mom will help you."

In a sense, this is what Jesus has done with his friends—we the people of Earth. I say "in a sense" because I must be careful. Although Mary is truly the mother of Jesus, she is not divine. She is completely one of us. Any "help" Mary gives us comes entirely from God in the same way that the help we give one another on Earth does.

Mary's motherly role rests on the fact that God has chosen to make all of us creatures interdependent on one another. That is what it means to be part of one body—the body of Christ. Each of us in the body has to play in the health of that body. Mary's role as a member of the body is to be its mother—our mother.

If our role as sons and daughters seems somehow demeaning, it helps to remember

that we have no lower a role than that of Jesus himself who is also a son of Mary.

Mothers have a deep desire to be with their children—even when they are adults. Mothers can't help themselves. They don't count the cost. They are simply there when it is needed—especially in times of difficulty, even if they can't or shouldn't solve their children's problems.

Seen in this light, the reports of Marian apparitions begin to make more sense. They simply reflect a mother's desire to be with her children to give them, if nothing else, at least consolation and hope.

It is not surprising, then, to find out that reported apparitions of Mary are numerous throughout the two thousand years since Christ—far more numerous than most of us realize. According to Father Bernard Billet's international study, between 1923 and 1975 there were 232 separate occasions of Marian visits reported in 32 countries.

Some reports can quickly be dismissed as false. Others are condemned as false after careful church investigation because their messages contradict scripture and the teachings of the church.

So far, only two of those claimed apparitions reported in the study—Beauraing and Banneux in Belgium in the '30s—have received official church approval.

A few others continue to attract attention and are apparently under investigation, notably Garabandal in Spain in the '60s and, Rwanda in Africa, Cuapa in Nicaragua, San Nicholas in Argentina—and now in Medjugorje in Yugoslavia—all in the '70s and '80s. It is reported that Mary has told the Yugoslavian youths that her appearance there will be the last set of Marian apparitions.

Taking those apparitions which have received approval from the church and have had the biggest spiritual effect, a number of patterns may be noted.

To begin with, a valid apparition involves simply a call to live the gospel. "That's the criterion the church uses to judge them," said Discalced Carmelite Father Bonaventura Lussier, a retreat master at Holy Hill Monastery in Wisconsin. He recently conducted a novena in honor of Our Lady of Mt. Carmel at the Carmelite Monastery in Terre Haute.

Second, Mary is always pointing toward her son and calling on people to imitate him. This is also the role we see her play in the gospels, particularly those of Luke and John. Third, Mary seems to appear to simple people who affirm the gospel in their lives, people who seem to be open to Mary. "More highly educated people don't seem to be as open to the simplicity of the (gospel) message: repent, (hear) the good news and believe in it," said Father Bonaventura. "We seem to make it too complicated."

It must be repeatedly stressed that the apparitions are different than and subordinate to the gospel. At most, all they can do is guide specific people in a specific place and time how to live the gospel more fully and effectively.

This is the spirit in which they must be evaluated and applied. For example, I have read that the youths at Medjugorje were told by Mary to start praying seven Our Fathers, seven Hail Marys and seven Glory Be's to the Fathers. Before applying this literally in one's own life, it is also helpful to know that this is a traditional way of praying among Croatian Catholics.

Thus, the real advice would be to begin a more serious commitment to prayer with prayers that are already familiar to us. The key to growth in prayer is to pray. The particular form of prayer is less important than that we feel comfortable with that as a way to open ourselves to God. Once we are open-

ing to God, then we are open to God's direction and can advance in prayer.

Fasting is another area where questions of application are important. Reportedly, Mary has stressed at Medjugorje the power of fasting as a prayer. When the youths asked her what was the best way to fast, she reportedly said on bread and water.

But this might not necessarily be the best fast for you or me. "If one has fresh spring water and whole grain breads" free from formaldehydes and other trace toxins, then this might be a good way to fast, according to Father Bonaventura. "But I would not suggest that for an American."

Rather, Father Bonaventura suggested cutting back on food and/or skipping meat or dessert once a week. "The context changes, the intent is still the same," he said. "I don't think our Lord is asking us (to do extreme things). He's asking us to choose to do some really loving things and let go of things we can afford to let go of."

Discernment and common sense are necessary in responding to the prophetic aspect of the apparitions, too. For example, sometimes there seems to be a "hell and punishment" tone in the way apparition messages are reported. Here it is vital to make a distinction between punishment and chastisement. Punishment is revenge, a god with a club ready to get back at the world for sin. Chastisement, on the other hand, is the loving response of a parent who cares.

An example of a chastisement is a mother slapping a child's hand away from the stove burner at the last moment because there is no time to calmly explain why the hot burner will seriously damage the child's hand. God does not punish. God chastises.

The essential problem with visions is that they attempt to express the inexpressible. God has to speak to us in language we can understand. So visions of hell as a huge fire with souls roiling about in it like hot embers in a flame is just that, a vision. It partially expresses the truth of the inexpressible pain and tragedy of those who destroy their ability to let God love them. "Hell is not an inflicted thing, it's a chosen thing," Father Bonaventura said. "You begin your hell here."

The apparitions are not meant to scare us. They are meant to help us overcome our fear. They are fundamentally messages of consolation and hope. God really exists. God will provide. God will triumph over evil. God really loves us. The emphasis is always on prayer which is a continual opening up to the most basic truth that we are totally dependent on God.

Perhaps the resistance reports of apparitions meet with in this century—even from church officials—reflects the age old tension between authority and prophecy, between structure and the unpredictability of the Holy Spirit.

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Soviet newspapers report alleged Marian apparitions

ROME (NC)—Government-controlled Soviet newspapers have reported that alleged Marian apparitions have attracted thousands of people to the western Ukrainian village of Hrushiv.

Reportage of religious activity not approved by the government is rare in the Soviet Union.

The articles, obtained by Ukrainian Catholic officials in Rome, have a derivative tone but said that increasing numbers of visitors are arriving as word of the alleged apparitions spread.

The articles began appearing in Ukrainian newspapers in May. They called the alleged apparitions a "Uniate Miracle," a reference to the Ukrainian Catholic Church, an Eastern-rite church which is illegal in the Soviet Union. It is called Uniate because it is united with the pope and to distinguish it from the government-approved Russian Orthodox Church.

According to the reports, last April 25, 11-year-old Marina Kiryn saw a woman walking in an abandoned Catholic church. She told her mother, who went to the site with several neighbors. They also saw the woman and determined it was an apparition of Mary. The apparition appeared for several days before growing dim. Now it is a silhouette which people say appears in church windows or on the balcony.

"Every day a stream of people—old men and women, boys and girls, young parents with their children or without them—flows into the Kiryns' yard" about 330 feet from the chapel, *Leninska Molod* reported. "It is from here, and only from here, if one is to believe the rumors, that one can see in silhouette the bust of the Immaculate Virgin Mary," said the Ukrainian-language Lvov newspaper, whose name translates as Youth of Lenin.

Under Catholic Church rules, primary responsibility for investigating an alleged apparition belongs to local church officials. But an investigation of this case is difficult because of the Ukrainian Catholic Church's status in the Soviet Union.

Responsibility for an investigation would belong to Cardinal Myroslav Lubachivsky, head of the Ukrainian Catholic Church and archbishop of Lvov, the ecclesiastical jurisdiction in which the alleged apparition has occurred. But he lives in Rome and cannot travel to the Soviet Union.

"I cannot express a definitive judgment on these events because I have been unable to go in person to see what is happening," he said in Rome.

"But I have spoken with someone who was there and I can say that the faith of the people is reinforced by this presumed apparition of the Madonna. It seems to me that this is a significant fact," he said.

Archbishop Mahony urges placing women in policy-making positions

LOS ANGELES (NC)—Women must be placed at policy-making levels within the church, said Archbishop Roger M. Mahony of Los Angeles in a pastoral letter issued Aug. 14.

He also urged an end to "sexist" liturgical language and recognition of the "feminine side" of God.

"We need to recover a greater sense of men and women working collaboratively, side by side," Archbishop Mahony said in the 16-page letter. "Women must increasingly be placed in policy formation and decision-making levels within the church."

Titled "Just as the women said..." the letter was dedicated to Mary and released a day before the Feast of the Assumption.

It was published following 10 months of meetings in the Archdiocese of Los Angeles during which 2,500 women discussed the role of women. The meetings were part of a national consultation to assist the U.S. bishops in composing a pastoral letter on the role of women in society and the church.

The bishops hope to issue a completed pastoral on the subject in November 1989.

"All too often in our Christian history men have been slow to listen to what women have been saying," Archbishop Mahony said in the pastoral letter.

Noting that already women are serving in roles previously reserved for priests, he said today women can work as diocesan chancellors, vicars for women Religious, seminary faculty members, editors of di-



Archbishop Roger M. Mahony

cesan newspapers, and directors of diocesan family life and religious education offices.

"Our parishes could not function without the contribution of women at all levels," the archbishop said, citing their work in fields including evangelization, education, catechism, and as members of parish councils.

He said the church must address the issue of "sexist" or "exclusive" liturgical language, noting that usage of terms such as "man" and "mankind," "brothers" and "brethren," makes many women feel excluded.

"As a body we need to recognize that cultural changes have brought both society and church to a new recognition of the equality of men and women, and that this recognition must find new expression in our ecclesial life," he said.

The sexist language issue should not be trivialized, Archbishop Mahony said. "While we human beings shape language, it is also true that language shapes us," he said.

"To realize that our use of language is having an alienating effect on women calls for deep reflection and commitment to new ways of thinking, writing, speaking, teaching and preaching," he said.

A much more complex issue, said Archbishop Mahony, is how Catholics should refer to God.

Stating that people sometimes imply God is male, he said "we must recognize that God is neither male or female. Rather, God is above, or beyond, our categories of masculine and feminine."

While God is often spoken of in "male categories," he said, the Old Testament offers several examples of the "feminine side" of God.

Addressing women, Archbishop Mahony said in the letter it would be "tragic" for any

group, impatient for change, to split off and form its own church.

However, he said, "it is equally tragic for the pastors and bishops of the church not to listen to the prophetic voices which speak with such good will. That is why the voices of women in the church must be heard."

To suggest only one particular group has the "truth" or to divide the church on the basis of "a particular view of authentic discipleship," Archbishop Mahony said, would be to "introduce a new variety of an ancient heresy, Gnosticism."

He outlined areas of greatest concern as expressed by women of the Archdiocese of Los Angeles:

► Certain groups of women, including the divorced, single and less educated, still experience alienation from the church in a "particularly acute manner."

► Professional women find their leadership qualities rejected by the church. "Professional counselors, educators, administrators, health care professionals and business executives too often encounter a patronizing and, indeed, authoritarian resistance in some of their parishes when they suggest ways in which their gifts might be used for the welfare of the community," Archbishop Mahony said.

► Many women still find that some clergy view them with suspicion and fear.

► Many continue to feel oppressed by a "system of church laws which has been created by men through a process in which women have had no decisive role."

► Often women are not invited to accept liturgical roles that are not reserved for the ordained.

In the letter, Archbishop Mahony proposed celebration of an archdiocesan reconciliation service "to move us toward healing the rejection and pain experienced by some women today."



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Carpet Column

JIM O'BRIEN

STAIN RESISTANT CARPET

Soon the Fall selling season will be here!!! Consumers will begin thinking of getting their home ready for the Holiday Season.

Once the back-to-school program and Labor Day is behind us, the search for carpet will begin. This column first informed you of the new "stain resisting" chemistry in carpeting and the advertising has picked up on this new technical breakthrough.

You've seen television commercials with the young boy airplane food on carpet and how easy stains are removed from the carpet. I am sure you will tune children's "landing gear" not to do this. One lady called and asked me where she could buy the dishes that were used on this DuPont commercial. Don Rickles is the "face" of Allied Chemical's commercials and shows how great the new Anso V Worry Free chemistry resists stains.

The Fall Season will be the big push on all these commercials — on television and in newspaper.

Don't be oversold on the merits of this new technology. Sure is a step in the right direction, however, as I have emphatically pointed out — **THERE IS NOT A STAIN PROOF CARPET MADE TO DATE.** Be sure you understand the positives and limitations of stain resistant carpet.

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Archbishop sees CRS at work in 3 countries

(Continued from page 1)

He traveled to Poland and the West Bank with Robert Quinlan, CRS senior director for Asia and the Near East. In Poland, he said, they received "a marvelous welcome" at the airport from government officials and representatives from the Polish bishops' conference.

"The trip was a good move to solidify the relationship between the Polish bishops and CRS," Archbishop O'Meara said. "They are anxious for every kind of relationship with the church in the United States."

While in Poland he saw CRS's food distribution system, administered through the Catholic parishes. This was started in the early 1980s when there were serious food shortages in Poland. However, the archbishop said, the need for this is now dwindling and CRS is trying to get out of food distribution as soon as possible so the people will become self-dependent. He did, however, see a complex for elderly people and a camp for handicapped and retarded children that are being aided by food from the U.S. government distributed through CRS.

The archbishop spoke about a serious problem that exists in Poland at the present

time. Because of water that is polluted by animal and human wastes, some 750,000 farms are being threatened in the poorest part of Poland. The problem is being faced with the digging of new wells. This will touch about 25,000 of the 750,000 farms, he said, and will serve as a pilot project. The bishops' conference is very anxious to do this project, he said.

While in Poland Archbishop O'Meara visited the grave of Father Jerzy Popieluszko, the chaplain of Solidarity who was murdered by security forces in 1984. His burial place on the front lawn of his parish has become a popular shrine. The archbishop said that there are people there almost 24 hours a day. There is a strong movement for his beatification as a martyr.

The archbishop also visited the former German concentration camp at Auschwitz, which is located in the former diocese of Pope John Paul II. The archbishop said that he could see how the atrocities at the concentration camp could be hidden from the people because of the camp's location. It is estimated that 4 million people were killed at Auschwitz.

Archbishop O'Meara stayed in the rec-



MEMORIAL—On his recent Catholic Relief Services trip, Archbishop O'Meara visited the site of Fr. Jerzy Popieluszko's grave, where Pope John Paul II is shown praying earlier this year.

tory at Krakow formerly used by Pope John Paul during the 14 years he was archbishop there. "I got to sit in his chair in his simple dining room," the archbishop said.

From Poland the archbishop traveled to the West Bank. "It was a tremendous experience to go back to the Holy Land," he said. "I had not been there since 1951 and things have changed considerably since then."

He said that his trip gave him a greater comprehension of the political situation in Israel and the West Bank. "Reading about it is not the same as actually seeing and talking with the people there," he said.

The archbishop stressed that CRS stays out of politics and assists the human needs of the people there, most of whom are Palestinian Arab Moslems. In the villages on the West Bank and in Gaza, CRS is teaching farming skills, including improved methods of harvesting, weaving and numerous other basic skills. It is also involved in community development projects including medical clinics, schools, and maternal health information.

"The Gaza strip is one of the most hopeless places I've been," the archbishop said. He said that he has great concern for the Arab population there. CRS is helping with water projects and the teaching of crafts, especially for the women. He said that CRS's work is very well received by the Palestinian Arabs.

While in Jerusalem, Archbishop O'Meara met with officials of 15 other private voluntary humanitarian, educational and religious organizations in the area.

From Jerusalem, he flew to Morocco where he was joined by CRS executive director Lawrence Pezzullo. As expected, he found the country "tremendously hot—but

110 degrees during the day—but very dry." He said that he learned that the Moroccans have a very warm feeling toward the United States. "The people there know that their country was the first one to recognize the United States when it declared its independence," he said.

"CRS is doing tremendous work for the poor in Morocco, all of whom are Moslem," the archbishop said. "We visited a CRS school where girls are being taught to sew, and this completely turns their lives around. Without these skills they would be doomed, but with these skills they are in great demand."

The archbishop said that they visited a clothing plant where girls taught at the CRS school were working. "We kept being told, 'Here is one of your graduates.' Simply teaching these girls basic skills has changed their whole way of life," he said.

While in Morocco, the CRS officials discussed a large food project that will be done in conjunction with the Moroccan and U.S. governments. It is being planned as a three-year project costing \$60 to \$70 million, which would come from the U.S. Agency for International Development through CRS. The project is meant to help the Moroccan people get out from under an unhealthy dependency, Archbishop O'Meara said.

In summing up the trip, Archbishop O'Meara said, "Every place we went people came up to us and told us how proud we should be of what CRS is doing. We heard this from government officials, from those working for other agencies, and from the grateful people who are our beneficiaries. American Catholics should indeed be proud of the work their agency is doing for the poorest of the poor throughout the world."

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Mass for golden jubilarians

(Continued from page 1)

ance. Close behind are Mr. and Mrs. William Hartmann of St. Louis Parish, Batesville, who had their 67th anniversary on Aug. 17.

The couples and their families will journey to the cathedral from all over the 39-county archdiocese, from such diverse communities as Richmond, Lanesville, Charlestown, Morris, Terre Haute, Spencer, Columbus, Leopold, Brownsburg, Clarksville and New Albany. They also will come from 35 parishes in Indianapolis.

Most of the jubilarians said their vows a half century ago in an Indiana church, including three at St. Peter and Paul Cathedral. But others have their roots in much more distant places. One couple, Mr. and Mrs. Daniel Olohan of St. Philip Neri Parish, Indianapolis, were wed 51 years ago in Dublin, Ireland, and Mr. and Mrs. Victor Pedraza of St. Mary's, married in Colombia, South America, 56 years ago.

Not all married in a church. Some jubilarians indicate they said "I do" in the parish rectory or home of the bride, because they were "mixed marriages"—a far cry from today's interfaith weddings where the non-Catholic minister may be on the altar and the marriage is recognized as sacramental.

Among celebrating priests will be Father Wilfred Day, director of priest personnel, and Father John Ryan, pastor of St. Anthony Parish and dean of the Indianapolis West Deanery. Father Day's parents are Mr. and Mrs. Wilfred Day of St. Mary Parish,

Lanesville. Father Ryan's mother and stepfather are Mr. and Mrs. Walter Witte of St. Andrew Parish, Richmond.

It will be a family day for Father Ryan. Two aunts and uncles also are jubilarians. They are Mr. and Mrs. Andrew Kutter, the longest-married couple, and Mr. and Mrs. Herman Kutter, both of St. Andrew's in Richmond.

Another jubilarian couple will be Mr. and Mrs. Edward Stumph of St. Barnabas Indianapolis, whose son, Father Tom Stumph, died in 1981. Jubilarians Mr. and Mrs. Charles Crawford of St. Catherine Parish, who are unable to attend, are the parents of Father Larry Crawford, director of pro-life activities and pastor of St. Michael and St. Mary parishes in Madison.

"This annual celebration is our way of thanking and paying tribute to these men and women who have lived their vocation of marriage with such love and fidelity," said Valerie Dillon, director of the Family Life Office which coordinates the event. "It also is intended to encourage the rest of us at a time when permanent marriage seems so difficult."

Chairperson for this year's celebration is LeJeane Buehler, a St. Joan of Arc parishioner and administrative assistant at St. Luke Church, Indianapolis.

Any couple married 50 years or more in 1987 who has not received an invitation but who wishes to attend may call the Family Life Office, (317) 226-1596.

Dialogue speakers for papal trip are named

(Continued from page 1)

opposed papal teaching on artificial birth control, has supported women's ordination, and once "concelebrated" Mass with a woman.

Father McNulty said the allegations, published earlier this year in an independent Catholic newspaper, *The Wanderer*, were "absolutely untrue" and "ridiculous."

On Sept. 11 in Miami the priest met with representatives of the U.S. Jewish community. The Jewish spokesman at that meeting had not yet been announced in mid-August.

Flying from Miami to Columbia, S.C., the pope is to meet with non-Catholic Christian leaders the afternoon of Sept. 11. Bishop Philip R. Cousin, president of the National Council of Churches but attending the meeting in his capacity as a top official of the African Methodist Episcopal Church, is the designated speaker opening the dialogue.

That night the pope is to fly to New Orleans, where he will hold a series of dialogues Sept. 12—first with black Catholic leaders, then with Catholic educators, youth and leaders of higher education.

Bishop Joseph L. Hovze of Biloxi, Miss., one of 11 black bishops in the United States and the only one who heads a diocese, is to address the pope at the start of his meeting with black Catholics.

In a meeting with Catholic educators immediately after that, the pope is to be addressed by several representatives of the National Catholic Educational Association. They are Msgr. Vincent D. Breen of Brooklyn, N.Y., NCEA board member and president of Chief Administrators of Catholic

Education; Sister of St. Joseph Patricia James Sweeney of Springfield, Mass., president of the NCEA's secondary education department; James J. Griesgraber of St. Paul, Minn., president of the NCEA elementary schools department; and Janet E. Kayser of Harvard, Ill., a director of religious education for three parishes and a member of the NCEA Catholic Education Futures Project.

At a midday youth rally in the Superdome, 16-year-old Naidja Taylor of New Orleans is to address the pope on behalf of Catholic students in public schools. Sally Nell Davis, 16, of Gretna, La., is to speak for students in Catholic schools. Alexander M. Ennis, 21, of Harvey, La., is to speak on behalf of college students.

With Catholic higher education as the theme of an evening meeting at Xavier University, seven academic representatives are to address the pope. These include Sister of St. Joseph Catherine McNamee, NCEA president; Ursuline Sister Alice Gallin, executive director of the Association of Catholic Colleges and Universities; Xavier University president Norman Christopher Francis; Carroll College president Francis Joseph Kerins of Helena, Mont.; and three Xavier University representatives who were not yet announced a month before the event.

In San Antonio, Texas, Sept. 13, three Catholic Charities leaders are to address the pope at a meeting on Catholic social action and charities work. They are Auxiliary Bishop Joseph M. Sullivan of Brooklyn, chairman of the U.S. bishops' Committee on Social Development and World Peace and episcopal liaison with Catholic Charities

USA; Mary Ann Quaranta, dean of Fordham University's graduate school of social service and president of the board of Catholic Charities USA; and Father Thomas J. Harvey, Catholic Charities USA director.

In Phoenix, Ariz., the next day, Mercy Sister Mary Eileen Wilhelm of Daphne, Ala., chairwoman of the Catholic Health Association's board of trustees is to welcome the pope to a meeting on Catholic health care. John E. Curley, Catholic Health Association president, is to address the pope.

At an afternoon meeting with Native Americans, representatives of some 200 tribes are expected to participate. Designated to speak on their behalf is Alfretha Artone, vice president of the Pima-Maricopa Indians near Phoenix. Coadjutor Bishop Donald E. Pelotte of Gallup, N.M., the nation's only Native American bishop, is to welcome the pope.

In Los Angeles Sept. 15 the pope is to hold a teleconference with a live audience at the Universal Amphitheater and television hookups to youth gatherings in three other cities. Although some form of structured dialogue is expected at that meeting, details were not yet available in mid-August.

The next day the pontiff is to meet with the nation's bishops. Four bishops—Cardinal Joseph L. Bernardin of Chicago and Archbishops Daniel E. Pilarczyk of Cincinnati, John R. Quinn of San Francisco and Rembert G. Weakland of Milwaukee—are to speak to him on topics of particular concern to the U.S. hierarchy. Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, is to deliver a welcoming speech.

At a meeting with non-Christian leaders the afternoon of Sept. 16, Los Angeles leaders of four major faith groups are to make presentations to the pope: Rabbi Abie Wolf representing Jews, Dr. Havanpola Ratanasara representing Buddhists, Dr. Maher Mathout for Moslems, and Swami Swahananda for Hindus. Buddhist Rinban (Bishop) Gyoko Saito is to welcome the pope.

Pope John Paul's visit Sept. 17 to Monterey, Calif., chiefly to honor Father Junipero Serra, first missionary of California, involves no dialogue meetings.

But that evening in San Francisco representatives of religious orders are to address him on their concerns. Sister Helen Maher Garvey of the Sisters of Charity of the Blessed Virgin Mary, president-elect of the Leadership Conference of Women Religious, is to speak for women Religious. Father Stephen Tutas, former superior general of the Marianists, is to speak for men Religious. They are to be introduced by Presentation Sister Thaddea Kelly, San Francisco archdiocesan vicar for Religious.

In a meeting on lay ministries in the San Francisco Cathedral the next day, two West Coast lay leaders are to speak. They are Donna M. Hanson, secretary for social ministries of the Diocese of Spokane, Wash., and chairwoman of the National Advisory Council of the National Conference of Catholic Bishops and U.S. Catholic Conference; and Patrick S. Hughes, San Francisco archdiocesan director of pastoral ministry.

In Detroit Sept. 19, the final day of his U.S. visit, Pope John Paul's last structured dialogue meeting is with permanent deacons and their wives. Samuel M. Taub, a permanent deacon since 1973 and director of the bishops' national permanent diaconate office, is to speak to the pope for the group.



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Papal trip called pastoral visit to U.S. Catholics

by Julie Asher

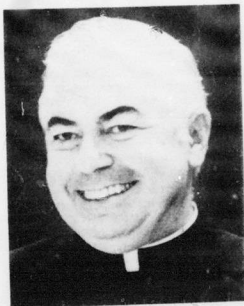
WASHINGTON (NC)—Although press reports have focused on papal souvenirs and grievances of special interest groups, the visit of Pope John Paul II to the United States should be seen "first and foremost" as a pastoral visit to U.S. Catholics, said Archbishop John L. May of St. Louis Aug. 11.

The president of the National Conference of Catholic Bishops made the remarks at a media briefing in Washington on the upcoming visit.

The September trip calls attention to the "essential unity" U.S. Catholics have with one another and the pope, he said, adding that it also will be an "opportunity and a challenge to American Catholics to affirm their religious identity."

Archbishop May, in a statement, said that especially in 10 cities where the pope will stop, the "excitement level is high and rising rapidly."

While the pope will visit with a number of non-Catholics, the visit is primarily for Catholics and should be understood and



Archbishop John L. May

evaluated in relation to them, the archbishop said.

The theme for the visit, "Unity in the

Work of Service," calls attention to the "vast network" of church institutions, programs and ministries serving the nation as well as unity with the pope.

He said he had no quarrel with stories about souvenirs, such as "pope sprinklers" and "popesicles," and "other trivia" but said he hoped such coverage along with stories on the "slant third parties wish to give the visit" won't entirely distract from its importance.

He said the visit also will encourage Catholics to affirm their religious identity at a time when there is confusion "in the minds of quite a few good sincere Catholics over just what it means to be a Catholic—to believe like a Catholic and to live like a Catholic in a wealthy, consumerist, nuclear-armed, secularized country like this one in 1987."

To a question on whether the pope would be prepared for demonstrations that could occur along the route, Archbishop May said he saw "no indications of great demonstrations or mass uprisings against the pope."

He added that he was not trivializing

dissension some Catholics may express on certain issues, including women's rights and homosexuality, but that "those subjects are nothing new or nothing particularly American. He's faced those things again and again. I don't think he's going to satisfy everyone. As a teacher of Catholic faith, he doesn't change his message."

Archbishop Daniel E. Piliaczek of Cincinnati, NCB vice president, also at the briefing, said the pope "will come and teach in accord with the role he has in the Catholic Church and present Catholic teaching as cogently, pastorally and persuasively as he can."

Dolores Leckey, director of the U.S. bishops' Office for the Laity, said that in some of the cities there will be "structured dialogue" during which representatives from specific groups will make a presentation, followed by a response from the pope.

About the cost of the trip, Archbishop May said it would cost each American Catholic about 50 cents or a total of \$22 million, a cost he said "is a marketing reality."

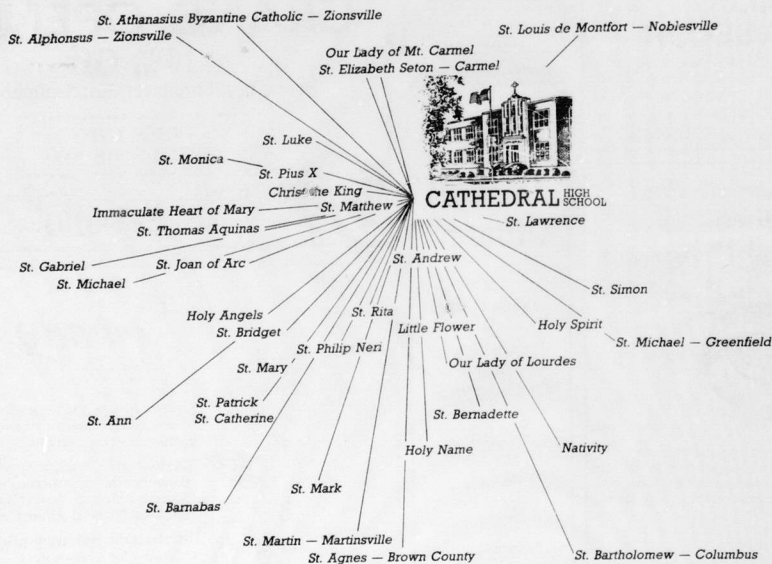


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the sunday Readings

21ST SUNDAY OF THE YEAR

Isaiah 22:15, 19-23
Psalm 138:1-3, 6, 8
Romans 11:33-36
Matthew 16:13-20

AUGUST 23, 1987

by Richard Cain

In recent times, the position of chief of staff in the White House has come to be an office of great importance in this country. The chief of staff's job is to manage the people who assist the president.

For this reason, when a president runs into political trouble, the chief of staff often comes under attack along with his boss.

In this Sunday's first reading, we see a chief of staff for King Hezekiah of Judah (715-687 B.C.) come under fire for his bad policies. During this time, the Kingdom of Assyria to the north was the dominant power in the region. The popular policy of the time was to play one superpower kingdom off against another.

But it was a dangerous game to play. If one happened to be allied with the losing side, the consequences were invasion, destruction of one's cities and wholesale deportation of the population.

That is why the prophet Isaiah advised the king to steer clear of entangling alliances and power politics. On the other side was Shebna, who was the master of King Hezekiah's palace—his chief of staff. He apparently was counseling the king to revolt against Assyria and appeal to Egypt for support.

In response, Isaiah issued the oracle from which the reading is taken. He prophesied that Shebna would be fired from his post and the key to the palace door—the symbol of his position—taken away from him and given to another royal official named Eliakim. This prophecy was apparently fulfilled (see Isaiah 36:3).

In the gospel reading we see the idea of the chief of staff picked up by Jesus and given a new meaning. Jesus began by asking Simon, the spokesman for the apostles, a question: "Who do you think

I am?" The question challenged the apostles to verbalize what they believed about Jesus.

"You are the Messiah," Simon answered. "The Son of the living God!" Jesus responded by telling Simon that this insight did not come through teaching or observation but was revealed to Simon in his heart by God the Father.

Jesus then went on to give Simon a new position. Following the custom of Near Eastern kings, Jesus symbolized this by giving Simon a new name, "Rock" ("Cephas" in Aramaic, "Petros" in Greek from which comes the English form "Peter") symbolizing his new role. This role is to bear the keys to the kingdom of heaven. In other words, Jesus was making Simon the chief of staff in his new kingdom.

Jesus began by challenging Simon Peter to state what he believed for a reason. By recognizing that Jesus was the Messiah, Simon Peter was also recognizing that Jesus had received all authority in the kingdom of God. Jesus could then delegate part of that authority to him. As Roman Catholics, we believe that this authority that Jesus gave Simon Peter is handed down to each pope, the chief of staff of God's people.

The second reading from Paul's Letter to the Romans marks the end of a huge digression (Chapters 9-11). At the end of Chapter 8, Paul says that nothing can separate us from the love of Christ.

Then, anticipating the obvious question of his time, he spends the next three chapters trying to wrestle with the question of why God seemed to have abandoned the Jews, the Chosen People. Paul's answer is that God had not abandoned them. Rather their refusal to recognize Jesus as the Messiah is only temporary while God brings the rest of the world to faith.

The Pope Teaches

The Spirit comes and the church is born

by Pope John Paul II
remarks at his general audience Aug. 12

As we continue our catechesis on the creed we direct our attention to the truth that Jesus "brings" the Holy Spirit to the church and to humanity. The New Testament reveals that the Son of God was made man through the power of the Holy Spirit. Moreover, it is in the power of the Spirit that Jesus accomplished his Messianic mission, thus preparing humanity for the coming of the Holy Spirit.

We read in St. John's Gospel that "on the last day of the feast, the great day, Jesus stood up and proclaimed, 'If anyone thirsts, let him come to me and drink. He who believes in me, as the Scripture has said, out of his heart shall flow rivers of living water.' Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. With these words Jesus foretold the coming of the Holy Spirit. The disciples would receive the Spirit from Jesus when he was to be glorified. According to the evangelist, this glorification would take place through Jesus' passion, death and resurrection.

During the Last Supper, Jesus announced the Spirit's coming to the apostles. He told them: "When the counselor comes, whom I shall send you from the Father, even the Spirit of Truth, who proceeds from the Father, he will bear witness to me." Jesus fulfilled this promise on the day of his resurrection when "he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'"

The risen Christ, who has the fullness of the Holy Spirit, gave that Spirit to the apostles. On the day of Pentecost the Spirit's coming was made manifest to the world and the church was born. In this way we come to understand more clearly the words of St. John: "From his fullness have we all received."



the Saints *by Luke*

ST. ABRAHAM OF SMOLENSK



BORN IN SMOLENSK, IN THE UKRAINE, (DATE UNKNOWN) ABRAHAM WAS EARLY ORPHANED. HE GAVE HIS INHERITANCE TO THE POOR AND BECAME A PRIEST IN BOGORODITSKAYA MONASTERY. HE WAS WIDELY KNOWN FOR HIS CONCERN FOR THE SICK AND THE POOR.

A BIBLICAL SCHOLAR AND AN EFFECTIVE PREACHER, HE OFFENDED THE AUTHORITIES BY HIS EMPHASIS ON POVERTY, THE NEED FOR LEADING AN AUSTERE LIFE, AND HIS PREACHING ON THE LAST JUDGMENT. WHEN FORBIDDEN TO PREACH BY HIS ABBOT HE WENT TO HOLY CROSS MONASTERY, ALSO IN SMOLENSK. THERE HIS PREACHING, LEARNING AND POPULARITY AROUSED FURTHER IRE AND HE WAS CHARGED WITH HERESY, IMMORALITY AND POSING AS A PROPHET, THOUGH HE SEEMS TO HAVE BEEN CLEARED IN TWO TRIALS. HE WAS ORDERED BACK TO BOGORODITSKAYA BY BISHOP IGNAZIUS OF SMOLENSK AND DEPRIVED OF HIS PRIESTLY FUNCTIONS. A PROLONGED DROUGHT IN THE CITY LED TO A POPULAR DEMAND FOR HIS REINSTATEMENT AND A FURTHER EXAMINATION OF THE CASE LED TO HIS COMPLETE EXONERATION BY THE BISHOP WHO BEGGED HIS FORGIVENESS. ABRAHAM WAS APPOINTED ABBOT OF THE SMALL, RUNDOWN MOTHER OF GOD MONASTERY AND SPENT THE REST OF HIS LIFE THERE. HE WAS CANONIZED BY THE RUSSIAN ORTHODOX CHURCH IN 1549. HE DIED IN 1221. HIS FEAST IS AUG. 21.

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Question Corner

Why we attend the Mass

by Fr. John Dietzen

Q My husband and I are in a group of parents and we talk a lot about our children (in their teens mostly) and their religious practices.

As you hear often, I'm sure, children today don't look at things like the Mass like we did. They go most all the time, but we hear the complaint that they shouldn't have to go. Praying, they say, is something you do in your own way, and going to Mass should be the same.

You go when you can get something out of it. Six times a year is better than every Sunday, if on those six times you really feel good about it.

In some ways that seems to make sense, but we know there's more to it than that. How would you suggest we handle it? (Massachusetts)

A First, I'm sure a lot of parents who read this will envy you. Not only do you have a little parental support group around you, which every parent needs these days, but in spite of your differences with your teen-agers, you seem to have some good communication going.

We might start by recalling that the Mass is not just another prayer service and with the fact that the

requirement of weekly sharing in the Eucharist (or if you prefer, "going to Mass every Sunday") isn't something new.

Way back in the early years of Christianity, centuries before there were any church laws in our sense of the term, participation in the Sunday Eucharist every week was expected—in some ways more urgently than it is today.

We have documents that reflect early Christian policy: If one of their number deliberately failed to be present for the Eucharist for two or three weeks running, they were considered as no longer members of the church, no longer Christian.

Maybe this appears severe. If so, it obviously means that they believed something about the Mass that we have lost through the centuries. For them, it wasn't a matter of committing a "mortal sin" by disobeying a law about Sunday Mass.

It was simply a conviction that one could not really understand and believe what the Mass is all about and then fail to be there for even a few weeks.

Today the church is trying hard to help us reclaim that conviction, that the sacrifice and table of the Eucharist, sharing in the offering of Christ to the Father, and receiving together his body and blood in Communion, is the key and indispensable way Jesus intends to unite men and women with himself and form them into his family until the end of the world.

In other words, Mass is where, above all, we learn the spirit and message of Jesus. Through reflection on

the words of Scripture and through the language and actions of the liturgy of the Eucharist, it is where we continually identify ourselves as his members, acknowledge who are our brothers and sisters because of him, and assure each other of our mutual encouragement and support.

If this way of speaking about the Mass sounds strange, it is unfortunate. Perhaps it is one of the prices we have paid for coming to see missing Mass on Sunday as a mortal sin because it is against a law of the church.

The fact is that, even if there were no such law, presence at the Sunday Eucharist still would be "required" simply because one is a member of the family of Christ, simply because one is a Christian.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 794 N. Main Street, Bloomington, Ill. 61820.)

Questions for this column should be sent to Father Dietzen at the same address.)

1987 by NC News Service



Family Talk Getting teens home on time

by Dr. James and Mary Kenny

Dear Dr. Kenny: How can I get my teens home on time? I have two sons, ages 15 and 13, who come home whenever they feel like it. They tell me one excuse after another, mostly that they forgot what time it is. They both have wristwatches.

My 13-year-old cannot find his way home for supper. He wanders in any time from 6 p.m. to 8:30 p.m. My 15-year-old insists that he's too old for a curfew. He says he should stay out as late as he wants and that he is old enough for us to trust him. What do you think? (Indiana)

Answer: Learning to meet time deadlines is a task of growing up. Employers, schools and friends all have the right to expect us to arrive on time. Parents need to teach children time awareness as one aspect of responsibility.

You already know that lecturing is not the answer. No matter how good your points about responsibility, keeping one's word, promises or whatever, your words are likely to have little impact.

One problem of long lectures is that they give too much attention to the behavior that you want to eliminate. They focus on staying out late and are more likely to be given when the rule has been violated. What you need is a system that rewards coming home on time.

The first element in such a system is to be specific. The time deadline must be clear as well as the reward for meeting it and any penalty for missing. Here is an example of such a system.

For the sake of clarity, let us say that you decide on a curfew of 9 p.m. on school nights and 10 p.m. and 11 p.m. on Friday and Saturday nights. Use a simple chart which lists the days of the month. Then, every night your 15-year-old is home on time, he receives one point (or a star or a smile face).

Each point is worth 10 minutes "late" time. In other words, if your son is home on time for six nights in a row, he may stay out one hour later (6 times 10 minutes) on the night of his choice. This is the one way he may earn late nights.

Each time your son is late, you may require him to do one hour of hard work the next day for each 15 minutes he is late. He must satisfy this penalty before he is allowed to go out again. You might initiate a similar system with your 13-year-old son for supper time.

Points can be translated into a great many rewards. Talk with your son about what he might enjoy. Small gifts, privileges, even small amounts of cash can be your way of saying thank you for complying.

The penalty for arriving late or missing dinner is easy. As one father said, "Them that's late does the dishes."

The advantages of the above system are twofold.

First of all, the system is clear about deadlines, rewards and penalties. No excuses. If you're late, you're late.

Second, the system is positive. It focuses the attention, not on the misbehavior, but on the good behavior. Coming home on time receives its due notice and reward. Good luck!

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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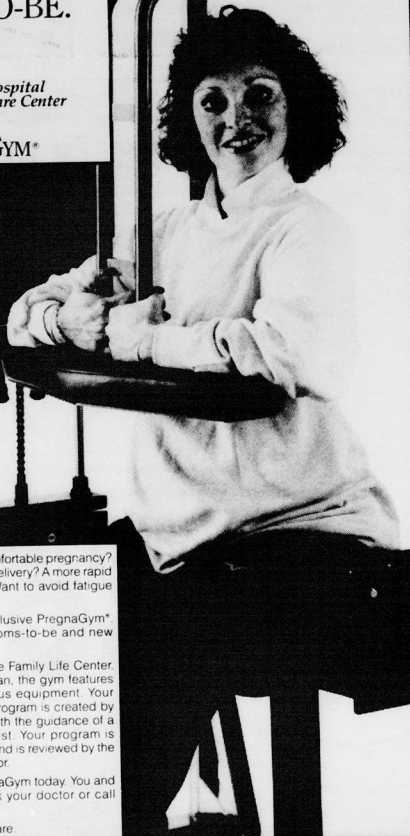
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Vatican Letter

The pope maintains summer traditions

by Greg Erlandson

When it comes to summer getaways, Pope John Paul II is a traditionalist. Like almost every one of his predecessors since 1624, the pope heads for the hills: fleeing the summer swelter of Rome for the cool of the papal palace in Castel Gandolfo, Italy.

Perched in the Alban hills surrounding Lake Albano, Castel Gandolfo has been a historic retreat for Romans seeking ways to beat the heat.

Originally known as Alba Longa, the town was settled before the founding of Rome, with whom it eventually lost a struggle for regional dominance. But the victorious Romans appreciated the cool breezes of the region, and the present papal palace is located on the site of the Roman Emperor Domitian's first-century summer villa.

Castel Gandolfo today bears the name of a wealthy Genoa family, the Gandulfi, who built a castle there in 816. Eventually the town became part of the papal holdings, and in the 17th century Pope Urban VIII ordered the construction of a summer palace.

The spacious grounds of the papal palace dominate the hill, and the dome of the Vatican Observatory located on the grounds can be seen for miles. When the palace grounds are combined with two other Vatican-owned villas nearby, the pope has about 100 acres of wooded walks, fountains, neatly trimmed lawns and, above all, peace and quiet.

Earlier popes would arrive in Castel Gandolfo by carriage or car, and some of the town's 4,000 residents recall lining up to greet Pope Pius XII when he arrived for his summer residence. Today, however, the Vatican's well-traveled pope uses a helicopter to hop to and from Vatican City, 15 miles to the northwest.

While there is little chance for anyone other than papal aides and guests to enter the palace grounds, one exception is the regular Sunday Angelus address. Pilgrims arriving in the town's main square early enough on summer Sundays are admitted to a courtyard just inside the palace, where they can experience a relatively intimate glimpse of the pope as he prays the Angelus and jokes with the crowd.

Only about 1,000 people are allowed into the courtyard when doors open at 11 a.m.

On a recent Sunday the surge of people onto the palace grounds included a group of Catholics from St. Louis on a pilgrimage to Medjugorje, Yugoslavia; about 100 officers and men from the U.S. Sixth Fleet stationed in Naples, Italy; a Spanish folk-dancing group complete with castanets; several groups of guitar-wielding pilgrims trying to outsing each other in a cacophony of praise; and a retinue of trumpet-bearing Gandolfians dressed in medieval costume.

While waiting for the pope, a group of Filipino nuns serenaded the crowd with Marian songs in English and Italian, intermittently stilled by an exuberant youth group from Mexico and then finally drowned out completely by the castanets of the Spaniards as they spontaneously danced before a bemused group of Vatican security officials and Swiss Guards.

At the stroke of noon, and preceded by a royal flourish of Gandolfo trumpets, the pope stepped out onto a shaded second-floor balcony draped with a tapestry bearing the papal coat of arms. He was greeted by prolonged applause and a flutter of flags and banners.

Before praying the Angelus, the pope briefly addressed the crowd. Often he speaks several weeks in a row on a specific theme, such as the role of the laity or Marian shrines around the world.

Because relatively few people are in the courtyard—far fewer than the 7,000 to 10,000 who show up for his Wednesday general audiences in Vatican City—the pope is more likely to joke with the crowd and greet tiny groups. Off-the-cuff remarks to the large number of Spanish-speaking pilgrims and to a group of 10 Polish nuns drew cheers and applause. When he saluted a Portuguese group which apparently never made it, the silence following his words of welcome provoked laughter from pope and visitors.

The intimacy of the courtyard was relative, however. "I thought I was going to get to shake the guy's hand," said one disappointed U.S. sailor filing out at the end of the audience.

The town of Castel Gandolfo is proud of its role as summer host of the popes. Drinking coffee in a cafe in the shadow of the palace, one resident boasted that the town always votes Christian Democrat, the Italian party with the closest political ties to the church: this

despite the fact that the rest of the Alban hills usually votes Communist or Socialist.

But if this pope is mindful of the traditions associated with his summer getaway, he does not mind introducing a few of his own as well. Early in his pontificate, he had a large pool built on the grounds of the papal palace. Now every morning the 67-year-old pope keeps in shape by swimming.

The cost of the pool, the athletic-minded pope once remarked, is cheaper than electing a new pontiff.

My Journey to God
'Yes, Child'

by Tracy L. (Hughes) Hamilton

My God has heard my supplication, he has answered my prayer. I worked the field for him, and he fed me with the desires of my heart. Together, we planted the seed, toiled the days, pruned the sprouts and suffered the heat. I watered the seeds of my prayer with my tears; he watered the field with his love.

Now awaits the reaping of the harvest of endurance. My God looked down from his mighty throne and saw my suffering. He felt my pain and said, "It is enough." He touched his palm to my cheek and said, "Come, my child. The days of pain are behind you. Years of glory are laid before you."

"The clouds are gone, the storm has passed. The sun shines bright and shadows cast.

Both petal and thorn still wet with rain, The thunder now is all in vain.

A rainbow forms where destruction came, The rose blooms forth to claim its name..."

(Tracy Hamilton is a member of St. Andrew's parish in Richmond.)

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ENTERTAINMENT

Viewing with Arnold 'Dragnet': another inane action comedy

by James W. Arnold

Since spoofs of "Dragnet" are about as hard to do as John Wayne imitations, the key question about the new Dan Aykroyd sendup of Jack Webb's old radio-TV cop series is what else does it do. The two answers are nothing and zero, as in no hits and no runs.

On top of that, if you were really looking for an example of a superficially harmless movie that, in its own stupid way, pushed a lot of crass materialistic values, "Dragnet" could be Exhibit A. The guys who wrote this mess, principally Aykroyd and director Tom Mankiewicz, are pitifully out-of-it on every conceivable level, starting with basic slapstick, and working down to insensitive jokes about virginity, women of all ages, and police brutality.

You wonder about some movies, plays and TV series. How could anyone put up real money and devote a year of their lives to producing something so agonizingly hack? Does anybody ever read these scripts before they start shooting them?

But first the facts, ma'am. The idea of a "Dragnet" spoof is fairly brave, if you're smart enough to understand the situation. Ten minutes of laconic narration, dum-dee-dum-dums, clipped dialog and sarcastic Joe Friday remarks on the sad state of the human race, and you're done. That much has been achieved in light moments on school playgrounds.

If you're lucky, you might achieve the modest hilarity of "St. George and



the Dragnet," the record produced in 1953 by Stan Freberg. But then you've still got to fill another 100 minutes.

Aykroyd and Mankiewicz blunder through a tale so full of chestnuts and discarded candid wrappers that you make a crunching sound just writing about it. What kind of a partner will Joe have in 1987? Since the writers fantasize him as a Boy Scout 1950s hero who acts and moves as if locked in concrete, they provide a loose contemporary hedonist, Pop Streebek. (Tom Hanks has played this role before, but at least he's human and pumps fitful life into the film on rare occasions.)

The basic joke from now on is how square and boring Joe is, especially in his shy affection for the equally virginal heroine (Alexandra Paul). If you care at all about such matters, it's like watching frogs being disesteemed.

The narrative includes: a trip to the secluded mansion of a pornographic magazine publisher (Dabney Coleman, talking with a lisp), who is surrounded by playmates in bikinis who make passes at Pop and the unflappable Joe. If you've seen "Beverly Hills Cop II," you've already seen this sequence. A visit to a nighttime orgy by an anti-virtue group whose acronym is PAGAN, where the preliminary seems to consist of a lot of guys hopping around in goat costumes and the main event is tossing Miss Paul, dressed in a bridal gown, into a pool with a disinterested fake boia constrictor.

The writers clearly have trouble, having invented such an organization, figuring out what people would really do at such a bacchanal. Maybe they would write screenplays like this one.

It turns out (big surprise) that the cult's high priest is actually a simpler-



BACK PORCH INTERVIEW—On the back porch of Detroit's Sacred Heart Seminary, NBC correspondent Maria Shriver interviews seminarian Todd Lajiness for an Aug. 26 special on U.S. Catholicism. Detroit is one of four cities from the itinerary of Pope John Paul II's upcoming U.S. visit that will be featured in the special. ABC also will air a special prior to the pope's visit on Aug. 21, "The Pope in America: Problems This Time." (NC photo by Elizabeth DeBeliso)

ing TV reverend (Christopher Plummer, fallen on hard times), who heads something called the Moral Advancement Movement of America. By running both MAMA and PAGAN, he hopes to profit off both sides in the porn wars in Los Angeles, obviously a gold mine.

Nobody seems to realize they're plodding through some heavy stuff here. E.g., as the good guys are trying to escape, the PAGANs come after them chanting, "Kill the Good! Kill the Good!"

This is funny? The same as "Ollie!" and "Reggie!"? It's mindless, even amid all the car crashes and jokes about grannies on motorcycles, male and female body parts, drugs, strip-teases, etc. Incidentally, the battle to escape from this mob, shot in the dark amid chaos and confusion, may be the single worst action in a movie this year.

Probably "Dragnet" was intended to be an affectionate spoof of a show that has now entertained several generations. (Webb's program started on radio in 1949, played on TV in two stretches, 1952-59 and 1967-70, and even turned up as a movie in 1954.) But by the time the script doctors got through,

working in all the stuff that passes in lotusland for hip, they ended up with just another inane action comedy.

Webb was not the greatest of Show Biz geniuses (he died in 1982), and the stylized "Dragnet" has always been fun to satirize. But it's easy to forget how fresh and valid it once was compared to the phoniness of most cop melodramas. It was the legitimate ancestor of "Police Story" and "Hill Street Blues."

If you're going to give Joe Friday the works, let it be better than this.

(Vapid spoof, problems of moral tone and taste, sexual innuendo; not recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

Back to the Beach	A-III
The Monster Squad	A-II
Can't Buy Me Love	A-III
Who's That Girl	A-III
No Way Out	A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults with reservations; O—morally offensive. A ★ recommendation from the USCC is indicated by the ★ before the title.

Television series looks at a rural community in China

by Henry Herx and Tony Zaza

Change comes slowly to rural communities everywhere, even in the People's Republic of China. Looking in depth at how the new and the old intermingle in a single rural community is a three-part documentary series, "One

Village in China," premiering Tuesday, Aug. 25, 9-10 p.m. on PBS.

The village of Long Bow in northern China is largely dependent on agriculture. The trilogy comes from footage filmed there by Richard Gordon and Carmia Hinton during a six-month stay in 1982-83. The result is fascinating not

only as a picture of a traditional society in the midst of change but also in its warm portraits of individual villagers.

The first episode, "Small Happiness," explores the status of women in rural China. It begins with an old saying to the effect that the birth of a boy is considered a big happiness while that of a girl is a small happiness. The reason for this, one of the men explains, is that girls are married off while boys remain part of the household, an important consideration in an agrarian society.

This attitude still lingers in Long Bow, although women are beginning to work outside the home. The most dramatic instance of this is the story of a group of women working in the village saw-blade-polishing factory who went on strike for better pay and improved conditions—and won.

The program interviews older women who describe the ways things used to be, including the barbarous practices of foot-binding and arranged marriages. Though divorce is possible today—and women seem happy that it is—there are apparently no divorced couples in Long Bow.

Although the Peking government has a policy of allowing each couple to have only one child, the official family planning representative (who apparently is a local housewife) explains that birth

control is out of the question for a farm family until a son is born, an apparent acknowledgment that tradition, at least in Long Bow, is stronger than ideology.

The documentary seems quite objective in contrasting past and present, indicating the ageless pace of life of a rural community, one that is slowly adapting to changed conditions. It is the people, however, who capture our interest with their stories of the ways things were and are. They are seen in their everyday life in the home and field, at market and enjoying themselves at traditional village entertainments.

Obviously Gordon and Miss Hinton, who also serves as narrator, won the confidence of the small community to such a degree that villagers allowed a camera to become part of their lives and have talked freely about themselves. The result is an unusual view of a small segment of Chinese society that seems not too different from other rural communities, East and West.

Among the funders of the series are the Maryknoll Fathers and Brothers and the Catholic Communication Campaign. If any justification for Catholic interest in this fine series is needed, viewers should tune in to the next program, which is about the small Catholic community that still exists in Long Bow.



CHINA TOWN—In China an old saying proclaims, the birth of a boy is considered a big happiness while that of a girl is a small happiness. In "Small Happiness," the first of a three-part PBS documentary series, "One Village in China," beginning Aug. 25, the status of women in a rural Chinese community is examined. (NC photo)

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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

August 21

Eucharistic liturgy and dinner for "50 and over" group, 11:30 a.m., St. Andrew, Richmond. Dinner features homemade ice cream.

August 21-22

St. Bernadette Parish, 4826 Fletcher Ave. will hold a Rum-rage Sale.

August 21-23

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

August 22

Beech Grove Benedictine Center, "Today's Woman: Grow-

ing in Self-Esteem workshop by Dr. Sheila Murphy, 9 a.m.-4:30 p.m. Call 317-7888-7581 for information.

"In the Beginning... Getting Started as a Catechist," a workshop for new catechists and those interested, will be held at 9 a.m. to noon at the Terre Haute Deane Religious Education Center, 2931 Ohio Blvd., Terre Haute. Fee is \$3. Call 232-4400 to register.

Parish Pastoral Council workshop at St. Joseph Parish, Holy Family Hall, Rockville, 9:30 a.m.-5 p.m. \$4 per person includes lunch.

Holy Rosary Parish, Seelyville will sponsor a Salisbury Steak Dinner from 4-8 p.m. Adults \$3.75; children 12 and under \$1.75.

August 22-23

St. Lawrence Church Picnic, Highway 50 and Walnut St., Lawrenceburg, Sat. 3 p.m. German food and band; Sun. 11:30 a.m. chicken and beef dinners; games, quilts, and crafts.

August 23

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.

A Latin Mass will be celebrated 9 a.m. and a Portuguese Mass will be celebrated at 5:45 p.m. in St. John Church, 126 W. Georgia St.

Holy Trinity Parish will hold its Annual Picnic at the Slovenian picnic grounds, beginning with Mass at 12 noon. Bring covered dish and table service; fried chicken provided.

The Secular Franciscans of the Sacred Heart will have a profession of novices beginning with Mass at 2 p.m. in Sacred Heart Church, 1530 Union St. Social follows in parish hall.

August 24

Separated, Divorced and Re-married Catholics (SDRC) will

meet at 7:30 p.m. for a pitch-in dinner, games and small group discussions at the Catholic Center, 1400 N. Meridian St. Call 236-1596 days or 844-5034 evenings for information.

August 25

The Connersville Deaneery will sponsor a Penance Service at 7:30 p.m. at St. Mary Parish, Rushville.

St. Christopher Parish will host the third and last free lecture/discussion on Mary's Role as Mother of God and Model for Our Times from 7-9 p.m. in the parish activity room. Child care provided.

August 27

The Family Life Office will sponsor a Natural Family Planning class at 7:30 p.m. at St. Columba Parish, Columbus. Call 236-1596 for information.

A St. Vincent Hospital Guided Coffee for orientation of new members will be held at 9 a.m. at the home of Jo Ann Trausch, Call 871-2366 for information.

August 28

Singles 21 and over will meet at Bush Stadium main entrance at 7 p.m. for an Indianapolis Indians baseball game. Send \$3.25 payable to the Indians to: Rosemary Drouzas, 5341 Hawthorn Dr., Indianapolis, Ind. 46226.

August 29

A regional workshop for Parish Pastoral Councils will be held from 9:30 a.m.-5 p.m. in the Catholic Center assembly hall, 1400 N. Meridian St.

St. Christopher Parish will continue its anniversary celebration with an evening performance by the Fountain Square Fools, followed by an Old Fashioned Ice Cream Festival.

Mount St. Francis will hold its annual Picnic at 11 a.m. Chicken or ham dinners with dumplings.

U.S. missionary wins award

MANILA, Philippines (NC)—A U.S. missionary who has worked in Bangladesh for 35 years as an educator and rural development promoter has been awarded the Ramon Magaysay Award for International Understanding. Holy Cross Father Richard Timm will receive the award, considered by some to be Asia's Nobel Prize, on Aug. 31.

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August 30

The Golden Wedding Jubilee Mass for couples married 50 years or more will be celebrated at 2:30 p.m. in St. Peter and Paul Cathedral. Reception follows in Catholic Center assembly hall.

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.

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Annual Picnic at 11:30 a.m. at Citizens Gas Co. picnic grounds, 7900 E. Thompson Rd. Mass at 12:45 p.m. Call James McLaughlin 899-3092 for more information.

Installation of 1987-89 officers of ARIA will be held at Our Lady of

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7:11 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY, St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 9 p.m. SATURDAY, Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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SEPT. 24 — 7:00-11:00 PM
Lecturer: Linda Pass, M.A.

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Celebrating document that 'we the people' wrote

by Liz Schevchuk

WASHINGTON (NC)—In 1787, "we the people," or, precisely, the people's representatives, convened in Philadelphia during a hot, hectic summer to revise the Articles of Confederation loosely connecting the 13 states.

Instead of a revision, the country got a Constitution.

Among the 39 delegates who signed the historic document on Sept. 17, 1787, were two prominent Catholics: Daniel Carroll of Maryland and Thomas FitzSimons of Pennsylvania.

Today, their religious descendants are celebrating the Constitution and all the values it embodies, including equality of religious believers.

The latter is of particular interest, Catholic, Jewish and Protestant officials said in a statement saluting the Constitution on the eve of the Fourth of July this year.

The leaders—Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference; the Rev. Arie R. Brouwer, general secretary of the National Council of Churches; and Rabbi Henry D. Michelman, executive vice president of the Synagogue Council of America—praised the Constitution for offering a "stable yet adaptable frame-

work" for a "government based on the principles of liberty and equality."

"The religious community especially esteems the protections of religious liberty written into the original Constitution and expanded upon in the First Amendment," the trio added. "They have safeguarded the aspirations" of generations of newcomers and "created a continuing climate of voluntary devotion in which religion has flourished," the statement said.

Before the American Revolution, colonial governments restricted certain civic rights on religious grounds. Even Maryland, founded by Catholics, from the late 1600s until 1776 forbade Catholics to vote or hold office.

By contrast, the Constitution insists, in Article VI, that "no religious test shall ever be required as a qualification to any office or public trust under the United States."

Subsequently, the Bill of Rights was ratified, effective on Dec. 15, 1791. In the very first sentence of the First Amendment, the nation decreed that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In letters and statements, Archbishop John Carroll of Baltimore, Catholic America's first bishop, the brother of Daniel Carroll, had advocated such liberty.

"Freedom and independence acquired by the united efforts and cemented with the mingled blood of Protestants and Catholic fellow citizens should be equally enjoyed by all," then-Father Carroll wrote in December 1787.

In a 1789 letter to George Washington, he, brother Daniel, cousin Charles (a signer of the Declaration of Independence) and other prominent Catholics declared that "whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice equal rights of citizenship, as the price . . . of our common exertions for her defense . . . rights rendered more dear to us by the remembrance of former hardships."

As it turned out, "toleration granted by the Bill of Rights has put all on the same footing and has been of great service to us," said Jesuit Father Joseph Mosley, who had lived through the limitations of the colonial period.

Jesuits of today are sponsoring a "National Dialogue," with events at Jesuit colleges and universities to help celebrate the Constitution and promote awareness of it.

The events, such as lectures, debates and exhibits, are being coordinated through the 28-institution Association of Jesuit Colleges and Universities, which was the first higher

educational association to be recognized by the Commission on the Bicentennial of the United States Constitution as a formal bicentennial participant.

The intent of the programs is educational, said Jesuit Father William C. McInnes, president of the Jesuit association. "In learning about the Constitution we are learning about ourselves and the role that church-related education has played in the development of our country."

Another Catholic university, the University of Dallas, also is participating in the Constitution bicentennial.

Meanwhile, Archbishop J. Francis Stafford of Denver, in a pastoral letter commemorating the Constitution, the upcoming 200th anniversary of the U.S. hierarchy, and the 100th birthday of the Denver See, cited the contributions Catholics can make to restoring public virtue.

"As we open the third century of our common life under the Constitution, perhaps we can understand more clearly that what America requires today is a renewal of civic virtue," he wrote. "In this way, our celebration of the Constitution will become more than the commemoration of a remarkable piece of political craftsmanship. It will become a genuine recommitment to the goals of liberty and justice for all."

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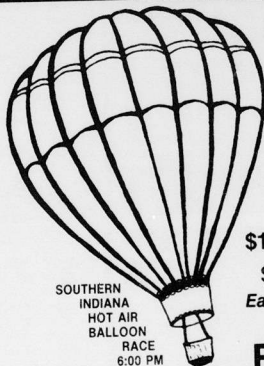
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Hispanic Catholics seen as 'hidden theme' of John Paul's trip

by Laurie Hansen

WASHINGTON (NC)—Hispanic Catholics are the "hidden theme" of Pope John Paul II's September trip to the United States, said church officials in cities on the pontiff's itinerary.

The pope will speak on many important topics while in the United States, said Father Lawrence J. Steubben, coordinator of the Texas papal visit. "But when the trip unfolds perhaps most important will be the message coming loud and clear that Hispanics are forming part of the U.S. church, and that they have a long and rich history that goes back four centuries, that they are a very large and growing reality."

Hispanics are the majority of Catholics in the archdioceses of Miami, San Antonio and Los Angeles—three of the dioceses the pontiff will visit during his Sept. 10-20 visit to the United States and Canada.

The pope is visiting parts of the nation that are heavily Hispanic, said Father Steubben, and the trip cannot help but emphasize the "giftedness, customs and language of Hispanic Catholics."

He thinks media coverage generated by the papal trip inadvertently may force U.S. Catholics to realize "this is no longer a little border thing," and take notice of the way Hispanics are changing the face of the U.S. church and the nation.

The pope's itinerary includes Miami, Columbia, S.C.; New Orleans, San Antonio, Phoenix, Ariz.; Los Angeles, Monterey, Calif.; San Francisco, Detroit, and Fort Simpson in Canada.

In Monterey, thousands of Mexican migrant farmworkers are likely to be among those greeting the pope.

In the Diocese of Phoenix where Hispanics include third-generation Mexican-American doctors and lawyers as well as the more recently arrived farmworkers, estimates are that 18-35 percent of the church is Hispanic.

San Francisco, also on the papal itinerary, is refuge to growing numbers of Central American immigrants.

As far north as Detroit, large numbers of Hispanics are making plans to see the pontiff. Raul Pellicano, director of Detroit's Office for Hispanic Ministry, anticipates almost all of the estimated 115,000 Hispanics in the archdiocese will turn out to see the pope.

While Hispanic Catholics are not among the official themes the pope will address during the 10-day visit, the pontiff will speak in Spanish on the topic of parish ministry at the largely-Hispanic Our Lady of Guadalupe Parish in San Antonio. In a number of cities Spanish and the contributions of Hispanics to the U.S. church will be incorporated into Masses celebrated by the pope.

In downtown Los Angeles, the pope is scheduled to address schoolchildren at Immaculate Conception Elementary school

where the majority of students are Hispanic and most instruction is given in Spanish.

Hispanics already are "a major theme in the American church... when one-half the Catholics in Yakima, Wash., are Hispanic, and 500,000 Catholics in Chicago are Hispanic, and half of the Archdiocese of Oklahoma City is Hispanic, you've got to realize this is no longer a little border thing," said Father Steubben.

In Texas three out of four Catholics are Hispanic Catholics, he said, and out of 4 million Catholics, 3 million are Hispanic.

Father Steubben said he looks on the trip as "an opportunity for a part of the country that doesn't get a lot of national coverage, that world leaders don't often visit." With hundreds of reporters assigned to cover the pope's every move, U.S. Hispanics may get more media coverage than ever before, he said.

In the Archdiocese of Miami where the Catholic population is 75 percent Hispanic, "everybody's talking about (the papal trip)," said Maria Luisa Gaston, a member of the pastoral team of the Southeast Region Office for Hispanic Affairs, based in Miami.

She agrees Hispanic Catholics are the papal trip's hidden theme, but wishes it weren't such a secret in Miami.

Hispanics will be the majority of those attending functions during the pope's stop in Miami, she said, "but unlike what's happening in San Antonio, that aspect is not being played up here."

She said neither the pontiff nor the press are likely to note the influence of Hispanics on the Miami church unless they take time to walk among the crowds and chat with the people.

While many Hispanic Catholics in Miami were deeply disappointed the pope will not visit the Miami shrine of Our Lady of Charity, the patroness of Cuba, it won't keep them away from lining up to see Pope John Paul II, she said.

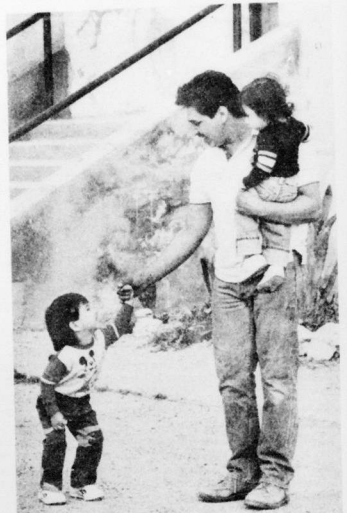
"The pope is a figure Hispanics respect," said Ms. Gaston. "He's a symbol of unity in the church. His stop here is thought of as an historic moment."

In the Diocese of Monterey where some towns are 90-95 percent Hispanic, the people consider it a privilege the pope is coming to see them, said Sister Patricia Murtagh, a Sister of Charity of the Infant Mary who is director of the Hispanic ministry office.

The pope will speak on the theme of agriculture in Monterey. "He cannot help but touch on Hispanic life. It's the Hispanics who are working in the fields," said Sister Murtagh.

She said there are about 121 migrant camps in the Diocese of Monterey where migrants work in the fields cutting, thinning and watering artichokes, carrots and broccoli. Other migrants work in packing food companies.

"A lot of these people have been working here for many years, giving a lot to this country. Many have not been paid



'HIDDEN THEME'—Outside St. John the Baptist Mission southwest of Phoenix, Ariz., Lorenzo Carrasco carries his son, Mario, while Lorenzo Jr. grabs his hand. Hispanic Catholics are the "hidden theme" of the upcoming visit to the United States by Pope John Paul II. In Phoenix, Hispanics make up an estimated 18 percent to 35 percent of the Catholic population and Hispanics are the majority of Catholics in three other cities on the pope's itinerary. (NC photo by Mike Okoniewski)

as well as they should have been. A lot of them don't qualify for legalization," Sister Murtagh said.

The 1986 immigration reform law permits some illegal aliens to apply for legalization.

She said the farmworkers want to tell the pope "they know hard times. They're trying to do the best for their families, and to stay with the church."

During the papal Mass celebrated at Laguna Seca Raceway in the Diocese of Monterey, she said, three farmworkers will carry baskets of fruits and vegetables to the altar during the Offertory procession.

U.S. Hispanics are moved that "the pope is coming to their homes in Los Angeles, Phoenix, Miami and San Antonio," said Primitivo Romero, director of the Office for Hispanic Affairs of the Diocese of Phoenix.

"Hispanics around the country are praying and saying rosaries so that he will have a safe 'caminata' (journey) through the United States," he said.

He said he sensed many Hispanics in the Phoenix Diocese have "come back to the church" out of anticipation for Pope John Paul II's visit.

"They say: 'All I want to do is see him, be close to him,'" Romero said, adding Hispanics have a deep-felt love for the pontiff.

He is seen, said Romero, as a leader who remains strong and speaks with candor despite the turmoil in today's world.

He said a choir will sing in Spanish at the papal Mass celebrated at Arizona State University in Phoenix.

30 youths and adults trained to give retreats

by Ann Papesh and Richard Cain

But most importantly, the participants learned that those who give retreats often receive far more than they give.

Shannon Brown of St. Monica parish in Indianapolis talked about the most significant person in her life. She found that giving the talk helped her to see better how God is present in her life.

The closing communion service was another example of this truth. As the people sat around the pavilion waiting for the service, Larry Lenne, a staff member from Terre Haute, explained why the altar was placed behind them. "Behind you is the altar and we have placed it here so you will always realize that Jesus is always behind you in whatever you do. You are never alone as God continually helps and guides you."

Thirty more youths and adults in the archdiocese now feel more confident about working on retreat teams because of this year's Retreat Training Workshop held recently at CYO Camp Christina in Brown County. Youth and adult volunteers are a vital part of the CYO retreat program because it relies on the idea of peer ministry—teens finding out more about faith through other teens.

The people who attended learned more about communicating and working well in a group. They also prepared liturgies, morning and evening prayer services and other ways of praying in a group. They also practiced preparing and giving five-minute talks.

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youth CORNER

U2 searches for life's answers

by Charlie Martin, NC News Service

I STILL HAVEN'T FOUND WHAT I'M LOOKING FOR

I have climbed the highest mountain/I have run through the fields/Only to be with you/Only to be with you/I have run, I have crawled/I have scaled these city walls, these city walls/Only to be with you

Refrain: But I still haven't found what I'm looking for/But I still haven't found what I'm looking for

I have kissed honey lips/Felt the healing fingertips/Burning like fire, this burning desire/I have spoken with eternal angels/I have held the hand of a devil/It was warm in the night/But I was as cold as a stone

(Repeat Refrain)

I believe in the kingdom come/Where all the colors bleed into one, bleed into one/Yes, I'm still running/You broke the bars and lessened the chains/Carry the cross of my shame, of my shame/You know I believe it

Recorded and written by U2; © 1987, Island Records, Ltd.

U2 is currently the hottest act in the rock business. "I Still Haven't Found What I'm

Looking For" is their best-selling "Joshua Tree" album, their second chart-

topping hit of the summer of 1987.

This song, like most of U2's music, is a bit mysterious. Romantic, sexual and spiritual images are presented in the song. The singer seems to be saying that in these areas, "I still haven't found what I'm looking for."

It is true that much of life is a search. We look to find our true purpose, the reason why we are here and how we can make the world a better place. We search for true friends who will stand with us through life's ups and downs. Many of us seek the right person with whom we can fall in love and build a lasting relationship.

Most of us also want to discover God in our lives and need to feel his love, strength and healing.

One thing that helps to make our life search successful is having a clear idea of what we want in life. This takes time, plus some experience in living. Sometimes what we think we want now may not be as desirable as we grow to understand ourselves better.

For example, some of us might want a certain job or profession, such as becom-

ing a rock star. We might be attracted to the status and money that this profession offers. However, as we get to understand our deeper personal needs, we may realize that the day-to-day life of following such a career would be a big stress.

So many of us begin to think about a different job that matches better with our needs and personality.

For us to pursue what we want in life, two qualities are essential: patience and trust.

► **Patience.** Give yourself the time to know what you really want and then, step by step, work toward this goal.

► **Trust.** You need to trust those messages that flow from your deep feelings. Doing so is a way of tapping into your powers of intuition which can guide you in making choices.

Don't be afraid of searching. You have everything you need within to find what you want. Trust yourself and trust God to be with you through your search. This is the secret of happiness.

(Your comments are welcome always. Address them to Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

Youth events

For more information: call 317-825-2944 for Connorsville Deaneary events, 317-822-9311 for CYO events, 812-945-0334 for New Albany Deaneary events, 812-843-5474 for Tell City Deaneary events and 812-232-8400 for Terre Haute Deaneary events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

- Aug. 22-23 Pro-life lock-in, Holy Spirit parish, 7243 E. 10th St. in Indpls. Call CYO
- 23 New Albany Deaneary softball tournament 2 p.m. at St. Joe Hill parish, followed by a youth Mass at 6:30 p.m. and a dance (cost \$1 per person) around 8 p.m.
- 28 Registration deadline for CYO Quest retreat for freshmen and sophomores to be held Sept. 25-26 at CYO Center in Indpls.
- 28 Registration deadline for CYO trip to see pope in Detroit Sept. 18-20, cost \$40
- Sept. 26-27 New Albany Deaneary freshman retreat
- Oct. 2-4 Red River Grove backpacking trip for New Albany Deaneary youth
- 10-11 New Albany Deaneary sophomore retreat
- 16-18 New Albany Deaneary junior retreat
- 17-18 Connorsville Deaneary freshman retreat in Cedar Grove
- Nov. 12-15 National Youth Conference in Pittsburgh

Youth needed to help release 100,000 balloons this Sunday

Youth of the archdiocese are invited to help release 100,000 balloons in downtown Indianapolis Sunday, Aug. 23. The event is called a "Sky Salute to the '88 Olympics" and will take place at the American Legion Ball field between Meridian and Pennsylvania Sts. from 5 a.m.-2

p.m. It is being billed as the world's largest multi-city balloon release. Balloons will also be released in New York and Los Angeles.

For more information or to participate, contact the CYO Office, 580 E. Stevens St., Indpls., Ind., 46203, 317-632-9311.

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Book Reviews

Basil Pennington on Merton

Thomas Merton, *Brother Monk*, by Father M. Basil Pennington, OCSO, Harper & Row (New York, 1987). 224 pp., \$15.95.

Reviewed by Conrad P. Lee

This book purports to be a biography of Thomas Merton, famed American spiritual writer and civil rights and peace activist, who died in 1968. It might be more appropriately described as a treatise on spiritual freedom, with Merton, a Trappist monk, serving as central character and teacher.

Father M. Basil Pennington begins the book with a description of the state of the Catholic community life circa 1940—and then makes a rather choppy transition to a discussion of Merton.

Once the spotlight is turned on him, however, the book provides consistently enjoyable reading, with numerous examples from the beloved monk's life which serve to explain how such an independent and precocious person could find peace, energy—and ultimately freedom—in such a ritualistic and ordered life.

To summarize his position on freedom, the author quotes the opening passage from Merton's 1975 novel, "My Argument With the Gestapo," which begins: "There are two orders—

the order of law and the order of freedom—and I'll give you two guesses which I think is more important." (Merton consistently casts his vote in favor of the latter.)

The conflict between law and freedom was a continuing one for Merton, who—to put it mildly—did not take to the life of obedience without question.

Father Pennington notes an occasion when the heavy hand of authority became too much for him, causing Merton to lash

out at his abbot in a letter that challenges his policies that "interfere in the workings of conscience..."

Ultimately, however, Father Pennington notes, Merton was known as "one of the most obedient of monks," having "found the freedom to obey because he knew by faith and by experience that through obedience he found even greater freedom and grace."

The book is highly recommended for anyone interested in Merton, monastic life or the quest for freedom. In addition, the chronology and bibliographic appendix included in the last 40 pages provide an excellent "time, place and context" reference for Merton scholars.

(Lee, a public affairs specialist in Washington, studied for the religious life.)

Life of Notre Dame's Fr. Ted Hesburgh

Hesburgh of Notre Dame, by John Lungren Jr. Sheed & Ward (Kansas City, Mo., 1987). 137 pp., \$18.95.

Reviewed by Msgr. Charles Dolan

Father Theodore Hesburgh is one of the best-known priests in America today. He has been given every honor that the academic profession can bestow, and he has received all the rewards that each of the last few U.S. presidents can give. John Lungren gives us a popular biography of Father

Hesburgh to recount the many works of this outstanding cleric. In 1952, at the age of 35, he became the 16th president of the University of Notre Dame. In 1987 he retired after 35 years of service to that institution.

But during that time he chaired the U.S. Commission on Civil Rights from 1958 until dismissed by President Nixon in 1972. He also served a number of years on the presidential clemency board and on various other national committees. At the same time he represented the Vatican on various bodies and committees.

Lungren has done an admirable job in covering the life so far of Holy Cross Father Theodore Martin Hesburgh. The book may be a little more adulatory than the usual biography, but the subject deserves the praise.

rest in peace

(The Criterion welcomes death notices from parties and/or individuals. Please submit them in writing, along 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 listed unless they are natives of the archdiocese or have other connections to it.)

* BACH, Adelyn, 84, St. Mary, New Albany, Aug. 11. Sister of Leona

* CANNON, James Joseph, Sr., 74, St. Phil Neri, Indianapolis, Aug. 5. Father of Robert Leo, James J., Jr., Vicki Clem, Peggy Hannigan, Mary Brumback, Kathie Simpson, Terry Kirby and Barbara Turner; brother of Norbert, Charles, and Sister Mary Victoria; grandfather of 14.

* CONCANNON, Carl Joseph L., 70, St. Pius X, Indianapolis, Aug. 6. Husband of Patricia Turner; father of Michael, Mary Ellen Wilson and Patricia; stepfather of Terry Ham, Trudy Kleinschmidt and Robert T. Rogers; brother of Cletus A. and Mary E. Willis; grandfather of nine.

* FUNK, Suzette, 41, Little Flower, Indianapolis, Aug. 6. Wife of James B.; mother of Michael, Brian and Christopher.

* GEHL, Daniel, 2, St. Marcellus, Napoleon, Aug. 1. Son of Emil and Ruth; grandson of Emma; brother of Jim, Tony, Ron and Mary Beth.

* GEIS, Gertrude C., 83, St. Gabriel, Connersville, Aug. 6. Mother of James C., Thomas B., Franciscan Sister Lorraine and Lorraine Ratz; grandmother of 10; great-grandmother of four.

* GREINER, Genevieve I., 90, St. Barnabas, Indianapolis, Aug. 1. Mother of Elizabeth Cavallaro; sister of Margaret Kretzer, Helen Morris and Clarence Gehl; grandmother of two; great-grandmother of three.

* JOHNSON, Joseph, 78, St. Margaret Mary, Terre Haute, Aug. 6. Husband of Rozella.

* KOELKER, Edward H., 88, Holy Spirit, Indianapolis, Aug. 9. Husband of Maryellen; father of Edward J. and Virginia Worley; grandfather of five; great-grandfather of nine.

* KULL, Mary K., 71, Little Flower, Indianapolis, Aug. 5. Sister of Anna Burke, Ella Martin and Rev. Francis.

* LANKFORD, C. Lee, 71, St. John the Apostle, Bloomington, Aug. 6. Husband of Bernice; father of Maurice, Richard and Robert; brother of Blanche Lowe, Nellie Tooley, Opal Doane and Dale;

grandfather of seven; great-grandfather of five.

* LUKEN, Lawrence H., 69, St. Mary, Greensburg, Aug. 10. Husband of Winifred; father of Henry L., Patricia Smith, and Susan; brother of Dennis, Frank, Urban, Walter, Edna, Harping, Luella Feldman, Genevieve Bedlake and Rosemary Schentrup.

* LUTHER, David Wayne, 15, St. Joseph, Shelbyville, Aug. 2. Son of Cletus and Anna (Woodridge); brother of Joseph E., Thomas P., Edward A., Theresa Ann, Mary Lucille Procell, Christina Marie Stafford and Catherine Harrell; half-brother of Michael Metz.

* MOYNAN, Robert Browning "Browny," Jr., 41, St. Lawrence, Indianapolis, Aug. 6. Father of Maureen and Meredith; son of Mary Louise; brother of Sheila Mooney, Maura Brogan and Mary Louise Turner.

* NAVILLE, Bertha Bierman, 86, St. Mary of the Knobs, Floyd Knobs, Aug. 4. Mother of Rita Walsh and Donna Book; grandmother of 15; great-grandmother of 11.

* NIEBUERGE, Andrew, 75, Little Flower, Indianapolis, Aug. 1. Husband of Clara; father of Dennis J. and Paul W.; brother of Tillie Bierman, Pauline Hoen and Mary Frances.

* WILLIAMS, Dr. Emma, Holy Angels, Indianapolis, Aug. 9. Aunt of Martha Grady, Emma and Justine Edelen, Anna B. Johnson, Mary C. Turner, Marian Smith, Kathy White, James and Joe Parrott.

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Where the pope will visit next month

San Antonio: city negotiating between cultures

by Laurie Hansen
Part of a papal visit preview series

SAN ANTONIO, Texas (NC)—The city where Texans and Mexicans tangled at the Alamo in the 1800s is still negotiating between cultures.

From signs at San Antonio International Airport announcing in Spanish where travelers can claim their luggage to the Chinese restaurant advertising fajitas and margaritas, it is evident that Mexican culture pervades the city of San Antonio.

Pope John Paul II will visit San Antonio—the city named for St. Anthony of Padua—Sept. 13-14.

At San Fernando Cathedral, Hispanics crowd the church each Sunday to hear the Gospel preached in their native language and Mexicans and Central Americans line rectory hallways to ask for immigration assistance.

The faded frescoes, stately bell towers, dramatic archways and carved image of La Virgen at five Spanish missions that dot alternate banks of the winding San Antonio River are reminders of the Spanish-Mexican contribution to the U.S. While San Antonio was originally part of colonial and then independent Mexico, it is only in recent years that the city's large Mexican-American population has begun to change the face of previously Anglo-dominated religious, political and economic institutions.

It is not only Hispanics and Anglos who must negotiate in San Antonio.

German, Czech, French, Swedish, Norwegian and Italian immigrants also have made San Antonio their home. San Antonio Mayor Henry Cisneros describes the city of 897,500 as "dynamic" and "growing." Each year tens of thousands of tourists and conventioners intermingling with San Antonio natives as they pass time along the city's famed River Walk, dining in quaint cafes, purchasing goods from street vendors and listening to jazz.

But to accurately describe San Antonio, one must tell the "tale of two cities," said Leonard Anguiano, director of community outreach at the Mexican American Cultural Center.

"There is the prosperous, vibrant North Side where economic development flourishes," he said, "and the struggling West Side where the Mexican-American lives."

Mexican-American Catholics, however, have founded effective community organizations like Communities Organized for Public Service, known as COPS. "We are not wallowing in misery, but rebuilding," Anguiano said.

Still, San Antonio Catholics cite economic problems among numerous challenges currently facing their church. They say the church must find ways to:



► Combat social ills such as drug addiction, unemployment, a growing drop-out rate, poverty, violence and teen suicide. "The growing number of suicides among the young seems to be symptomatic of feelings of despair, uselessness, and finding themselves stuck in the rut of poverty," said Archbishop Flores.

► Assist the large numbers of illegal aliens. "They're illegal in the eyes of the government, but not to the church," said one priest.

► Help increasing numbers of elderly poor who cannot afford both food and medication.

► Relieve tension between cultures and halt discrimination toward blacks and Hispanics. Hispanics make up 85 percent of Catholics in the Archdiocese of San Antonio.

► Pay lay parish leaders needed to handle responsibilities that prior to the clergy shortage were taken care of by the parish priest.

► Assist AIDS victims. "We are helping, but what we're doing is a drop in the bucket," said Archbishop Flores.

► Meet a growing need for low-cost health services. "We are growing in this area of the country and the growth, coupled with limited resources, brings about tension and pain," said Archbishop Flores.

While the decline in religious vocations has put a strain on the archdiocese, "on the opposite side we have been blessed with the response of lay people to the permanent diaconate, as DREs (directors of religious education), and in various catechetical roles," said the archbishop.

During the pontiff's visit to San Antonio, Archbishop Flores said he hopes the pope will become aware of the struggles facing the archdiocese.

"The United States is pictured as paradise on earth. I want him to see that in the midst of paradise there is suffering and need," he said.

Soft-spoken, unassuming Archbishop Flores was named archbishop of San Antonio in 1979. Seventeen years ago he was the only Hispanic bishop in the United States. Today there are 19.

Naming a Mexican-American as archbishop of San Antonio "gave Hispanics here such pride in themselves," commented Msgr. Marvin Doerfler, director of Catholic Family and Children's Services and the archdiocesan Department of Social Services.

"Especially for the Mexican-American man, church involvement became a proper, responsible thing. For years, the Mexican-American man was waiting in the car outside of church or didn't come at all. Now he's in the PTA," the priest said.

That the Mexican-American archbishop of San Antonio installs new bishops in major cities of Texas, including Houston and Dallas, "says something about our church," he said. Dallas may be known for banking and Houston for oil, but San Antonio's Catholic heritage has made it the state's "Catholic center," according to Oblate Father Robert Wright, an authority on church development in the Southwest.

He points to three Catholic colleges established by French missionary orders: Incarnate Word College, operated by the Sisters of Charity of the Incarnate Word; Our Lady of the Lake University, run by the Sisters of Divine Providence; and St.

Mary's University of San Antonio, established by the Marianist Brothers.

In addition, Father Wright's own order operates the Oblate School of Theology in San Antonio which attracts students from throughout the Southwest interested in its lay leadership and Hispanic ministry programs.

San Antonio's Mexican American Cultural Center, the only one of its kind, has earned a reputation nationwide as a center for research, leadership and reflection to help the U.S. church respond to the needs of the Hispanic Catholic.

The Mexican-American in San Antonio has come a long way in the last 40 years, in Anguiano's view.

He remembers when as a Mexican-American child he was only allowed to swim in the public pool Thursday nights—"that was the night they drained it before putting in fresh water."

Having Hispanics in prominent political positions in San Antonio has improved the situation "image-wise," but poverty remains acute in Hispanic neighborhoods, said Father Virgilio Elizondo, rector of San Fernando Cathedral.

In the church too, San Antonio Mexican-Americans faced discrimination, said Father Elizondo.

"The 'Mexicano' has stayed in the church out of faith. By rational standards, it's a miracle we are still in the church and haven't turned anti-Catholic."

Attitudes seem to be changing, he said, as Mexican-Americans and Anglos intermarry and Mexican food, clothing, music and "style of life" become more and more integrated into life in the Southwest.

"The synthesis is already 'ginning,'" he said. "A new culture is emerging."

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