

Potential priests, sisters to be named this weekend

by John F. Fink

Catholics throughout the Archdiocese of Indianapolis will present the names of possible candidates for religious life during Masses in their parishes this weekend.

This is the climax of the "Called by Name" program that began Aug. 30 in most parishes. Last weekend priests devoted their homilies to the subject of religious vocations. The program is sponsored by the archdiocesan Vocation Office with the assistance of

the Serra Club of Indianapolis, St. Meinrad Seminary and Lilly Endowment.

A second component of the vocation awareness program is an advertising campaign that is being conducted this week. (See AD CAMPAIGN, page 2)

Vocation special

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

The CRITERION

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Indianapolis, Indiana



Pope John Paul II

Pope greets Americans

Hopes visit will promote unity

WASHINGTON (NC)—Pope John Paul II has greeted American "believers and non-believers alike" and expressed hopes his Sept. 10-19 U.S. visit will promote unity.

The pontiff, saying he "eagerly" anticipates returning to the United States and hopes to join Americans "in building up our unity in the Lord," commented in a videotaped, pre-arrival message.

"I greet all of you with joy and affection: Catholics, Protestants and Jews, believers and non-believers alike," the pope said in his message. "I greet you all in the love of God and I look forward to being with you again."

"Eight years ago I made my first pastoral visit to your country," he said. "How vividly I recall the warmth and kindness with which you welcomed me! How eagerly I anticipate returning to your great land!"

He noted that "an important theme has been proposed for my second visit: 'Unity in the work of service. It leads us to consider the ways in which the followers of Jesus Christ can serve the world by selfless deeds,'" he said.

He said that "as the Second Vatican Council reminds us, the joys and the hopes, the griefs and the anxieties of the men and women of our time—especially those who are poor or in any way afflicted—are the joys and hopes, the griefs and anxieties of all the followers of the Lord."

"This theme also leads us to consider another reality," the pontiff said. "I mean the growth in unity which takes place among Christ's followers precisely through the service which they render to others. The church's identity as a community of faith and love shines forth in the loving deeds of her members," he said. "Through their ministries and apostolates the church's unity is built up and made stronger."

The pope said that "the Apostle Paul shares this vision with us when he speaks in this way of the community of followers of the Lord: 'It is he who gave apostles, prophets, evangelists, pastors and teachers in roles of service for the faithful to build up the body of Christ, till we become one in faith and in the knowledge of God's Son...'" (Eph 4:11-13)."

"In this spirit, then, I return to you and your beloved land," he said, describing himself as "a pilgrim pope, who wishes to join with you in celebrating these noble works of service and in building up our unity in the Lord."

"May God, who is the Father of us all, bless the United States richly now and in the days to come," he stated. "May he bring us together once again in truth and peace, in justice, love and service."

Looking Inside

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Pope plans to counteract 'pick-and-choose' mentality

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II plans a strong statement on basic Catholic teachings while visiting the United States to counteract tendencies among American Catholics toward a "pick-and-choose church," said Archbishop Jan Schotte, a trip adviser, in a Sept. 4 press conference.

At the same news briefing another Vatican official said security concerns are high for the U.S. trip because in the United States guns are easily obtained, some mentally disturbed people are unconfined and the crime rate is high.

The pope will present a clear choice to

U.S. church members, said Archbishop Schotte: "Do they want to be Catholic or do they want to create their own concoction?"

But the pope's approach "should not be construed or perceived as accusatory finger-pointing," said the Belgian archbishop, who is secretary general of the world Synod of Bishops.

The pope also plans "an open encouragement of the positive values" in the U.S. church, such as its dynamism and generosity, he added.

In general, "the Catholic experience in the United States is a success story," he said. Archbishop Schotte is advising the pope

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the criterion

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FROM THE EDITOR

Let's listen to the pope, not just see him

by John F. Fink

Pope John Paul II is now back in the United States and you can be sure that his visit will be covered extensively by television and the press. That's great, of course, because no one does a better job of evangelization than he does. His popularity has been demonstrated wherever he travels all over the world.

Millions of Americans will see him in person and even more millions will see him on TV. Unfortunately, too many of those people will only see him. Oh, they'll hear him, too, but many won't really listen.

Like another world leader here in the U.S., Pope John Paul remains popular even among people who disagree with what he has to say. Human beings being what they are, nobody can be expected to agree with everything any individual, including the pope, says (except when he's speaking *ex cathedra*), but we should at least listen to what he has to say.

THIS VISIT SHOULD be looked on as an opportunity for us Catholics to reflect on many of the most significant aspects of our life in the church. In his dozens of dialogues, speeches and homilies, the pope will undoubtedly lay out a panorama of what U.S. Catholic life in the 1980s should be. He will be meeting with many specialized groups, and surely some of what he has to say will have meaning for each of us.

For example, the themes of charity, peace, justice and reconciliation will run through a series of papal events. His Mass in Miami today is scheduled as a special Mass for peace and reconciliation, he most certainly will speak on those subjects when he meets with representatives of



Catholic Charities in San Antonio Sept. 13, and he will give a major speech on social justice issues in Detroit on Sept. 19, the final day of this trip.

Those of us who are lay people should listen to what he has to say about our role in the church and in society when he speaks specifically to the laity in San Francisco Sept. 18. This will be one of the occasions, too, when he probably will address the controversial issues concerning the role of women.

Special groups of lay people will receive special attention. Youth, for example, will be the pope's special focus during a youth rally in New Orleans Sept. 12 and again in Los Angeles Sept. 16. At that first rally, the pope will hear and respond to presentations by students in both Catholic and public high schools and by a Catholic college student.

The elderly will have their opportunity when the pope visits a hospital in Phoenix Sept. 14 and anoints the sick during his Mass.

ETHNIC GROUPS WILL be spotlighted when he meets with black Catholic leaders in New Orleans, Native Americans in Phoenix, and Poles in Hamtramck, Mich. There is no exclusive meeting for Hispanics, but the pope will deliver an address in Spanish (about Catholic parish life), and Hispanics are expected to figure prominently in events throughout the trip.

The pope will be speaking about the dignity of labor, and agricultural work in particular, in his homily during his Mass for workers in Monterey, Calif., Sept. 17. He will speak to leaders of the communications industry—print, TV, radio, recording and motion picture—about the potential of modern communications as a means of unifying the peoples of the world at the meeting I've been invited to in Los Angeles. And he will give special emphasis to evangelization and the mission of the church in addresses in Monterey and San Francisco.

He met with priests in Miami yesterday. He will have a four-hour closed meeting with the U.S. bishops in Los Angeles, will meet with men and women Religious the following day in San Francisco, and with permanent deacons and their wives in Detroit Sept. 19.

While the visit is aimed primarily at U.S. Catholics, the pope will also meet with leaders of other faiths and religions. Today he is meeting with the Jewish leaders in Miami before flying to Columbia, S.C., to meet and pray with leaders of other Christian faiths. In Los Angeles he will meet with Jewish, Moslem, Hindu and Buddhist leaders.

DURING THIS TRIP the pope will not only be talking, he will also be listening. Many meetings have been structured so that prepared speeches will be given to the pope, followed by prepared responses. This has been designed to make sure the pope hears about the situation of the church in the U.S. directly from those most closely involved. It seems safe to say that, although the speakers will probably remain courteous, they will not hesitate to express themselves frankly.

Concern has been expressed that the pope does not understand American Catholics. This dialogue has been planned to remedy that if, indeed, it's really true.

However, the pope will not be dialoguing with some of the groups that oppose the church's teachings on issues such as abortion and homosexuality (although he will meet with AIDS victims in San Francisco, including a homosexual priest). These groups will have to try to get their messages across through demonstrations, and they undoubtedly will. Let's hope and pray that the demonstrations will remain civilized.

Since television coverage will show you what the pope does on this trip, *The Criterion* will try to concentrate on what the pope says and what is said to him. We hope that you will be listening.

16 Catholic journalists invited to meet pope

ROCKVILLE CENTRE, N.Y. (NC)—Sixteen Catholic journalists have been invited to attend Pope John Paul II's meeting with leaders of the entertainment and communication industry in Los Angeles.

The meeting is to take place during the pontiff's Sept. 15-17 stay in Los Angeles.

Catholic journalists invited by Los Angeles Archbishop Roger M. Mahony to be among the 1,500 at the meeting at Los Angeles' Registry Hotel Sept. 15 are:

Albina Aspell, president of the Catholic Press Association and editor of *The Catholic Post*, newspaper of the Diocese of Peoria, Ill.

Father Owen F. Campion, immediate past president of the CPA and editor of the *Tennessee Register*, newspaper of the Diocese of Nashville, Tenn.

John F. Fink, editor in chief of *The Criterion*, newspaper of the Archdiocese of Indianapolis.

Father John T. Catoir, publisher of *Christopher News Notes*, New York.

Redemptorist Father Norman J. Muckerman, editor of *Liguorian* magazine, Liguori, Mo.

Ethel M. Gintoft, associate publisher of the *Catholic Herald*, newspaper of the Archdiocese of Milwaukee.

Ed Wojcicki, editor of *Catholic Times*, newspaper of the Diocese of Springfield, Ill.

Gerald M. Costello, editor in chief of *Catholic New York*, newspaper of the Archdiocese of New York.

Franciscan Father Norman Perry, editor of *St. Anthony Messenger*, Cincinnati.

Jesuit Father George W. Hunt, editor in chief of *America*, New York.

Catherine O'Connell-Cahill, managing editor of *U.S. Catholic*, Chicago.

Robert P. Lockwood, editor in chief of *Our Sunday Visitor*, Huntington, Ind.

William L. McSweeney Jr., publisher of *National Catholic Reporter*, Kansas City, Mo.

Robert L. Johnston, associate publisher and editor, *The Chicago Catholic*, newspaper of the Archdiocese of Chicago.

Daniel Medinger, editor of *The Catholic Review*, newspaper of the Archdiocese of Baltimore.

Al Antezak, managing editor of *The Tidings*, newspaper of the Archdiocese of Los Angeles.

Fifteen of the 16 were nominated by the CPA and Antezak was invited personally by Archbishop Mahony.

James A. Doyle, CPA executive director, said Archbishop Mahony had contacted the CPA for nominations. The journalists were nominated by Doyle and Aspell on the basis of the results of a June survey of CPA members asking for names of newspaper and magazine editors and managers they thought should attend the meeting, Doyle said.

Sr. Annata attends assembly of women Religious leaders

Franciscan Sister Annata Holohan, congregational minister (general superior) of the Sisters of St. Francis in Oldenburg was one of 700 leaders among women Religious from around the country attending the recent assembly of the Leadership Conference of Women Religious in Niagara Falls, N.Y.

In addition to selecting a new president and passing resolutions on a number of issues, the assembly focused on the need for greater unity and appreciation among people of all races and cultures. Sister Annata characterized the meeting as part of an overall growth in awareness of her call to conversion and membership in the church.

"It was... a call to all people of white color... to address the question of prejudice by moving toward the reality of distinct groups living in the same society in relative harmony," she said.

The assembly also included several liturgies expressing the theme of unity amid diversity. On one occasion, the members passed a flame around each table illuminating each person, saying: "Everywhere I look, I seem to see your face," to the accompaniment of a melody of Spanish and Black music.

Actions decided on included study of the U.S. bishops' pastoral letters on racism and the economy and greater collaboration among the different orders to work toward better government and societal treatment of minorities and undocumented persons.

Elected as the new LCWR president was Charity Sister Helen Maher Garvey. Apostolic Pro-Nuncio Archbishop Pio Laghi briefly addressed the assembly and the bishops of Buffalo and Rochester helped celebrate a liturgy.

Archbishop O'Meara's Schedule

Week of September 13, 1987

TUESDAY, Sept. 14—Participation in Pope John Paul II's visit to the Diocese of Phoenix.

WEDNESDAY & THURSDAY, Sept. 15-16—U.S. Bishops Meeting with Pope John Paul II in Los Angeles.

SATURDAY, Sept. 19—Eucharistic Liturgy and visitation with the St. Meinrad College students and graduate students, St. Peter and Paul Cathedral, Indianapolis, 11:00 a.m.

Ad campaign for vocations

(Continued from page 1)

Radio and television stations and newspapers throughout the archdiocese have been carrying ads promoting vocations. The ads feature local people testifying to the value of the priesthood and other church vocations.

Included in the ads have been Msgr. James Galvin, chaplain of the Providence Sisters at St. Mary of the Woods; Charles Collins, an Indianapolis businessman; Dr. Fred Evans, a family medicine practitioner in Indianapolis; Marie Armbricht, a high school teacher in Madison; and Joseph Huber, a businessman in Starlight.

"The ad campaign is designed to remind all Christians that they are called to know, love and serve God," said Father Jean Vogler, director of St. Meinrad Seminary's vocation awareness and leadership training program. "By raising awareness about the vocation of all Christians, we hope to emphasize the many opportunities for leadership and service that are available in the Catholic Church today."

"Unlike 30 or 40 years ago, when young people's choices were very limited, today's Catholics... have many opportunities to exercise ministry in the church," Father Vogler continued. "We want to encourage young people to follow their individual calling, but we also want them to know that priests and nuns are needed today—in some ways more than ever—to exercise leadership in the church."

No more papal Mass tickets in Detroit

DETROIT (NC)—In early August, 94,000 tickets to the papal Mass at the Silverdome outside Detroit were moving slowly, but by mid-August they were all gone and 9,000 people were put on a waiting list in case any were returned.

"They were moving slowly until people read they were available. That is no longer the case," Richard Laszko, spokesman for the Archdiocese of Detroit, said Sept. 2.

The pope will celebrate his farewell liturgy in the United States at the Silverdome at the close of his Sept. 18-19 visit to Detroit.



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Pilgrimage to Oldenburg historic shrine is Sunday

by Fr. Gabriel N. Buescher, OFM

On Sunday, Sept. 13, the parish family of Holy Family Church, Oldenburg, will make its annual pilgrimage to the Shrine of the Sorrowful Mother located about a mile outside the town limits. During the procession the rosary will be recited. A bus is provided for those unable to negotiate the overland walk. At the shrine there will be a homily followed by Benediction.

The history of this wayside shrine is an interesting and inspiring one. The building of this shrine in honor of the Sorrowful Mother in 1871 brought joy to the soul of Siegfried Koehler for it was the fulfillment of a vow and a dream that he had long lovingly lingered over.

Siegfried Koehler had come over to the new world from Alsace 35 years earlier. On his trip to America he had with him a statue the Koehler family had salvaged from a church that had been threatened with pillage during the French Revolution.

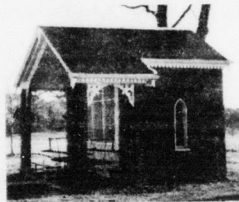
Aboard ship for America a tumbling sea had almost overwhelmed the vessel, and Siegfried had the statue brought from the

hold of the ship, and he himself led in the litany of the Blessed Virgin which both crew and passengers recited. So pointed are the details—the Jew, for example, who instead of "Bitte fuer uns," said, "Mich auch"—that one cannot disbelieve this romantic phase of the tale. Anyhow, Mr. Koehler added to the prayers of crew and passengers a vow in which he bound himself to build a shrine in America to enshrine his statue of the Sorrowful Mother if he should land safely.

Land safely he did, of course. But poverty held Siegfried down to a tiny log hut which he raised shortly after his coming to Oldenburg in the 1840s. Down the slope on which the present shrine stands, on the neck of land that watches the meeting of two streamlets, stood this simple shrine.

But deep down he felt that somehow he must do better by the Blessed Mother. If only he could get together enough for a little brick shrine! That would be so much more seemly. Through Oldenburg and even over around St. Mary's he made his pilgrimage to collect funds for Mary's shrine.

In May of 1871 the brick work was up and the good people of the community wended



Shrine of the Sorrowful Mother

their way over the hills for the dedication. Franciscan Father Bonaventure Hammer blessed the building.

Siegfried hoped that Mass would some day be offered in the Shrine, but he was not to see it. While kneeling beside the woodpile

saying the evening "Angelus," he was called home.

For a time the shrine was by way of becoming a place of regular pilgrimage, and many were the clients who lingered on in the peaceful, calming atmosphere of the wayside retreat. Upon the request of Franciscan Father Hugo Staud, who became pastor of Holy Family Church in 1927, Bishop Chartrand indulged visits and prayers said in the chapel.

The shrine is still the object of love and devotion on the part of the Catholic community of Oldenburg as well as out-of-town visitors. Parishioners in their sorrows as well as their joys pay devotional visits to the shrine. It is the firm faith-conviction in the area that the Sorrowful Mother has been the source of special protection and grace for her beloved children in the 150-year-old Oldenburg community nestled, as it is, in the hills of southeastern Indiana.

Former New Albany convent to become Providence House

by Larry Thomas

The convent at Holy Family Parish in New Albany will soon be converted into a facility where elderly persons in Southern Indiana who are still able to care for themselves can live. It will be known as Providence House.

The congregative living facility will be administered by the Providence Retirement Home and will be the only home of this type within the archdiocese south of Indianapolis.

According to Providence Sister Barbara Ann Zeller, administrator of the Providence Retirement Home, the new facility "will certainly fill a need" because "Providence has a very long waiting list and senior citizen housing at large in the immediate area is already over-burdened."

Providence Sister Cynthia Lynne will oversee operations at Providence House.

The convent became vacant in June and the retirement home negotiated a lease with the parish to use the empty building for the "well elderly." It's expected that Providence House will be open by late September, after renovations are complete.

Father Gerald Burkert, Holy Family pastor, said that his 750-family, 2,100-member parish is welcoming the facility. "I think it's great," he said. "It'll help the parish as well as the retirement home. We were happy when Sister Barbara Ann contacted us."

He said, "The Providence Retirement Home has a good reputation and I think the community is very pleased with the concept of Providence House. I think there is a need for this type of living."

Sister Angela's banners will be at meeting with pope



Banner by Franciscan Sister Angela Williams

Banners designed by Oldenburg Franciscan Sister Angela Williams will be used at the official audience of Pope John Paul II with black American Catholics in New Orleans Sept. 12.

The banners will be the ones she prepared for the Black Catholic Congress held in Baltimore in May. Sister Angela has made some additions and modifications to them.

The official scripture passage of the Black Catholic Congress, Isaiah 6:8 ("Then I heard the voice of the Lord saying, 'Whom shall I send? Who will go for us?' 'Here I am,' I said. 'Send me!'"), and the symbol of the

acacia tree adorn the banners. The acacia, native to Africa, was used to build the ark of the covenant. It has deep roots and survives adverse conditions.

"This visit of the pope, the first to black American Catholics, is a history-making event," Sister Angela said. "I'm glad to be a part of it. This recognition of black Catholics is needed—it's a good time for this to happen."

Bishop James Lyke of Cleveland, a member of the committee preparing for the pope's visit, asked Sister Angela to modify the banners for the pope's visit.

Papal itinerary at a glance

WASHINGTON (NC)—Here is a brief look at the day-by-day highlights of Pope John Paul II's Sept. 10-19 pastoral visit to the United States. Times are local.

THURSDAY, Sept. 10: Arrive in Miami from Rome, 2 p.m.; Meet with U.S. priests, 4:15 p.m.; Meet with President Reagan, 5:30 p.m.

FRIDAY, Sept. 11: Meet with Jewish leaders, 8:15 a.m.; Celebrate outdoor Mass, 10:25 a.m.; Fly to Columbia, S.C.; Meet with U.S. ecumenical leaders, 5:30 p.m.; Lead ecumenical prayer service, 6:40 p.m.; Fly to New Orleans.

SATURDAY, Sept. 12: At New Orleans Superdome, meet with black bishops and black Catholic leaders, 9:25 a.m.; Catholic educators, 10:15 a.m.; Lead youth rally, 11:45 a.m.; Celebrate outdoor Mass, 4:15 p.m.; Meet with Catholic higher education leaders, 7:25 p.m.

SUNDAY, Sept. 13: Fly to San Antonio, Texas; Celebrate outdoor Mass, 11 a.m.; Meet with Catholic Charities, social action leaders, 4:30 p.m.; Meet with Hispanic Catholics, 7:15 p.m.

MONDAY, Sept. 14: Fly to Phoenix, Ariz.; Meet with Catholic Health Association, 10:30 a.m.; Meet

with Native Americans, 4:30 p.m.; Celebrate outdoor Mass, 6:50 p.m.

TUESDAY, Sept. 15: Fly to Los Angeles; Participate in youth teleconference, 3 p.m.; Meet with communications industry leaders, 4:25 p.m.; Celebrate Mass at Los Angeles Coliseum, 6:15 p.m.

WEDNESDAY, Sept. 16: Meet with U.S. bishops, 9 a.m.; Meet schoolchildren, 3 p.m.; Meet with leaders of non-Christian religions, 4:20 p.m.; Celebrate Mass at Dodger Stadium, 6:15 p.m.

THURSDAY, Sept. 17: Fly to Monterey-Carmel, Calif.; Celebrate outdoor Mass, 10:15 a.m.; Visit Father Junipero Serra's grave at Carmel Mission, 1 p.m.; Fly to San Francisco; Visit Mission Dolores Basilica, includes meeting with AIDS patients, 6 p.m.; Meet with men and women members of religious orders, 7 p.m.

FRIDAY, Sept. 18: Meet with U.S. laity, 8:15 a.m.; Celebrate Mass at Candlestick Park, 10:45 a.m.; Fly to Detroit.

SATURDAY, Sept. 19: Meet Polish community in Hamtramck, 8:30 a.m.; Meet with permanent deacons, wives, 10 a.m.; Deliver address at Hart Plaza, 11:35 a.m.; Celebrate Mass at Pontiac Silverdome, 4 p.m.; Fly to Edmonton, Alberta.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

What Does Education Cost?

Last week we began pursuing the issue of the cost of education. In attempting to calculate it, we are first confronted with clarifying the question: What does education cost? Or: What does an education cost?

To assess the cost of education, a life-long venture, would be an impossibility.

From the earliest moment of our existence we are learning from the environment in which we live. The educational setting that life in general presents is far too inclusive. It begins with birth and ends only at death. Within a span of life, there are "moments" that are summed up in what we call a formal education. These moments include schooling at the elementary, secondary, and university levels.

In our country, to provide the gift of schooling for the citizens, states make laws. Because a high value is placed on providing for schooling, states not only establish the minimum number of years citizens are expected to go to school, they guarantee funding through taxation. In our state this is done at the local level (township and county). The state also provides for funding to local school systems on the basis of student population. Property owners and wage earners pay these costs. Not only is the schooling "free," but transportation thereto is also paid through taxes.

Opportunity for schooling at the state university level is governed by the state legislature. Funding for it is determined

by the legislature. The costs for university schooling, college and graduate, are borne by the state and student. The student pays tuition in addition to room, board and books.

The costs of public schooling are borne by all the citizens of the state. Should an individual choose to attend a non-public or privately owned and operated institution, that choice is certainly a right. However the burden of cost on the family or individual is in addition to what is already levied by the state for public schooling. In other words, a family that chooses non-public education for its members not only has the responsibility of helping to fund public schooling but also assists in funding the non-public school. These are the costs for private schooling borne solely by the student or student's family; they are more often borne by the student or student's family and the institution through contributed services and endowments.

What does an education in the public schools cost? All one needs to do is calculate all the additional taxes, property or otherwise, by which citizens fund public schooling. One must not forget, of course, that businesses from which consumer products are bought, pay a heavy tax to the local public school districts in which they are located. This is not to mention the additional state taxes that businesses pay indirectly to higher education. The cost of this valuable gift can be calculated, however it varies from one public school district to another.

Next week we will discuss the cost of non-public elementary and secondary education. Non-public higher education follows the pattern of public higher education with the exception of much higher tuition since there is no state assistance except through applicable state scholarships.



COMMENTARY

Opposing mirror images reflect very little light

by Msgr. George G. Higgins

Is the debate between capitalism and socialism obsolete?

Yes and no, according to the Rev. Richard John Neuhaus, author and columnist.

Yes, Mr. Neuhaus says, because to his way of thinking socialism has proved a disastrous failure wherever it has been tried.

No, he adds, because too many "religious activists of a liberationist bent," who have given up on capitalism but don't understand socialism is not viable, entertain "ghostly dreams" of a new economic order they irrationally persist in calling socialism. Thus the death of socialism, says Mr. Neuhaus, is "much exaggerated."

Mr. Neuhaus' observations appeared in



a recent issue of the conservative *National Review*. My answer is simply no. I do not think the question can even be discussed intelligently, let alone resolved, so long as ultraconservative anti-socialists persist in redefining socialism to suit their own purposes.

An article by Tom Bethell in the same issue of *National Review* is a good example. He describes the U.S. bishops' recent pastoral letter on the economy as "socialist in nature" and contends the bishops have opted for "collectivism."

On the other hand, anti-capitalist, pro-socialist liberationists also need to define their terms—which, with all due respect to Latin American liberation theology (and I have a great deal of respect for this new discipline), many fail to do.

Take, for example, a recent critique of the bishops' pastoral by the Brazilian liberationist Franciscan Father Leonardo Boff and his brother, Servite Father Clodovis Boff.

While the pastoral represents a step in the right direction and "offers hope for a leap forward in the struggle for total liberation," it is, in the judgment of the two priests, radically flawed. "What is basically missing in the letter," they assert, "is an analysis and a critical understanding of what capitalism really represents." In other words, "what is lacking is a socio-analytic mediation."

Other critics have raised this point, and it merits further study, as the pastoral itself explicitly concedes. Frankly, however, the Brazilian priests' lengthy critique isn't very helpful.

Their one-dimensional definition of capitalism is long on rhetoric but weak on empirical evidence. We are asked to take it on faith, as the two priests apparently do, that "capitalism is capitalism, just as a wolf is a wolf. The idea that a wolf might be less than ferocious is not enough to turn it into a sheep."

For good measure, the priests add that "it is just as impossible to create a moral market system as it is to build a Christian brotherhood."

Such undisciplined blue-sky rhetoric on the left is the mirror image of Bethell's ideological rhetoric on the right. One expects better from two of Latin America's leading liberationists.

At the least, they should be consistent. Presumably, when they argue that market capitalism is inherently and irremediably evil, they are in effect saying that socialism is the only moral alternative to a market system.

Yet presumably they would strongly object if their critics on the right were to say



that "socialism is socialism, just as a wolf is a wolf," etc.

Why the double standard? One doesn't have to be a doctrinaire pro-capitalist or anti-socialist to argue, on the basis of experience, that creating a moral market system is no less possible than creating a moral form of socialism. Clearly the Fathers Leonardo and Clodovis Boff disagree. Yet rather than give that proposition the substantive argumentation it deserves, they have substituted mere rhetoric.

1987 by NC News Service

Do not think of those in dissent as enemies

by Dale Francis

The occasion of the visit of Pope John Paul II to the United States has brought special reports from the secular news media on dissent in the church. There has been value in these reports in that they identified the elements of dissent but it is important that Catholics understand the reality of the situation.

As it is too often simplified, there is a division among Catholics in which on one side there are those who show fidelity to the official teachings of the church and, on the other side, those who dissent from the official teachings of the church.

What is false about this simplification is the conclusion that the dissent exists in a unified way. The truth is there is no uniform dissent, no agreement on points of dissent and, among those who might consider themselves dissenters, there are those who



love the church, along with some who do not care about the church at all.

The national newspaper *USA Today* carried a news story that began: "The split between U.S. Catholic women and Pope John Paul II erupted in shouts Wednesday outside the Vatican Embassy in Washington." Is there really a split between Catholic women in this country and Pope John Paul II? You read on in the story, learn that 100 women demonstrated, among them Gay Rights activists, and they were addressed by Eleanor Smeal, leader of the National Organization for Women's pro-abortion campaign. She says she was reared in a Catholic family.

But in NBC's television special, "God Is Not Elected," which benefitted from the sensitive interviews of Maria Shriver, there was an interview of adult members of a Catholic family who had moved away from the church. What it revealed was that these family members had come to places in their lives in which their choices could not be accepted by the church. One said he would be at peace in the church if the church did not insist that re-marriage after divorce was

not permitted. But another brother, an active homosexual, said he supposed he agreed with the teaching of the church but he just wasn't strong enough to live by it.

It is obvious there is no similarity between the dissenters who demonstrated at the Vatican Embassy with Eleanor Smeal and the dissent through the circumstances of their lives of members of the family shown on the NBC special. The difference is important for we all should have compassion for those brought to dissent by circumstances of their lives.

Something else could be learned by the Los Angeles telephone survey of 957 Catholics nationwide. It revealed a favorable attitude towards the pope—only four percent were unfavorable—but there were many differences with the teachings of the church. One example can make an important point. Only 25 percent said they believe in the doctrine of the infallibility of the pope. But that should be no surprise. There has been almost no apologetic teaching in the last 25 years. There has been almost no effort to teach the reasonableness of the doctrine. When there has been it has most often used

the apologies of half a century ago, missing the beautiful explanation of the Second Vatican Council's Constitution on the Church. How can Catholics be expected to believe what they do not know? How can they know if they are not taught? The *Los Angeles Times* said the survey showed the greatest variance from acceptance of Catholic teachings among those under 40, the group most deprived of apologetic teaching.

There may be others in dissent who have simply lost their faith. In Joseph Berger's *New York Times Magazine* article, "Being Catholic in America," he quotes a professional woman who dissents from many Catholic teachings. But she notes, too, that she does not believe in the real presence of Christ in the Eucharist. This isn't dissent but loss of faith.

What seems most important to me is that those in fidelity to the teachings of the church must not think of those in dissent as enemies. They are our own, our brothers and sisters in Christ. As we hold in firm fidelity, we must seek to understand and have compassion for those of our own who do not, closing no doors against them, opening our arms to them.

To forget would be an injustice to the future of the priesthood

by Fr. Eugene Hemrick

Why would anyone want to study the statistics on priests who are actively ministering, how many have transferred from one diocese to another, how many have resigned, retired or died?

A study currently under way is attempting to learn how many active priests the United States can expect to have in the future and what their ratio to the Catholic population will be. The study also will show the ratio of newly ordained priests to priests the church is losing in an effort to learn whether the priesthood is decreasing in overall size.

Such statistics can help dioceses adjust priorities in order to ensure sufficient personnel for ministry. But another value of these statistics occurred to me as the research turned to priests with whom I once studied.

As I looked at the photos of those who had resigned, I recalled the sound of their voices and the good moments we had spent

together. How many of them had given me a word of encouragement. And oh the talents they had! There were musicians, athletes who could have played pro ball, superb actors, craftsmen and, of course, scholars.



Oh yes, we also had characters who did not fit the mold and, as a result, added a much needed sense of flexibility to help relieve the pressure of an overstructured seminary environment.

On the whole, those future priests embodied a spirit that reflected the light we so often hear of in Scripture.

Half way through the count of resigned priests I cried inside. Perhaps it was a nostalgic desire to return to some of those happy moments. But the hurt I felt was the realization that we have a church that could be much better had we somehow been able to keep these men.

As I read the names, I kept asking, Why aren't they with us today? Did the institutional church move too slowly to support its priests when all the sudden changes after the Second Vatican Council occurred? Were these men taken for granted? Was there a failure to adjust seminary formation to the times? Among priests who remained was there insensitivity to the hurting needs of their classmates? Did lay people lessen their support for the priesthood? Or should the blame be placed fully on those who left?

No doubt there are some who think we should forget the past and move on. I believe

that to do this would be an injustice to the future of the priesthood.

The past must be studied so that its failures won't be repeated. One gift we must not neglect when it comes to the priesthood is the gift of asking questions until the truth of the matter is grasped.

the criterion

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to the editor

Pervverting God's word

Mr. Fink, you wrote about how Catholics are and aren't using TV ("From the Editor," Aug. 24 issue). The Catholic programs are on cable and many of us do not have it.

Have you never wondered why Catholics are tuning in Jimmy Swaggart and sending him dollars that the church should be getting? Worse yet, they are leaving God's church because men like Swaggart are perverting God's word in an effort to persuade them that they are the true church.

Swaggart, in an interview, called the Eucharist a monstrosity. He has said on the air and in a booklet that Roman Catholics cannot enter into salvation. I heard him say that we worship the statues of Mary. He wrote that we elevate Mary to an equal with Jesus.

Instead of worrying about how we use TV, enlighten these dear people that they may know a lie when they hear one. He has said and wrote that Catholics and priests do not know Scripture. Why don't they?

I am a convert and it was God's word 50 years ago that made a convert of me. How can anyone read John 1:42, Matthew 16:18, John 20:20 and John 6:52-60 and believe Protestantism.

Are you folks in the know afraid to answer with the word of God? You seem to be afraid to tell the professors, the bishops and nuns

that God appointed a head to his church and if we can't support that head we are no longer Catholic.

Swaggart is the worst. He doesn't care whom he hurts if only he can get a few more dollars. The Louisville Courier Journal listed Swaggart among the many TV evangelists who are multi-millionaires.

Anyone could take Catholicism, read it on the air, and give Biblical answers to every lie he wrote. But no, you must be careful not to hurt anyone.

Stewart G. Davis

Depauw

Facts ignored and distorted

Richard P. Monroe's essay, entitled "Patriotism or Paranoia" ("Point of View," Aug. 14 issue), ignores and distorts various facts in order to get his major point across that there is a conspiracy by a group of depraved capitalists to foster an arms race. Monroe intends to implant his own paranoid fears into the mind of the reader by waving that liberal bogeyman, the military/industrial complex, in our faces.

Monroe claims that we have a permanent war economy. If that is so, where are the price and wage freezes? Where is the rationing system of World War II? Where is the strict government regulation of all industry?

We spend approximately 6.4 percent of

our gross national product on defense. What are we spending the other 93.6 percent on? We spend that on cars, homes, VCRs, refrigerators and television sets. All the awesome productivity of the arsenal of democracy went into planes, tanks, guns, and other equipment necessary to win World War II. It did not go into the production of consumer goods. The physical comfort of our lifestyles that Monroe decries is a refutation of his claim that we have a war economy.

Monroe then claims that we turned on our ally, the Soviet Union. Monroe neglects to mention that the Soviets were our allies only because the Nazis attacked them. Monroe ignores the 1939 German-Soviet Nonaggression Pact by which Germany and the Soviet Union became allies in their joint conquest of Eastern Europe. The Soviet Union invaded Poland, Finland, Latvia, Lithuania, and Estonia before the start of World War II. The only reason the Soviets did not attack Germany was because the Nazis attacked first.

Monroe contends that we developed a groundless fear of the Soviet Union. Monroe states that the west became "concerned" about the Soviet's activities as if to suggest that the Soviets were doing nothing more than playing their radios too loudly. The Soviets were actually turning Eastern Europe into a police state, trying to overthrow Western Europe, subverting Asia, and generally trying to do everything they could to advance their cause.

Monroe claims that we have an obsessive fear of communism. Our brothers and sisters in Poland, Czechoslovakia, Hungary, Vietnam, Laos, Cambodia, Nicaragua and Cuba could tell us whether the communists are

really as bad as they seem. Communism is the declared enemy of Christianity. Communism is devoted to the destruction of all religion.

We do not fear the communists. We do not hate the communists. We love our families, our friends, our neighbors, our nation; therefore, we must fight communism because it seeks to destroy all we love. If we love our neighbor, then we must be willing to defend him from those who wish him harm. If that means we must spend money for arms, then spend we must. If that means fighting, then we fight. If it means killing, then we kill, however reluctant we may feel. If it means dying to protect our loved ones, then so be it, "for no greater love hath a man than to give his life so others may live."

Frank P. Baukert

Indianapolis

Lay vocations often excluded

Anne McDonnell said it so well ("Vocations as Lay Christians" in "Point of View," Aug. 21 issue). The church is enriched by one who can clarify an issue so clearly and kindly. It is true that lay vocations are often excluded from public prayer. Is it arguable that a spiritually mature committed laity would increase religious and priestly vocations too?

Alice McClellan

Scottsburg

POINT OF VIEW

Priest shortage is a real threat

by Barbara Quiet Smith

More and more talk is being heard within the church about lay ministers, permanent deacons, and the increasing shortage of priests. The subjects have been linked together so often lately in discussion and in print that it sounds as though some people think lay ministers and permanent deacons are a solution to the problems of the priest shortage.

It is true that the priest shortage has helped force the church to recognize the legitimate ministry of lay people within the church. Linking the "problems" of lay ministers and deacons with the problem of the priest shortage, however, is clouding the issue of real concern and detracting our attention from the real problems we face. The issues of lay involvement and permanent deacons are separate and distinct from the problem of the priest shortage and the very real threat this shortage poses to the life of the church.

The fact is that the priest shortage has become critical enough to threaten the practice of the most important and basic sacramental tradition of our church—the Eucharist. The sacrament of the Eucharist is the cornerstone of our Catholic spirituality. The tradition of the celebration of the Eucharist is central to our identity as church and is held to be the celebration of the very life of our church. The Mass says, is, and affirms all that we are as Catholic Church. Yet, the practice of this sacrament is declining church wide because of the lack of priests available to preside at its celebration.

Priestless Sundays are now a reality in the United States as they have been in other countries for some time. As a way of reacting to the priest shortage, some archdioceses are considering making weddings with Mass more the exception than the norm. Priestless Sundays have become common enough in

some areas that priests are drafting policy statements regarding lay leadership of Sunday "worship services" for the increasing number of communities with no priests to celebrate Mass.

What happens to this church when the tradition and practice of the celebration of the Eucharist diminishes and becomes more the exception than the norm? What happens to us when, rather than fighting for what we save the Eucharistic life of our church, we instead lend the appearance of legitimacy and give official approval to our Eucharistic demise by drafting policy statements for Sunday "worship services"?

Since presiding at the Eucharist is one of the specific areas of the church's ordained ministry as the tradition or our priesthood now stands, only an increase in priests will make it possible for our Eucharistic tradition to continue unchanged. Making and accepting changes in the tradition of the Eucharist rather than fighting for changes in the tradition of our priesthood, which would help eliminate the shortage of priests and preserve our Eucharistic life, is saying that we consider the tradition of our priesthood more basic and important to our Catholic identity and spirituality than the sacrament of the Eucharist.

Yes, there are questions and concerns surrounding lay involvement and permanent deacons which need to be addressed. Some of our attention must be given to these immediate concerns, as well as to planning for the future of lay ministry. We cannot continue to avoid the real issue, however, by dealing with questions of lay ministers and permanent deacons as though answering those questions will resolve the problems which have created, and resulted from, the priest shortage.

Clergy and lay people together need to strongly protest any steps being taken or considered which threaten the Eucharistic life of the Body of Christ. We need to speak out and insist that our church face squarely the underlying factors within the problem of the priest shortage and make whatever changes are necessary in that tradition rather than in the tradition of the celebration of the Eucharist.

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CORNUCOPIA

Where are your children?

by Shirley Vogler Meister

A mother, father, and small boy ambled along slowly at a county fair. The couple argued about their whereabouts: they were obviously lost. The boy tried to get a word in edgewise. Finally, he firmly said, "Nobody listens to a poor little kid who knows where he's at!"

Remembering that scene still brings chuckles, but it also suggests an often negative relationship between adults and children—diminishing to both. Why do adults sometimes tend to discount what their children know and think and feel?

Children need to be treated with the same respect that grown-ups expect. Because children are the world's future, it behooves older persons who care for them to understand that and relate accordingly. "I believe the child should be taught from the very first that the whole world is his world, that adult and child share one world, that all generations are needed," said author Pearl Buck in "To My Daughter, with Love." The younger generation learns proper behavior and dignity from predecessors.

If public incidents are any example, many parents unfortunately tend to suppress youngsters, often in rather rough ways. There's a terrible uneasiness that comes with witnessing a hostile parent-child encounter, for instance when a father jerks his son's arm to pull him aside for a loud

reprimand or when a shrill-voiced mother scolds her child in a way that's more disruptive than whatever it was the child was doing.

While viewing a museum exhibit, I heard a small girl crying, steadily and softly. What the mother was crudely saying would've made anyone sad: "Don't you move an inch away from me, do you hear? Just wait'll I get you home. I'm sick and tired of you. Shut your mouth!" and so on. I don't know what it was the girl did to initially provoke her mother, but the maternal reproaches certainly weren't calming the daughter.

Worse are the times when a parent spews forth profanities or hits a child, all the while shouting, "Be quiet. Stop crying." Would the adult calm down under the same circumstances?

Children are people too. They respond better to love and reason and courtesy than to the back of a hand. They understand more and "know where they're at" more often than parents presume. They must be allowed the inch in order to go life's extra mile.

In many cities, a late-night public service broadcast asks, "Do you know where your children are?" Although parents sometimes don't, usually their children do.

vips...

✓ Robert J. Aldering, a member of St. Matthew Church, Indianapolis, has been appointed to a three-year term on the international vocations committee of Serra

International, headquartered in Chicago. Aldering is a 35-year member and past president of the Serra Club of Indianapolis and past governor for the state district. The 12-man committee includes members from Italy, Spain and Australia.

✓ Benedictine Sister Donna Elyffe, administrator of the Beech Grove Benedictine Center, has announced the appointment of Cynthia K. Newman as aquatic and recreation director at the center. Newman is a graduate of Holy Name School and Our Lady of Grace Academy, Indianapolis. She is a member of St. Roch. Family involvement in fitness programs from childhood to senior years will be the goal of the new director. Winter programs begin Sept. 14, including swimming, gymnastics, athletic fitness, water relaxation and Red Cross classes.

check-it-out...

✓ The St. John Alumnae group has planned its 28th annual Reunion Brunch Buffet on Sunday, Sept. 20. Graduates and friends will meet at St. John's Church for Mass at 9:30 a.m. A buffet brunch will follow at the Atkinson Hotel. Reservation deadline is Sept. 14. Those wishing to participate should call Nancy Kelly Green at 317-923-1467.

✓ Due to a change in cable channels on Comcast Cablevision in Marion County, the Television Mass for Shut-Ins and all of the Channel 59 programs that were formerly seen on Cable Channel 36 will now be seen on Cable Channel 11. For those served by American Cablevision, the Mass and all Channel 59 programs still remain on Cable Channel 32.

✓ "Today's Principal—Making a Difference," a workshop for school principals, will be held at Beech Grove Benedictine Center on Wednesday, Sept. 16 from 9 a.m. to 4 p.m. The event will be co-sponsored by the Office of Catholic Education and the Center.

✓ The Terre Haute Alumnae Club of St. Mary of the Woods will sponsor a Scholarship Benefit Luncheon and Fashion Show at 12:30 p.m. in the ballroom of Le Fer Hall at St. Mary of the Woods. The style show will feature fall and winter clothes from Meis. Door prizes will include accommodations for four vacations in Florida and South Carolina resorts. Tickets are \$12 each. Reservations must be made by Sept. 12 by calling 812-535-5112 or 238-2109.

✓ The music advisory committee of the U.S. National Catholic Conference of bishops has announced a nationwide competition for a new musical setting for the Mass. The winner will be awarded \$10,000. The Mass will celebrate the 1989 bicentennial of the establishment of the U.S. hierarchy. Competition will be conducted within each province of the Catholic Church in the United States with final judging by a panel of nationally-known experts in music and worship. A complete set of regulations and guidelines may be obtained from Charles Gardner, Music Director, Office of Worship, P.O. Box 1410, Indianapolis, Ind. 46206, 317-2361463. All entries must be received by April 1, 1988.

✓ A Day of Prayer for women will be held in Olivia Hall at the motherhouse of the Sisters of St. Francis, Oldenburg, on Saturday, Oct. 3 from 9 a.m. to 8 p.m. The theme will be "St. Francis" and the day will conclude with a prayer celebration of the "Transitus" (the death of St. Francis) with the sisters in the motherhouse chapel. Those wishing more information or registration may contact Franciscan Sister Maureen Irvin, main Street, Oldenburg, Ind. 47036, 812-934-2473. An \$8 donation is requested.

Due to space limitations "The Ad Game" will not appear this week. Watch for in in next week's issue of The Criterion.



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Birthline listeners tour facilities they recommend

by Margaret Nelson

Susan Reid and Bertha Julian answer the calls of young women at a frightening time in their lives. On Birthline, a program sponsored by Catholic Social Services, the two volunteers receive most calls from unmarried women who have found themselves pregnant.

In advising the girls of their alternatives, the two women sometimes find it advisable to recommend out-of-state shelters. But they had never seen them. So they decided to take a trip to two of these facilities so they could have a first-hand idea of what the girls would find there.

The St. Therese Medical Center in Waukegan, Illinois has a Staffer Department program for maternity patients which permits the mother to keep her child or place it for adoption. The Missionary Sisters take girls who are over 18, in the first trimester of pregnancy, have no psychological problems or current dependency on drugs or alcohol, but do have a desire for a positive change in their lives.

The young women are placed in hospital jobs which require 40 hours of service a week. They are provided with room and board, all medical and counseling services and a \$5 a day stipend for personal needs. Throughout pregnancy and delivery, an obstetrician is available 24 hours a day. They have private rooms in a building that was originally used for nurses quarters, with kitchenettes and bathroom facilities close by. Educational programs are available for the expectant mothers. And post-partum counseling is encouraged by this facility.

Seven Sorrows of Our Sorrowful Mother Infant's Home in Necedah, Wisconsin, is strictly for women who plan to place their children for adoption. The girls stay in private homes. Christian counseling is an important part of the program. Natural

foods, diet and exercise are stressed for the health of mother and child.

At the Wisconsin facility Susan and Bertha talked with a young woman who had recently given birth. She came back for a post-pregnancy check and was visiting with some friends she had met through the program. The Birthline volunteers were impressed with how well adjusted she was.

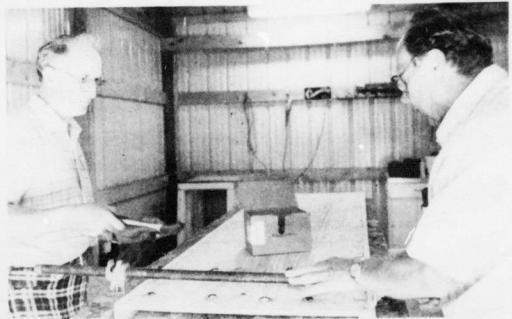
The young woman explained that she was permitted to pick the adoptive home and name the baby girl after her grandmother. She said that one of the reasons she selected the family was that they had other children and were sending them to a Catholic school. She herself had attended Catholic schools and had great respect for the system, she said.

Bertha and Susan were impressed with both facilities. Both had sensitive and caring staff personnel who received them warmly. Bertha said, "It gives us a first-hand feeling of what the girls can expect there." And Susan agreed, "I feel so much better qualified after the trip."

The Birthline volunteers recommend St. Elizabeth's Home in Indianapolis in situations where local placement is advisable. Bertha, a registered nurse, said the staff there is "very lovely to work with." She explained that St. Elizabeth's is open to counseling service recommended by Birthline volunteers.

The women explained that Birthline is a supportive organization for expectant mothers that supplies free pregnancy tests, maternity and layette clothing, lists of Pro-Life physicians, counseling, information on medical care, adoption placements and shelter.

Both women said that they pray before they talk with the troubled girls. Susan usually explains to the caller, "We're here to help you and your baby."



PREPARATIONS—Robert Morris, Sr., and Adolph Voelker help build tables for the St. Paul Heritage Fest at Tell City on Sunday, Sept. 20. Chicken and ham dinners will be served from 10:30 a.m. to 6 p.m. in the air-conditioned parish hall. Games for all ages, some especially for children such as money-in-haystack and face-painting, will be provided in the city park across the street during those hours. Entertainment will be provided by the Swiss Kapaders square dancers and Etienne's Novelty Five. Coffee and donuts are served from 7:30 a.m. The public is invited. (Photo by Peg Hall)



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Indianapolis North Deanery to recognize its best educators

The Indianapolis North Deanery Board of Education will recognize outstanding educators at a liturgy and reception at St. Lawrence Church on Wednesday, Sept. 16 at 7:30 p.m.

The third annual award ceremony will note the contributions of professional educators, those involved in adult education and "out-of-school" educators.

Among the professional educators nominated are Judy Dussman, St. Pius X; David Schnieders, Sussanne Sullivan and Dorothy Wodraska of St. Luke; Judy Jacoby of St. Thomas Aquinas; Benedictine Sister Bernadine Ludwig and Ginny Kingsbury of Christ the King.

Other professional educators proposed for

the award are Ivy Menken and Marita Washington of St. Andrew; Mary Lou Halvorson, St. Lawrence; Peggy Elson, St. Matthew; and Elaine Alhand, Chatared High School.

Those nominated who are active in adult education are Mary Prouty of St. Pius X; Joe Kuczkowski of Christ the King; Mel and Kay Loidolt of St. Andrew; Dan Shea, St. Lawrence; and Norm Hipskind, St. Matthew.

Josie Barker of St. Pius X; Ruth Blanford and Suzanne Roffolo, St. Luke; Betty Seno, St. Thomas Aquinas; and Sheila Gilbert, Christ the King, have been nominated as out-of-school educators. Also in this category are JoAnn Johnson and Barbara Valentine of St. Andrew, and Maureen Craft and Joe Jones of St. Lawrence.



BIBLE SCHOOL—Students at St. Paul Bible School, Tell City, visit residents Ver-nice Knapp and Pauline Alvery at Lincoln Hills Nursing Center. Following the theme, "We are a promise chain," students put their promise of service into action by offering songs, conversation and crisp cereal cookie treats to the Lincoln Hills Nursing Center residents. The St. Paul Bible School singers include (from left) Neal Foster, Aaron Adkins, Terri Simpson, Nancy Dauby, teacher's aide Chip Pride and Josh Thomas. The Bible school was held in mid-August. (Photo by Peg Hall)

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Donations pouring in for brothers with AIDS virus

by Sr. Luke Crawford

ARCADIA, Fla. (NC)—Donations for three hemophiliac brothers exposed to the AIDS virus were pouring into an Arcadia parish where the pastor had asked the community not to shun the boys like lepers.

Father Michael Hickey of St. Paul Parish said that as of Sept. 2 more than \$5,000 had been received at the parish for the family of Clifford and Louise Ray. He added that "one man called from New York (who said) he wanted to put \$5,000 in the Rays' bank account."

The Rays won a legal battle to get their sons into public schools but said they gave up after an Aug. 28 fire, described by officials as suspicious in nature, destroyed their home.

At Sunday Mass two days after the fire, Father Hickey said, "It reminds me of the time of leprosy when they rang bells and told people to stay away. The ultimate tragedy is to make them feel outlawed and unwanted. People need to stand by them. They need to look into their own hearts."

The brothers, Ricky, 10, Robert, 9, and Randy, 8, were infected by the AIDS virus apparently through the transfusion of blood

products but they show no symptoms of AIDS itself.

When it was found out that the boys had the AIDS virus the school board banned them from regular classes and the family received threats. The Ray family won a ruling from a federal district judge in Tampa ordering the schools to admit the boys to the classes.

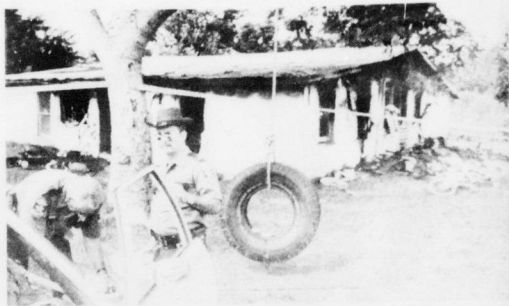
Arcadia families boycotted the first day of school but the boycott was called off by the end of the week.

Scientists have said it would be almost impossible for an infected child to transmit AIDS; the disease is usually spread through sexual intercourse or the sharing of hypodermic needles by drug users. But parents of other Arcadia students said there are too many unanswered questions about the deadly disease.

The Ray family has since moved out of Arcadia and Father Hickey said he has not spoken to them directly. He said he contacted their lawyers in Sarasota, Fla., to make plans to forward the donations.

Father Hickey said he got involved because he felt the church should try to help. The Ray family is Baptist.

"My friend and neighboring Episcopal



BURNED OUT—A week after a federal court ordered the Ray boys, all of whom are hemophiliac and carry the AIDS virus, to be admitted to the Memorial Elementary School in Arcadia, Fla., their home burned. Investigating officials described the fire as suspicious in nature. The family moved out of Arcadia after the fire and vowed not to return. (NC photo from UPI)

priest, Father Raymond Doge, and I had been discussing the situation daily. After the Friday night fire I knew I had to say something."

Father Hickey reported that the parish received 400 calls in three days. In addition to sympathy some calls offered housing and employment for the family.

Father Hickey said Arcadia has been unfairly singled out and "people have been

branded. The school situation made it a tough decision for parents."

"Because of our action, people in our parish have been challenged to look at themselves, their attitudes, to ask what's important in their lives," said Father Hickey.

"They ought to try to understand other people's problems, like the Ray family," he said.

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Carpet Column

JIM O'BRIEN

HOW LONG WILL IT LAST

Almost every day, the questions are asked: "How long will my carpet last?" "Will my new carpet get dirty?" "Will the light color soil easier than the darker color?" "Will this carpet have to be cleaned more than twice a year?" "Will this carpet show traffic?"

Many salespeople working on a commission basis will give the consumer any answer they want to hear. It simply goes with the territory. Multi-store operations function like the fast food chains — "get 'em in — get 'em out." Volume sales is the name of the game. The salesperson cannot spend a great deal of time with any customer — each salesperson must produce sales volume or else be replaced. Visit some of these operations and notice the turnover in sales personnel.

The questions spelled out above are difficult to answer — some cannot be answered. The tire salesman cannot tell you how many miles you will experience with a set of new tires. No one can tell you how many miles you can get out of a gallon of gas. Circumstances and variables change the answer.

I will tell you this — if your carpet is **maintained properly** — vacuumed regularly, cleaned when soiled and is not abused — you can expect the carpet to perform longer than the guarantee extended by the carpet manufacturer.

I am sure some of the readers of this column have had carpet in their homes for ten and twenty years and the carpet looks good. Generally, consumers tire of the color or style and want to make a change.

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Today's Faith

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Can science cure and fix everything today?

by Katharine Bird

► Astronomers report detecting evidence of two planets, larger than Jupiter, in orbit around two stars similar to the sun within 30 light-years of Earth.

► Scientists identify a gene involved in producing a brain-tissue abnormality characteristic of Alzheimer's disease, a leading cause of death among the elderly.

► Researchers report that new cholesterol-lowering drugs and a strict low-fat, low-cholesterol diet give evidence of slowing or reversing the buildup of fatty deposits in the arteries of the heart. One in four Americans have cholesterol levels putting them at higher risk for developing heart disease.

The world today is experiencing an unprecedented explosion of scientific, medical and technological knowledge, as these examples illustrate. This holds out the promise of providing solutions to a vast array of medical problems and scientific issues that have afflicted and puzzled people for centuries.

But these same advances pose unique problems. Put simply, in embracing what science teaches or what is technologically or medically possible, there is a risk of pushing full steam ahead without considering the ethical implications or whether a given procedure is good for the person involved. People tend to develop the attitude that if technology can do something, it should.

Physician Richard Haas sees this happening in medicine. An anesthesiologist at Sinai-Samaritan Hospital in Milwaukee, he described the kind of situation commonly encountered today.

A 63-year-old man suffered a massive heart attack. In a coma with little blood pressure, he was almost dead.

Nonetheless, he was taken into the operating room and hooked up to machines to keep him alive. "The man's heart was shut," Haas said, "but the family insisted that something be done and no measure be left undone. We have the technology so we did it."

Haas sat at the patient's side for nine hours, four hours doing nothing but monitoring the patient's vital signs, while people searched the medical community for an artificial heart. But the man died.

"Lots of times patients are going to die anyway," Haas added. "You might think it would be better to let them die but you tend to prolong life" because it can be done.

This story only serves to illustrate the extent to which people almost instinctively rely on the fantastic developments today in the fields of technology and science.

How to connect ethics with scientific and technological advances is a recurring concern of Pope John Paul II. The development of technology demands "a proportional development of morals and ethics," the pope wrote in his encyclical, "The Redeemer of Man."

The pope said that the question to ask is, Does a particular kind of progress or advance make "human life on earth 'more human' in every aspect?" Does it help people to become "truly better... more mature spiritually, more aware of the dignity" of their humanity, more responsible and more open to others, especially the weak and poor?

The pope stressed that today's advances can have far different results than initially intended. People

today seem "ever to be under threat" from what they produce, from the work of their hands and, even more so, from the work of their intellect.

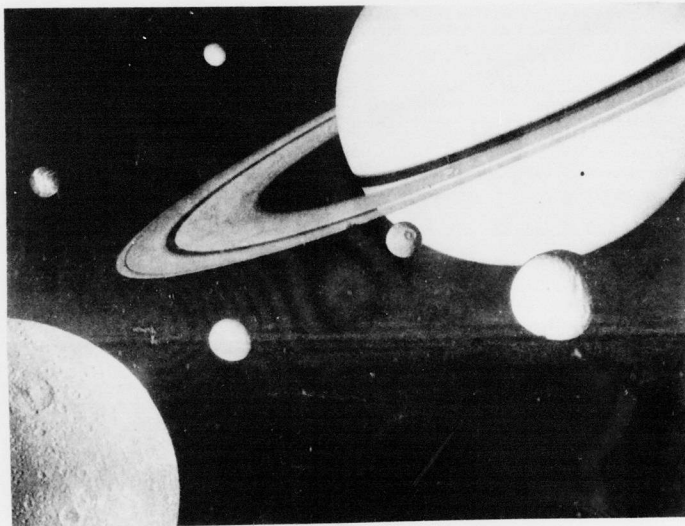
In line with the teachings of the Second Vatican Council, the pope insisted that science and technology always must serve human beings and not vice versa. What is scientifically or technologically possible isn't always best in terms of human need.

School counselor Carol Wilken of Charlottesville, Va., tells a story to illustrate how a family struggled with the issue of human need vs. what science and technology can do.

When he was diagnosed with cancer, an old man,

a Lutheran minister active until shortly before his death at 88, consulted with his children and medical personnel about treatment. He decided to accept chemotherapy, but would not accept surgery or radiation.

After suffering a stroke and aware that he could lapse into a coma, he reiterated his decision not to be kept alive through extraordinary means. He also chose to return to his nursing home rather than die in the hospital amid a battery of machines. Making such decisions was this particular man's way of humanizing his final illness and death, Wilken said. It made him feel that he was still "master of his fate."



We're stepping into a new creation

by Fr. David K. O'Rourke, OP

Both science and scripture talk about a new creation. For those of us who are happy if we just manage to deal with the challenges we face each day, the idea of a new creation can seem beyond us.

Yet from St. Paul to Pope John Paul II, a new creation is said to be part of life for ordinary Christians. So it can't be that far from our own worlds. But what does it mean? A story will illustrate.

Good friends of mine now in their late 30s, whom I shall call Rob and Donna, were working hard to provide for themselves and their children. Like many

people they chose their jobs because of their personal interests and the prospect of good salaries.

Rob is an accountant with the kind of competence that attracts more responsibility and more work. Donna is a teacher, gifted in helping slower students catch up. Both like their work. In a job market with little flexibility, they consider themselves lucky that Donna's teaching schedule allows her to arrive home when their three children do.

A few years ago some new opportunities arose for them. Donna was offered an attractive position as an educational specialist. Rob was asked to think about becoming a supervisor in his West Coast company. But things ground to a halt when Rob suffered an attack one Saturday morning.

"I had just finished some work I had brought home and was getting ready to go out and work in the garden," he said. "The next thing I knew I was lying on the bed with everything spinning around me."

The attack lasted only a few minutes and did not recur. But it did bring a trip to the doctor.

"I think you have a predisposition to high blood pressure," the doctor told Rob. "You might be able to handle it with medication, but I would rather see you really reduce the level of stress in your life."

"Stress?" Rob wondered. "What stress?"

That's when Donna made an appointment for them to see me.

It didn't take long to pinpoint the pressures facing a hard-working man. More important, we began to discuss what they could do about it. We dealt with choices, human choices they might make about how they wanted to live.

(See FAMILY DECISION, page 11)

This Week in Focus

Pope John Paul II frequently discusses science and technology and their influence on the world today. He warns that science and technology always must serve the real needs of human beings. He also talks about the way each Christian is to be involved in God's task of building a new creation.

Katharine Bird, in interviews with a physician, Richard Haas, and a counselor, Carol Wilken, discovers that people are concerned about keeping a human touch in the face of the marvels of science and technology. She turns to the pope's first encyclical, "The Redeemer of Man," where he says that an important question to ask is whether a particular scientific step helps to make life on earth more human. Bird is associate editor of Today's Faith.

Fr. Herbert Weber says that all Christians are called

to work for a new creation. As the vision of a new creation develops among them, he finds that the problems of injustice in the world begin to tear at their hearts. Fr. Weber is pastor of St. Thomas More in Bowling Green, Ohio.

Dominican Fr. David O'Rourke tells about a couple who, stopped by a medical emergency, make some hard decisions about the direction their lives are taking. This decision making is an example of how individuals build the new creation. Fr. O'Rourke says. He is a staff member with the family life office in the Diocese of Oakland, Calif.

Fr. John Castellet says that you don't need to look for phenomenal happenings to find God. God is available in the tiniest whisperings of the wind and in the suggestions made by our inner voice, Fr. Castellet says.

Restoring the image

by Fr. Herbert Weber

A couple of years ago I attended a Sunday worship service at the ecumenical community in Taizé, France. Gathered together with Brother Roger Schutz and the other brothers were young people from all over Europe. The service was interdenominational and multilingual.

A spirit of renewal was apparent in the congregation. Hundreds of teen-agers and young adults were there to pray and to experience faith. They felt accepted and challenged. The gospel was stirring them to action.

A vision for a new creation is developing within prayer centers like Taizé. Because of what happens there, the face of the earth is being re-created, renewed.

But most people will never visit such a place. They need to be reassured that whatever it means to re-create the face of the earth can occur in ordinary places with ordinary people.

What does it mean to speak of re-creating the face of the earth? After I returned home from Taizé, I found myself looking at my parish with new eyes. Because we are a university parish, we too have people from many nations and states. I noticed, too, that the Sunday liturgy was a gathering of the successful and the not-so-successful; of faculty members with keen minds and children with lively imaginations; of parents and young couples; of the recently divorced and people struggling with other problems.

The renewal of the earth is taking place when such gatherings occur. To renew the earth means to make it new again, to restore it to the order first chosen by God.



It is clear what it means to restore Michelangelo's paintings in the magnificent Sistine Chapel at the Vatican. There the artisans' goal is to allow visitors to see the walls and ceiling in all their 16th-century brilliance.

Restoration of the human world requires a similar goal. Such restoration is the mission of each parish. How does it come about? Through an ongoing, inner conversion of the community's members. Not incidentally, this conversion leads to a deep awareness of the longings and hungers of others.

When parish groups gather to share their faith, not merely to talk about resurfacing the parking lot, the spirit of conversion and renewal is usually found among them.

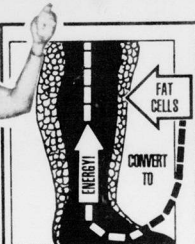
The inner conversion I speak of is a change of heart. Because of it people begin to find more room in their hearts for others.

Then the ordinary acceptance of others is transformed. It becomes a genuine spirit of hospitality as well as a desire to understand and share in the experiences of others.

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The Bible and Us

Elijah was a man of God on the move

by Fr. John Castellet

If a pilgrim is someone on the move, Elijah was a model pilgrim. It appears that an imperious inner voice constantly was ordering him: "Leave here, go east... Go, present yourself to Ahab... Go, take the road back to the desert." (1 Kings 17:3-9; 18:1; 19:15)

It happened that in the ninth century B.C. Israel's

King Ahab married a foreign princess—Jezebel of Tyre. The consequences were disastrous. A fervent devotee of the fertility god Baal, she made her religion the state religion of Israel.

She was fanatic and ruthless. Anyone who opposed her was removed. It took heroic courage to resist her in defense of Israel's one true God.

But that was Elijah's main task.

The stories of his exploits are admittedly colored by legendary details. But behind the folklore are solid facts.

Perhaps the most dramatic event of Elijah's spectacular career was his conflict with the prophets of Baal on Mount Carmel. This was at a time when Jezebel systematically was liquidating prophets loyal to God.

A member of the royal court, Obadiah, rescued 100 of them and cared for them in two secret caves. Seeing Obadiah as a sympathetic force, Elijah persuaded him to arrange for a royal audience.

At the audience, Elijah proposed a showdown between himself and 850 pagan prophets. A sacrifice was laid on the wood of an altar and Elijah challenged the pagan prophets to have their god set the wood aflame.

All day they shouted, hopped about and screamed for a response. But "no one answered and no one was listening." (1 Kings 18:29)

When it was Elijah's turn, he had the wood drenched with water. Then he called on the "Lord God of Abraham, Isaac and Israel"; fire came down and consumed the wood. Flush with victory, Elijah ordered the destruction of Baal's prophets.

Jezebel was furious and threatened to kill Elijah. (1 Kings 19:2)

At this point Elijah became a true pilgrim—a person in search of meaning, in search of God. A person may have already found God, yet still search to understand what God is doing in his life. This is the definitive pilgrimage—a new direction, a step into new life.

Elijah fled to the southern desert around Beersheba and there prayed for death. He had had it.

He felt like a failure. But feeling no strength in himself, he then found strength in God.

Elijah retraced the long trek of his forefathers to Horeb (Sinai) where they had first met God. And there he found God—not in the wind, not in the extraordinary signs of an earthquake or fire, but in "a tiny whispering sound."

He had become accustomed to the spectacular. But he discovered that God is never farther than the soft, murmuring sound of a breeze, that gentle inner voice so easily ignored.

After that discovery, Elijah went back to the scene of his prophetic activity. He initiated a process which would end with the defeat of Jezebel.

Education Brief
Science must
be built on
wisdom, love

Education Brief

The world of the new age, the world of space flights, the world of the previously unattained conquests of science and technology—is it not also the world "groaning in travail" that "waits with eager longing for the revealing of the sons of God?"

—Pope John Paul II in his 1979 encyclical, "The Redeemer of Man"

Today, near the end of the 20th century, people look with great expectation to the world of science. High on the list of their hopes is the discovery of a cure for AIDS. Cures for cancer and heart disease rank high on this list as well.

In this astonishingly new age, a longer life span is virtually taken for granted. People have come to rely on science and medicine to assure a long life.

Many also have come to put great hope in technology—that it will not only make life enjoyable, but that with its constant flow of new products it will create a world that is endlessly interesting.

Pope John Paul II has given numerous speeches during his pontificate in which he praises the work of scientists and calls attention to the potential that technology holds. At the same time, he insists that the achievements of science and technology taken by themselves do not constitute the new creation that the people of God are called to bring about.

It is always a matter of priorities and values for the pope. What is needed, he writes, is the priority of ethics over technology, the primacy of the person over things and the superiority of spirit over matter.

Human beings cannot relinquish their proper place in the world, the pope adds. That means people must not become the slaves of things, of economic systems, of production or of their own products.

Furthermore, people should not allow themselves to be "taken over merely by euphoria or by carried away by one-sided enthusiasm" for the technological or scientific achievements around them. There are always these questions to be asked: Through these conquests, is the human person developing and progressing or regressing and being degraded? Does good prevail over evil?

Wisdom and love are the factors that must undergird the new creation, the pope suggests in his first encyclical, "The Redeemer of Man." The sheer power reflected in a scientific breakthrough is not enough, though it can be very good. Such power needs to be linked with love to become truly creative.

Family decision

(Continued from page 9)

They decided what was important in life. Rather than drift or simply react to events, they decided to run their own lives and to put family life first. Faith played a key role as they set goals.

What they actually decided is not the point. But in the context of faith and human choice they put their own stamp on their future.

I suggest that this action, simple as it seems, is at the heart of what is meant by a new creation. I suspect that both St. Paul and Pope John Paul would view my friends as people at work to build the new creation.

We who marvel at scientific wonderworkers can overlook the creative forces at our own fingertips. We have the power to make choices.

A human life reshaped along the lines of Christ's teaching is at the heart of the new creation described in scripture.

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Children's Story Hour

A 13th century scientist

by Janaan Manternach

Albert grew up in a castle in Germany in the early 1200s. His father was a rich and powerful lord. Sometimes his father was away from home for many weeks fighting in the emperor's army.

Young Albert loved to walk in the woods and fields around the family castle. Everything he saw fascinated him. He could sit and watch a butterfly, noticing every detail of its color and movements. Later he wrote down what he observed.

As Albert grew, his interest in nature grew. So did his interest in God. One time a famous preacher from the Dominican religious order came to Padua, the town in Italy where Albert was studying. The

preacher so impressed Albert that he decided to join the Dominicans.

Albert's family was upset. They wanted Albert to become rich and powerful like his father. They tried to stop Albert, but could not. In his early 20s he joined the Dominicans.

Albert was a genius. He learned and then taught almost every subject people knew at that time. He taught courses on the Bible and theology. One of his students, Thomas Aquinas, became a very great theologian.

But Albert was just as interested in the new sciences. As a child he enjoyed observing bugs, plants and animals. Now he learned to observe the world of nature scientifically. He made up experiments to discover what things were like.

Albert became an expert in many areas including astronomy, biology, botany, chemistry, physics, mathematics, economics and politics. His knowledge was so amazing that a well-known professor called him "a man so superior in every science" that he could be called "the wonder and miracle of our time."

Albert's knowledge of science helped him believe more strongly in God. Albert taught that there was no conflict between faith and true scientific knowledge. In fact, he used the ancient scientific works of the Greek philosopher Aristotle to help explain Catholic teachings. The time came when he was called on to defend this use of Aristotle's writings.

Albert often had to interrupt his study and teaching to do other important work. The Dominicans chose him for their superior. Pope Alexander IV made him a bishop and Pope Urban IV sent him to preach a crusade.

But Albert always went back to teaching, writing and study. He wrote about 40 books and became so famous that people called him "Albert the Great."

Albert died quietly in 1280. Pope Pius XI canonized him and named him a doctor, or teacher, of the church. Pope Pius XII in 1941 named St. Albert the patron of scientists.



What Do You Think?

St. Albert the Great loved to study the world of nature. How does the study of nature lead a person to God?

Children's Reading Corner

In "Nicolas, Where Have You Been?" by Leo Lionni, a little mouse named Nicolas is snatched up by a big bird. When the mouse escapes, he is welcomed and cared for by some other birds. But one morning Nicolas wakes up and the birds who cared for him have left the nest. He realizes he too must leave. When he reaches the ground, he finds his old friends. After hearing part of his story, they decide to declare war on all the birds. But after Nicolas tells the whole story, their anger fades. When Uncle Raymond proclaims that "one bad bird doesn't make a flock," they are ready to believe. They celebrate with berries brought by the birds who befriended Nicolas. (Alfred A. Knopf, 201 E. 50th St., New York, N.Y. 10022. 1987. Hardback, \$11.95.)



MARIA ARMBRICHT

I'm a High school teacher...

I see my students struggling with a lot of pressures today. In many ways, the teen years can be "the best of times and the worst of times."

That's why I think priests are especially important to youth. A priest can offer them the hope, support and guidance that they need. By teaching Gospel values, he reveals to them God's unending Love.

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to lead people to God through loving service.**

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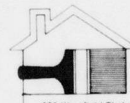


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VOCATIONS SPECIAL

Internal call and external signs

Our mutual call to a holy vocation

by Fr. Paul Koetter

In my work as vocation director for the Archdiocese of Indianapolis I frequently talk with men who are discerning the question of priesthood. At some stage in our discussion we come to the question of whether they feel they are being "called" to be a priest. In helping a person discern this difficult question of "calling" we talk about internal (heart centered) and external (skills and talents) signs. An inner sign is how one experiences God's call in his heart. Often this occurs through a sense of peace when the particular vocation is thought about or experienced. Some have talked about "feeling at home" in priesthood. That it is a vocation that "fits" them. This sense is what I would call an internal call. The internal call must be combined with external signs. These are the gifts and abilities to be a priest. In other words, the gifts that God has given a person need to fit the particular vocation to which he or she is aspiring. When a sense of internal call combines with external signs one can be fairly sure that the vocation is right for him or her.



This process is one in which each of us, whether single or married, whether clergy or laity, takes part. All of us are being called by God to follow him. Each of us is asked to discern how that call is to be lived out. What is the particular lifestyle or ministry (raising a family is a ministry!) am I being invited into. The same notion of internal call and external gifts needs to be reflected upon by each person as he or she starts to answer career/vocation questions.

Young people preparing to be married are often asked why each of them wants to marry this particular person. The answers will vary but usually they reflect some sense of "this feeling" right; that a relationship has developed that they feel at home with and they wish to really commit their future to this person in a marital relationship. This sense of feeling at home, of feeling "right" is very similar to the sense

*"Lord, help me to find a path
that will
give my life meaning. Something
worth living for—
maybe even worth dying for—
something that will energize,
enthuse and enable me to keep
moving ahead.
Lord, I do not know where my
future leads. Give me
the courage to search, to choose,
to love.
Allow me to sense your abiding
presence as I
Walk my journey of vocation"*

(adapted from Sr. Ita Ford, M.M.)

that a priest or Religious might feel in choosing their particular vocations. There is an internal sense that this is the direction in which God wants me to move (even though often that young couple may not reflect upon it as a call from God!). That same young couple needs to think about the external signs as to whether this marriage is indeed their call. For example, they need to look at how well they deal with conflict in their relationship, whether their ideals are the same, whether they have the skills to be good parents. These are the practical, external signs that indicate whether this is the right decision. So just as the young man discerning priesthood looks for a sense of peace in his heart and external signs of the ability to be a priest,

so does the young couple look for a certain peace in their hearts and external signs that affirm that God is inviting them into this marriage.

All of us are called. Each of us is called at different levels, at different points in our lives. Almost every person has at sometime been challenged by the question of whether to get involved in a certain ministry in the church, some volunteer work or particular charitable organization. At each of those moments we again go through this process of discernment. All of us, when we really look at what we're searching for, are trying to discover how God invites us each day to follow him. Each time that question enters our minds we reenter the process of discernment; the process of trying to come to know our own hearts as God is speaking to us and to understand our own gifts to see how those two signs move us into a particular work or ministry or life or vocation.

This is the annual special vocation supplement to *The Criterion*. In this issue we wish to celebrate the various "callings" that each of us receives from God. One of the real beauties of the church in the last 25 years is the realization that all callings/vocations are good and of equal value before God. Indeed a married couple and a committed single person enter into a "religious vocation." Anytime a person responds to God's calling that action is holy. And yet at the same time that same action is very human.

Too often in the past we have tended to view priests, sisters and brothers as "spiritual" but not quite fully human. We also tended to see married people and single laity as human but not usually spiritual. Our goal in this issue is to help all of us—married, single, lay, cleric—to realize our mutual humanity and our mutual call to a holy vocation. "When Jesus had finished speaking He said to Peter [and to all of us], follow me" (John 21:19). How has God called me? What question of discernment is before my heart and mind right now? In these next few pages, people from many walks of life share with us their personal call from God. Some paths are rather extraordinary, while others will seem very normal. All are vocations. We celebrate all of them!

Association of Religious of the Indianapolis Archdiocese

Vocation committee for archdiocese expands

by Sister Marian Yohe, OSB

Believing that there are four vocations from which one may choose, the ARIA (Association of Religious of the Indianapolis Archdiocese) has expanded its vocation committee membership to include persons from religious, priesthood, married and single lifestyles.

The primary goal for this year is to educate a variety of age groups about vocations to all lifestyles. Teams made up of men and women religious, priests and seminarians, will visit 5th grade classrooms and present programs at the archdiocesan high schools. Lifestyle panels representing all four vocations will address parish groups, such as RCIA classes.

In 1975 ARIA appointed the vocation committee to shape the history, goals and charisms of the religious orders; to help create an awareness of religious life; and to provide vocation resources to the religious communities.

The vocation committee has continued to be an active branch of ARIA, developing vocation projects, preparing brochure materials, conducting retreats, presenting education programs, and coordinating public relations efforts.

Maintaining a close working relationship with the archdiocesan vocations office, priests, and Serra Club representatives has benefited the committee efforts. The vocation committee provided a brochure describing the religious communities working in the archdiocese and initiated the idea of a woman religious being appointed to the archdiocesan vocations office.

The current committee members are Benedictine Sister Marian Yohe, chairperson; Franciscan Sister Maureen Irvin; Daughters of Charity of St. Vincent de Paul Sister Margaret Marie Clifford; Franciscan



VOCATIONS COMMITTEE—Now including members from all four vocations, the ARIA vocations committee now includes (from left) Father Paul Koetter, Joe Stephens, Doris Campbell, Franciscan Sister Marge Wissman, Franciscan Brother Theophane Ballmann,

Sister Rita Hermann, vocations office; Father Donald Quinn; Mrs. Mary Lou Fischer and Doris Campbell.

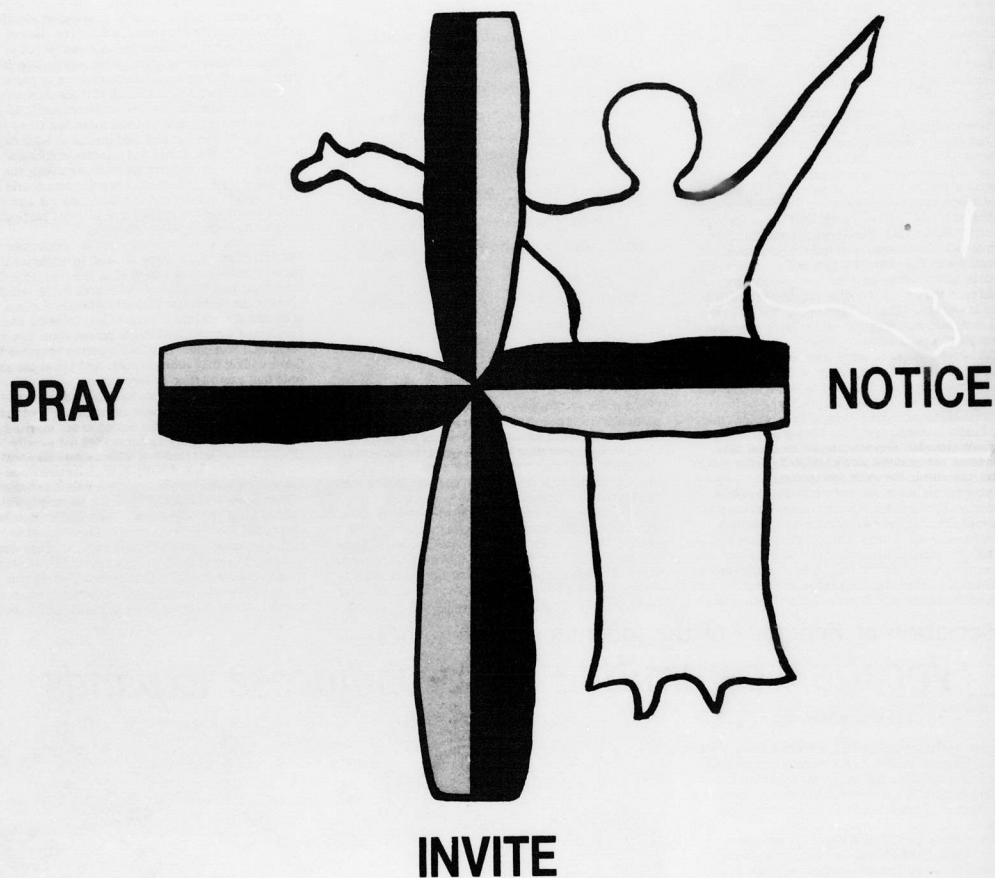
Also on the committee: Franciscan Sister Marge Wissman; Good Shepherd Sister Christine Hock; Franciscan Brother Theophane Ballmann; Father Paul Koetter,

Good Shepherd Sister Christine Hock, Franciscan Sister Maureen Irvin, Benedictine Sister Marian Yohe, chairperson, Franciscan Sister Rita Hermann and St. Vincent de Paul Sister Margaret Marie Clifford. (Photo by Margaret Nelson)

vocations office; Father Thomas Murphy and Joe Stephens, Serra Club.

ARIA is committed to its vocation efforts and confident that those efforts will be fruitful for the Archdiocese of Indianapolis.

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Married couple with young children

Seeing one's vocation in retrospect

by Richard Cain

The word "vocation" often conjures up images of priesthood or religious life and a dramatic call—or at least a time of conscious agonizing over a big life decision.

But that is not true of most vocations. For Steve and Ellen Miller, members of Christ the King in Indianapolis, their vocation to marriage and family life was such a gradual process that they could only see God's call after they had already responded to it.

For both Steve and Ellen, awareness of God began in their families as they grew up. "A lot of my aware-

ness of God was through my parents and my older brother," said Steve. He remembered receiving for the first time the sacraments of communion and penance. Another significant experience of God for Steve took place through a high school youth group at St. Matthew Church in Indianapolis. "There are a lot of friends from that group that I still keep up with," he said.

Steve and Ellen met while in school at Indiana University. "We dragged each other to church," Ellen said. During their senior year they decided to get married.

Steve and Ellen grew up with the general understanding of a vocation as applying only to priests and Religious. "I didn't really have an idea of God calling everyone to a vocation," Steve said. He said he gave the priesthood a lot of thought. "But I didn't feel that call," he added. "I just knew I wanted to be married and have children."

As she was growing up, Ellen didn't have a clear sense of any calling. "I always knew I didn't want to be a Religious," she said. But as to the future of her life, "I just felt it would all work out," she said. "A lot of these things you see in hindsight."

Now they find God becoming present to them in a powerful way through their two children: Terry, 5, and Katie, 2. Giving birth in particular has been a strong spiritual experience for the couple. "When they come out normal," Ellen said. "That is to me the ultimate miracle."

The times when the children ask them questions also provides them with opportunities to make God visible to one another. "When Terry asks some really hard questions—for example: 'Why do we go to church?'—it makes us both stop and think about it," Steve said.

Steve and Ellen both expressed that living the vocation of being young parents is a great challenge. "It's a very difficult job to be parents in this age when they're so bombarded with junk," Ellen said. "(Yet) you don't want to insult them too much..."

Yet it is a vocation that has great rewards—the joy of seeing little children grow into good adults and of realizing now and then that one is sharing in the work of the Creator of the universe.

"It's the ultimate calling," said Ellen, "to stay home with two crazies."



FAMILY—Ellen and Steve Miller, shown here with their children Terry, 5, and Katie, 2, are following the vocation to marriage and family life, seeing God's call after they had already responded to it. They describe the birth of the children as a strong spiritual experience. (Photo by Richard Cain)

'Cursed to the work' Responding to hard request

by Cynthia Dewes

When asked if he has been "called to the work" he does as a counselor in the criminal justice system, Larry Hembree laughs and says sometimes it's more like he's been "cursed to the work." As executive director of PACE (Public Action in Correctional Effort), he tries to respond daily to Christ's question, "Did you visit me in prison?" And that's hard work.

PACE not only sends volunteers to visit prisoners, but also finds jobs and housing to fill their immediate needs when they are released. The agency also advocates the use of innovative correctional alternatives. It lobbied successfully for a work release facility, and community corrections alternatives such as electronic monitoring.

A weekend residential alcohol program was set up by PACE to provide effective alcoholism treatment and alleviate jail overcrowding at the same time. Prisoners who commit alcohol-related crimes stay at their jobs during the week and then receive addiction counseling while serving their terms in weekend facilities. Hembree feels that the help these people receive on weekends may be more valuable than longer programs spent in addiction centers just because the motive behind it is concern rather than profit.

Hembree believes in being sensitive, yet pragmatic in serving prisoners' needs. He takes issue with fundamentalists who encourage "jailhouse conversions," feeling that this is too easy and superficial an answer. Rather, if we help prisoners with their material needs such as learning to read or acquiring a skill, we allow them the stability to establish a real and lasting commitment to God later.

Hembree, who studied six years at St. Meinrad, thinks Christ's other instructions, such as feeding the hungry and clothing the naked, must be easier to follow. Among his seminary peers he is the only one who became involved in the criminal justice system. People in jail are often those whom society relates to least: the mentally ill, ignorant, poor and despicable, the losers who have no respect for themselves or others. Such people are hard to love.

The route Hembree followed, working in juvenile courts, mental health centers, youth service bureaus etc., always led him to find alternative ways of dealing with kids and adults like these, who were caught up in the system. About ten years ago he came to the decision that he was indeed "called" to his work.

Difficult as the work is, what keeps him going is anger, Hembree says: the anger of Christ when he drove the moneychangers out of the temple. Even if he were ordained, he would probably still be called to fight uncaring authority.

Hembree thinks authority is necessary, but it has a tendency to grind people down. It can harbor abuses such as those he often sees in the criminal justice system: abuse by caretakers (prison guards and administrators), or the poverty, divorce, child neglect and other troubles experienced by prisoners' families.

People who "help others for pay" must feel that their work is their vocation, Hembree observes. Otherwise they would burn out or go elsewhere for higher wages. They need affirmation and support. With that in mind, he has organized an annual Mass for people in human services.

It's been Hembree's experience that people in confinement usually find some kind of faith. Encouraging that search is the challenge which Christ gave us.

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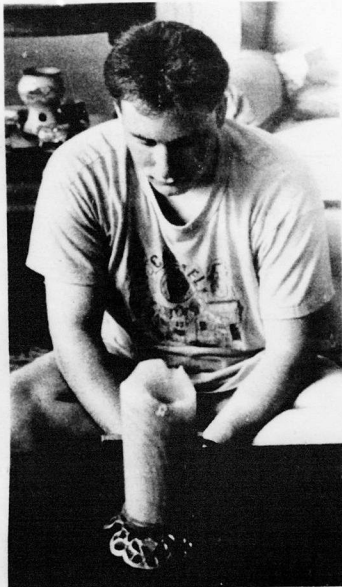
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Teenager

Hearing God is steady process

by Richard Cain



Matthew Nowlin

For Matthew Nowlin, a recent graduate of North Central High School in Indianapolis, hearing God's call in his life has been a slow, steady process with all the familiar ups and downs.

An outgoing person with an interest in theater and music, Nowlin said he didn't start thinking much about God until his junior year in high school. That was the year his parish, St. Luke, hired Rob Schultz to start a youth ministry program in the parish.

"(Matthew) was very enthusiastic, very warm to other people," Schultz said. "I recognized his potential as a strong Christian leader and decided to tap him as a source of leadership."

As the two worked together starting the program, they began to talk about God and scripture. "Bob feels so confident talking about it," Nowlin said. "He comes right out with it. He started me off building my faith relationship with God."

Getting active in the parish youth program also brought Nowlin in contact with youth in other parishes. He served as president of his deanery's youth council and began helping with CYO retreats. "It brought me closer to God because I met a lot of friends with the same goals," he said.

For Nowlin, prayer is simply being with God in a easy, natural way. "Just before going to bed, I'll close my door and talk to him like he's there," he said. "I talk to him like he's my buddy. Sometimes I light a candle and think about my life and open it up for him to tell me."

Scripture is another way to be with God. "Sometimes, I'll flip through it until I find something that fits me and then I'll meditate on it," he said.

But the times Nowlin feels closest to God usually come through other people. The CYO's weeklong Christian Leadership Institute retreat in particular has had a big effect on his relationship with God. "Before (the leadership institute) I just felt like I was there, that I didn't have a purpose," he said.

But through the talks and the times of sharing with other people he began to see that God gives each person special gifts and calls him or her to a special role in the world—a role that no one else can fill in quite the same way. "There was such a joy, it was so easy to pray," he said. "That's the first time I felt like I may have a calling."

For a while, Nowlin wondered whether he had a call to the priesthood. But then he spent some time with a younger relative of whom he is fond. "I decided I'd rather have little kiddies," he said.

His youth group experiences have shown him that he has a special gift for relating with other people. "My own calling has been ministering to my peers," he said. "If someone has a problem, he or she comes to me and talks about it."

Over the past several years, Nowlin has come to see that relating to God has its ups and downs—just as with any other relationship. "You have to put something in to it and be patient to get something out," he said. "You have to accept the times when you're low and know that God will bring you back up. It takes patience and the willingness to keep communicating with God."

God's call may be sudden, demanding

by Cynthia Dewes

God's call may come as a small voice nagging us toward the religious life. It may come in a gradual revelation spread over a lifetime of helping the poor, healing the sick, or ministering to others in honest professions or wholesome family life.

Or it may come suddenly, as St. Paul's did when he was thrown off his horse on the road to Damascus. Somehow that kind of call sounds dramatic and thrilling. Not always. There is no romance in the sudden call which comes when the doctor says, "Your baby is severely handicapped."

We'd been plodding along through life doing the best we could, following all the rules, trusting that God would reward our fidelity with a normal life, a happy death, and all that good stuff. We were genuinely shocked when something devastating happened, over which we had no control, and for which we were not directly responsible: our fifth child was born with a life-threatening congenital heart defect.

Considering our baby a calling from God was the last thing on our minds. Laying blame was important, bargaining with God to take away the problem, was important. Like other kinds of grief, this painful reality would take a long time to adjust to, and at the moment it seemed to swallow up our lives.

We prayed a lot, hoping to discern why God sent such a child. We toughed out the illnesses, the special care, the surgeries. Then, we were shocked a second time when Andy was born profoundly mentally retarded. But by this time the blame-laying, the "why me?" were past. It was "ours not to wonder why, ours but to do or die."

As years passed and life settled into a pattern, as it inevitably does, we gradually realized that we had answered "yes" to God's calls. Our little heart patient was stable and happy, and Andy had become the nucleus of our family.

The idea of "putting Andy away" had been tempting, and recommended by all the experts, but somehow it didn't seem right. He affected all our lives tremendously, but it was I, as Andy's mother, who felt called to the greater responsibility. He indeed had become my vocation, my life.

Parenting handicapped children, or being a caregiver for any handicapped person, forces us to practice many virtues: humility, patience, hope, faith. It also generates such love and joy that it sounds phony when you try to explain it.

Andy's goodness was so transparent that it inspired goodness in return. We were all better in his presence. To be truthful, he was also aggravating, excessively neat, slow and stubborn. He was an education in being human, a witness to the imperfect yet lovable creatures that we all are, and that God made.

In answering the call as a caregiver, I was sometimes tempted to adopt a "poor me" attitude which allowed me to use Andy as a crutch. I could turn down invitations or refuse tasks because I was "needed at home," and no one would disbelieve me. It was a human thing, but not what the job calls for. We all get tired sometimes.

When Andy died we wondered again what God had in mind. We aren't sentimental about our calling as caregivers. We experience terrible depressions, but our joys are equally inflated. God invites us to fullness of life, and we are happy to accept.

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Secular Franciscans

Bringing gospel to daily life

by Richard Cain

Six years ago, Pat Heidenreich owned a newspaper and magazine in Boone County where she and her husband lived. "All the time I was in the business world, I had a ball," said Heidenreich, formation director for the Sacred Heart Fraternity of Secular Franciscans in Indianapolis and the mother of four biological and 10 adopted children. "But it just left me unsatisfied. I didn't feel fulfilled."

So she began her search. She was familiar with the books of the Secular Franciscan, Catherine de Hueck Doherty and knew the well-known spiritual writer had a spiritual community for lay people in Conibermere, Ontario, Canada. She and her husband decided to spend a summer there participating in a program for families.

"I felt called to live her life," Heidenreich said. But she knew Doherty's community was for single people. Heidenreich had not yet heard about the Secular Franciscans of which Doherty herself was a member.

In 1982 Heidenreich learned there would be a special service in honor of the 800th anniversary of the birth of St. Francis of Assisi. The service was at Sacred Heart Church in Indianapolis, the old German parish for the area (her family is German). It is also administered by Franciscans and has a large Secular Franciscan fraternity. It was there that she first learned about the Secular Franciscans.

The Secular Franciscan Order (SFO) is a world-

wide community of self-governing local groups called fraternities. It was founded by St. Francis of Assisi around the year 1209 for lay people who wanted to follow his way of spirituality. It is a way devoted to following the gospel fully including:

- ▶ a childlike devotion to God;
- ▶ respect for all God's creatures;
- ▶ turning from sin and living wholly for God;
- ▶ sincere humility;
- ▶ a balance between prayer and service to others;
- ▶ continual cheerfulness;
- ▶ high regard for work, especially manual work;
- ▶ devotion to Mary as the model disciple; and
- ▶ loyalty to the Catholic Church.

"St. Francis was a contemplative in the marketplace," Heidenreich said. "He achieved a real balance between the gospel and life."

Heidenreich did not become a Secular Franciscan overnight. First there is a three-month postulancy. This is a time to learn more about the Secular Franciscans and what is involved in joining the order. It is also a time of discernment—a time to decide whether to begin serious preparation for joining the order.

Should one choose, this stage is followed by a twelve-month novitiate period. During this time, one makes an in-depth study of the Franciscan way of spirituality and discerns whether to make a life-long commitment to the order. After this, one makes a profession of vows and becomes a full member of the order. The community must also approve new mem-

berships. Even after profession of vows, becoming a member in sense has only begun.

One of the benefits of the Secular Franciscan Order is the combination of a proven and powerful spirituality with great personal freedom. Secular Franciscans are free to be single or get married. They can live and work where they choose.

Heidenreich said most Secular Franciscans live lives of service. She and her husband (who she termed "a Franciscan at heart") have moved to the center city across the street from Sacred Heart. Since their adopted children come from a variety of racial backgrounds, they wanted to live in an interracial neighborhood. There she prays the daily office (a set of spiritual readings and prayers of the church), attends daily Mass and takes care of the children.

The Sacred Heart Fraternity of Secular Franciscans meets the fourth Sunday of every month at 3 p.m. at Sacred Heart Church. There are also two fraternities located at the Franciscan Alverno Retreat Center in Indianapolis, and fraternities at St. Anthony parish in Clarksville, St. Mary parish in New Albany, St. Joseph parish in Terre Haute and Mt. St. Francis.

Heidenreich stressed that the Secular Franciscans share a close fellowship not only among themselves but with the friars and Poor Clares.

Those interested in finding out more about the Secular Franciscans may contact: Sacred Heart Church, 1530 Union St., Indianapolis, Ind. 46225, 317-638-5551; Alverno Retreat Center, 8140 Spring Mill Rd., Indianapolis, Ind. 46260, 317-257-7338; St. Anthony Church, 310 N. Sherwood Ave., Clarksville, Ind. 47130, 812-282-2290; St. Mary Church, 415 E. Eighth St., New Albany, Ind. 47150, 312-944-0417; St. Joseph Church, 113 S. Fifth St., Terre Haute, Ind. 47807, 812-232-7011; or Mt. St. Francis Retreat Center, Mt. St. Francis, Ind. 47146, 812-923-8817.

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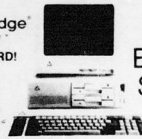
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Religious vocation

Saying God is 'all-important'



Providence Sister Mary Slattery

by Margaret Nelson

Providence Sister Mary Slattery believes that having a religious vocation means "finding a person that is all-important in my life, and that person is God. Anything else becomes important in relation to him. And the work done for his people becomes the source of my development."

Sister has experienced a wide range of ministries within her vocation: teaching a variety of subjects at all grade levels, lecturing, being educated herself (she has her master's degree in scripture), working with the aged, caring for the sick, and even doing her share of the household tasks.

"Whatever the work," Sister Mary observes, "the constant remains—the people who are to be served. In turn, these people are my support, my friends, my greatest challenges. They are the ones who call me to serve God."

Right now, Sister Mary is caring for her mother. She loves being with her mother. "We'll just sit and be. We pray together." Sister has come to realize, "A bath and meals are not 'it.' I think we make a mistake when we think those are the most important things for a person who needs care. If she can't sleep, we'll get up at 2 a.m. and have coffee. What difference does it make? She is so thankful for everything and so easy to take care of. My mother is very close to God."

When people learn that she is caring for her mother, some assume that Sister is retired. She cheer-

fully mentions a wealthy woman's name and asks if they would think her caring for that person would be "retirement" project.

Sister calls her present experience an "enforced retreat that came at just the right time." Sister Mary was, like most talented and active people, "always racing to be on time." With overlapping duties at the school, convent and home. She had taken care of her father the ten years before he died in 1980, while performing her "usual" duties.

"I have been given this time to bring together all my experience," Sister believes. "I can step outside and take a look at my life. And I can see other people's problems more clearly. Now I am less inclined to want to change other things and persons, but see ways that I can change myself."

Sister Mary herself may not realize the powerful witness she makes to those around her. A Eucharistic minister at St. Peter and Paul Cathedral, she sports an enthusiastic smile and word of encouragement for all of God's people. She has a talent for finding each person's special gift and knowing just the right way to affirm it. And she seems to make a priority of doing that. When they tie together her actions and bits of conversations told for other reasons, friends know that Sister Mary ministers in a real but casual way to the young, the homosexual and AIDS victim, the poor, the homeless, the outcast, the elderly, and the ill she encounters.

Sister Mary's idea of vocation confirms this. "Vocation transcends work. It speaks to the being, the essence of a person. It speaks to the worth of human life. It takes an inherent discipline to become one who serves in the hand of God."

"The concept of the religious life has not changed essentially since Vatican II, except in its externals," Sister believes. "The Religious are more visible now because their works are more varied. They are on marriage tribunals, in divorce counseling, serving as practical nurses and in campus ministry. Retired sisters have become companions."

Sister Mary noted that the Providence sisters are encouraged to come to the provincial if they see a need, it is not being filled, and they want that kind of challenge. She added, "They are not limited by rules that originally had cloistered or monastic overtones."

Sister welcomes some of the changes "like a breath of fresh air." For one thing, she could not have spent this time with her mother.

But at the same time, Sister Mary believes that God's call is constant. The danger she sees to religious vocations is when those called by God see other things as more important later on. "Once you're called, you've been called. God doesn't re-decide. It must be a decision to serve God with one's whole heart."

Sister Mary Slattery believes other people are in her life to challenge her: "to serve God in more complete harmony with what he has in mind for me. But if I do not always know the road, I always know my guide. That is what I think vocation is—a lived response to my God."

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*What are you doing
with the rest
of your life?*

Write to Sr. Maureen Irvin

Feeding hungry Kitchen planner enjoys her work

by Margaret Nelson

Alice McGovern, who organizes work for the St. Peter and Paul Cathedral Meal Plan, doesn't think she has a vocation. "I honestly and truly enjoy what I do. If you get that much satisfaction from something, I don't call that a vocation."

"I feel that I owe God so much that I have an obligation to do this. And I would be lost if I didn't have something like this I could do," Alice continued.

Alice quickly points out that there are "no bosses" in the approximately 70 volunteers who help collect donations and food, and prepare, serve, and clean up after the Sunday dinners for more than 150 people in the basement of the former Cathedral elementary school building. "We've had some really great people help," Alice observed. She said that a lot of volunteers from the unions helped paint and fix up the new site of the Cathedral dinners.

Alice finds out what food is available and plans the full, balanced meal for each Sunday. Then she tells Bill Quigley what is needed. She smiles, "Bill does all of the finagling. He knows who to 'hit up' and who to avoid. I don't have that ability. There are so many great people out there. He seems to have the knack of finding them. If it wasn't for him, we probably wouldn't have anything."

If there are foods that must be bought for the kitchen from cash donations, Alice and Mary Oglesby do the shopping. "Sometimes we buy what is needed, and sometimes we trade with the Little Sisters of the Poor at St. Augustine's Home. Sister Colette has been very kind," she said.

Fran Quigley calls all of the volunteers from her home, scheduling half to help prepare the meals and half to serve and clean. These helpers take one Sunday shift every six weeks. Alice is pleased that so many young people from all over the city are taking the time to help the poor in this way.

Alice McGovern and her husband moved to Indianapolis to be near one of their daughters. They had lived in Long Island, New York until Jim retired. Alice's interest in the Cathedral meal project began almost four years ago when she enrolled herself and her husband, Jim, in a St. Thomas Aquinas committee to help feed the hungry. Jim started out by picking up leftover bread and sweet rolls from a northside grocery store. Jim and Alice went out to places that sold used utensils so that they could cook the food. By the time Jim died of cancer in the spring of 1986, he and Bill were picking up breads from ten stores for the Cathedral meals. Several retired men then began to help Bill with the project.



FOOD TEAM—Alice McGovern (left) lifts a spatula as Millie (from left) and Phil Brady, Ed Hanley and Mary

Oglesby pitch in, among 70 volunteers who feed Sunday dinner to the hungry. (Photo by Margaret Nelson)

Alice sometimes gets discouraged that more cannot be done for these homeless people. When some of the same people—as many young as old—keep coming back, she thinks, "We're not solving anything. I don't remember it ever being this bad."

But sometimes the effect can be seen. One holiday Sunday, a young man came in all covered with ice. Temporarily jobless, he had "hitched a ride" on a truck. The trucker told him that he could get a meal

at the Cathedral kitchen. "We talked with him while he was eating. He was a clean-cut, bright, nice-looking boy. He could have been the son of anyone I know, just down on his luck. He was on his way home to Ohio to see his family at Christmas. We collected \$15 or so to help him on his way. We really meet some nice people who are trying to make it on their own."

But most of all, Alice reflects, "We have some really great people who help them."



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Involving black Catholics

by Margaret Nelson

Janet Watkins thinks it is important for all lay people to be involved in their parishes. "But I think it is especially important for black people to be involved. It helps to show some ownership to be visible in a church that is predominantly white in the United States." Janet is the president of Archdiocesan Black Catholics Concerned (ABCC).

In her work with that group or in any ministry, she observes, "I don't think it should be done from a selfish or personal standpoint. Work in God's church should be for the betterment of the church community or for your people. I always think, 'Should I be doing this for God, or is it for Janet?'"

Janet was not always anxious to be active in her parish after her conversion to the faith. She took the marriage instructions for non-Catholics at Holy Angels when she and her husband, Linwood, were married. But she did not become a Catholic until 1972 when her husband was stationed in Turkey in the service.

The next year, when the family was moved to the small farm community of Othello, Washington, Janet remembers, "I was inspired by a dear friend to take the challenge to teach CCD workshops there. It was a great experience. We were the only black family in the county. We met many beautiful people. Most families were Hispanic," Janet remembers. When Linwood was transferred to Okinawa, Janet did not teach in the parish, but did serve as a lector. She said, "The Cursillo movement was big there."

But when Janet and her family came back to Indianapolis in 1977, she debated whether she wanted to become involved in the parish where their home was located—St. Monica's. "There were not a lot of blacks," she noted. But she kept telling the pastor, Father Al Ajamie, that she was going to get involved. Then one Sunday the priest confidently informed her that he had told the religious education director that she would teach the 2nd grade group. So she did!

After that, Janet Watkins taught regular classes at St. Monica's for four years. She still serves as a substitute. And she has served two terms on the parish council. She now co-chairs the parish evangelization team and is part of the Eucharistic ministry team.

Janet became involved in ABCC when Father Kenneth Taylor was associate pastor at St. Monica's. As president of the organization, she thinks it is important for all of the people in the archdiocese to see black people and know that there are many black people involved in the church. But she especially wants black people to see their own people in all of the ministries and to know that they can and should be involved.

Janet recognizes the Catholic church as "pretty staid," and the black congregation as "quite emotional." Janet said, "I personally will be happy to see a time when people can say 'Amen' and clap during Mass."

"I have seen a lot of growth, but the church has a long way to go in encompassing all people—embracing all cultures. I personally don't feel comfortable with parishes having special Masses for blacks. All should be intertwined. It is important to see all of the faith community together."

Janet represented ABCC at the Black Catholic Congress last spring and will be in New Orleans when Pope John Paul II meets with Black Catholics next week. "Sometimes people in leadership roles have to take the first step," Janet thinks. "They can do a lot to make people feel welcome. Slavery may have ended years ago, but discrimination is alive and well today. When you are talked to as if you are inferior and made to feel inferior, it is hard to get past that. Problems with that need to be addressed by the church."

She does not feel that most white Catholics discourage blacks in her parish, but she does not see them being generally encouraged either. "I don't really see many changes in the church," Janet continued. "I would like to see some black leadership. I would like to see an office of Black Catholics here. I think it is important to the diocese. I think it is important to my parish."

"I see the importance of having a black parish—from the perspective of continuity of where we're



Janet Watkins

going and where we're coming from," she observed. "But I also see the importance of a mixed community. I think it is important for the priests and liturgy committees to try to encompass all cultures into the liturgy."

But Janet Watkins adds, "Black people have got to get past their feelings. They must establish real ownership. They must do things not only for personal satisfaction, but to find a constructive way to make God's church serve all of God's people."



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The call to accept where you are right now

by Richard Cain

For Mary Wernke, a customer service advisor for a local telephone company and member of St. Louis parish in Batesville, the secret of life is making the most of what one has right now. "It can be a calling simply to accept where you are right now," she said.

For Wernke, 34, that means making the most of being a single person. "It would be nice to have a family," she said. "But there needs to be a role model for single people."

She said she first learned the secret of being positive about one's situation from her grandmother, an old-fashioned German Catholic, who stressed appreciating the positive over the negative in people and situations. "Holiness is making the most of what you have right now," she said. Of course, this can be carried too far," she added. "You also have to improve, you have to have initiative."

For Wernke, these are not idle words. Recently, she was diagnosed as having multiple sclerosis. "I could sit here and cry every day," she said. "But to me that seems such a waste. Yes, I have my down days, but I am blessed with so much that I can do."

At her parish she has become a member of the RCIA (Rite of Christian Initiation for Adults) team responsible for working with adults wanting to find out more about, and possibly join, the church. She has

also started getting involved in the parish's evangelization team. "I feel like a pioneer," she said, "a fortunate pioneer because I have so much tradition behind me."

Wernke has discovered that her faith calls her daily to live by her conscience, especially at work. "There are times when it would be very easy to deceive a customer by not telling him or her the whole truth about what's going on," she said. "I see this many times. (But) it's important to be up front no matter how grave the situation is."

Social situations also challenge her to the same kind of honesty. She gave as an example a time when some friends wanted to stop in a bar where there was a male stripper. "I don't want to insult my friends," she said, "(But) if they can be honest, I should be able to be honest with them and say this is not for me."

This kind of honesty also applies to how Wernke discerns and moves toward her life goals. "I've dated some beautiful men," she said. "But their goals in life are totally different from mine."

Living in a small community, she said she sometimes experiences social pressure to move toward certain goals. "Sometimes I hear (other) single people (say things like), 'What's wrong with me,'" Wernke said. "There's nothing wrong with me. Because of the choices I've made, I'm single. I'm somewhat content."

She said she finds prayer a vital part of how she responds to the gift of life. "Just as a tax attorney needs to keep up with the new tax laws, we need to keep up with our relationship with God," she said. She added that she prays the rosary during her one-hour drive to work. "It's done me a world of good. I feel ready for my day by sharing it with the Lord."

Vocation call will continue

by Cynthia Dewes

Sheila Gilbert accepts the challenge "to seek and find the forgotten, the suffering and the deprived and bring them to Christ's love" as president of the Indianapolis Council of St. Vincent de Paul Society. She feels called to give something back to a God who has given us everything. And she believes that "every baptized Christian has a ministry."

Gilbert says she has always been the type who volunteers and becomes personally involved. Her association with the Society began a few years ago when Christ the King Parish in Indianapolis needed someone to organize a St. Vincent de Paul unit. The parish's search was well timed for Gilbert, who had recently completed a volunteer stint in Girl Scout work.

Her job as an administrator for CETA programs had acquainted Gilbert with the needs of the poor. She came to love and respect these less fortunate people, and now felt a deep need to establish a one-on-one relationship with them. So she volunteered for the job as a coordinator for St. Vincent de Paul. She's been involved with the Society's work ever since.

Gilbert recognized a deep spirituality in the poor. Not necessarily a formally religious spirituality, but rather a deep faith that God would take care of them. She says she never saw anyone who did not make the best they could of their situation, whatever it was.

The poor are often motivated by fear, the basic need to survive, and desperation, Gilbert says. They need the stewardship of others to help them sort out their problems. That does not mean always giving them what they ask for. Nevertheless, Gilbert says, she always gets more out of the work than she puts into it.

Gilbert believes that all of us are called to ministry and should try to discern what God wants us to do. There are many unrealized needs in our own parishes and beyond if we look for them. She cites two examples, the St. Vincent de Paul van ministry and the Cathedral soup kitchen, which were begun by people who saw needs and took steps to fill them.

The focus of Gilbert's life is moving from charity to justice, she says. Although she is an "activist type," her work with the poor is changing from "putting on band-aids" to "preventing the hurt." She plans to become more involved in issues, as discerned by the Indiana Catholic Conference and others.

Mainly, Gilbert says, trouble begins when systems, institutions and bureaucracies become too big to respond properly to need. She wants to help by reminding them of those who fall through the cracks and are not being served.

Gilbert would encourage others to be as generous with themselves and their time as they often are with money and material help. "The more you respond," she says, "the more you are called."



AN OPEN LETTER FROM SERRA TO PARENTS, SINGLES AND RELIGIOUS

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

We, of Serra, with a mission to promote vocations to the priesthood and religious life, ask you to reflect on these questions during Vocation Awareness Week, September 8-13:

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

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Exchanging gifts with our creator

Benedictine Father Gavin Barnes has been a priest-monk at St. Meinrad Archabbey for 35 years. He is a gifted teacher and communicator. His high quality theater productions develop the talents of seminarians and attract large audiences every year. In a thoughtful moment, Father Gavin shared his ideas on vocation with The Criterion.

God calls us all, I believe, first of all—into being. And he does this by his gift of life. Then he calls us to live that life in a particular way. And this, too, comes to us by way of gift, a desire, an ambition, a secret striving which he instills in each of us. We can see it in the child's need to declare to all who will listen what he's going to be when he grows up.

But here God's call is made in a voice that is so quiet that, unless we listen, we may not even hear it. And even when we do listen, we're not always sure that it is his voice or what it is he's calling us to.

When I look back on my life of sixty years and try to spot those moments where God seemed to be calling me, the "evidence" seems almost irrelevant. It almost seems as though I got to St. Meinrad by accident. One day, my pastor simply announced to me, an eighth-grader at St. Vincent de Paul School, Bedford, that it was time to get enrolled in the seminary. Later, in the novitiate, my novice master told me that I should stay and become a monk, in spite of my inclinations to the contrary.

And as I look back, I am quite sure that I am a priest-monk today because, somehow, I felt that I had to become one; I owed it to God. It is not a very popular notion today to do things out of a sense of obligation, a sense of duty, and yet it is clear to me that it was because of the sense that God wanted me to become a priest-monk, that I became one. God had

given me life; it seemed only right to give it back to him.

I certainly did not become a priest-monk because of the seminary. I never thought of teaching until I was told that that was what I would do. I was very shy and never dreamed that I would end up in theater and communications, until I was sent to Northwestern to do graduate work in the School of Speech and Theater.

In one way, I can understand why I have been happy at St. Meinrad. I was raised on a farm south of Bedford and just met God in the country. It seems quite reasonable that that meeting should continue in the Abbey's rural setting.

Widow finds happiness in giving

by Margaret Nelson

"Giving of yourself" is the way June Engle advises others to find happiness.

The St. Monica parishioner really didn't have to do think that much about what God wanted her to do with her life until her husband, Joe, died of lung cancer in 1981. Her vocation had obviously been as a wife and mother.

Married 28 years, the couple had always gone to church regularly and June had been active in the parish women's organization. They had raised two children who went to Catholic schools. And June had done her share of helping out in the school office, playground and lunchroom. Otherwise, she was very busy caring for the family and home. She loves to garden.

For me the priesthood has not been especially "apostolic." It has included no particularly strong urges to serve as a missionary in Africa or in the ghetto. Being a priest-monk has simply been the best way I can be for God who, Jesus is, and the vow of obedience has added the specifics.

Right now, for me the most important thing about the priesthood is fidelity. I made a promise to God, a pretty elaborate one, which includes, not only priesthood but also monastic vows, and I feel that keeping your promise is a wonderfully human thing to do. Not only that, I am sure that my happiness with God depends on it.

In fact, I believe that when I come to the heavenly gate, if I can say no more to my own credit than that I kept my promise, I feel quite sure that, as far as God is concerned, that will be enough.

Not long after her husband's death, June received a letter from the pastor, Father Clem Davis, asking her to become a Eucharistic minister for the parish. She struggled with the idea. She did not feel "worthy." She was not comfortable standing in front of a large group of people. But she knew there was a deadline. The more she thought about it, the more she thought, "No way!"

Then one day, she had the thought, "This is something my husband would have liked for me to do." She still felt unworthy, but decided, "We are just instruments of the Lord." She agreed to serve as a Eucharistic minister and received the parish training.

"I think that's what opened the door for me," June observed. Now she not only serves as a Eucharistic minister during church liturgies, but she also takes Communion to two women in a nursing home. And she goes beyond that. For more than two years, she has taken her love and care to them. She explains, "I take a little of my home-cooked food. It's not so scrumptious, but it's from me. my kitchen. It tells them that I thought of them. It's all part of giving." When the women ask what they can do for her, the answer is always the same, "Just a prayer, please."

About the same time June became a Eucharistic minister, she learned about the Catholic Widowed Organization (CWO). She became active in the club and soon found herself involved in the CWO Peer Ministry group. She now serves as chairman of this committee of widowed people who get acquainted with the newly bereaved and explain the phases of grief to them. "Mostly, it is just talking with them," June explained. "We don't feel we're professionals, just people who care about them. We can understand what they are going through."

June advises the newly widowed: "Anything I can't solve, I put in the hands of the Lord. You do have to pray." But she said those who are alone can not expect to sit back and have all of their problems taken care of. "You have to learn to exert yourself. It may mean joining an organization. You have to learn to participate."

And June Engle certainly does participate. She now serves as president of St. Monica's Young at Heart Club for senior members of the parish. And she heads up a cell of the Blue Army in her parish that she started a few years ago. Of all this activity she said, "It's not dull!"

But she adds, "If you don't use your time for something good, you're missing something. The Lord has been extra good to me during this time in my life."



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June Engle

Youth minister: every call is religious

by Richard Cain

Joe Exline knew his call was to ministry.

But for a long time, the only ministry he knew about was ordained ministry—the priesthood. "I thought a long time about that (the priesthood)," said Exline, a youth minister at St. Mary of the Knobs in Floyds Knobs, "but it didn't work out."

His interest in the priesthood was in one sense surprising, for he wasn't even raised Catholic, but rather in a non-denominational church. Then his family moved to Floyds Knobs, a predominantly Catholic area, and he got involved in the CYO basketball program. His experience with the CYO activities helped him recognize his leadership skills, he said. "I realized I had a call from God to serve others."

Then six years ago when he was 21 he joined the Catholic Church. He began using his leadership skills working as a volunteer with youth and adults in retreats. Meanwhile, during whatever job he did—construction, warehousing, working at a liquor store—he always found himself ministering to other people. Over a period of time he clarified how to respond to his call by talking with Father Paul Koetter, archdiocesan vocations director, and Jerry Finn,

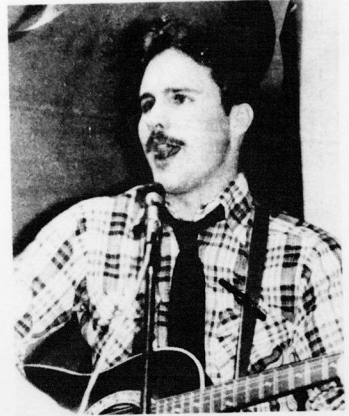
youth ministry coordinator for the New Albany Deanery. "They helped me to discern my gifts and where they belong," he said.

Exline learned about a job opening for youth minister at St. Mary of the Knobs, applied and was offered the position. He has found the job demanding but very rewarding. "I still have a hard time believing I do what I do," he said.

Exline describes his youth ministry job as one of being there and being present with the youth on the ballfields and in the malls. "In a sense, it's living for others in a pastoral way," he said. "It's a loving type of position."

He said he feels closest to God at the end of the day "when I collapse and look back." Often the days are unpredictable. A morning's plans go out the window when eight or nine people appear at his office unexpectedly. But there is a deep satisfaction, he said, in being able to touch their hearts and let them touch his.

Exline added that his wife, Cheryl, is an indispensable means of support in his ministry. "She's a good balance," he said. "The kids that I miss—I can see her getting to them. In our home life when I get too busy, she calls me quietly to the things I need to do."



Joe Exline



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Lay leader

Bruns calls listening vital part of everyone's vocation in life

by Margaret Nelson

"Basically everyone is called to a discipleship," observed Bill Bruns. "I try to listen. It is not easy, but I try discern what the Lord wants me to do with my life."

"It is important to balance and integrate the discipleship aspect into your life," Bruns added. "You can't compartmentalize. It has to be part of all you do in your life; it ought to blend into your entire life."

Bruns, who is the editor of corporate communications for Eli Lilly and Company, is married and has children aged 17, 19, and 21. He is a member of St. Barnabas Parish on the south side of Indianapolis.

"I was always active in the church when I was growing up, serving as an acolyte and so forth," Bruns said.

Explaining that he had a "definite palpable experience" about 16 years ago—"a real sense that there was something the Lord wanted me to do in my life," Bruns has since become an active lay leader in the educational, liturgical, and catechetical work of his parish and the archdiocese.

"There are different kinds of lay spirituality," Bruns observed. "But you are never at an arrival point. You are always starting again... never at a place you can feel comfortable."

"I guess the call that I heard was a general call to discipleship. It means every day, in every way. I must try to become more and more like Christ. I believe that it is the task of all Christians to become icons of Jesus," Bruns reflected.

"This is not a real easy thing to do. It is a real struggle. It is a lot of failure. And it is constantly starting over," he added.

Bruns revealed, "One very rewarding area for me is the work of the Rite of Christian Initiation of Adults (RCIA). If I were forced to do only one thing, this is what I would do. It is a real responsibility because

you know you're modeling. But you can't worry about that. You just need to be yourself."

"It is a growth thing for the Catholics involved," Bruns continued. "You must re-examine your own faith. And it is uplifting to listen to other people's stories of journey and searching. If RCIA is visible in a parish, I believe that it can build up the entire community."

Bill Bruns has just completed "one of the best experiences of my life," receiving a master's degree in pastoral theology from St. Mary of the Woods College in August. Though he had received his bachelor's degree in English (cum laude) from Xavier University and a master's in business administration from Indiana University, he found the work on this external degree program "very hard work."

Bruns said that 30 people from as far away as Maine were enrolled in the program. He began his study in September, 1984, and devoted much of his vacation and "spare time" to the study. He noted that the eight-day summer sessions on campus "gave a new meaning to the word 'intensive.'" It was not unusual for course work to last from 7 a.m. to 2 p.m. But he found it rewarding. And now that he has received the degree, Bruns finds himself experiencing moments when he has "nothing to do."

Education is very important to Bruns in his faith life. Observing that prayer "ought to be just part of the 'warp and woof' of life," he believes it is important to become more familiar with the scriptures.

"I'm not saying you need 43 doctoral degrees, but if you know the faith stories in the scriptures, that gives you a basis of discerning what to do in certain instances."

And in making leadership decisions, he said that "a lot of the time it is better not to make any decision." He advises parish councils and boards of education: "Remember that the church is not a business. Extract what you can from management techniques,



William R. Bruns

but be careful to insert it into a church setting. Sometimes it means spending money on things that don't make economic sense. There is an intangible there that we want to maintain."

Bill Bruns has answered the Lord's call in many ways. He has served as a catechist and director of the RCIA at St. Barnabas, as well as leading diocesan programs for the elect and sponsors. Bruns has served as lector in his parish. And he has served in leadership positions on the Archdiocesan Liturgical Commission.

His educational priority speaks in Bruns' ministry as a member of boards of education in his parish, deanery, and the archdiocese. In 1979-1980, he was president of the Archdiocesan Board of Education and he received honors from two national organizations as 1980 "Board Member of the Year." A member of the board of directors of *The Criterion*, Bruns has presented an extensive number of workshops around the archdiocese on education, lecturing, writing, ministries, scriptures, and church history.

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the sunday readings

24TH SUNDAY OF THE YEAR

SEPTEMBER 13, 1987

by Richard Cain

At a dinner party one time, a friend told a humorous story about traffic problems in New York City. His story was about a bizarre situation called a gridlock. Apparently, a gridlock happens when traffic blocks all four intersections at the corners of a city block. During a gridlock no one can move forward because every possible way is blocked. My friend said the city has a special gridlock team that patrols the streets during rush hour. If a gridlock happens, the team looks for some way to get a car moving, maybe over a curb and onto the sidewalk so that the knot of angry traffic can be untied.

It seems to me that this Sunday's readings speak of a different kind of gridlock—a gridlock of human hearts. In this world it seems that everyone has done something that harms others. And everyone has been harmed in turn by others. This is when it becomes difficult if not impossible to forgive one another and move forward. So God has sent a gridlock team in the form of Jesus. Jesus invites each of us to break the gridlock by being the first one to forgive—and he has set an example by demonstrating God's forgiveness of us.

And yet I find it so hard sometimes to forgive others! Why is this so? Perhaps it is because I am able to convince myself that I really haven't hurt anyone else. Or perhaps I'm able to find a way to excuse myself (if so-and-so would stop taking advantage of me, then I would not lose my temper with him). Perhaps I feel I will be harmed or even destroyed as a person if I forgive another ("give a person an inch and they'll take a mile").

But my unwillingness to forgive is really dumb. When I forgive another, the person I help the most is myself. I set my heart free!

Each of this Sunday's readings pro-

vides valuable material for strengthening my ability and willpower to forgive others—and this includes forgiving myself.

The first reading is taken from Sirach, a book of meditations and practical tips gathered from a lifetime of pondering God's wisdom. It points out that hate and anger are things I choose to have. I "hug them tight." It points out that when wronged by another, it helps to recall the ways I have wronged God and to imagine how I would like God to deal with me. Why not make my forgiveness of another a prayer that the Lord will forgive me for the same thing?

The reading also stresses taking the long view. It is not morbid but realistic and helpful to imagine the day of my own death and wonder what at that time I would have wished I had done about today's little irritation.

The second reading from Romans suggests a slightly different approach. When I am ready to call down lightning from heaven on someone, it helps to recall that I'm not the boss. I don't belong to me. I belong to God. Ultimately, it's God's job to protect me. And God will—if I'm willing to give God a chance. Perhaps the bottom line is this: whatever action I take, it's better to do it having brought God to mind first.

In the gospel reading Peter asks Jesus how many times he has to forgive someone. Peter uses the number "seven" which is an Aramaic expression meaning "many." In response, Jesus says Peter should forgive not seven but seventy-seven times which translates not many but many, many, many times. Always strive to be ready to forgive. The parable that follows is rich food for frequent meditation. When I meditate on it, I put myself in the position of the first official, maybe changing some details to more fit my circumstances here and now.

Sirach 27:30-28:7
Psalm 103:1-4, 9-12
Romans 14:7-9
Matthew 18:21-35

the Saints

by Luke

ST. PAPHNUTIUS



THE EXACT DATE OF PAPHNUTIUS' BIRTH IS NOT KNOWN. HE WAS AN EGYPTIAN WHO SERVED AS A MONK UNDER ST. ANTONY IN THE DESERT FOR SEVERAL YEARS AND WAS THEN NAMED BISHOP OF UPPER THEBAID.

PAPHNUTIUS WAS TORTURED AND LOST HIS RIGHT EYE DURING EMPEROR MAXIMINUS' PERSECUTION OF CHRISTIANS. HE WAS CONDEMNED TO LABOR IN THE MINES, AS WERE SO MANY OTHER CHRISTIANS AT THE TIME. ON HIS RELEASE, HE WAS AN UNCOMPROMISING OPPONENT OF ARIANISM. HE SUCCESSFULLY CONVINCED THE COUNCIL OF NICAEA IN 325 TO ALLOW MARRIED MEN TO BE ORDAINED AND TO BE CONSECRATED BISHOPS, THOUGH OPPOSING MARRIAGE AFTER ORDAINATION. AT THE COUNCIL OF TYRE IN 335, HE BROUGHT BISHOP MAXIMUS OF JERUSALEM BACK TO ORTHODOXY FROM ARIANISM. HE IS CREDITED WITH THE CONVERSION OF ST. THAIS. ST. PAPHNUTIUS DIED ABOUT THE YEAR 350. HIS FEAST IS SEPT. 11.

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The Pope Teaches

Jesus showed his divinity through his words and actions

by Pope John Paul II
remarks at his general audience Aug 26

We seek to deepen our understanding of the fundamental revealed truth that Jesus Christ is both true God and true man. According to the words of the Creed, Christ is true God as the son of the Father and true man as the son of the Virgin Mary. This mystery of the God-man is revealed to us by Jesus himself. During his public ministry he often spoke of himself as the "Son of Man." This title comes from the Messianic tradition of the Old Testament. By applying this title to himself, Jesus uses a certain "pedagogy of the faith," leading his disciples to discover the truth that the "Son of Man" is the Son of God.

The truth about Jesus' divine sonship became more and more evident from what he said and especially as a result of what he did. His words and deeds were for some an object of faith but for others a cause of contradiction and a motive for accusing him. We see this most clearly during Jesus' trial before the chief priests and scribes of the people when they ask him, "Are you the Son of God, then?" And he said to them, "You say that I am." By this response, declaring himself to be God's son, they were convinced that he had blasphemed and in accordance with the Old Testament law deserved to be stoned to death.

Although Jesus spoke of himself as the "Son of Man," through his actions and teachings he revealed that in the true and proper sense he was the Son of God: that is, since he and the Father are one, he is God just as the Father is God. Jesus affirms that he is God by saying "I am he." By using these words he clearly alludes to God's words spoken to Moses: "I am who I am." In referring to his own glorification through the cross and resurrection, Jesus states this truth in an even more striking way. He says, "When you have lifted up the Son of Man then you will know that I am he."



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Question Corner

New sign of cross?

by Fr. John Dietzen

Q Several weeks ago a group of us women attended a diocesan workshop at one of our schools. When times came to pray, the leaders said, "In the name of the Creator, Redeemer and Sanctifier."

When we asked, we were told this is a different way of making the sign of the cross.

Since then I've heard it again. Is this really just another sign of the cross? One priest said he thought we should not use it, but he didn't say why. (Ohio)



A Doctrinally there is nothing wrong with starting a prayer this way. God is, after all, the creator, the redeemer and sanctifier of the world.

I too have heard and seen this prayer often. And my impression is that some people see it as a non-sexist version which could and should be used as an alternative to our traditional invocation of the Trinity.

The prayer you quote, however, is far from "just another sign of the cross." Theologically and spiritually it is radically and essentially a different prayer than our usual sign of the cross. Let me explain briefly why.

Most Catholics and other Christians know that the mystery of the Holy Trinity is the fundamental and key doctrine of our faith.

The fact that there is "within" God a community of existence, a mutual exchange of infinite life and love that involves what we call three persons, is something we could never even remotely suspect unless Jesus:

himself had told us about it. Theologians commonly refer to this inner divine life as God's action "ad intra," on the inside.

This inner life of God—Father, Son and Holy Spirit, to use the Gospels' own words—is the core of all Christian beliefs. Without it nothing else—incarnation, Eucharist, sacraments or church as we know it—would make any sense. All of it would be unbelievable.

The difference with this "new" sign of the cross is that it is not an express invocation of the Trinity at all. Sometimes, even in our creeds we do attribute creation to the Holy Spirit. (See the Nicene Creed, for example, which nevertheless first stresses the inner Trinitarian life of the Father, Son and Holy Spirit.) But these attributes all involve actions that theology calls "ad extra," outside of God, and as such they are each and all actions of all three persons.

In other words, they are not Trinitarian actions but "God" actions.

In fact, one need not even believe in three divine persons to use the prayer in question. Jehovah's Witnesses, for example, reject belief in the Trinity but staunchly believe that God is their creator, savior and sanctifier.

These differences may not appear significant to many of us; but to equate Creator, Redeemer and Sanctifier with Father, Son and Holy Spirit is theologically and spiritually dangerous, and contrary to Christian and Catholic tradition. Our belief in the Trinity is too basic to our faith to allow it to be obscured or "substituted" for in this manner.

The prayer you heard is apparently part of the laudable attempt to eliminate from our religious language certain expressions which seem to have lost a more general human connotation they once had. Should we say things like "Christ died for all men" as we do often in our liturgy, when we mean all people, men and women?

But the serious pitfalls in this substitute sign of the cross, if indeed it is presented as such, indicate again the extreme care and accuracy we must exercise when we begin tampering with traditional Christian terminology about God.

(Questions for this column should be sent to Father Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

Family Talk

The great homework battle

by Dr. James and Mary Kenny

Dear Dr. Kenny: How can we get our middle-school son to do his homework? Our efforts have degenerated into a five-hour ordeal that begins unpleasantly and ends in a shouting match.

It starts when he comes home from school without any assignment sheet. He tells me he has no home-

work, which more often than not, is untrue. I begin reminding him to get started, and he finds multiple ways to put me off. Finally, he appears to get serious around bedtime. However, if I let him stay up, it will continue for hours.

He is not doing well in school, and that is due partly to his failure to turn in his home assignments. I want to help him, but all my efforts are frustrated. I make flash cards, try to review his math and writing papers, etc., but he greets my "help" with resistance or, even worse, indifference. Even when we do review something successfully, it all seems to slip from his mind the next day. Please, there must be something we can do.—Florida.

Answer: You have described eloquently "the great homework battle," a nightly five-hour encounter between parent and child. The parent tries to find out the assignment and see that it is completed and turned in next day. The child tries to hide the assignment, stay lost until bedtime and generally resist any parental effort to get the homework done.

The first step is to know what the assignments are. So far you have been unable to get him to bring them home regularly. Even if he does, you cannot be sure that you have them all or that you are getting the truth.

Try getting his homework assignments directly from the school. Either his homeroom teacher or school counselor should be able to provide them.

Usually the counselor will make a list of the child's daily classes and leave a space for each teacher to write in the day's assignment. Your son should present this to each teacher after class, then bring the completed sheet to the counselor or bring it directly home, whichever works best.

Next, you and your son should select a homework time. One hour is enough, but you need to specify which hour. This prevents homework from becoming an all-evening contest. Homework is expected only during a certain hour, perhaps 8:00-9:00 p.m.

Then, pick a place. Most anywhere except in front of the TV set would be acceptable.

Finally, if he is in place during the designated time with his book and his eyes open, he is doing his homework. He should receive some recognition or reward.

This is the best you can do. You cannot force learning to occur, but you can see that your son observes time and place. You also can check whether his homework is done.

Most school counselors are willing to provide a class-by-class report on whether he has completed his daily home assignments.

Keep a chart on your son's success. Give him a point for each 15 minutes at the designated time and place for homework. Also give him a point for each home assignment completed. Make the points worth some small reward, such as "late" time, money or surprise gifts.

This is a positive way to get more homework. The designated time allows you to avoid school-to-bed nagging. The designated place allows you to reward what you actually can observe. Checking with the teacher allows you to avoid his lying and forgetting. 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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Vatican Letter

Pope's trip: more input from local church

by Agostino Bono

When Pope John Paul II first visited the United States in 1979, he did not give Communion in the hand, although it was a common practice in many of the U.S. dioceses he visited. Nor were female ministers of the Eucharist allowed to distribute Communion at papal Masses.

Plans for the pope's second major pastoral visit Sept. 10-19 call for both practices in places where they are permitted by the local bishop. The change demonstrates a lesson in applied collegiality.

The 1979 trip involved little consultation with the local bishops. At the time, papal trips outside Italy were still something new. Also, the Vatican did not confirm until July that year the pope's plan to visit in October—leaving little time for consultation with the U.S. bishops.

The result was a trip planned mostly by the Vatican.

In the intervening years, papal trip planning has evolved to allow increasing input from local bishops. The 1987 papal trip is the result of numerous cross-Atlantic contacts. It involved a major meeting in March of U.S. bishops and Vatican officials to establish itineraries, themes and the general framework for the visit.

The result is a trip in which a lot of decision-making was done by the local hierarchy. The decisions about Communion in the hand and women distributing the Eucharist are examples.

Another example of local decision-making is the thematic stress on the positive accomplishments of U.S. Catholicism.

Also, each of the nine dioceses the pope will visit has a sub-theme within the overall trip theme of "Unity in the Work of Service, Building up the Body of Christ."

The sub-themes range from the contributions of minority groups to the church to the impact of Catholic social services on national life. They include the U.S. church's work in fostering ecumenism,

Catholic education and the permanent diaconate.

The pre-trip planning is part of a series of major collegial events Vatican and U.S. church officials hope will improve their sometimes tense relations.

The series began with the March 18-21 meetings at which the pope and Vatican and U.S. officials were able to exchange information and impressions about Catholic life in the United States.

The immediate aim of the meeting was to set the stage so that the papal visit would be a success. But the meeting also established the framework for a longer process of improving relations between Vatican and U.S. church officials.

This longer process includes the papal trip, the 1988 "ad limina" meetings between the pope and the individual U.S. bishops heading dioceses, and a follow-up summit meeting of a delegation of U.S. bishops with the pope and Vatican officials. Vatican officials said that the summit, proposed by the pope during the March sessions, is likely to take place in 1989.

U.S. and Vatican officials expect the pope's visit this September to foster unity because it will give Catholics of diverse views a central figure around which they can rally.

Vatican officials also note that the United States is not the only country in which Catholics are sharply divided. They say papal travels have given the pope ample experience in honing his image as the visible sign of church unity.

He does this through his meetings with diverse Catholic organizations and by visiting a regional cross-section of the countries he visits. His approach also has a strong collegial dimension. The local bishop is always at the pope's side in each jurisdiction the pontiff travels to—a sign of church unity and ministry in the diocese.

Pope John Paul also holds a substantial issue-oriented meeting in each country with the bishops' conference and concelebrates Mass with the national hierarchy.

During the U.S. trip, those events will take place on Sept. 16 in Los Angeles.

But Vatican and U.S. church officials are also aware that a papal visit needs follow-up if it is to have long-term effect.

The next step in building those relations will be the "ad limina" visits, required every five years for a bishop to report on the status of the diocese.

Under Pope John Paul these have evolved into opportunities for face-to-face airings of Vatican and local church grievances. Bishops, besides meeting the pope, also have meetings with key Vatican figures to discuss specific troubles as they affect a diocese.

The fact that such meetings occur for U.S. bishops during 1988 allows for immediate follow-up to the papal trip.

My Journey to God
Morning Prayer

Today dawns bright and clear,
And I realize God has let me live one more year.
And I wasted it, God?
Have I always done as you would have me do?
Not always, I'm sure,
For I'm human and not without sin.
But starting today, I'll try hard all over again.
Make me a little kinder with my words and deeds.
Make me pray more often on my beads.
Let me help those in distress
So people won't have to grieve;
Let them all see That Christ truly lives in me!

—Patricia D. Drischel

Patricia Drischel is a member of St. Elizabeth parish in Cambridge City.

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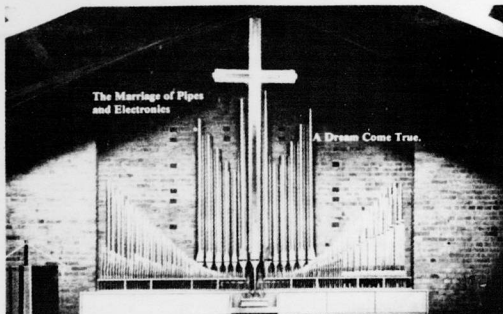
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ENTERTAINMENT

Viewing with Arnold 'No Way Out' shows Washington's amorality

by James W. Arnold

If ever a thriller seems right for the 1980s, it is "No Way Out," which is a bumpy and breathless ride through the forms of cynicism and amorality peculiar to contemporary Washington.

Consider a plot that uncannily reflects recent high-level events. We have a beautiful party girl involved with a major power figure (the Secretary of Defense), an elaborate political cover, a ruthlessly loyal and power-obsessed cabinet aide, a top secret project bypassing normal intelligence channels, jealous in-fighting among Pentagon, Congress and CIA, plus a few Special Forces hit men brought back from Central America.

Finally, a young military hero is put in charge of the dubious covert enterprise and slated to take the fall if things go wrong.



Relevant? Apparently. But terribly cerebral? No. "No Way Out" is essentially the familiar mix of sex and violence in the traditional tale of the hero who must solve the crime before he is blamed for it.

The gimmick is the salty reference material, all the recent Potomac indiscretions and outrages. But the novel twist is that the young Navy commander (Kevin Costner) is put in charge of a search for an unknown culprit who is himself.

Let's rewind the tape a bit. Costner's Tom Farrell and the party girl (Sean Young) are having a sizzling sexual affair, presented by director Roger Donaldson in the first half hour with all the reticence of a Roman observing his first orgy. The "romantic" passages are spiced by cuts to tourist attractions, and this may be the first movie to use the Washington monument as a phallic symbol.

But Farrell soon learns that she is the mistress of his boss, cabinet heavyweight David Brice (Gene Hackman), at about the same time that Brice also

learns she's seeing another man. In a rage, Brice pushes her off a balcony, and an epic scandal brews.

Brice's fiercely ambitious aide (Will Patton) comes to the rescue with a cover-up scheme that seems ingenious only because everybody talks fast. Farrell will head a hush-hush investigation to find the victim's boyfriend, who (he is told) is not only her killer but a Russian agent, a mysterious Soviet mole in the DOD codenamed Yuri. It's all a fake, the top men know, but when it's over, Brice will be in the clear, his rival will be dead, and nobody will be the wiser.

Unfortunately, since Farrell himself is the boyfriend, he knows he's in charge of finding himself, and also that his job is to protect his lover's murderer, who is also his virtually omnipotent boss. Writer Robert Garland adapted the basic threads of this clever situation from "The Big Clock," a Kenneth Fearing novel made into a "film noir" classic in 1947 with Ray Milland and Charles Laughton. The setting then was not the government but a magazine publishing empire that suggested Henry Luce's.

The insurmountable flaw is the same: In this jungle, none of the characters are much better than the pitiful folks we find on the six o'clock news. Farrell is brave and photogenic—in this role, Costner seems like a reincarnation of Steve McQueen—but in the end, nearly everyone is involved in immoral or criminal action in the name of one cause or another, and he is no exception.

That may be what writer Garland wants to tell us. The film has a few wrenching tricks at the end that at first seem silly as well as incredible. But

they're actually quite profound, and ought to make U.S. audiences ponder the ease with which they can be manipulated.

New Zealand-based director Donaldson ("Smash Palace," "Marie") gives action fans several lively chases through the streets, subways and malls of Washington, as well as into sets impersonating the labyrinthine passageways of the Pentagon itself. Computers are also heavily used, as they have been for years in thrillers. But a new twist has the slow evolution of a computer-enhanced photo, finally revealing Farrell's features and giving him away, visible on a background monitor as the movie progresses.

Patton is surely the most riveting character, as a homosexual who is a latent fascist, but he's encouraged to over-act. The veteran Howard Duff appears briefly as the inevitable Southern senator, and George Dzundza is outstanding as a computer whiz in a wheelchair who is virtually the only nice person in the film. You know that somebody will murder him. It's that kind of movie.

(Intense, entangled thriller, heavy on cynicism; language, moderate violence, vivid sex and nudity; not generally recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Born in East L.A. A-III
The Fourth Protocol A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-V—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

Program on Pope John XXIII to air Wed.

by Henry Herx

As Pope John Paul II journeys in America, the story of a predecessor who ended the tradition of the pope being "prisoner of the Vatican" airs on television. Portraying Angelo Roncalli as Charles Durning in the one-man show, "I Would Be Called John: Pope John XXIII," slated for Wednesday, Sept. 16, 9-10:30 p.m. on PBS.

The program begins in Rome as cardinals from around the world assemble to elect a successor to Pope Pius XII. Durning, in the role of Cardinal Roncalli, speaks to an unseen visitor (the viewer), explaining the procedures of a conclave and reflecting on his own life and how, at 77, he has come to be a member of the conclave.

After his compromise election as pope, the program details his various activities, especially ecumen-

ical, that led to the calling of the Second Vatican Council. Learning that he has terminal cancer before the work of the council can be completed, he writes his encyclical "Pacem in Terris" to motivate the bishops to move forward with church reforms.

It's a great role and Durning plays it well. Possessing something of the portly girth of the late pontiff, all he needs is a little bit of putty for the nose to look the part.

But it is not so much the look as the spirit of the churchman that Durning puts across. Pope John was the son of a poor tenant farmer, and for all of his learning and sophistication he remained practical and down-to-earth, someone who understood and genuinely liked people. Put simply, he was a pope with the common touch so important to making others feel comfortable.

That sense of humanity in the character is what Durning projects so warmly in his performance and it is one of the reasons that a program about religious faith, moral values and church structures becomes so interesting, even presumably to non-Catholics.

The fact that Durning is a Catholic undoubtedly helped give conviction to his portrayal, but the program is based upon a well-constructed, nuanced script, showing knowledge of matters temporal as well as spiritual.

Written by Eugene Kennedy, award-winning author and lecturer on psychology and theology, the script neatly encompasses the necessary biographical background (Roncalli had an interesting career in the diplomatic corps), the personality of the man and his accomplishments in the chair of Peter.

Sprinkled throughout is evidence of Roncalli's pastoral sense, his belief that most people are not "great sinners" and that "not failings but discouragement is the sin." Referring to the problems people have in their lives, he quotes a Jewish adage which says, "Do not try to be more than human... or less than human."

In calling Vatican II, Pope John is pitted in the script against the Curia, the church administrators of the Vatican. His vision of updating the church and bringing it into the contemporary world was not shared by the Curia and the pope put the matter before the bishops of the world at Vatican II.

Doubtless this is an oversimplification but, in a popularization such as this, it serves the purpose of indicating that institutional changes do not come easily. Some may find the idea of church politics disedifying but it is not done in mean-spirited fashion.

Pope John did not live to see the results of Vatican II and the changes that it initiated. However one feels about those changes—and the reviews are mixed—one of the breaks with tradition has brought John Paul II to America and the world.

"I Would Be Called John: Pope John XXIII" was directed by Charles Jarrot and produced by David Susskind.

TV Programs of Note

Sunday, Sept. 13, 9-11 p.m. (ABC) "Bluffing It." Dennis Weaver stars as an honest working man who has successfully kept people from knowing that he can't read. When he is promoted to a position that requires literacy, his secret costs him his job and his family's love and respect until he faces up to the situation. Another program in the ABC-PBS public service effort, Project Literacy U.S. (PLUS), designed to motivate the nation's 20 million adult functional illiterates to enroll in community literacy programs.

Sunday, Sept. 13, 9-11 p.m. (CBS) "Nobody's Child." Rebroadcast of a compassionate drama based on the true story of Marie Balter's courageous battle to overcome a lifetime of mental illness. Marlo Thomas' performance won an Emmy Award and the drama received a Christopher Award.

Monday, Sept. 14, 8-9 p.m. (PBS) "The Sinking Ark." The second program in the "Only One Earth" series examines man's dependence on the life-saving drugs produced from nature and how that supply may be threatened.

Monday, Sept. 14, 9-10 p.m. (PBS) "The Negro Ensemble Company." Using performance footage and interviews, this retrospective of the ensemble's production of such works as "Ceremonies in Dark Old Men," "River Niger" and "A Soldier's Story" also looks at the success the group has had in developing the talents of black performers such as Esther Rolle, Rosalind Cash and Adolph Caesar.

Wednesday, Sept. 16, 8-11 p.m. (ABC) "The Blessings of Liberty." David Brinkley joins Peter Jennings and Ted Koppel as anchors for a program that traces important events in the 200-year history of the U.S. Constitution and how these events affect the way we live today.

Wednesday, Sept. 16, 10:30-11 p.m. (PBS) "Sister Adrian, the Mother Teresa of Scranton." Rebroadcast of the award-winning documentary on Sister Adrian Barrett, a Catholic nun whose work with the poor, the elderly and the young of Scranton, Pa., has inspired many, including actor Martin Sheen, who narrates the program.



CHARLES AS JOHN—Charles Durning portrays Pope John XXIII in a one-man show, "I Would Be Called John: Pope John XXIII," Sept. 16 on PBS. Durning leads the viewer through the final years of the pope's life beginning with his election as pope in 1958 at age 77 through the opening of the ecumenical council and up to John's death in 1963. (NC photo)

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the active list



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

September 11

An Indianapolis area Pre-Cana program for engaged couples will be held from 12-4:50 p.m. at the Catholic Center, 1400 N. Meridian St.

The 50 and over group at St. Andrew, Richmond, will celebrate Mass at 11:30 a.m.; pitch-in dinner follows.

The Indianapolis chapter of the National Association of Pastoral Musicians will have a dinner at 6:15 p.m. and meeting at 7:15. "A Time to Gather," at the Catholic Center Assembly Hall. Dinner reservations required.

Cathedral High School Booster Club will sponsor an All-City Grade Dance at the school, following the Cathedral vs. Terre Haute South football game. Admission to game and dance free for eighth-graders.

September 11-13

A Growing Marriages Weekend for couples married 5-10 years will

be presented at Alverno Retreat Center, 8140 Spring Mill Rd.

A Fourth Day Retreat for Cur-sillistas will be held at Mount St. Francis Retreat Center.

Central Indiana Marriage Encounter will hold a Marriage Encounter Weekend at the Sisters of St. Joseph motherhouse in Tipton.

September 12

A Charismatic Day of Renewal will be held from 9 a.m.-9 p.m. at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Benedictine Father Boniface Hardin will lead a Youth Ministry Leaders Day from 9 a.m.-4:30 p.m. at the CYO, 580 E. Stevens St. Featured are workshops, lunch and liturgy.

September 13

St. Lawrence Council and Court of St. Peter Claver will host a St.

Peter Claver Day celebration beginning with 9 a.m. Mass, followed by a breakfast.

Mother Theodore Circle No. 56 of Daughters of Isabella will hold a meeting and social hour in the conference room of St. Elizabeth's Home, 2500 Churchman at 2 p.m.

St. Pius, Troy, will sponsor its annual Fall Festival at 11 a.m. Turtle soup, ham and chicken dinners, and homemade pie served.

A regular Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 7243 E. 19th St.

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 8 a.m. every Sunday in St. Barnabas Church, 8300 Rakhe Rd.

September 14

"Sexuality" will be discussed by Mary Stewart of Midtown Mental Health Center at the meeting for Separated, Divorced and Remarried Catholics at the Catholic Center at 7:30 p.m.

September 15

Indianapolis lawyer Suzanne Magnant will present slides and a discussion on scuba diving in the Mature Living Seminar at Marian Hall, Marian College from 10

a.m.-2 p.m. \$2 donation; lunch available in cafeteria.

St. Joseph's Harvest House senior citizen's group is sponsoring a card party at St. Joseph School Hall, 1401 S. Morkley Ave. at 7:30 p.m. All card games.

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

September 16

North Deanery Board of Education Outstanding Educator Award, Mass and reception at St. Lawrence Church at 7:30 p.m.

The Monthly Cemetery Mass will be celebrated at 2 p.m. in St. Joseph Chapel.

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. and regular meeting at 7:30 p.m. in the Catholic Center.

September 17

Leadership Skills: Workshops on A Spiritual Perspective begin with "Stages of Group Growth" from 7:10 p.m. at Beech Grove Benedictine Center. \$7.50 fee. Call 788-7581 for information.

A Spiritual Enrichment Series begins with "Faith Journey" from 7:10 p.m. at Beech Grove Benedictine center. \$7.50 fee. Call 788-7581 for information.

An Emmaus Walk Evening on "Lord, Teach Us to Pray" will be held from 7:30-9 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

September 17-20

Jesuit Father Patrick O'Leary will conduct an Eneagram III-Relationships workshop at Beech Grove Benedictine Center. Call 788-7581 for information.

September 18

Soliloquy-35+ singles group will hold a Gala Card and Game

© 1987 NCI News Service



"I'm late because I had to finish say 'A' my morning prayers."

Party at 7:30 p.m. in St. Christopher Parish activity room, 16th and Lynhurst. Bring game and snack to share. Call 241-6314 for information.

A Harvest Dinner and Monte Carlo will be held from 6 p.m.-midnight at Westside K of C, 220 N. County Club Rd. All Saints Alumni Drawing will be held.

September 18-19

St. Malachy Parish will present its 8th Annual Country Fare from 6-10 p.m. Fri. and from 11 a.m.-30 p.m. Sat. Hot, cold, games, socials, beer garden.

September 18-20

Franciscan Father Albert Haase will present a Prayer Weekend at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

September 19

A Fall Festival will be sponsored by the Parent Teacher

Organization of All Saints Catholic School at the corner of Home and 27th Streets, Columbus from 11 a.m.-4 p.m.

St. Simon Parish Athletic Booster Club will sponsor a Las Vegas Night from 8 p.m.-2 a.m. at 8400 Roy Rd. Adults only. Admission \$1.

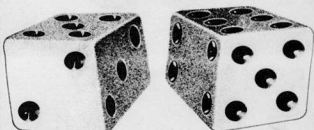
September 20

St. Louis Parish, Batesville will hold its annual Festival serving dinners from 10:30 a.m.-2 p.m. EST. Catering supper at 4:30 p.m. features mock turtle soup. Quilts, drawings, country store.

The Annual St. Paul Parish Heritage Fest will be held from 10:30 a.m.-6 p.m. at the parish hall. Dinners served. Coffee and donuts available from 7:30 a.m.

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for Mass followed by 8:45 a.m. meeting in cafeteria.

St. Simon Parish Athletic Booster Club presents



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youth CORNER

Billy Joel sings about handling life's down times

Music, exercise, prayer and activities with friends

by Charlie Martin; NC News Service

BABY GRAND

Late at night/When it's dark and cold/I reach out/For someone to hold/When I'm blue/When I'm lonely/She comes through/She's the only one who can/My baby grand/Is all I need. In my time/I've wandered everywhere/Around this world/She would always be there/Any day, any hour/All it takes/Is the power in my hands/This baby grand's/Been good to me. I've had friends/Oh but they slipped away/And I've had fame/But it doesn't stay/I've made fortunes/Spent them fast enough/As for women/They don't last with just one man/But my baby grand/Will stand by me.

Th y say that no one's gonna/Play this on the radio/They said melancholy blues/Were dead and gone/But only songs like these/Played in minor keys/Keep those memories holding on. I've come far/From the life I strayed in/And I've got the scars/From those dives I played in/Now I'm home/And I'm weary/In my bones/Every dreary one night stand/And my baby grand/Is coming home with me, with me/Ever since this gig began/My baby grand's/Been good to me.

Recorded by Billy Joel and Ray Charles. Written by Billy Joel; © 1986 by Joel Songs



YOUTH MASS—Part of the Tell City Deanery Annual Hawaiian Picnic was a Mass celebrated by Father Adolph Dwenger, associate pastor of St. Paul, Tell City, with 56 youth in attendance. The day in the sun also featured a pig roast with fresh fruit in keeping with the island theme.

What can you do to pull yourself through life's down times? I thought about this question as I listened to Ray Charles' and Billy Joel's new release "Baby Grand." The song describes their love for the piano and how playing it has helped them handle difficult feelings.

"She would always be there, any day, any hour, all it takes is the power in my hands. This baby grand's been good to me."

We need to know what helps us manage the feelings caused by painful situations. During these times, any of us might overreact emotionally. Our feelings can get out of balance. We need to know what can restore them to a normal range.

Getting active physically can help change our mental focus, thus providing a break from the emotional burden. Jogging, walking, swimming and many other types of physical exercise can be effective in switching our attention away from our problems.

Such activity is not an effort to deny our pain and problems but a way to gain perspective on our feelings.

Some people use music to achieve emotional balance, either playing an instrument as Joel and Charles do or simply taking time to listen to their favorite records or tapes. Music has an amazing healing and calming effect, and can help us find the balance we need.

Still other people find emotional peace through quiet and prayer. God always is ready to listen to whatever we feel and will strengthen us as we search for emotional balance.

Many people find that taking time each day to be alone with God first thing in the morning and last thing at night gives a deep sense of peace.

Whatever we choose to do, it should be something that we enjoy, something that changes our mental focus and something that brings us back into emotional balance. All of us will face tough times. When we know ourselves well enough to have a resource to call upon at those times, we are better prepared to learn and grow from the challenges that we meet.

(Your comments are welcome always. Please address: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

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Many U.S. Catholics disagree on teachings but respect the pope

by NC News Service

A series of surveys attempting to take the pulse of U.S. Catholics just before Pope John Paul II's visit to the United States found disagreement with the church on specific issues but personal respect for the pope.

Time magazine, the *Los Angeles Times* and the *Detroit Free Press* all conducted polls in August. Generally they found that many Catholics disagree with church teachings on remarriage by divorced Catholics, married priests, women priests, abortion and artificial birth control while agreeing with teachings on homosexual behavior.

The surveys also found strong respect for Pope John Paul and his message for peace and against materialism.

The poll conducted by *Time*

magazine found that 75 percent of Americans who consider themselves Catholic see the pope as an important world leader but that 93 percent of them believe they can disagree with him and still be good Catholics.

The *Time* poll was conducted by phone Aug. 17-19 with 860 U.S. adults, including a special sample of 425 Catholics. Results were published in the Sept. 7 issue.

Asked if it is permissible for Catholics to "make up their own minds" on moral issues such as birth control and abortion, 78 percent of Catholics responded "yes."

According to the *Time* poll, 76 percent of Catholics favor permitting remarriage in the church for the divorced; 53 percent favor permitting married priests; and 52 percent favor women priests.

Only 24 percent said they

consider artificial birth control wrong and 29 percent said they believe premarital sex is always wrong.

The poll found that 68 percent agree with the pope that homosexual acts are morally wrong. Fifty-four percent report that they attend Mass weekly or nearly every week.

A majority, 53 percent, believe that the pope is infallible when formally pronouncing doctrines such as the divinity of Christ while 37 percent accept the infallibility of the pope's teachings on moral issues.

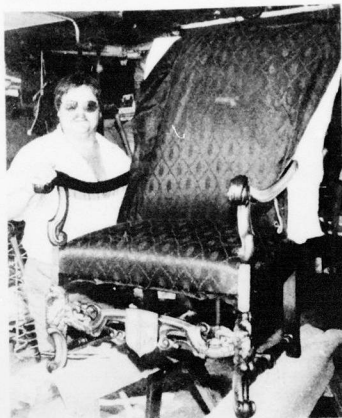
Catholic opinions on abortion do not differ much from those of Protestants, according to the *Time* poll. Only 14 percent of Catholics agree with the church's teaching that abortion should be illegal in all cases, compared to 12 percent of Protestants. Fifty-seven percent of Catholics and 52

percent of Protestants would allow abortion under certain circumstances, such as rape or endangering the mother's health.

Twenty-seven percent of Catholics and 34 percent of Protestants believe that a woman should be able to get an abortion no matter what the reason.

Time reported that 76 percent of Catholics and 56 percent of Protestants think that "Americans in particular should pay attention" to Pope John Paul's message on materialism. Fifty-six percent of Catholics and 33 percent of Protestants say the message is relevant to their lives.

The *Los Angeles Times* poll found that most U.S. Catholics disagree with the church's ban on women priests but that most Catholics and other Americans agree with the



SPECIAL CHAIR—Joseph S. Czartosieski, Peconic, N.Y., displays the chair he made for use by Pope John Paul II during his meeting with Christian leaders in Columbia, S.C. today. The chair contains the papal coat-of-arms on the front and a Polish eagle on each front leg. (NC photo by Tom Moloney)

church's stance that homosexual behavior is sinful.

The *Los Angeles* poll findings were published in the newspaper Aug. 23. The poll was based on responses to telephone questionnaires of 2,040 U.S. adults, including 957 Catholics.

Opposition to the church's ban on women priests was registered by 60 percent of the Catholics surveyed. By a ratio of more than 2-to-1 Catholics support the teaching against homosexual activity.

What respondents admired most about Pope John Paul is his "efforts for peace" followed by "the fact that he travels widely." His least liked quality is the belief that he is "out of step with American Catholics," according to the *Los Angeles Times* poll.

By a 10-to-1 ratio Catholics said a church member may disagree with church teachings and still remain Catholic. Only one in five polled believe that a member must follow all of the church's teachings to be considered faithful.

The *Detroit Free Press* conducted a mail survey commissioned from the Gallup

Organization of priests and nuns in the Archdiocese of Detroit.

The *Detroit Free Press* reported Aug. 30 that "in many ways, the survey of religious men and women mirrors the findings of a telephone survey of Michigan lay Catholics conducted by Gallup for the *Free Press* between July 22 and Aug. 4. Both groups face conflicts between church doctrine and their own beliefs."

"Although Detroit's religious community holds the pope in even higher regard than the laity does, majorities of the 345 priests and 469 sisters responding to the survey disagreed with several key church teachings," according to the *Detroit* newspaper. Half of the priests and nuns surveyed disagree with the ban on artificial birth control and half said women should be allowed to be ordained priests.

More than 60 percent said priests should be allowed to marry, according to the poll.

But an overwhelming majority—91 percent of priests and 81 percent of nuns—agreed with church teaching that abortion is wrong.

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Pope will defend church teachings

(Continued from page 1)

on the visit because he has followed developments in the U.S. church and has visited the United States numerous times in the past eight years. The pope plans to visit nine dioceses during the Sept. 10-19 journey.

The pope is aware that many U.S. Catholics disagree with some church teachings, the archbishop said.

"There is also an increasing but gratuitous assumption that one can tailor one's church to one's own desires and turn it into a pick-and-choose church where it is accepted that being Catholic has little to do with adhering to all the church's teachings," said Archbishop Schotte.

The pope "will clearly defend church teachings that are under attack, fully aware of the fact that in the United States dissent, protest and pressure groups are part of the

American scene and are seen as instruments for the shaping of public opinion," he said.

However, the pope will not try to impose the teachings because "faith is a personal decision," said Archbishop Schotte.

The Vatican sees "no potential for schism" in the U.S. church, he said. The problems the American church faces are similar to those in other Western, industrialized countries, the archbishop added.

At the news conference, Father Roberto Tucci, Vatican coordinator for papal trips, said several factors make security worries greater in the United States than in many other countries the pope has visited.

The United States is "one of the few countries in the world where a person can easily buy arms" and where "there are mentally unsound people who are not in asylums," he said.

The United States also has an unusually high crime rate, Father Tucci said. But he said he has confidence in the security forces of such a "superorganized country."

Also during the press briefing, Father Robert Lynch, the U.S. bishops' coordinator for the trip, said that while small demonstrations are possible in the cities the pope will visit, he knew of no large protests being planned.

The press conference was held after several surveys showed that a majority of U.S. Catholics disagree with church teachings on birth control, married priests, women priests, abortion and remarriage in the church of divorced Catholics.

The surveys also reported strong respect for the pope. (See story on page 32) Archbishop Schotte said U.S. Catholics

are trying to bring the "unchangeable parameters" of the Gospel message alive in their culture and adapt the positive elements of their society to local church life.

In all local churches this "struggle and tension, searching and momentary insecurity," he added.

"The Lord never promised his church immunity from troubles," the archbishop said.

Catholics "must discern the elements that can be a true enrichment for the church" and reject "what is not compatible with the Gospel or with the nature of the church," he said.

On the positive side, the U.S. church is "young and well-organized, dynamic and generous," said the archbishop.

It runs 14,500 educational institutions and 3,700 hospitals and health-care centers, he said.

The U.S. church is "blessed with a devoted episcopate, clergy, men and women Religious, and with a sharing and participating laity," he added.

Some of the travails and trivia of the pope's U.S. visit

by Jerry Filteau

WASHINGTON (NC)—Why was the Sun Devil mascot once covered at Arizona State University's Sun Devil Stadium?

Why did three Detroit-area mayors in 1987 cut a single record, "The VIP Polka"?

If in some future TV quiz show or board trivia game you answer either of these questions with "a papal visit," you'd be right.

At Sun Devil Stadium, the grinning, horned, trident-carrying mascot seemed an inappropriate symbol to be displayed during the papal Mass there. And the mayors of Dearborn, Warren and Hamtramck hope to play their polka for Pope John Paul II during his stop in Detroit.

As the pope's Sept. 10-19 U.S. trip drew near, people in cities along the papal route began to witness an explosion of such trivia. Some of it is comic, some is deadly serious, and much of it amounts to just plain doing what it takes to deal with the problems of a papal visit.

Why are Secret Service agents checking out dozens of mail boxes and manholes in Phoenix? To make sure no plants a bomb in one along the papal route.

How many "Guinness Book of World Records" feats did the papal visit produce? That remains to be seen, of course, but at least one group is making a serious try at it—Local 87 of the janitors' union in San Francisco.

To prepare for a papal Mass Sept. 18 at Candlestick Park, the morning after a San Francisco Giants-Houston Astros night baseball game, 1,000 janitors plan to converge on the stadium and clean it free in 20 minutes. If they succeed—the job usually takes 45 people eight hours and costs about \$80,000-\$100,000—they hope it will earn them an entry in Guinness.

Musically attuned trivia buffs will know that New Orleans jazz greats Al Hirt and Pete Fountain are playing for the papal Mass at the University of New Orleans Lakefront Arena. Fountain will play "A Closer Walk with Thee," and Hirt will play "Ave Maria" during Communion.

And in San Francisco a Mass in Candlestick Park will feature a new work by jazz musician and composer Dave Brubeck.

Back in New Orleans, what are the colors of the plumed Mardi Gras mask that Catholic youths are giving the pope during a rally in the New Orleans Superdome? Well, the Mardi Gras colors, of course—purple, gold and green.

And what gift is the New Orleans Archdiocese giving to the city for the papal visit? If you start thinking of possible religious mementos or monuments, you'll never even come close. The answer is a very pragmatic 2,600 street barricades—doubling the number the city has for traffic and crowd control.

What city is kicking out the poor for a day when the pope comes? Los Angeles. Despite archdiocesan protests, city officials insisted for security reasons on temporarily closing down Union Rescue Mission, a Protestant shelter and soup kitchen next door to St. Vibiana's Cathedral on Los Angeles' Skid Row. In August city officials agreed to open a city-owned downtown warehouse to house the displaced poor, but an archdiocesan spokesman still objected to the disruption, saying that when the pope visits he should see the city as it is, wants and all.

How did a champion longhorn steer figure in the pope's visit? In San Antonio, Texas, he was auctioned off to pay for a fund-raising banquet that raised \$100,000 for the papal stop there.

The record for largest ticket to a papal event probably goes to Phoenix, where tickets to the Sun Devil Stadium Mass are 4-inch by 8-inch laminated four-layer works of art, designed to be kept as lasting souvenirs of the occasion.

Commercial gimmicks surrounding the papal visit abound—almost invariably without church endorsement and sometimes in spite of protests by some church officials.

Among the gimmicks, some that have particularly caught the attention of the media are such items as "let us spray" lawn sprinklers featuring an image of the pope with water spraying out of his hands, and posters of the pope with movie

star and Carmel Mayor Clint Eastwood, with Eastwood telling the pope, "Thou hast made my day."

At least one item carries an official endorsement from a Catholic agency. Issued by the United States Historical Society in conjunction with Catholic Relief Services, a limited-edition

commemorative plate of the papal visit "in the eternal medium of genuine stained glass" is being offered for \$125.

(Contributing to this story were Sister Mary Ann Walsh, Laurie Hansen, Liz Scheytchuk, Stephen Overman, Julie Asher and Barb Fraze.)

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Book Review

Eyeopener on TV churches

Television and Religion: The Shaping of Faith, Values, and Culture, by William F. Fore, Augsburg (Minneapolis, 1987). 219 pp., \$11.95.

Reviewed by Nancy L. Roberts

The Rev. William F. Fore, a Columbia University Ph.D., Methodist minister and assistant general secretary for communications of the National Council of Churches, is superbly qualified to grapple with such issues as:

► How does television influence our values and our way of life?

► What impact do television violence, exploitative sex and selfish materialism have on us?

► How can we "build the communication trust" to encourage more responsible television programming?

Mr. Fore covers both secular television and religious broadcasting. With the latter's 1,000 radio stations, 100 TV sta-

tions, and 500 production companies, it can hardly be ignored. Particularly in the wake of the Jim Bakker scandal, Mr. Fore's analysis is timely, well-reasoned, and provocative. Among his conclusions:

► "The electronic church separates people from their own communities." While the electronic church may "reinforce the convictions of many regular churchgoers," for some it has become an unfortunate substitute for actual church attendance. This undermines the central Christian concept of the community of believers.

► "The electronic church is not good evangelism." Here Mr. Fore cites convincing research that shows evangelical broadcasting tends to reinforce the views of those who already hold strong religious beliefs, rather than attract non-believers.

► "The electronic church has become a captive to the commercial broadcasting system and its demands." The financial imperatives of commercial broadcasting and the tendency

need to attract a large audience discourage the electronic church from raising the more difficult questions of biblical religion—e.g., justice, suffering and the necessity to become personally involved in helping one's neighbor.

► "The values implicit in most successful electronic-church programs are actually the values of the secular society it pretends to reject." Underneath the often-repeated "Praise God" and "Lord bless," Mr. Fore discovers the real values: "material success, power, winning, security, wealth." This, he writes, is "true idolatry—to absorb the secular society's vision of success and self-centeredness and then justify it with a coating of verbal Christianity." He draws a parallel to selling indulgences.

Mr. Fore covers many other issues in depth, especially a chapter on media strategies for mainline churches.

Ms. Roberts is an assistant professor of journalism and mass communication at the University of Minnesota and the author of "Dorothy Day and the Catholic Worker."

rest in peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† CORCORAN, Ruth 78, St. Mary of the Knobs, Floyd Knobs, Aug. 26. Mother of James Corcoran and Mary Ann McLean.

† GISONDI, Anthony E. "Tony," 80, Our Lady of Providence, Brownstown, Aug. 27. Brother of Leanne Gisondi and Helen Loughlano.

† LAMBERT, Anna Kocjan, 87, Holy Trinity, Indianapolis, Aug. 27. Mother of Martin and Adolph Lambert; brother of Cecilia and Louise Kocjan; grandfather of eight, great-grandfather of seven.

† LOTZ, Albert Clifford, 78, St. Philip Neri, Indianapolis, Aug. 29.

† MCGINTY, Robert T., 75, Little Flower, Indianapolis, Aug. 31. Husband of Maxine McGinty; father of Larry McGinty, Lynnda Regan, Katherine Dullaghan; brother of Betty Ann Shanks; grandfather of six.

† MESKER, James L., 60, St. Andrew, Richmond, Aug. 22. Father of Denise Pastore.

† MORAN, Mary J., 86, St. Mark, Indianapolis, Aug. 23. Mother of Dr. William J., Dr. James M., Dr. Thomas E., and Michael C. Moran, Mary Ann Moran; sister of Catherine Finney, Gertrude Berry, Roseanne Lord, Dorothy Burns and Helen Homberg.

† O'CONNOR, Helen G., 73, St. Paul, Tell City, Aug. 30. Wife of Thomas, mother of Dennis O'Connor, Rita Hindman, Loretta England, Bridgett O'Connor; sister of Bonita Metz, Dorothy Silver; grandmother of six.

† ROBERTSON, Ronald E., 24, Holy Trinity, Indianapolis, Aug. 28. Son of Janice Robertson; brother of Gerald, Jr., Thomas, and Rineola Robertson; grandson of Cricket Standard.

† SCHAEFER, Eugene 37, St.

Paul, New Alsace, Aug. 23. Father of Scott and Angela Schaefer; son of Bertha Schaefer; brother of Alfred, Robert, Elmer, John, Ralph, Lester, Harry and Raymond Schaefer, Bertha Phlegle, and Rosemary Conrad.

† SCHMOLL, Francis G., 72, St. Mark, Indianapolis, Aug. 25. Husband of Margaret Hurd Schmoll, brother of Frederick C. and Oliver L. Schmoll.

† SCHUMACHER, Ida M., 84, St. Mary, North Vernon, June 24. Wife of Gus Schumacher; mother of Bob, Gary and Paul Schumacher, Annalee Starkey; grandmother of nine; great-grandmother of 10.

† TONER, Daisy Ellen, 94, St. Catherine of Siena, Indianapolis, Aug. 29. Mother of Joseph and Frank Toner.

† WAGNER, Herbert J., 91, St. Gabriel, Connersville, Aug. 26. Grandfather of Noel, Mark and Father Stephen T. Jarrell; great-grandfather of one.

† WYCISKALLA, David A., 59, Holy Spirit, Indianapolis, Aug. 25. Husband of Rita F. Wagner; father of Michael, David, Mark, Gregory and Jan Wyciskalla, Laura Watta, Michelle McDonnell, brother of Daisy Pruett, Jean Elliott, Laura Franklin; grandfather of nine.

Sister Hidelita Feldmeier dies

Ferdinand—Benedictine Sister Hidelita Feldmeier, 90, of the Convent of Immaculate Conception died Aug. 30 in the convent infirmary.

A native of Nittenau, Germany, Sister Hidelita was the daughter of John and Frances Feldmeier. She entered the convent in Ferdinand in 1927 and made first vows in 1929.

Engaged in the supportive services of the community, she served at Poseyville, St. Henry, Mariah Hill, Dale, Montgomery and Bradford. For many years, Sister Hidelita created and sold religious articles at a gift shop at the motherhouse.

Funeral services were held on Tuesday, Sept. 1 in the convent chapel with burial in the convent cemetery.



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My new apartment at Oakleaf Village is perfect for me. I brought my favorite pieces of furniture and knick-knacks and gave the rest of it to Jeri for her to enjoy. One really nice thing about Oakleaf Village is that I just pay rent. I didn't want to pay a big up front fee like they charge you at some places.

A big surprise to me was all of the things my rent covered: a daily, full course meal, weekly housekeeping, all utilities, scheduled transportation,

someone on duty around the clock, plus many other nice amenities and services. All of this plus a lifestyle that's filled with activities and wonderful new friends!

Believe me, I checked out the people who run Oakleaf Village. They really know what I want for my retirement, and I'm so happy now that I'm settled in at Oakleaf Village. And Jeri feels like she's had the weight of the world lifted from her shoulders!

For me, living at Oakleaf Village was Jeri's good idea...but it was my great decision.

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Vatican backs U.N. disarmament-development plan

GENEVA, Switzerland (NC)—The Vatican joined the Soviet Union and other U.N. members in backing a proposal to use savings from disarmament for a global development fund, but warned that development requires guarantees of individual rights and freedoms.

"Development... is inconceivable without prospect for the rights and fundamental freedoms of the person, including that one which is at the root of all others... religious liberty," said the Vatican's permanent observer to the United Nations, Archbishop Renato Martino. He spoke at a Sept. 1 U.N. meeting in Geneva on development and disarmament.

The meeting was boycotted by the United States. Which argued that the two issues must be considered separately. Soviet leader Mikhail Gorbachev and others have proposed

a development fund for Third World nations which would be financed by some of the savings from future arms control measures.

Archbishop Martino said the idea was introduced by Pope Paul VI in 1964 during a trip to India. The pontiff repeated his appeal the following year to the U.N. General Assembly and then in 1967 expanded on the proposal in his encyclical, "The Progress of Peoples."

Some Western nations have said they doubt that nuclear arms curbs—such as those envisaged in a possible U.S.-Soviet agreement on banning short- and intermediate-range missiles—would automatically make large amounts of money available for development.

Archbishop Martino said establishing such a fund implies the political will to transform "swords into plowshares." He said it would be a commitment to "abandon the strategy of the arms race in favor of a strategy of peacemaking."

But the Vatican delegate emphasized that the relation of

disarmament and development is clearest only if considered a "function of security and international peace."

The Vatican applauds "every effort leading to concrete results in disarmament and development, which opens the way to the realization of a new type of security and of international peace," he said.

Because it helps to relieve tensions, development promotes world peace, Archbishop Martino said.

"But the tensions which arise from injustices at the level of the spiritual realities of the person are not less serious and dangerous than those which result from material injustices," he said.

Archbishop Martino said the world is becoming more independent and "the necessity for solidarity is becoming more clear."

Global solidarity would "contribute decisively" to create trust among nations which is needed "to continue along the way of disarmament."

Churches to stress religious diversity

The Rev. Arie Brouwer, general secretary of the National Council of Churches, said Sept. 3 that the main point Protestant and Orthodox leaders who will meet with Pope John Paul II in Columbia, S.C., wish to convey is the religious, ethnic and cultural diversity of the United States.

"This is not only an unusual cultural situation, but the most diverse ecclesiastical situation one can find in the world," he said in an interview. "That is not the kind of world he has ministered to most of his life."

"We believe understanding this diversity is essential for his understanding of how the Roman Catholic Church relates to other churches, including those in the National Council of Churches," Rev. Brouwer said. But he said the non-Catholic leaders meeting with the pope Sept. 11 had no agenda of specific points they planned to pursue as a group.

Rev. Brouwer said the content of a joint statement the leaders meeting with the pope have prepared was being kept confidential until it is read to him. But he said it was a "fairly clear statement of the diversity of the situation in the United States" and also "remarkable" because of the wide diversity of groups engaged in preparing it.

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U.S. bishops set theme for synod presentations

NEW YORK (NC)—Co-discipleship for the Catholic Church's mission in the world will be the underlying theme for the presentations of the four prelates who are delegates of the U.S. bishops to the 1987 world Synod of Bishops in Rome in October.

Writing in *America* magazine, published in New York by the Jesuits, the four bishops in a joint article outlined their approach to the synod.

The delegates are Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops; Cardinal Joseph L. Bernardin of Chicago; Archbishop Rembert G. Weakland of Milwaukee; and Bishop Stanley J. Ott of Baton Rouge, La., chairman of the bishops' Committee on the Laity.

Writing in the Aug. 29-Sept. 5 issue of *America*, the four said the theme came from listening closely to what U.S. lay Catholics said in numerous consultations held around the country.

What emerged "coherently and consistently" was concern for collaboration between clergy and laity and between men and women, they wrote.

The theme also includes four theological concepts:

- All are disciples of Jesus Christ.
- All share responsibility for carrying out Christ's mission.
- The church's mission "is an extension of Jesus' proclamation and promotion of the Good News in the service of the kingdom."
- The church's mission to the world is best expressed in

the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World," which calls for action to implement doctrine regarding the role and work of the church for the total good of mankind.

The delegates said they wanted Catholics to know what they will say at the synod and that they will report back in a variety of ways when it is over.

They also are "committed to finding ways of keeping the consultative process open beyond the synod," they wrote.

Given the synod's format of allowing the 250 or so delegates five to eight minutes to give an initial oral presentation, the bishops said, they cannot discuss at the synod all the concerns raised by thousands of people in consultations.

But after the initial presentations there will be in-depth discussions in language groups, followed by reports and interventions during which the U.S. delegates plan to raise other concerns.

They added that information from the consultations provides "a future agenda" for the U.S. church.

The *America* article also outlined what each delegate will present:

► Archbishop May will state the U.S. delegation's theme, highlight the individual topics and discuss the parish as the primary place in the United States for spiritual development and ministry and from where Catholics reach out "in mission."

► Cardinal Bernardin will focus on "the church in the world," a more helpful concept, the delegates said, than the synod title of "The Vocation and Mission of the Laity in the Church and in the World," which they saw as suggesting division between vocation and mission.

He will discuss the church "working for the fulfillment and redemption of humanity" and how lay ministries support the lay vocation in the home, the work place and the political process.

► Archbishop Weakland will address the role, status and treatment of women in the church in relation to the larger culture's move toward "mutuality in relationships between men and women." The authors noted synod consultations paralleled those held for a proposed U.S. bishops' pastoral on women.

► Bishop Ott, in response to laity's expressed desire for spiritual growth, will discuss family, work and parish as the main "loci" of the Holy Spirit in lay life. Faith must be nurtured through liturgies and homilies addressing "the real needs and experiences of the laity at home and at work," the article said.

The U.S. delegates also emphasized they will be at the synod to listen and learn "from our colleagues from around the world."

The delegates said they hoped the voices of lay people in all cultural, political and economic situations will be heard, including those in Christian communities in developing nations and those who are alienated from the church.

The four authors added that as the U.S. delegates they will share with a universal church striving "to become a global community" the experience of U.S. Catholics living their faith in a church where:

- Every ethnic and cultural group is represented.
- The "reality of inculturation is evident."
- All have struggled "to maintain unity of faith without demanding unity of expression."



BY THE BOULEVARD—Roger Amador touches up the paint on the billboard of Pope John Paul II along the Biscayne Boulevard parade route in Miami. The pope opened his U.S. tour when he arrived in Miami yesterday. (NC photo from UPI)

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