

# THE CRITERION

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June 23, 1989

## Sr. Thea Bowman enthralls bishops

by Jerry Filleau

SOUTH ORANGE, N.J. (CNS)—Evangelization and Catholic minorities were dominant themes as the National Conference of Catholic Bishops met June 16-19 at Seton Hall University in South Orange. The bishops also approved a politically delicate statement urging improved U.S.-Vietnam relations and a document on bishop-theologian relations.

The highlight of the meeting was a brilliant, impassioned, loving testimonial of African-American Catholic faith by a dying black nun whose grandfather was a slave.

Fifty-one-year-old Sister Thea Bowman, keynote speaker in a two-hour study session June 17 on evangelization of African-Americans, brought tears to the eyes of many bishops and observers as she spoke and sang to them, and, at the end, had them all link hands and join her in singing "We Shall Overcome."

Sister Thea—a Franciscan Sister of Perpetual Adoration, teacher, gospel singer, author, lecturer and faculty member of the Institute for Black Catholic Studies at Xavier University in New Orleans—enthralled the bishops with her half-hour speech. She spoke to them about black sufferings and hopes, contributions and needs, history and future, and about all faith, in the U.S. Catholic Church.

Her talk itself witnessed the richness of African-American culture. To describe the feeling of many black Catholics about the church she sang the black spiritual, "Sometimes I Feel Like a Motherless Child." At times she used the ringing cadences of the black Baptist preacher, at times the scolding or cajoling tone of the black wife or mother.

Dressed in an elegant African-American gown, her voice clear and resonant, eyes sparkling and hands animated, Sister Thea's only betrayal of the advanced bone cancer ravaging her body was the wheelchair she sat in.

Cardinal Bernard F. Law of Boston told the bishops afterward that in his many years of bishops' meetings it was the first time "I was moved to tears of gladness in this assembly."

In a formal response to the presentation on evangelization of black Catholics, the bishops approved a plan to refine a draft document on the subject, "Here I Am, Send Me," to be debated and voted on when the bishops meet again this fall in Baltimore.

The re-evangelization of Hispanic Catholics was another major concern as the bishops devoted much of their afternoon session June 17 to discussing progress in implementing their 1987 National Pastoral Plan for Hispanic Ministry.



ENTHRALLS BISHOPS—Sister Thea Bowman of Jackson, Miss., (second from right) leads the singing of "We Shall Overcome" with the help of Archbishop Eugene A. Marino of Atlanta, Professor Albert Raboteau of Princeton, N.J.,

and Bishop John H. Ricard of Baltimore (left to right, standing) during a session on black Catholics June 17 during the NCCB's general meeting at Seton Hall University in South Orange, N.J. (CNS photo from Wide World)

Among concerns in Hispanic ministry was the estimated yearly loss of some 60,000 Hispanic Catholics to aggressively proselytizing fundamentalist groups.

Experts in Hispanic culture and ministry emphasized to the bishops that a comprehensive plan of ministry must be put in place if the Hispanic Catholic community is to assume its rightful place in the U.S. church.

Before the general meeting of the bishops began, the Hispanic and black bishops of the country met for a full day in nearby Newark to discuss common concerns and strategies, both on church issues and social issues. It was the first joint meeting of the two increasingly important minority groups of bishops.

Evangelization came to the fore in a third way as the bishops approved a three-year plan of educational and media programs and other observances focusing on evangelization as their contribution to the approaching 500th anniversary, in 1992, of the arrival of Christianity in the Americas.

Discussion of the Columbus quinquicentennial plans centered on the need to re-evangelize the estimated 10 million to 15 million unchurched U.S. Catholics and to revitalize the faith life of many who still attend church.

The other two main action items facing the bishops were a statement on U.S.-Vietnam relations and a 57-page

(See EVANGELIZATION on page 35)

## Bishops clarify their relations with theologians

by Jerry Filleau

SOUTH ORANGE, N.J. (CNS)—The U.S. Catholic bishops June 17 overwhelmingly approved "Doctrinal Responsibilities," a 57-page document aimed at

(See "From the Editor," page 2, for commentary on this and related matters.)

improving relations between bishops and theologians.

The document:  
► Summarizes the respective "responsibilities and rights" of bishops and the-

ologians in matters of doctrine, theology and pastoral practice.

► Suggests a variety of formal and informal structures of ongoing collaboration between bishops and theologians.

► Offers guidelines for formal doctrinal dialogue in cases where disagreement between a bishop and a theologian touches upon a matter of doctrine or the pastoral good of the church.

Earlier versions of the document, which was nine years in the making, provoked strong disagreement that led to a 19-month delay in bringing it to a vote.

But the revised draft presented to the bishops at their June 16-19 meeting in South Orange apparently met almost all earlier objections. It was passed by a vote of 214-9 with almost no floor debate and only minor amendments.

Archbishop Charles H. Lipscomb of Mobile, Ala., chairman of the bishops' Committee on Doctrine, which drafted the document, said a four-day consultation in March by staff of his committee with the Vatican's Congregation for the Doctrine of the Faith led to changes which "seem to have resolved" earlier objections to the document.

Some bishops and the Vatican agency had expressed concerns that earlier drafts of the document contained ambiguities which seemed at times to place bishops and theologians at the same level, downgrading the special teaching authority of the bishop.

Revisions adopted by the doctrine committee as a result of the Vatican consultation describe the pastoral and doctrinal authority of the bishop more clearly and explicitly in a number of places.

In presenting the document to the bishops the day before they voted on it, Archbishop Lipscomb praised the cooperation of the Congregation for the Doctrine of the Faith.

He said the congregation's staff raised concerns constructively and worked with his committee to address them, but at the same time recognized clearly that the document was to be written by the U.S. bishops, not the Vatican.

At a news conference following his presentation, he told reporters that the changes worked out with the congregation did not change the substance or thrust of the document.

The changes made more explicit "what I understood to be nuances already there."

he said. "But for those to whom the nuances loomed large, the document has been strengthened."

In outlining the rights and responsibilities of theologians, the document says they "must keep in mind the pastoral and

(See BISHOPS CLARIFY on page 36)

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on retirement  
starts on page 13**

### Looking Inside

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Theologians: They raise concerns about fidelity oath. Pg. 36.

## Collection to aid pope's work

The Peter's Pence collection to support the pope and the operations of the Vatican will be taken up in the churches of the archdiocese this weekend.

The collection, which originated in England in the eighth century, was originally a tax of a penny on each house, and was collected on St. Peter's Day.

Formerly the collection was used by the pope to make special charitable contributions at his discretion. During recent years, however, it has had to be used to help reduce the Vatican's large operating deficit.

A letter from Archbishop Edward T. O'Meara about the collection is on page 2.

THE CRITERION

Serving the Architecture of Indianapolis

## FROM THE EDITOR

## Tensions between bishops and theologians

by John F. Fink

During last weekend's meeting, the U.S. bishops finally passed their statement on their doctrinal responsibilities and their relations with theologians. An article about the content of that statement is on page 1, so I won't repeat it here.

I said "finally passed" because drafts of that statement have been around for a long time—nine years, to be exact. It was first suggested by the Catholic Theological Society of America, which has worked closely with the bishop's committee on the statement. (The chairman of the society's Committee on Cooperation between Theologians and the Church's Teaching Authority, by the way, is the newly-named president of Georgetown University, Jesuit Father Leo J. O'Donovan.)



THE STATEMENT was first presented to the entire body of bishops for debate at the end of their meeting in November 1987. At that time Archbishop J. Francis Stafford of Denver sharply criticized the document, saying that it had serious errors in theology. He moved that the statement be returned to committee. The bishops voted down that motion, but then one of Archbishop Stafford's supporters noted that the vote revealed the absence of a quorum because so many of the bishops had already left for home. So the meeting had to adjourn and the document went back to committee.

It was on the agenda again in November 1988. But when the bishops arrived for the meeting they learned that the doctrinal committee had withdrawn the statement from the agenda because a last-minute letter had arrived from the Vatican's Congregation for the Doctrine of the

Faith expressing concern that portions of the document seemed to put bishops and theologians on the same level. The deletion from the agenda brought complaints from some bishops, particularly because of the Vatican's timing.

In March Archbishop Oscar Lipscomb of Mobile, doctrinal committee chairman, and his staff met for four days in Rome with staff members of the doctrinal congregation and agreed on 38 amendments. The document with the amendments was what was then debated by the bishops last weekend.

THE FACT THAT this document was deemed necessary, both by the bishops and by the theologians who belong to the Catholic Theological Society, illustrates the tensions that have existed between some theologians and the church's teaching authority for quite awhile now. In this country the Vatican has taken action against two theologians, Fathers Charles Curran and Matthew Fox. Theologians in other parts of the world have also been disciplined by the Vatican's doctrinal congregation.

The tensions between the Vatican and theologians in Europe have reached a serious point. In January 1983 German-speaking theologians from West Germany, Austria, Switzerland and the Netherlands issued what has become known as the Cologne Declaration. It criticized the Vatican for appointing bishops against the wishes of the local churches, for abusing the freedom of theological research by refusing qualified theologians permission to teach, and for exaggerating the teaching authority of the pope.

When the story first broke, the Vatican tried to play it down by saying it was only a local matter. But it apparently was not, because soon other European theologians started issuing their own statements. First it was 52 theologians at the Catholic University of Leuven in Belgium, then 130 French-speaking theologians, then 23 Spanish theologians, and finally 63 Italians. Obviously many theologians are unhappy.

In light of all this, the *National Catholic Register* urged

American theologians "to join their colleagues elsewhere in speaking out." In an editorial June 2, it said: "The concerns of the European theologians are theirs as well. Roman centralization of authority, the imposition of bishops, the extension of papal authority and an unacceptable disregard for a traditional Catholic hierarchy of truths, as if *Humanae Vitae* and the Trinity were of equal standing for the faith."

The U.S. theologians, i.e., the Catholic Theological Society, met June 7 to 10 and, among other things, passed a resolution calling on its board to examine the issues raised in the Cologne Declaration and comment on them from "a North American perspective." Father John P. Boyle, president of the society, said that developing such a statement acceptable to the members will take time.

ALL THIS HAS created a nasty backlash against theologians in some Catholic circles, so Archbishop John May of St. Louis, president of the bishops' conference, went out of his way to praise the work of theologians in the speech he gave at the Catholic Theological Society's convention. "I stress how imperative it is for you to realize that you have the strong and grateful support of us bishops for your work in dealing with problems of enormous complexity and difficulty—problems which bear crucially upon the belief and practice of the church," he told the theologians.

And he said: "Very bluntly: I think that the church in the United States suffers from too many anxious, warring voices that would divide the bishops against the theologians."

We must not discredit the work of theologians, and there must not be discord between them and the pope and bishops. Although the bishops in union with the pope are the official teachers of the church, theologians are the experts in the study and clarification of doctrine. Let's hope the statement by the bishops will help smooth relations, at least in this country.

## Msgr. Francis Reine dies at 74

Msgr. Francis J. Reine died in St. Vincent Hospital, Indianapolis, on Sunday, June 18, at the age of 74.

The funeral liturgy was held in St. Christopher Church, Speedway, on Thursday, June 22, at 11 a.m. Burial was in the

Priests' Circle of Calvary Cemetery. The body of Msgr. Reine lay in state in the church on the afternoon of June 21. A prayer service was held that night.

Msgr. Reine was president of Marian College from 1954 to 1968. He had served

as assistant chaplain and instructor there from 1945 to 1951, after which he became chaplain and student counselor at Providence High School in Clarksville.

Born in Evansville on September 22, 1914, Francis Reine was ordained by the late Cardinal Joseph Ritter at Oldenburg on June 9, 1940. He completed his seminary studies at St. Meinrad and at Gregorian University, Rome.

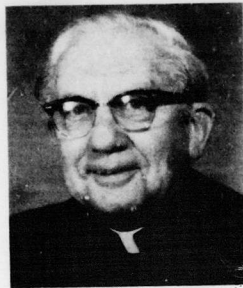
After graduate studies at Catholic University, Washington, D.C., Father Reine served as assistant pastor of Holy

Angels, Indianapolis, for three years before taking his assignment at Marian College. He was assistant pastor of Our Lady of Perpetual Help, New Albany, from 1951 to 1954.

Father Reine was named synodal examiner in 1947; censor of books in 1957; and papal chamberlain in 1958, before becoming domestic prelate in 1964.

After retiring as president of Marian College in 1968, Msgr. Reine served as pastor of Assumption Parish, Indianapolis, until 1973. He was pastor of St. Christopher from that time until his retirement in 1983.

Msgr. Reine is survived by a sister, Mary (Mrs. Earl) Cox, two nieces, two great-nieces and two great-nephews.



Msgr. Francis Reine

## Correction

A paragraph was inadvertently typed twice in last week's list of Official Appointments of the clergy. The announcement about Father J. Lawrence Richard was correct. However, Father Harold Ripberger will leave his assignment as pastor of Holy Guardian Angels, Cedar Grove, and St. Joseph, St. Leon, with residence at Holy Guardian Angels, to become pastor of St. Mary, Laneseville. Also, Father Daniel Mahan's first name was incorrect in a front page story about the clergy changes. The *Criterion* regrets these errors.

## Chapter 1 funding is increased

by Margaret Nelson

"We're looking at ways to encourage public school districts to apply for aid that would provide more services to our kids," said C. Joseph Peters, archdiocesan coordinator of schools.

Because of new funding regulations passed in 1988 and published this year, increased federal allocations may be obtained for "high cost children," as they are designated by the state. This money will not come out of district operating funds.

The new Stafford-Hawkins bill provides capital funds to finance other delivery methods for Chapter I remediation services for students in low income areas. This money has been appropriated to help public school corporations to meet the increased cost of implementing the Felton decision, the 1985 action that prohibited the delivery of services to non-public school sites.

Under the regulations, equipment may not be purchased by the non-public school, but must be part of a program targeted by the local education agencies (LEA). Examples of the new ways of providing services would be mobile units, vans, and computer-aided instruction. Peters said, "In most cases, there have been cooperative efforts."

The direct result of the Supreme Court decision was that the number of students who received remedial reading and math assistance decreased as much as 50 percent nationwide during the first year. This trend was reflected in the diocese, Peters said. And though the number of children served has risen slightly, it has not returned to pre-Felton levels, Peters said.

In using the funds, the (public) school district may choose distribution on a district or building level. Catholic schools are more likely to be included if district distribution is selected.

Another requirement of the legislation is that the LEA must consult with the local private school officials. And each year the non-public schools must be asked if they wish to participate in Chapter 1 and 2 programs.

## Archbishop O'Meara's Schedule

Week of June 25

SUNDAY-WEDNESDAY, June 25-28 — Retreat for Bishops of Region VII, Cardinal Stritch Retreat House, Mundelein, Ill.

THURSDAY, June 29 — Episcopal ordination of Most Rev. Paul Zupile, St. Louis, Mo.

FRIDAY, June 30 — Invocation for the "Hoosier Pride Award," Claypool Court/Embassy Suites at Indianapolis and Washington Sts., Indianapolis, 11:45 a.m.



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# Commentary

## THE HUMAN SIDE

### Buying time to solve the shortage of priests

by Fr. Eugene Hemrick

The dioceses of Richmond, Va., and Owensboro, Ky., are celebrating the priestly ordination of large groups this year, according to a recent news report.

Richmond, a diocese of 135,000 Catholics, ordained eight priests.

Owensboro, a diocese of 53,000 Catholics, ordained seven men.

Several other dioceses report similar statistics. Does this suggest that researchers predicting a better than 40 percent drop in the diocesan priesthood by the year 2005 are



dead wrong? Before we bury any researchers, let's take a closer look at what actually is happening. I believe we will find a classical example of buying time—time which can be put to good use.

In Richmond, for example, two of the eight men are over 60. If they retire at 75 they will give approximately 13 to 15 years of service to the church. Compare this with a man ordained at 25 who gives 45 years of service.

I am reminded of the bishop who told a group of elderly priests, "You can do anything you want within reason, but I forbid you to die!"

Ordaining older men and prolonging retirement to buy time cannot be faulted. These methods are a justifiable means of keeping the church operating. They also

are improvements over the way the church operated in the past.

At one time it was an exception to ordain a man older than about 25. The church seemed to be saying that God stops calling men to be priests after a certain age.

One good outcome of events during recent years, when the priesthood statistics have declined, is that now the priesthood is so accessible to men of all ages.

Also, it often is good to keep priests in active ministry at the other end of the age scale. Most priests who are reasonably healthy do not want to retire. They may want to do away with administrative duties, but they also want to continue to minister.

Dioceses that are buying time now are in tune with the times. But let's not deceive ourselves. Time runs out! No matter how long priests serve, their time of retirement will arrive. And men ordained at an older age retire sooner than their younger classmates.

These facts make the time of grace that dioceses have generated precious. The question they raise is how dioceses can best utilize the time they have.

A first recommendation might be that dioceses never give up on recruiting young people. They never should be content with numbers that reflect a rising ratio of older men to younger men. If this should happen the time bought will have been squandered.

Second, there must be more aggressive vocations drives. For example, Cardinal Joseph Bernardin ordered that vocations be a first priority for the Archdiocese of Chicago.



The thoughts of Chairman Deng

Archbishop Roger Mahoney of Los Angeles has pulled out all stops to attract minority candidates by offering them preseminary training to better prepare them for seminary course work.

Such programs reflect a sense of urgency. I believe that sense of urgency needs to run through the entire church.

The statistics indicating that the church will have 40 percent fewer priests in the future are valid. However, the figure could be much lower, depending on how well dioceses utilize the time they are buying.

## THE YARDSTICK

### The undivided road: Father Philip Carey

by Msgr. George G. Higgins

The death of Jesuit Father Philip Carey a few weeks ago at the age of 81 ended an era in Catholic social action.

As director of the Xavier Institute of Industrial Relations in lower Manhattan for almost 50 years, Father Carey taught workers how to be active in union work and how to clean up corrupt locales. There were scores of Catholic labor schools in the United States; now they are all but extinct.

The 1983 general congregation of the Society of Jesus had this to say about the mission of Jesuits in the service of faith and promotion of justice:

"Ignorance of the Gospel on the part of some and rejection of it by others are intimately related to the many grave injustices prevalent in the world today. Yet



it is in the light of the Gospel that men will more clearly see that injustice springs from sin, personal and collective, and that it is made all the more oppressive by being built into economic, social, political and cultural institutions of worldwide scope and overwhelming power.

"Thus, the way to faith and the way to justice are inseparable ways. It is up this undivided road, this steep road, that the pilgrim church must travel and toil."

Father Carey anticipated the Jesuit general congregation by many years. To fully appreciate his contribution, it helps to recall what the United States was like when he began his career as a labor priest.

In 1971, commemorating the 80th anniversary of Pope Leo XIII's pioneering encyclical "On the Condition of Labor," Pope Paul VI described the situation of 1891, the year it was written.

"On the one side," he pointed out, "production and riches were multiplied. On the other side, a multitude of workers was created, poor and subjected. Class societies were outlined in new forms, divided and set in opposition by enormous inequalities."

He went on to say that this paradoxical situation became polarized around the terms "capital" and "labor." Although the two cooperated in the joint task of production, he noted, a division of minds and interest brought about a systematic struggle between the parties. Thus, he said, was created a society destined to inevitable collaboration as well as inevitable conflict.

It was still that way when Father Carey began his ministry in 1940.

Father Carey was no ivory-tower social reformer. By temperament he found it easy to fraternize informally and democratically with people of high estate or low, and to do so without regard for rank or the niceties of protocol. He tried as best he could, sometimes under difficult circumstances, to be neutral between labor and management or between antagonistic factions within a group. He could be as tough as nails, however, when basic principles of justice were at stake.

The record will show, I think, that Father Carey did much to mitigate the

struggle between labor and management and to help prepare the way for more constructive forms of cooperation.

He paid a certain price for his defense of the right of labor to organize. I have the impression, however, that it never really bothered him.

He was neither belligerent nor contentious by nature, yet he never ran away from a good fight when it was forced on him. He also never held a grudge once a controversy had been resolved.

Father Carey never tired of reminding men and women of their dignity as human persons and their obligation—as workers or as managers—to build the peace by working to bring about a more just and fraternal society.

In the words of Reinhold Niebuhr, Father Carey never tired of encouraging people "to create systems of justice which will save society and themselves from their own selfishness."

He was a man of God and a man of the people. May he rest in peace.

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## EVERYDAY FAITH

### Having something stolen changes perspective

by Lou Jacquet

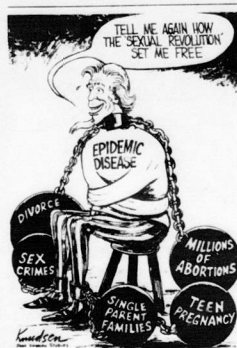
There's something about having your jacket stolen that makes you look at the world in a different way, you know?

I had gone to the mall to walk my daily laps as I had on several hundred previous occasions. When I arrived I took my windbreaker off and tossed it on a bench next to a dozen or so others left by other mallwalkers. After completing my laps, I ordered a diet drink at the hot dog stand, and went to get the jacket. It was gone.

Although I reported the incident to the mall security police, I knew I'd never see that jacket again. Someone might have taken it just for the sake of stealing. But the security staff told me that it was almost certainly stolen by a youngster interested in selling it for a few dollars to get some fast money for drugs.

Cocaine, or "crack" in the language of the streets, has become epidemic even in our small midwestern community. Drug

was rage between rival gangs for turf, and the fallout of the whole drug scene—this in a town where a dozen murders a year seemed astronomical as recently as three or four years ago—filters down to people like



myself when some kid steals a jacket to help buy one more day's supply of the stuff that will fry his or her brains.

I won't stop walking at the mall. The exercise feels too good and I know my heart thanks me for the effort I make daily on its behalf. But my heart also loved the idea of living in a city where you were safe enough to leave car doors unlocked and never thought twice about tossing your jacket carelessly onto a bench at the mall. Now my head tells me those days are gone. It's time to become extra cautious about locking up possessions and to start thinking defensively about what some folks might do out of desperation for drug money.

Our faith assures us that Jesus Christ overcame evil, and that the power of the Gospel can conquer anything that the world might throw at us. In my heart I believe that. But when someone steals one of your possessions, even an inexpensive and tattered one, it becomes that much harder to believe that good will triumph over evil, doesn't it?

I drove away from the mall with mixed emotions, and for myself for losing the jacket, but sadder still for the kid who stole it to buy dope. I can buy another jacket tomorrow. But the person who

took it has problems that go well beyond the guilt of taking something which belongs to another. Let's pray today for him or her and all the kids in America whose futures have been so clouded—and, too often, destroyed—by the spread of this drug monster we can't seem to corral.

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# To the Editor

## Criticism of Operation Rescue

May I respond to Father Larry Crawford's criticism of Operation Rescue included in the article "Fr. Crawford Defends Consistent Ethic of Life" in the June 2 issue? "The climate of violence" is already created at the abortion facilities. What is more violent than abortion, the killing of unborn babies. Abortion is a reality. Babies are killed at four different places in Indianapolis at least three days every week.

If a child were to be killed Saturday morning, would you only write to your legislator? Operation Rescue takes its inspiration from scripture: "Rescue those who are being dragged to death" (Proverbs 24:11).

Christian persons involved in Operation Rescue are there because they have come to an awareness that enables them to place their bodies in a position so as to prevent the taking of life and the exploitation of women by abortionists.

In New York City on January 13-14, over 2,000 people did just that. They were accompanied by Bishop Austin B. Vaughn, many priests, religious and clergy. January 28 we were informed seven babies were saved. I have no doubt in my mind that those people would have been there to save one baby's life.

Yes, many accomplishments come through law-abiding measures. One of the most significant is the killing of millions of babies in 16 years.

It is clear ever since Peter and the apostles said to the high priest of the Sanhedrin, "Better for us to obey God than men" (Acts 5:29) that civil disobedience may be a morally acceptable response to injustice.

Wednesday morning, June 7, six persons went to the 38th Street Mother & Unborn Baby Care Pregnancy Problem Center to pray the rosary for the unborn babies, the mothers and the abortionists, asking that the peace and love of the Lord Jesus Christ come upon them. They were there also to help a mother who in desperation turned to abortion as an alternative to her problems. Two women left and went to Birthright, as an alternative community resource center, because someone was there to demonstrate Christian love and protest, by their very presence, the horror of abortion.

## LIGHT ONE CANDLE

### From my mind to yours

by Fr. John Catoir  
Director, The Christophers

Somewhere, someday, far in the future, when my bones have crumbled into dust, an archivist or a student or a housewife may stumble across something I've written and perhaps the Holy Spirit will touch him or her in a special way. My imagination purrs with delight at the thought.

When I accepted the discipline of writing a weekly column I didn't calculate the pressure of meeting incessant deadlines, whether I was in the mood to write or not. For 22 years I have managed to do it because the Lord keeps putting ideas in my head. That's what is meant by actual grace—*lumen intellectus*—a light to the mind. The thought flashes from my mind to yours through the miracle of the printed page.

Here are a few such messages—each one could be the basis of an entire column:

►Your frailty does not separate you from God's love; as a matter of fact it draws down his love like a magnet.

►The Lord's look of love is fixed directly upon you. He doesn't grade you

All those called to come there to help and pray should not be judged. To quote Father Gouldrick, executive director of the bishops' Office for Pro-Life Activities in Washington, D.C., "In our stance toward Operation Rescue, we look to a section of Scripture. If this work is from God, we should not fight against it" (Acts 5:33-39). Peggy Geis

Indianapolis

## Fatima predictions now coming true?

We read your column of June 2 pertaining to how the communist world is changing, and that much can be attributed to Our Lady of Fatima in 1917 is now coming true in those areas. Don't you agree?

There was a "Point of View" by Ivan J. Kauffman in a January issue of *The Criterion* that said: "Gorbachev has told several visitors from the west that his parents are devout members of the Russian Orthodox Church and that his mother attends daily liturgy. The apparent implication is that he comes from a strong Christian family, that he is therefore a baptized Christian, and that he wants these facts known."

"And he told one British journalist that when he was a child his parents, like everyone else, had pictures of Marx and Lenin hanging on the walls. Underneath them, however, still hung the family icons."

Gertrude Phillips

Bedford

## Good Catholics don't cross the line

There are many things in Joe Greene's letter ("We Should Allow Diversity of Opinion," May 26) which show that he has thought a good deal about the present status of the Catholic Church in America. But when he applauds it as a "dynamic institution existing within a dynamic society," it seems to me that he is euphemistically describing the trendy and chaotic "American Church" which is responsible for the virtual collapse of the traditional Roman Catholic Church in the United States.

According to the dean of U.S. Catholic

History, Msgr. John Tracy Ellis, the Catholic Church in America is "a basket case," and sociologist Fr. Malachy Martin recently described it as "a shambles."

Mr. Greene appeals to the Greek proverb "Untested truth is no better than superstition" in support of his kind of liberal, progressive advocacy of "diversity of opinion" but it is precisely these latest deviant opinions which are in contrast to the traditional Roman Catholic teachings which have been "tried and proven true."

He suggests that dissent is necessary in order to strengthen the faith, but this is like saying that cancer is necessary to expand our appreciation of good health.

He also claims that "indifferent Catholics are in the minority," which is hard to reconcile with the following facts:

- 1) Fewer than half of U.S. Catholics regularly participate in the eucharistic liturgy.
- 2) The majority disregard the magisterial teaching on contraception.
- 3) The divorce rate among Catholics parallels that of all Americans.
- 4) Religious vocations continue to decline.

5) A vocal and growing minority of Catholics are "pro-choice" on abortion.

May I offer a proverb of my own? "Good theology and good liturgy, like good art, begin by drawing a line." As Catholics in good standing we are to cross that line as defined and interpreted by the Holy Father and his various congregations. Increasingly American Catholics respect the "magisterium of the intelligencia" and the "sensus fidelium" more than the authority of our Holy Father. They look not to Rome but to dissenting theologians and the "faith community" for doctrinal under-

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indpls., IN 46206.

standing and "discernment" of right and wrong.

Mr. Greene uses Matt. 22:37-40 ("Love God and love your neighbor") to justify his advocacy of "diversity of opinion." He and all those who are forever citing "Judge not lest you be judged" should recall the scene in Luke 19:46 where Christ rushes into the temple and cracks a whip exclaiming, "My Father's house is a house of prayer." And how about John 6:52-70? Did Christ teach "diversity of opinion" when so many walked away because they did not accept his teaching that "You must eat my flesh and drink my blood or you will have no life in you?"

No human being can successfully form a correct conscience by himself because there exists an ineradicable taint of self-interest in each of us. Left to ourselves we will rationalize a self-serving "morality." Our only recourse is to be guided by the magisterium, both ordinary and extraordinary, i.e., by the church in her teaching authority.

Jerome W. Schneider

Jasper



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## CORNUCOPIA

## Beach clime imperfect

by Alice Dailey

Like Tony Bennett who left his heart you know where, had left mine in Myrtle Beach and recently went back to reclaim it. But who can pursue a love affair with the sea when the wind and rain are in cahoots against you?

It may look great on TV when Ted Kennedy jogs along a chilly beach all snuggled up in a thick Irish sweater, but who has luggage space for thick sweaters?

Spurning the perfidious clime I joined the group for some events that our local guide, Evadel, had designed to lessen the pain.

She arranged lunch at a pricey Golf Club where pink linens and roses prevailed.

Evadel remarked casually, "Better watch where you walk; some of these clubs still have alligators in the ponds."

We traipsed miles doing the sculptured gardens of Brookgreen. We browsed at The Soul Horse, Waccamaw Pottery and watched hammocks being made at Pawley's Island.

If there is one thing more ingrained in the South than hominy and grits it's country music. Having successfully eluded it at Pigeon Forge and Dollywood stopovers I ran out of excuses.

A dinner cruise around Charleston promised to be the *piece de resistance* and traveling the 80-mile distance there proved to be a refresher course in Old South history.

We learned that Evadel's father had worked for 50 cents an hour helping build the waterway which runs through the Carolinas and that the Vanderbilts and a local lady are fighting the U.S. government for control of the waterway ventures. (The

fight dates back to the 18th century.) We saw osprey nests and a kiwi farm.

Six miles north of Charleston a tour was made of Boone Hall Plantation where much of the televised North and South series was filmed. You could almost see Patrick Swayze galloping up the three-quarter mile, oak-lined road to the mansion. To their credit, several plantation owners arranged for the education of their slaves.

Following a drive through The Citadel where uniformed guards snapped to attention, we de-bussed in Old Charleston. Yet another guide, bossy, pretentious Mimi declared, "You-all don't know it but we ax takin' a walkin' touch of this section."

No loud cheers greeted the announcement but our bus had disappeared so walk we did amid three-storied homes and iron fences.

Mimi boasted of her family, "I am most proud that mah husband is a direct descendant of the French Huguenots." I asked to tell her what she could do with her Huguenots but to avert another holy war, kept silent.

Dinner aboard the Spirit of Charleston was served by college undergrads with impeccable attire and manners. As the twinkling lights of Charleston "Hawbaw" began to appear we had seen Fort Sumter, the U.S. Naval Base and banana boats from South America.

On the last day oceanside an anemic sun appeared and I made one last stab at meditating. But a jealous, relentless wind soon cleared the beach of any humans.

So I brought my heart back and for extras, a deep chest cold too.

## vips...



Mr. and Mrs. Luther Switzer will celebrate their 50th Wedding Anniversary at 5:30 p.m. Mass on Saturday, July 1, Holy Trinity Church in Indianapolis. Luther Switzer and the former Margaret Radez were married in Holy Trinity Church on June 30, 1939. They have one daughter, Norma Stefancio, and two granddaughters.



THE AFTER-MASS—Band members from the fifth grade class at St. Mary School, Lanesville, meet outside the church with Father Albin Ajarie after the school Mass. The band provided the music for the liturgy and the pastor presided.

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs and other news for the issue of Friday, July 7 must be in *The Criterion's* office by Friday, June 30. Send to: *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

Three Holy Spirit Missionary Sisters from the Indianapolis Archdiocese will mark jubilees of religious profession this summer.

**Sister Adema Knapp**

(shown here), a native of Hauptstadt, will celebrate her Diamond jubilee. Now retired at the Convent of the Holy Spirit in Tescny, Ill.

She served her order in Wisconsin, Michigan, Holland, Australia, England and Ireland.

**Sisters Margaret Anne Norris and Mary Martha (Carol) Welp** will celebrate Silver Jubilees. Sister Margaret Anne, from Indianapolis, is regional superior of the order's mission in Oaxaca, Mexico. Sister Mary Martha is novice director in the mission in Ghana, West Africa. She is a native of Huntington.

**Franciscan Brother Robert Baxter** has been named guardian of Blessed Raymond Lull Friary on Indianapolis' westside. His unprecedented election as a religious brother to leadership of a Franciscan Congregation of Religious in Rome, Brother Robert, who is a native of Long Island, New York, recently completed 12 years as a faculty member at Lorain Catholic High School in Ohio. He will begin teaching theology at Cardinal Ritter High School this fall.

**Bill and Hazel Kerr** of St. Lawrence Parish, Lawrenceburg are celebrating their 50th Wedding Anniversary.

Two Indianapolis parish liturgists were recently elected to three-year terms on the Archdiocesan Liturgical Commission: **Lee Ann Briggeman** and **Elaine Davidson**. Three members, **Nancy Hubler**, **David Burkhard** and **Benedictine Sister Heidi Krack** will retire from the ALC this month.

Sixth grade **Brad Fischer**, son of Mark and Susan Fischer of St. Joseph Parish in Shelbyville, received the St. Joseph Board of Education Award in May. The award is given on the basis of excellence in four categories: academics, religion, attitude and extracurricular activities. Brad will attend Shelbyville Junior High School in the fall.

**Dr. Ronald G. Blankenbaker**, vice president for medical affairs at St. Vincent Hospital and Health Care Center, has been elected to a three-year term on the board of trustees of the Catholic Health Association of the United States. Dr. Blankenbaker is a family physician. He previously served as state health commissioner of the Indiana State Board of Health.

**St. Francis Hospital Center** in Beech Grove will hold a 75th Anniversary Celebration on Wednesday, July 5. A

# The Ad Game

## \$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled last week's puzzle:

Elia M. Jozia, St. Anthony, Ind.  
Paul Hirschauer, St. Joseph, Shelbyville  
Heather Hirschauer, St. Joseph, Shelbyville  
Lynne Guffey, St. Augustine, Indianapolis  
Marge VanWinkle, St. Meinrad  
St. Meinrad  
Mary Jane Porter, Holy Name, Beech Grove  
Robert G. Hume, St. Louis, Belleville  
Loren H. Lusher, St. Paul, Tel. City  
Regina Lusher, St. Augustine, Branchville  
Mary Sheehy, St. Andrew, Indianapolis  
H. M. Bube, St. Michael, Bradford  
St. Dorothy, Del. Annunciation, Bristol  
Rita Schuster, O.L. Perpetual Help, New Albany  
Leo Allen, St. Mary, Albany  
Cornelia Boehman, St. Meinrad  
St. Meinrad  
Vera Graham, St. Meinrad  
Brad Schaefer, St. Andrew, Bristol  
Mary Helen, St. Anthony, Clarksville  
Pauline I. Nestler, St. Christopher  
Speedway  
Theresa Flann, St. Martins, Sibiria  
Martha Sand, D.O. Perpetual Help, New Albany  
Anna Wecker, Little Flower, Ind.  
Mary C. Margaret, St. Agnes, Nashville  
Bert L. Zapp, St. Mary, Greenburg  
Mary Jo Jacob, St. Paul  
Freida Navarra, St. Mary, Greenburg  
Walter Thomas, St. Simon, Ind.  
Heidi Gales, St. Joseph, Shelbyville  
Mary Vanderhoef, Ind. Concession, Anderson  
Virginia Herbert, St. Mary, Nashville  
Alice Wooten, St. Barnabas, Ind.  
Patricia J. O'Brien, St. Agnes, Nashville  
Ruth Skinner, Little Flower, Ind.  
Arlene Borden, St. Catherine, Ind.  
Dorothy Palmer, Holy Name, Beech Grove  
Beryl Bernicki, St. Christopher  
Speedway  
Carolyn Duncan, St. Simon, Ind.  
Katherine Fernald, St. Anne, Ind.  
Mary E. Givens, St. Bernadette, Ind.  
Jeanette Spahn, Holy Spirit, Ind.  
Modelline Bass, St. Anthony, Ind.  
Mary Kontant, Holy Trinity, Ind.  
Stephen P. Coleman, St. Gabriel, Ind.  
Aurilia Waltham, St. Roch, Ind.  
Jo Ann, St. Christopher, Speedway  
Maureen Duncan, Little Flower, Ind.  
Norma Stefancio, Holy Trinity, Ind.  
Anne Nease, Holy Trinity, Ind.  
Loretta Wigg, O.L. Greenwood  
Bianche L. Polach, Sacred Heart, Ind.  
Emma L. Wilkins, Holy Trinity, Ind.  
Kathy Hall, St. Anthony, Ind.  
Dorothy Mason, St. Christopher, Speedway  
Mary Brockman, St. Lawrence, Ind.  
Joanne Scott, St. Paul, Ind.  
Margaret Sanders, St. Catherine, Ind.  
Carol Vordy, Holy Name, Beech Grove  
Paul Stein, Holy Name, Beech Grove  
Elizabeth Zebaur, O.L. Greenwood  
Greenwood

— ANSWERS TO LAST WEEK'S "AD GAME" —  
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CHADWICK SHORES  
GASHISTOCJASUANDRIATEC  
DAUGHTERY & ASSOCIATES INC  
CENREPKISCOPSY  
SPENCERS YOU PICK  
REBICANRUSCULINEVAIE  
BAILEY INSURANCE SERVICE  
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(THE BREAKER)  
FACTSINIEPORTUI  
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Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

**Alene Bridges**, St. Catherine, Indianapolis  
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- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

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

rededication ceremony will be held at 10 a.m. The bell which originally called hospital personnel and local residents to prayer will be rung at 10:30 a.m., along with bells of area churches. Two sisters of St. Francis, dressed in 1900 habits, will "arrive" in a horse-drawn buggy to simulate the sisters' trip from Lafayette in 1913 to search for a hospital site. A health fair, open house and ice cream social will follow the dedication ceremony. The public is invited to attend all events.

Valerie Dillon, director of the archdiocesan Family Life Office, will be one of the featured speakers at the 1989 Serra International Convention in New Orleans June 30-July 2. Her topic will be "People-Making in the Family." Dillon is president of the National Association of Catholic Diocesan Family Life Ministers, and a monthly columnist for *Columbia* magazine.

Providence Sister Lawrence Ann Liston, director of schools for the Indianapolis Archdiocese, was one of 13 administrators nationwide who were invited by the National Catholic Educational Association to participate in a recent curriculum planning meeting at the University of Dayton. The five-day meeting, entitled "Curriculum Project: Toward the Future," was held to gather ideas for revising and revitalizing future Catholic school curricula.

## check-it-out...

The Altar Society of St. James the Greater Parish in Indianapolis will present a **Fashion Show Revue Dinner and Dance** at 5 p.m. on Sunday, July 16 at the Sherwood Country Club, 6520 S. Emerson Ave. Featured attractions will include Tons of Fun, D.J. Thomas J. Griffin II and John Robert Powers models. Ticket donations are \$18/person for dinner, show and dance or \$35 per couple; \$10/person for show and dance only. For tickets call 317-783-9055 or 317-787-0080.

A **Clergy Golf Outing** will be held at 11 a.m. on Monday, June 26 at the Old Oakland Golf Club in Indianapolis. Priests from all over Indiana, Ohio, Michigan and Kentucky will compete. A dinner will be held afterward, beginning with a social hour at 5 p.m. at St. Matthew Parish. All priests are invited. For reservations call Father Joe Wade at 317-257-4297, or co-chairman Father Bob Green at 317-353-9404.

The 1964 graduating classes of Cathedral, Ladywood and St. Agnes schools will hold a combined 25-Year Reunion on Friday and Saturday, July 28-29. The graduates will meet at 8 p.m. on Fri. in the upstairs lounge of the Snooty Fox Restaurant, 1435 E. 86th St. A buffet dinner, and dancing to 1960s music, will be held on Sat. at the Quality Inn, 3525 N. Shadeland Ave. For information or reservations for the reunion events call John Lawrence at 317-842-2663 or Linda Quessier Thomas at 317-257-1318.

Mothers and Unborn Baby Care Centers will sponsor an **Information Night** for prospective volunteers on Tuesday, July 11. Call 317-632-3728 for information.



Tom and Carol Schweitzer

## Six Irish youth to join families in Richmond

by Robert J. Sugrue, Jr.

On Tuesday, June 27, six children from Northern Ireland will arrive at Dayton (Ohio) International Airport. They will be greeted by the six families they will stay with for the next six weeks. Three families are Catholic; three are Protestant. The experience is called Project Children.

Richard Holden, director of communications for Earlham College, brought to Richmond the idea, which was designed to give the children a time away from their strife-torn homeland.

Last September, Holden approached Father Robert Mazzola at St. Andrew and the pastor of the Methodist church in Richmond. Those who worked on the Project Children committee are: Tina Seal, Carol Raderstorf, Kathy Wetzel, Robert and Susanna Sugrue, Alice Hardwick, Jane Mercier, Henry Freeman and Donna McKinley.

After the project was publicized, the committee had 16 host families to choose from. Three families from Catholic parishes were chosen: Gary and Marie Krywko, and Bill and Diane Price from St. Andrew; and Bob and Eileen Burtzbaugh from Holy Family. The Barry MacDowells, the Rick Niersbachs and the Greg Reisingers were the Protestant families chosen.

Since the cost to bring each child from Belfast to Richmond was approximately \$700 each, the community began a fund-raising effort for Project Children. Local service and church groups that were contacted for donations responded generously. Individuals added their own contributions. On St. Patrick's Day, Seal had a party to raise the remainder of the needed funds.

Summer group activities have been planned by the Richmond community for the children and their host families, including picnics, swimming, and sports.

Those interested in starting a chapter of Project Children may contact: Richard Holden, College Relations Office, Earlham College, West National Road, Richmond, Ind. 47374, 317-983-1416.

## Tom Schweitzer named state K of C layman of the year

Tom Schweitzer of St. Mary, Aurora, has been selected as Knights of Columbus Catholic Layman of the Year for the state.

The award was presented to Schweitzer by K of C district deputy Leo Fahey at a celebration at St. Mary. His family and friends were present at the special Mass, concelebrated by the pastor, Father J. Nicholas Dant; former pastor, Father Harold Ripberger of Holy Guardian Angels, Cedar Grove and St. Joseph, St. Leon; and Father Carmen Petrone of St. Lawrence, Lawrenceburg.

K of C Council #2111 nominated Schweitzer because of his activities on behalf of St. Mary Parish. Recommendations came from Fathers Dant and Ripberger. Schweitzer was the first local person to receive the state award.

Schweitzer, who came to the parish in 1973, has taught religious education for

children, served as president of the board of education and parish council, served on the social action committee and the liturgy committee, and acted as Eucharistic minister, lector and usher.

The top layman of the state was Ohio County fundraising chairman for the new activity center and is active in evangelization. He currently serves as prayer chairman on the parish renewal committee and is active in the Cincinnati Cursillo movement. Schweitzer, who has been active at the Milford Retreat Center for 13 years, now serves as its chaplain.

Schweitzer has been active in the Respect Life ministry of the K of C since the family moved to the Aurora area from Ohio. Tom and Carol Schweitzer live near Rising Sun with their children, David and twins Laura and Ann. He commutes daily to his business in Cincinnati.

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DEDICATION—Father Stanley Herber, pastor of St. Mary Church, New Albany, blesses a new 500-space addition to St. Mary Cemetery at its dedication June 4. Victor Soergei (left) holds the censor and Providence Sister Helen Marie Siegrist looks on. The two Catholic cemeteries in New Albany, St. Mary and Holy Trinity cemeteries, are administered by a committee that draws its membership from the city three parishes—Holy Family, Our Lady of Perpetual Help, and St. Mary. (Photo by Bob Moore)

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# Old St. Bernadette school new outreach site

by Margaret Nelson

If people assumed the St. Bernadette parish building would go "dowhill" after the school was closed last year, they assumed wrong. Instead, that part of the building has been upgraded, mostly through the efforts of parish maintenance man Arthur Bolton and the pastor, Father Carlton Beever.

The former classrooms have become popular places for retreats, Cursillos, company parties, meetings and wedding receptions. The former offices of the secretary and principal are now suitable as sitting rooms or for counseling.

The Urban Parish Cooperative held its spring retreat at the former St. Bernadette School. A non-denominational neighborhood group held a revival there recently. In fact, the space has been reserved through next October, Father Beever said.

Of course, the parish holds its own parish and senior citizen meetings, Renew program, religious education classes and social functions in the renovated classrooms. Neighborhood outreach groups also meet there.

Father Beever hopes to add new programs, like aerobic classes for parishioners and neighbors. He is talking with a Catholic fraternal organization about utilizing the space there. And he is hoping the Central Indiana Council on Aging will decide to use the cafeteria as a meal site for senior citizens.

Chalkboards have been taken down, lockers removed,

windows shaded, wall repainted, doors refinished and floors carpeted. Paintings and wall hangings decorate the walls.

The attractive rooms accommodate 30 to 40 people. The dining hall holds 250. The renovation was designed to offer flexible space. Some of the former classrooms can be used as dormitory rooms for retreats.

The rooms have name plates on them, to recognize people, living and dead, who have contributed to the growth of the parish, Father Beever said. One plate has the name of the founding pastor Father John Herold; one, the first principal, who is still living. Most plates have the names of lay people. The practice of dedicating each room was designed to emphasize the continuing life of the parish and mark "a new beginning" when the former school was being renovated.

The east end of the building contains the church. There is also a practice gymnasium, which is regulation-sized, but has no room for spectators. "This provides a wholesome atmosphere for teen-agers," Father Beever said. Some time is scheduled for neighborhood kids to play basketball and volleyball. It is rented to outside groups part of the time, he said.

In fact, some use of the former classroom space is offered without cost as a form of ministry. Those using it for personal or business use pay the fee.

Even the kitchen has been improved. The small refrigerator has been replaced by a walk-in cooler, obtained for the parish at cost by one of the men active in the Cursillo.

The upgrading of kitchen equipment helps the parish with its fund-raising efforts, such as the annual Sunday Brunch, the Friday night Lenten fish fry, and the festival. Those wishing to rent the hall for wedding receptions also have the option of hiring a parishioner who is a professional caterer.

Now that the work on the school has been completed, the parish can concentrate on the third phase of renovation of the church.

Originally built to be a gymnasium, the church has undergone a \$40,000 renovation from floor to ceiling, financed mostly by St. Bernadette parishioners. A beautiful altar was built, which has a chapel behind the sanctuary wall. The cinder block walls in the church were covered. The floor was carpeted and the pews refinished and redesigned.

The second stage consisted of placing stained glass windows high on the east wall of the worship space.

The third stage of the church renovation will involve a new ceiling and lighting fixtures.

Father Beever said that the parish has helped the families with children to attend other Catholic schools since the closing of St. Bernadette in the spring of 1988. At that time, 50 families had children in the school.

"We've lost a few, but that many other families have moved in," the pastor said.

Father Beever's statement at the time of the closing has proved true: "The school won't sit empty. We want it used to the maximum."

The parish wants the newly available space to be used in a ministerial way—to reach out to those who live around the church, to promote the area and to stabilize the neighborhood, Father Beever said. "We want people to be able to celebrate here and enjoy the facility."



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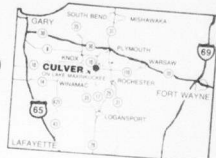
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## Providence sisters' golden jubilees noted

Nine Sisters of Providence who live and work in the Archdiocese of Indianapolis will celebrate 50 years of membership in the congregation during special festivities June 30 and July 1 at St. Mary of the Woods. Sisters Agnes Arvin, Marie Benson, Louise Gertrude Bordenet, Mary Imelda Coupland, Mary Julia Cummings, Jean Patrice Keenon, Mary Aileen Minta, Venard Sequence and Rose Therese Welp will participate in opening ceremonies Friday evening. A celebration dinner will follow.

The Mass of Thanksgiving, Saturday at 1:30 p.m., will be celebrated by Bishop Raymond Tena of El Paso, Texas, with the assistance of Fathers Raymond Karner and John Minta, both brothers of jubilarians. Sister Nancy Nolan, general counselor, will deliver the welcome.

Four of the sister jubilarians work in the Indianapolis area. Sister Marie Benson, Chicago native, is registrar at Cathedral High School, and Sister Louise Gertrude Bordenet, native of Washington, Ind., is a third grade teacher at St. Jude School. Sister Mary Imelda Coupland, originally of Vincennes, teaches fourth grade at Our Lady of the Greenwood School, Greenwood. Sister Mary Aileen Minta, a native of Indianapolis, is guidance secretary at Roncalli High School.

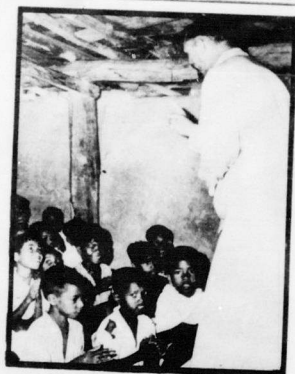
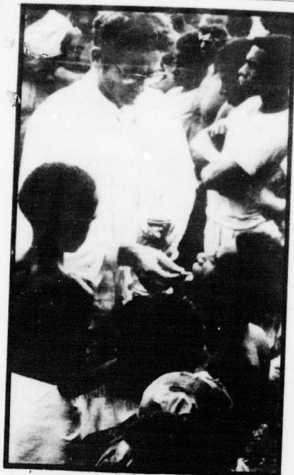
A native of Indianapolis, Sister Agnes Arvin is the manager of a transitional shelter for homeless families at St. Susanna's Shelter in Harvey, Illinois. Sister Mary Julia Cummings, a native of New Albany, is the director of the learning center at St. John the Baptist School, Newburgh.

Three sisters also minister at St. Mary of the Woods. Originally from Chicago, Sister Jean Patrice Keenon is currently activity director and director of volunteers for health care. Sister Venard Sequence gives volunteer service as a health care aide at The Woods, and Sister Rose Therese Welp contributes service at the Woods DayCare/Preschool facility as a dining room aide.

Other Sister of Providence golden jubilarians are Sisters Dorothy Marie Ahern, Catherine Arkenberg, Laurita Aubry, Mary Loyola Bender, Bernadette Mary Carroll, Deirdre Clements, Eileen Mary Cunningham, Petra Daschbach, Ann Xavier Hau, Dorothy Karier, Agnes Mary Kelly, Louise Leary, Helen Dolores Losleben, Joseph Clare McCarthy, Dorothy Mary Noe, Trinita O'Brien, Jean Michael Rafferty, Rose Maria Riordan, Elizabeth Twomey and Catherine Joseph Wilcox.

In all, the Sisters of Providence celebrating their 50th jubilee this year have spent a total of more than 1,450 years of collective service in primary, elementary, secondary schools and colleges as teachers and administrators.

The Sisters of Providence of St. Mary of the Woods have a membership of 852 and currently minister 62 archdioceses and dioceses in 28 states and the United States and in Taiwan. Oct. 22, 1989 will mark the beginning of a year-long celebration of the sesquicentennial of the Sisters of Providence in America.



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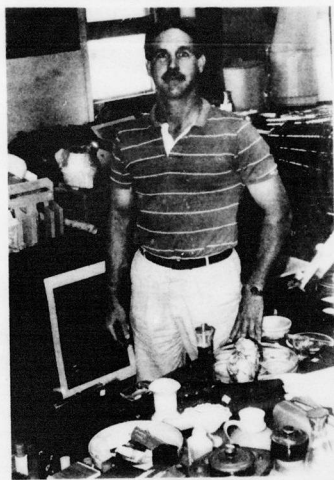
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**VARIETY**—Catholic Salvage Bureau director Steve Swartz displays some of the interesting items for sale in the Thrift Store. (Photo by Mary Ann Wyand)

## Store sends children to camp

by Mary Ann Wyand

It's fun to shop at the Catholic Salvage Bureau's Thrift Store.

Just a few blocks south of Fountain Square on the Indianapolis southside, the Thrift Store attracts customers with two new large signs on its corner location at 1315 Shelby Street.

Inside, tidy shelves and display cases filled with a multitude of interesting and unusual items invite close scrutiny and leisurely browsing.

"If you like to go to garage sales," Catholic Salvage director Steve Swartz explained, "then you'll like shopping at the Thrift Store."

And donated merchandise changes constantly, so each trip to the store offers a new shopping experience.

On one recent day, Swartz pointed out great buys on a used piano and portable television set. Nearby were new pairs of men's cowboy boots and suede saddle shoes as well as stylish women's high heels.

In the housewares section, two crisp white eyelet lace bed ruffles were among linens on display. Delicate hand-painted tea cups and saucers, pottery vases, and decorative bowls adorned another shelf.

Assorted baby furniture and a pretty wrought-iron patio table with matching chairs awaited purchase in the home furnishings department.

Elsewhere were good buys on gently used sports equipment for bowlers, baseball players, and basketball enthusiasts, as well as a decorative wagon wheel ready for installation in a landscaped yard.

Antique collectibles, old jewelry, ornate glassware,

books, records, and nice used clothing fill other corners of the store. A ski sled for water fun and like-new rowing machine were unique sale items.

And the best part of shopping at the Catholic Salvage Thrift Store is the fact that all proceeds go toward Catholic Youth Organization camperships for inner city children.

Donations are tax deductible, of course. Telephone 317-632-3155 to arrange convenient pick-up service. Store hours are 8 a.m. to 5 p.m. each weekday and 8 a.m. until 4 p.m. on Saturday.

Swartz said the Thrift Store even sells donated appliances and used cars on occasion.

Under a new archdiocesan arrangement, Catholic Youth Organization officials are enjoying an expanded relationship with the Catholic Salvage Bureau Thrift Store by sharing management responsibilities.

CYO executive director Edward J. Tinder told *The Criterion* that the youth organization has always benefited from the Catholic Salvage Bureau's annual monetary gifts for needy children. Former director Robert L. Vernick, who recently retired after 25 years in that position, would stop by the CYO office each year with money for camperships.

"Catholic Salvage has always been linked to CYO in a financial way," Tinder explained. "On the average, we're sending about 95 kids to camp on full camperships with proceeds from Catholic Salvage. That's pretty significant."

Tinder noted that Catholic Salvage is providing an equally important service to the archdiocese by helping low income families purchase inexpensive household items.

Last Christmas, he said, a young mother on a fixed income was able to purchase nice toys and clothing as presents for her family. And her children could benefit from free CYO camp experiences.

"Our design down the road," Ed Tinder emphasized, "is to send more and more kids to camp."

## RSVP gets \$1,600 from record club's United Way drawing

The Retired Senior Volunteer Program (RSVP) received a large shipment of pennies, thanks to a promotional program of BMG music services.

On June 7, 27 boxes of pennies were delivered to the Catholic Center because Betty McGrath, a member of Little Flower Parish who works at the former RCA facility, drew one of the six lucky numbers.

McGrath chose Catholic Social Services (CSS) from the list of 50 United Way agencies because she was familiar with the RSVP program. This is the second time CSS has benefited from the drawing.

The \$9,000, collected in pennies from new members to the record and tape club, brought \$1,600 to each of the six agencies selected.

This summer, RSVP volunteers will remove the 160,000 pennies from the paper and wrap them in penny wrappers.

"The money will be used in programs that service the poor," said Joy Baumgartner from the CSS office.

"They really gave us the VIP treatment," said Baumgartner. Representatives of the winning agencies attended a reception at the E. 30th St. facility and took a tour of the plant.

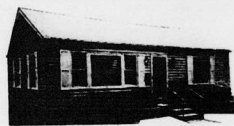


**PENNIES COUNT**—Diana Kowalski and Sue Ley of Catholic Social Services check the delivery of 27 boxes of pennies from the BMG music services, containing about 560 apiece. The distribution came from a membership collection that is distributed to six United Way agencies. The money will be used for the Retired Senior Volunteer Program in its work with the poor. (Photo by Margaret Nelson)

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## TWELVE TOUGH ISSUES

## What the church teaches about authority

by Archbishop Daniel E. Pilarczyk  
Archbishop of Cincinnati  
Excerpted from "Twelve Tough Issues"  
Twelfth in a 14-part series

We all have had problems with authority at some time in our lives. Maybe the problems were the result of our immaturity, as when we simply could not understand why touching a hot stove would be such a bad thing. Maybe our problems were the result of what seemed to be injustice or ineptitude on the part of those who exercised authority, as when the police seemed interested in speeders only when we were going too fast.

Authority will always be a source of problems unless we have a correct idea of its nature and purpose. The dictionary defines authority as "the power to require and receive submission or assent; the right to expect obedience; the right to command." But there is more to it than compulsion. The Latin root from which our English word is derived has overtones of originating something, of making something grow. It suggests empowerment or enablement.

Instinctively we know that both good authority and bad authority exist. To have good authority must, first of all, have a legitimate origin. That is, the person charged with authority must derive the authority from an appropriate source. Thus the police chief's authority is good because it is given by the community. The authority of the Mafia leader is bad because it is taken by violence.

In addition to legitimate origin, authority must be properly exercised. Even the chief of police can cause problems if he or she exercises authority in a harsh or arbitrary fashion. Authority does not have to be authoritarian.

What is authority's purpose? Ultimately, all authority has a community pur-

pose—to do something in and for a group of people. In civil society, authority exists to protect citizens from crime, to see that laws are carried out and to arbitrate disputed rights. In other words, civil authority makes it possible for citizens to pursue the well-being for which society exists. In an army, authority exists in order to coordinate soldiers so that they can carry out the purpose for which the army exists.

## For the Sake of Mission

All authority exists in order to keep a community or a group in touch with its purpose. Authority preserves and fosters the goal and the activity of the community or group. It removes obstacles, provides opportunities, encourages, defends, restrains, empowers. Authority makes it possible, in various social contexts, for us to do what we are supposed to do and be what we are supposed to be. Far from being a burden to which we must submit, authority is an instrument of liberation. Authority enables us to be free in the context of community.

The church has authority because of its purpose: to continue the mission of Christ. Jesus could not be present always and everywhere in the same way he was present in Palestine. But God wanted all future generations to receive the offer of salvation in Christ. So God gave us the church.

The church does what Christ did with his same authority both in the world and within the community of believers.

Just as Jesus in his time taught the world about his father's love and called women and men to sanctity, so also the church in every age and place teaches and sanctifies and calls human beings to respond to its teaching and its promise of holiness; and it does all this with Christ's authority.

The church does not present itself to the world as some kind of voluntary organization to which some people find it pleasant to belong. On the contrary, the church presents itself to the world as the authorized representative of the Son of God, as the community of believers which has the power and the responsi-

bility to speak and act for its Lord, as the agent of the one in whom alone humankind finds its meaning and salvation. The church stands before the world with authority because Christ stood before the world with authority.

Obviously, the church must be faithful to the authority it has received from Christ and it cannot make claims for itself beyond that authorization. What is offered as his teaching and his sanctifying power must in fact be from him. In carrying out its mission to the world, the church's authority is not autocratic or limitless, but is subject to Christ, to his action, to his Word.

The church has to have authority in order to be an effective extension of the life and teaching of Christ. The church cannot adequately represent Christ unless it is able to make the same claims on those being addressed today as he himself made on those whom he taught and healed and sanctified.

## For the Sake of Identity

Just as the church enjoys authority in its outreach to the world to carry out its mission, so also the church enjoys authority in its interior life in order to remain in touch with its own identity. Authority within the church exists in order to enable God's people to be what God wants them to be. And just as the church's authority over the proclamation of the gospel to the world must remain subject and faithful to the reality of Christ, so also authority within the church community is subject and faithful to Christ.

There are all kinds of authority within the church: the authority of religious superiors toward their sisters and brothers; the authority of parents toward their children (an authority which is something more for Christian believers than the natural dominance of mother and father over offspring); the authority of spouses toward one another as they express in their married life the relationship of Christ to his people; the authority of the saints, who by their lives illustrate and communicate the Lord's call to holiness; the authority of the priest in the sacrament of reconciliation, who tells us

what we must do in order to have our sins forgiven and stay clear of them in the future; the authority of the pastor or the bishop, who bears the responsibility of fostering a local community of believers in that part of the diocese which constitutes his parish.

Some bear authority in the context of the whole church. These are the pope and the bishops in union with him. Their authority has to do with the universal teaching of the church and with the church's universal well-being. They bear the responsibility for the preservation and communication of Christ's teaching; for the availability of the means of holiness which Christ gave his church; for the general organizational well-being of the whole people of God.

Because they have these responsibilities, church leaders have a corresponding authority. In the exercise of this authority, church leaders will always be concerned about reverent preservation, about weeding out everything foreign to the mission and teaching of Christ. But they will also be concerned about searching out new ways of proclaiming and carrying out the will of the Lord in the ever-changing context of human reality.

Authority within the church has many forms, but the purpose of each is the same: to enable the church to remain in touch with its Lord, to help God's people remain faithful.

Authority is one of the basic ways in which the church looks after its identity, in which the church safeguards its faithfulness to Christ. Authority in the church empowers us to be consistent with what God has made us to be; it protects us from error and self-destruction; it sets us free.

Authority in the church can be a tough issue if we treat it as something oppressive and distasteful. But if we recognize its purpose, we will be able to find within it a major gift of the God who so loves us human creatures.

(Excerpted from "Twelve Tough Issues: What the Catholic Church Teaches—and Why," © 1989 St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. All rights reserved.)

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**FEATHERED FRIEND**—Abe Altas really likes pigeons but this flock is a bit too much as he attempts to feed the birds in a Miami Beach, Fla. park. Retirement communities in Florida, Texas, the Carolinas, Arizona and California attest to the fact that moving south is a popular thing to do. Yet, statistics from states like Illinois, Kansas, Ohio and Wisconsin show that one of every eight residents is over 65 indicating that to millions of retirees "there's no place like home." (CNS photo from UPI)

## Should you move? It's not a simple question

by Catholic News Service

Would a couple be healthier, wealthier and wiser if they spent their retirement years in the Sunbelt states? Or would they be better off if they stayed put or just moved to smaller quarters?

Many retirees think of moving, and many factors—expenses, children, neighborhood—figure in their decisions.

Sprawling retirement communities in the sunshine states prove many are moving south. Yet, statistics from states like Illinois, Kansas, and Ohio—not noted for being retirement havens—indicate that one of every eight retirees is over age 65. Millions of residents obviously believe "there's no place like home."

One piece of advice for retirees contemplating a move is to become thoroughly familiar with the new area.

Leslie and Anne St. George waited a year after he retired as postmaster of Dennisport, Mass., before they purchased a mobile home in Vero Beach, Fla.

They intended to spend only winters in Vero Beach, an area recommended in guidebooks for retirees. (Such ratings are based on studies of comparative living costs, cultural opportunities, medical facilities, tax rates, housing, and proximity to shopping and recreation.)

They relied on personal experience rather than guidebooks. After seven annual vacations there, they finally moved to Vero Beach.

A similar transition was made by James R. (Bob) Suthoff and his wife, Frances, who built a vacation home for themselves and their six children in Hansville, Wash., a fishing resort area. Their vacation spa was only an hour and a half away from their Kirkland, Wash., residence.

Suthoff has retired twice—first in 1975 after 29 years as an FBI agent, and again in 1982 after seven years as a security representative for the National Basketball Association's Seattle SuperSonics.

Alex and Rosemary Hart of Lancaster, Ohio, purchased a two-bedroom condominium about 10 years ago in Naples, Fla., which wasn't even as large as the master bedroom in their spacious Ohio home.

"We went to Naples on vacation for six or seven years in a row," Mrs. Hart said. "We made friends and became familiar with the area. Now, Naples is home."

"When you get older," she said, "the weather bothers you more." She noted that her husband, an executive vice president of Anchor Hocking, had always worked in an office, and didn't pay much attention to Ohio's less than ideal weather.

"After he retired, Alex remarked one day that there had been 40 straight days without sunshine," she said.

Involvement in community or recreational activities plays a part in adjustment to a new area.

The Harts, as volunteers for Meals on Wheels, drive 50 miles every week to deliver meals to 20 shut-ins in 16 homes. Both volunteer for four hours weekly at a community hospital, and are active in the Rotary Club and its auxiliary, the Inner Wheel. Later this year, Hart will take over as president of their condominium association.

The Harts begin their day reading Scripture together and "praying for a list of people." Afterward, Mrs. Hart treks off to daily Mass at St. William. Hart belongs to First Presbyterian Church and Mrs. Hart accompanies him there every Sunday. In turn, he attends the Saturday evening Mass with her.

Keeping busy has helped the St. Georges adjust to Vero Beach. "The retirement life is really what one makes of it," St. George said. "It's a time for action that a lifetime made no room for in the past."

They are Red Cross volunteers, assisting families in hurricane or storm emergencies or with personal problems. He also does volunteer work for the Lions Club, and both he and his wife serve as lecturers and eucharistic ministers at their parish. St. Helen's—roles they filled regularly back in Massachusetts.

Both perform in amateur stage productions of the Vero Beach Theater Guild.

Their singing talent (he's a tenor, she a contralto) prompted an invitation from St. Bridget Parish in Maynard, Mass., to join its choir for a European tour this summer. Included in the itinerary are Notre Dame

Cathedral, Paris and Vatican City to sing for Pope John Paul II.

In Washington, the Suthoffs are members of St. Peter Mission.

While the Floridians—the St. Georges and Harts—are tennis buffs, Suthoff goes salmon fishing in Puget Sound. Their home is in a spectacular setting—the Olympic Mountains to the west and Mt. Rainier to the east.

At 70, Suthoff chops his own cordwood for the wood stove in his home, and "cuts the grass when my wife can get me to do it." Otherwise he enjoys spectator sports or goes fishing.

Moving away from the home areas of their children requires adjustment and sacrifice. The three couples have done it apparently without undue regret.

"We do miss our family," St. George admitted. "It's too bad those you love can't always come with you." The thought of family separation dissuades many retirees from moving.

Ernest A. Vetelino Sr. of Westerly, R.I., and his wife, Sarah, considered buying a vacation home in Northport, Fla., but wouldn't want to move permanently.

"It's too hot in Florida in the summer," said Vetelino, who helped organize the parish council at Immaculate Conception in

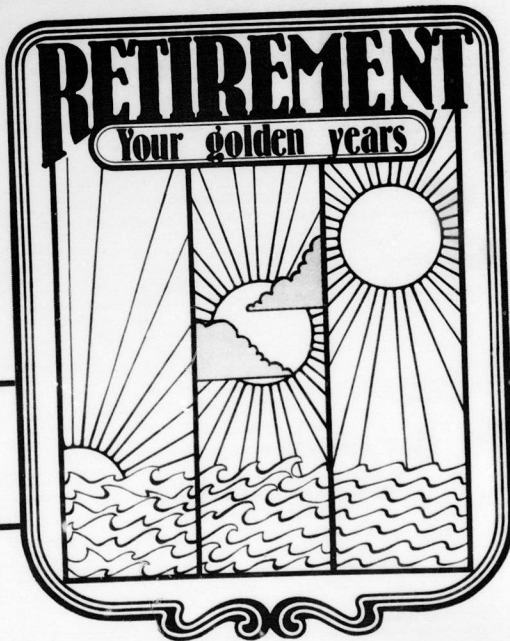
Westerly. "But most of all, I wouldn't want to leave our family."

The Vetelino family includes three sons and a daughter, and a granddaughter, Sarah, for whom he spent three months last summer building a miniature house. "If you don't keep busy in retirement, you'll go nuts," he said.

While the majority may share Vetelino's preference to stay in their hometowns, many retirees decide to move, even though their new domicile may be only a few blocks or a few miles away.

Such moves are often prompted by high heating costs, expensive maintenance, the burden of housework and unneeded space. Choices include townhouses, condos, rental apartments and small houses in retirement villages, all offering a mode of living which many retirees find attractive.

Moving can be a cause of stress or a springboard to renewal. In any event, the best advice is caution. And if a move to a distant state is planned, prospective retirees should investigate; read guidebooks, subscribe to a newspaper of that area and, most important, frequently visit there to get acquainted with its neighborhoods, parish, medical facilities, recreation possibilities and shopping malls. The bromide is still true: "Look before you leap."



More and more people are reaching retirement age every year.  
The Criterion presents this supplement to help readers prepare for the joys and problems of their retirement years.



# What you should know about Social Security

WASHINGTON (CNS)—Because there are many "ifs, ands and buts" regarding the maze of Social Security regulation, basic information is indispensable for anyone contemplating retirement. Here are answers to some oft-repeated questions.

## Q. Is Social Security financially stable?

A. In the past decade, double digit unemployment, a declining birth rate, and a sizeable increase in the numbers of elderly put the Social Security program in jeopardy. It is estimated that for every one percent increase in unemployment, the Social Security trust funds lose \$1-billion. But in 1983, a presidential commission studied the shortfall and proposed long-term remedies, which Congress enacted into law. The program was put on a sturdy footing. In his book, "Ask Claude Pepper," the late Florida senator and leading spokesman for the rights of the elderly, wrote that the revised law ensures the solvency of the Social Security program "for the next 75 years."

## Q. Who is paying the Social Security bill?

A. Approximately 100 wage earners support 32 Social Security recipients. The employer and employee each contributes 7.51 percent of the wage earner's salary. In 1990 it will be 7.65 percent. About one in every five dollars collected is earmarked for hospital insurance. For the self-employed, the tax rate is 15.02 percent in 1989 and 15.30 percent in 1990. For the next three years, however, the self-employed will receive a tax credit of 2 percent.

## Q. Is it possible to know before

## retirement what your Social Security monthly benefit will be?

A. This is an essential part of retirement planning. Upon written request, the Social Security office will furnish an estimate. The figure will be based on your past earnings, the number of quarters worked, and your age at the date of your intended retirement. If you ask, the Social Security office will also give you a listing of payments your employer made to your account.

## Q. At what age can a person receive Social Security retirement benefits?

A. The normal retirement age to receive full benefits is 65. The earliest age for retirement under Social Security is 62, but the benefit is reduced by .55 percent for each month short of age 65. Thus at 62, the benefit one would have received at 65 is reduced by 20 percent. For those who keep working after 65, the benefit increases 3 percent a year until age 70.

Beginning in 2000, the age at which one can receive full benefits will be increased in steps until it reaches 66 in 2009, and 67 in 2027.

## Q. Is early retirement common?

A. About half of the men and two-thirds of the women apply for Social Security benefits before they reach 65.

## Q. Can a spouse collect Social Security even though she may have never paid the SS payroll tax?

A. Yes. When a wife becomes eligible at 62, she will receive half the amount her husband receives if he retires at 62.



## Q. What about a woman who has a work record of her own?

A. If her work record produces a Social Security benefit higher than the amount she would have received as a spouse, she receives the higher figure.

## Q. Are Social Security benefits taxable?

A. About one in 10 recipients has to pay tax on Social Security income. Up to half of the benefits may be taxable, but only if a married couple filing jointly has an adjusted gross income, plus tax exempt interest, of more than \$32,000. Individually, the figure is \$25,000.

## Q. Do Social Security benefits keep pace with inflation?

A. Yes. The old provision that cost of living adjustments would be made only if the inflation rate reached 3 percent or more has been scrapped.

## Q. Isn't there more to the Social Security program than providing pensions for retirement?

A. There are two other separate programs—one providing aid to the disabled, and the other providing health insurance for the aged (Medicare). In addition, aid to the blind and the poor are under the umbrella of the Social Security Administration.

## Q. When do Social Security payments stop?

A. The month the recipient dies. Widows and widowers receive a lump sum payment of \$255. A widow becomes eligible for a survivor's benefit at age 60. Her benefits range from 71.5 percent of the deceased husband's check if payments begin at age 60, to 100 percent if they begin when she is 65.

## Q. Can a retiree work and still collect Social Security?

A. The earnings limit this year is \$6,480 for those who take early retirement, and \$8,880 for those who retire at age 65. After age 70, there is no ceiling on earnings. During the first year of retirement, these annual amounts are pro-rated, with a ceiling placed on each month. For example, if someone decided to retire at age 62 on Sept. 1, he (or she) may earn without penalty up to \$540 a month for the remaining four months of this year, or \$740

a month if the retiree is 65. When earnings exceed these amounts, the retiree must repay Social Security \$1 for every \$2 earned.

## Q. What about advertisements in some magazines and newspapers promising information on "hidden" Social Security benefits which will be revealed for a fee?

A. Such claims are untrue. To combat such misinformation, as well as to help the prospective retiree, the Social Security office offers several dozen pamphlets which deal with every facet of the complex program. They are free for the asking. In areas issue a list of topics on tape which can be heard by using particular code numbers on a push button telephone.

## Q. How does one apply for Social Security?

A. Visit the nearest Social Security office two or three months in advance of your retirement date. You can't make an appointment, and since most SS offices are busy, be prepared to wait from one to three hours for an interview.

## Q. What documents are needed?

A. Your Social Security card or a record of your SS number, last year's W-2 earnings form, and a proof of your age. A certified copy of your birth certificate or baptismal certificate will suffice. You can obtain a baptismal certificate from the parish where the baptism took place. Notations of birth dates in the family Bible also have been found acceptable, if no other proof exists.

If you apply for wife's, widow's or widower's benefits, you will need a marriage certificate. If you have dependent children, you will need their birth certificates.


The self-employed must have a copy of their federal income tax return for the previous year.

## Q. When can one expect the first check?


A. Social Security has undergone a complete computer changeover, so checks arrive promptly, usually on the third or fourth day of the month.

## Q. What about asking the SS office to send the check directly to one's bank account?

A. Direct deposit has several advantages, including the avoidance of long waits at banks on the day recipients line up to deposit their checks. Not only does it save you the inconvenience of a trip to the bank, it allays the possibility of lost or stolen checks. It is advisable, however, to wait until the first Social Security payment is received to check if the amount is correct. You can obtain a form for direct deposit from your bank.



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## Letters keep grandchildren posted

NAPLES, Fla. (CNS)—Moving means separation from family, but Alex and Rosemary Hart of Naples, Fla., have bridged the gap by telephoning each of their five children once a week. In addition, Alex Hart writes a letter every three months to their nine grandchildren in Ohio and California. Here is the letter he wrote when, after 40 years, the Harts sold their home in Lancaster, Ohio, and moved to Naples.

"Dear Grandchildren,

"Currently, moving occupies most of time. Friends are saying, in surprise, 'You've sold your home?' It makes one pause to question, 'What have we done?' I looked up 'home' in our Webster's dictionary. The first four definitions are: 1) a place of residence; 2) the social unit formed by a family living together; 3) a congenial environment; 4) a place of origin.

"All these definitions come up short for me.

"We may cry a little when we move because we have found so much joy here. That joy came not from the house, but from the love of the people in it. You have been and are an important part of that wonderful experience.

"The move is stimulating. There is some excitement in the unknown. Wherever we are, love will exist.

"This is my definition of a home: a place where persons live in love, with a deep concern for each other, both giving and receiving the warmth that comes from that love.

"Wherever we are together is our home!"

This letter introduced the grandchildren to his quarterly communication:

"Dear Grandchildren,

"While some of us do not see each other often, grandmother and I feel close to you, and think about you and pray for you regularly.

"We observe your growth with loving interest, and look forward to the successful development of your talents.

"We know you value your individuality and urge you to make the most of your unique skills. Each of you has been blessed significantly, so you have plenty of 'day to mold.' Make the most of it.

"In thinking of you lately, I wondered what we might leave you. I know money would be nice but, in fact, it has its limitations, and inflation has a way of reducing the future value of what today seems significant.

"Although it's hard to be objective, we think we have left you good parents: loving, sharing, concerned, supportive, enthusiastic, sometimes demanding (maybe not as much as is appropriate); dedicated people who give of themselves so that you may be young people of good moral character, who will leave the world a better place because you've been there.

"I thought, too, that I could leave you with some ideas about people, things, and thoughts that have been and are important to me. I'll issue them quarterly.

"The cost to you will be low. I ask only that you read them, think about them, use them if appropriate, and reject them kindly if they are not."

# Retiree spends two years with Peace Corps

ATLANTA, Ga. (CNS)—When Bernie Lovitky's wife died in 1977, he went through a traumatic experience and gave up his six discount stores in the Flint, Mich., area. He moved to southern California and retired, and for the next five years he was idle.

"I didn't like my lifestyle at all, and I felt I had to do something redemptive," he said. He went to Los Angeles and applied to become a Peace Corps volunteer. He thought his age—58 at the time—would rule him out, but to his surprise, he was accepted. Then followed "the most beautiful two years of my life."

"My stint in Tonga (a remote South Pacific island chain) gave me a new life, and a resolve that I will never stop working again."

Lovitky said his service points up the fact that about 11 percent of the nearly 6,000 Peace Corps volunteers are over 50, and that retirees in good health are excellent prospects. There is no upper age limit.

"Age is highly respected overseas," he said, and "the maturity factor is a plus."

Lovitky's business acumen was put to a test in developing a wholesale grocery cooperative, which served 219 grocers in Tonga. Under his guidance, the cooperative increased from a \$20,000 to a \$4-million a year business, and grocery prices were lowered throughout the islands.

Despite being accustomed to an affluent lifestyle, Lovitky said he made the ad-

justment to a place where there were mosquitoes and fleas, and no indoor plumbing.

"Looking at the magnificent heavens at night, I felt close to God," He went on:

"I was everything that the Polynesian people were not. I was the only Jew in the kingdom, which has a population of 103,000. I was shorter than any of the people—five-foot three, compared to their king, who was six-foot four and weighed 450 pounds. And I was a white man in a brown society."

Yet, he learned to sing, laugh, dance and work with the people, who came to regard him as a "paglangi," meaning a white person with a Tongan heart.

So taken was Lovitky with the Peace Corps that when his two years service ended in Tonga, he decided to stay with the agency for the maximum five years. He is a recruiter in the Atlanta, Ga., office.

Volunteers, who currently serve in 62 countries, receive \$175 for each month of training and service, and the \$4,200 is payable at the end of the assignment. They also receive a monthly allowance for living expenses. Only about 15 percent of the Peace Corps income is regarded as earnings, and thus Social Security payments are not adversely affected. There is a tax break for entrants who sell their homes.

Married couples, as well as individuals, are welcome to apply. There is a need for volunteers skilled in agriculture, trades, engineering, math and science, home

economics, nutrition and community development. Host countries are in Africa, Asia, the Caribbean, Central and South America and the Pacific.

Details may be obtained by writing the Peace Corps, 806 Connecticut Ave., N.W., Washington, D.C. 20526, or calling

1-800-424-8580, extension 93, a toll-free number.

"I received far more than I gave," Lovitky said. "And not only does it help people; it is the essence of American diplomacy to live with the people and let them see what Americans are really like."



PEACE CORPS VOLUNTEER—Bernie Lovitky (below) poses proudly with two of the workers on opening day at a wholesale grocery cooperative which serves 219 grocers in Tonga. Lovitky watched his Peace Corps enterprise grow from \$20,000 a year to a \$4 million a year business. (CNS photos)

## Retired couples have different views on the best way to travel

by Catholic News Service

Name a European country or a Caribbean isle and it's likely that John Harrington, 62, of Colonia, N.Y., has been there.

Leading tours for a travel agency has been Harrington's part-time job since February of 1986 when he retired as business manager of the *Evangelist*, weekly newspaper of the Diocese of Albany, N.Y.

Harrington confirmed what a number of travel agencies contend—that a great number of older persons, especially retirees, have the time and money to travel.

His interest in travel stems from his job at the *Evangelist*, where he augmented the paper's income by organizing various tours. He led a bus tour for 600 persons to Montreal to see Pope John Paul II in September, 1984, and also chartered a plane for a pilgrimage to Rome. He has visited Russia and Africa, and has traveled to Europe often.

One of his favorite excursions was a bus tour from San Francisco to Los Angeles via the picturesque U.S. Route 1, on the shores of the Pacific Ocean.

His hypertension has disappeared and he is healthier now after trading the burden of a stress-filled job for an avocation that many retirees consider a renewing, relaxing experience. One of the most satisfying group tours, he said, is a Caribbean cruise, which offers outstanding food, good living quarters and an unhurried schedule.

On the other hand, Howard and Ruth Bogart of Fort Thomas, Ky., dislike group tours, preferring to vacation on their own, using a travel agency for guidance.

"When we travel as a couple," Mrs. Bogart said, "we can pick and choose what we want to see. We have a lot more freedom, rather than being told where we have to go. We can set our own pace, and that's a lot better than getting up at 6 a.m., and moving from one hotel to another every two days."

Mrs. Bogart retired five years ago as a secretary at Newport (Ky.) Catholic High School, and Bogart retired as a typesetter for a printing firm seven years ago. In their travels, they have celebrated a colonial Christmas in Williamsburg, Va., cheered the Cincinnati Reds at their spring training camp in Tampa, Fla., listened to the Mormon Tabernacle Choir during Holy Week, and witnessed a bull fight in Mexico City. Their travels have taken them to every state in the Union, in addition to Canada.

Because Bogart hesitates to fly abroad, Mrs. Bogart has journeyed with relatives to almost every European country and the Middle East.

Their combined pensions enable them to travel almost at will.

"It's really not expensive," Mrs. Bogart said. "It would cost more if we went on an organized tour."

Later this year, she and her husband plan trips to California, New York and Alaska.

"I'm going to see everything before the wheelchair gets me," Mrs. Bogart said.

Another much-traveled person is Cecilia Metcalf of St. Joseph, Mo., who with her late husband, Ralph, criss-crossed the U.S. by auto and visited every state capital, except in Hawaii and Alaska.

"We made a project over a 15-year period of visiting every state capital, and we saw them all except for Baton Rouge, La., before Ralph suffered a heart attack," Mrs. Metcalf said.

She was most impressed with the capitol buildings in Sacramento, Calif., Bismark, S.D., and a working oil well in Oklahoma City.

Mrs. Metcalf said her traveling days are over but she still manages to drive around St. Joseph—a small accomplishment for a woman of 88.

For many retirees, travel has numerous advantages. It often is a stimulating experience, beginning with the thinking and planning, and visiting exciting new places and meeting new people. Some have dreamed all their lives of visiting their grandparents' hometown. Now they can fulfill that dream. Another retiree may have always wanted to play the famed St. Andrew's golf course in Scotland. Now he can do it.

It should be emphasized that group tours offer economies usually not possible for couples traveling on their own. Even so, there are many discounts available through auto clubs and retirement organizations for hotels, buses, trains and airlines. A good travel agent can be a great help.

Some of the best bargains are available in off-peak seasons, when the tourist crowd has gone.

One important note: Medicare makes no payments to those who become ill while traveling outside the U.S. A supplemental insurance policy is a must for anyone planning to go to Canada, Mexico or overseas.

Traveling can provide an aesthetic, cultural and educational experience, it enables retirees to make new friends, and it allows spouses to enjoy some memorable moments together.

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# How to beat the retirement blues

WARREN, Ohio (CNS)—You may be terribly in-labile. Minor inconveniences which you formerly dismissed as inconsequential may bug you. You may overeat, start watching TV incessantly and be very difficult to live with.

You may even become an alcoholic. After the company farewell party, receiving the traditional gold watch and the glowing praise of their bosses and co-workers, retirees go home and try to adjust to the wonderful world of leisure. Instead, they may feel lonely, worthless, bored or downright miserable. And their behavior might not only be destructive to themselves but also to their families.

Such has been the experience of many retirees who have sought professional help, said Dr. Thomas D. Kraft, a Warren, Ohio, psychologist who talked to National Catholic News Service about adjusting to a new lifestyle, that enviable condition known as "the life of Riley."

Three components are needed in everyone's life, said Dr. Kraft, explaining:

"We must have something to do—usually employment—someone to love, and something to look forward to. Whether you talk about retirement or any

other situation in life, those three things must be in proper balance for a good lifestyle."

Loss or change in any of those areas, Dr. Kraft said, can trigger grief and mourning—a perfectly normal reaction. And grief usually is expressed in depression and anger.

Depression usually comes first, the psychologist continued, and lasts for a few days.

"There's not much you can do about depression," he declared. "When people tell you to get up and get going, it just makes you feel worse, makes you feel guilty. There's a chemical explanation for depression—the system just doesn't produce transmitters for energy."

If that condition persists for more than three months, a professional should be consulted, Dr. Kraft said. Verbal therapy and medication, proper diet and plenty of sleep can accelerate a person through that period.

The next stage is anger which "may last for months or years, depending on the severity of the loss." Anger can have positive results, because it is an active state, he continued. But it also can be destructive, "resulting in excessive eating and extreme

weight gain, constant TV viewing or alcohol abuse."

Adaptation to retirement eventually follows the angry state, Dr. Kraft said, and "the system kind of heals itself."

Adverse reaction to retirement is fairly common in a belt-tightening economy in which companies offer to "buy out" veteran employees. Moreover, retirement, even though no longer mandatory, is still expected of most employees when they reach the age of 65.

So common are depression and anger after retirement that the absence of these reactions may be a tip-off that all was not well at work. "It may be that a person was fed up and not really committed to what he (or she) was doing," the psychologist said.

"Family relationships can also change and complicate retirement," said Dr. Kraft.

"If you have ever watched guppies in a fish tank, you'll notice that when one little guppy swims close to another guppy's territory, that guppy becomes highly agitated."

The same situation can occur at home, he said. The homemaker has come to regard the house as her territory beyond 8 a.m.-d 6 p.m. When the husband retires, she just share that territory. Retirement allows husband and wife to enjoy their added time together, but it is also a time when their relationship can sour.

When famous baseball manager Casey Stengel retired, his wife was quoted as saying: "I took him for better or for worse, but not for lunch." A new relationship with grandchildren may also have to be worked out, said Dr. Kraft. The retiree may be expected to watch grandchildren more than desirable or he (or she) may want to spend more time with them than their parents would like. These issues have to be dealt with, he said.

Dr. Kraft suggests a three-fold approach to minimize post-retirement blues.

1. Prepare as well as you can. 2. Structure your day, hour by hour. 3. Develop replacement activities.

Intelligent preparation, Dr. Kraft emphasized, means "knowing what your game plan will be for the first year or two, and making as few changes in your lifestyle as possible."

Also, read up on the subject and take advantage of any retirement preparation courses a company may offer.

"The principal thing to prepare for is that eight to 10-hour former work slot," said Dr. Kraft. "You must fill the time with perhaps part-time employment, school courses, or playing golf or going bowling. Lots of people lose their co-workers as friends when they retire. But new activities usually provide a spin-off of new relationships."

Stressing the importance of structuring each day, Dr. Kraft cited his late father-in-law, a milkman who rose at 4:30 a.m., each day and returned home shortly after noon. When he retired, he slept late and filled the morning void with a daily trip to a poolroom. He adjusted very well.

"You might even set the alarm for 7 a.m., eat breakfast, do some brisk exercises like jogging at 8, take a coffee break at 9, and do some chores around



DEPRESSION—Psychologist Thomas D. Kraft (left) of Warren, Ohio, offers some insight into the causes of post-retirement blues. (CNS photo)

home before lunch. In the afternoon, you could pursue a hobby or part-time work. Structuring our days and planning the future, gives a sense of satisfaction ... control," Dr. Kraft said.

Wholesale immediate changes are to be avoided, Dr. Kraft said, suggesting that plans to move "should be delayed for a year or two."

"You've already lost your support system of associates at work and the activities your job provided. When you move, you lose your neighborhood, close contact with your children and other family members, and your network of physicians and health care people. As you age, the medical aspect becomes really important."

In consequence, the move that seemed like a great idea at the time of retirement might intensify post-retirement depression and anger. Before you pull up stakes, he said, make frequent visits to the place where you intend to move and become thoroughly familiar with it.

Dr. Kraft knows well how to cope with a change in lifestyle, having experienced it firsthand. He was ordained a priest in 1960, did parish and administrative work and served three years as vice chancellor of the Youngstown diocese. He was laicized in 1970, and then earned a master's degree in social work at Case Western Reserve in Cleveland and a Ph.D. at Kent State to go along with a bachelor's and two master's degrees he earlier received at Mount St. Mary's Seminary and Xavier University, Cincinnati. He and his wife, Mary Grace, and daughter, Amy, 5, are members of Blessed Sacrament Parish in Warren.

A popular figure in Warren, and with a full time private psychology practice only a few miles from the church he once served as an assistant pastor, Kraft at 53 has become fully adjusted to the switch from "Father" to "Doctor."

"I know all about the identity crisis which inactive priests undergo," he said.

When Dr. Kraft in the interview concentrated on the problems often occasioned by retirement, he also recognized that there are those who count the days to retirement, and are so happy when the day arrives that they need no structuring advice.

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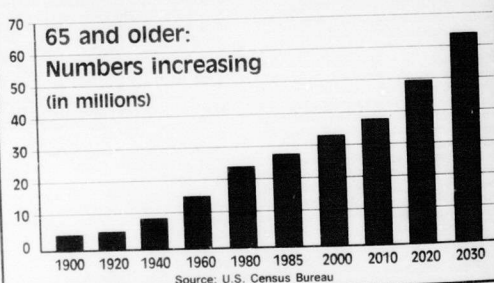
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**LIVING LONGER**—Every day 5,000 Americans reach the age of 65 and most of these retire. This chart shows how, in future years, the working population will have to support more and more retired people through Social Security and private pension systems. (CNS chart)



# Don't just sit there—volunteer!

by Edgar V. Barmann  
Catholic News Service

Nearly everyone looks forward to retirement as a time of complete freedom to golf, read or just watch TV all day. But soon, boredom sets in, and many retirees come to realize that idleness isn't synonymous with happiness.

The resolve to remain active, coupled with a sensitivity to the needs of others, has prompted many to devote considerable time and energy to volunteer activities. And in losing themselves in the needs of others, those retirees find they have gained more than those they have tried to help.

Opportunities for volunteer work are endless. Some of the most important work for the church, for community and service groups and various worthy causes is performed by those who have been mistakenly described as "over the hill."

In fact, organizations like the Red Cross, Big Brothers, United Way, the Peace Corps, Knights of Columbus, Catholic Daughters of America, Legion of Mary, and the St. Vincent de Paul Society—to name only a few—would be paralyzed without the help of volunteers.

Lay ministries in the church have become increasingly important since Vatican II, and the change has spawned an impressive number of volunteers in almost every parish.

Lay people are doing everything from overseeing the parish budget to helping attend to the spiritual needs of fellow parishioners.

Many of the volunteers are retired, although that description hardly fits active people like Joe Amann, an effervescent and jovial man of 84 who is just as busy as most people half his age.

Nearly everyone in St. Joseph Parish, Fremont, Ohio, knows Amann because of his involvement in church and school



**VOLUNTEER**—Joe Amann, 84, is surrounded by some of the children he tutors in reading, writing and arithmetic at St. Joseph School in Fremont, Ohio. (CNS photo)

activities. On five mornings and two afternoons every other week, he tutors elementary school youngsters. He works with two or three children at a time for half hour sessions, and their learning is accelerated by his custom of passing out candy to everyone who participates.

Amann also teaches religion to 13 five-year-olds during a Sunday Mass, and captures their attention by holding picture-coloring sessions. "The children all call me Joe," he said. "Calling me mister makes me sound old."

On Wednesday evenings, Amann helps out with CCD, taking care of disciplinary problems and handling tuition money.

He heads the parish eucharistic minister group, scheduling 119 persons, and coordinates parishioners' visits to hospitals and nursing homes.

doesn't want to "go to a nursing home to sit around and listen to groanings about aches and pains."

Volunteer work in his parish has also been the retirement avocation of Chester Sychterz of Fleetwood, Pa., who believes that "it's good to get involved with people."

The 65-year-old widower, a retired supervisor of factory maintenance and construction, can be found two days a week doing various chores in the church-rectory-school complex of St. Catherine of Siena Parish, Mount Penn. Reading, Pa. Using the expertise he acquired at his job with Western Electric, Sychterz heads a maintenance committee which oversees the general upkeep of the parish buildings.

"Our committee checks out the buildings and listens to teachers' complaints, then takes recommendations to the pastor. If he approves, we take bids and line up the contractors."

In addition, Sychterz is grounds chairman for parish bazaars, heading a committee which is responsible for the erection and removal of stands and electric wiring.

He also concentrates on the spiritual. Not only is he a lector and eucharistic minister, he also takes Holy Communion to nursing home residents every week, and leads a discussion among them on the theme of the Sunday Mass. He is one of about 30 St. Catherine volunteers involved in the nursing home discussions.

"We want to serve people who can't get to Mass. We want to make them feel they're still an important part of the church," he said.

There must be thousands of generous people like Amann and Sychterz who have found that by taking on volunteer work after retirement, they have gained much more than they have given. They have traded the "work ethic" for the "worth ethic" and demonstrated the truth in Oscar Hammerstein's "Sound of Music" lyric that "a bell doesn't ring 'til you ring it, and love isn't love 'til you give it away."

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—Roy Bandy

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# Key to happiness: enjoy yourself, help others

by Edgar V. Barmann  
Catholic News Service

The "gold" in the Golden Years of retirement is mined by those who keep busy. How one keeps busy may vary from playing golf or reading to holding a part-time job or working as a volunteer in the service of others. But activity is essential.

That's the consensus of a cross-section of American Catholics from nearly two dozen dioceses interviewed by National Catholic News Service.

While there is no typical or average retiree, the following profiles reveal the experiences of a number of Catholics in their adjustments to what is commonly regarded as a life of leisure.

## Fired At 83

"I just love being 90 years old, and I'm delighted I'm here," commented Helen Denham when reached by phone at her home in Dallas, Tex. "I prayed to live until 90, and I got it."

"I was fired as a hospital librarian when I was 83," she said, responding to a question about retirement. Shortly after retiring, she said, she became a Catholic in fulfillment of a promise she made at age 10 "to my mother, to a nun and to God."

She continued, "I'm all beat up, have cancer, have no teeth, I'm fat, and can't walk, but I'm happy. I'm not able to get to Mass at St. Pius (her home parish) because I'm too proud to sit in a wheelchair and have some thin person push me around."

Mrs. Denham said she spends her days reading big print magazines and books, praying to St. Francis (his statue is on her patio) and keeping up friendships. Among her friends are the fourth graders at St. Pius, who send her letters and drawings. "I love them, and they love me," she said. She disdains television because "it's too dirty" but enjoys little things like "the mocking bird which sings outside my window at four o'clock in the morning."

"I think I'll be scared when I step over the line but when the time comes, I hope Mary and St. Joseph will help."

## Misses Fellow Bishops

In the first four years after his retirement in 1981 as head of the Belleville, Ill. diocese, Bishop William Cosgrove helped out in Belleville parishes on weekends, and gave

missions and retreats. A heart ailment (he underwent bypass surgery in 1985) and emphysema forced him to curtail those activities, however, but now he's feeling better and is helping out at St. Jude Parish, Ellyria, offering Sunday Mass, concelebrating on weekdays and hearing confessions "once in a while." He also maintains a room in the priest's retirement home in Belleville.

Though he misses his fellow bishops, he hasn't attended a meeting of the National Conference of Catholic Bishops since 1981. As a retired bishop, he is permitted at conference meetings to speak but not vote on issues confronting the U.S. bishops. He has missed only one of the annual retreats for bishops in his region since his retirement.

"I'm very happy and contented in retirement and enjoying myself," he said. "I read a lot and play bridge once a week. My only regret is that I wish I could do more. I feel much better in parish work."

## Job Bias Is Seen

Dorothy F. O'Neill started Senior Community Services, Inc., in San Antonio, Tex., an agency which provides centers for the elderly in public housing projects. She left her job as executive director at age 55, and in the past five years has encountered difficulties in her premature retirement.

Inadequate income, she said, is the primary problem of retirees. It is especially tough for those who leave jobs early, because their pensions are scaled down and their savings are smaller. An expert in the problems of aging, and a veteran of 35 years of social work, Miss O'Neill writes and edits a "55 Plus" page monthly for *Today's Catholic*, the archdiocesan newspaper.

"Job discrimination is a problem," she said, "although it is not overt, and it has moved up from 45 to 55." After leaving the community services post, she looked for work in vain. At one point, she found she was among 39 applicants for an \$8,000 a year job which, she learned to her dismay, required her to have a commercial driver's license.

Since we live in a work-oriented society, retirement brings with it a "loss of identity," she said, noting also that associations with most colleagues at work are cut off. For those reasons, alternative activity is imperative.

## Acquires Mass Habit

Company policy forced his retirement seven years ago, but Stephen Hickey, 72, a member of Most Precious Blood Parish in the Hyde Park section of Boston, said he probably

would have retired anyway then if he had been given a choice. (Congress has since passed legislation outlawing mandatory retirement at age 70.)

"My wife, Evelyn, had broken her hip at the time, and required my help at home," said Hickey, who was a generating station operator for 39 years. He hasn't worked a day since, but has developed a new habit in retirement—assisting at daily Mass. "I think people should retire when they can still enjoy themselves," he commented. "What's the sense of working till you drop?"

## Still at Head of Class

Sister Virginia Marie Roll retired 11 years ago as a math teacher at Holy Family Academy, Manitowoc, Wis., and since then has been at Catholic Memorial High School, Waukeesa, Wis., tutoring math students.

"I'd hate to even think of giving up tutoring," said Sister Roll, 86, who keeps active despite hearing and arithmetic problems. "In retirement, you have to have something definite to do."

She is a member of the Franciscan Sisters of Christian Charity of Manitowoc, which has about 800 nuns serving as teachers, nurses and hospital administrators in five states and in Peru. Of the current vocations crisis in the priesthood and in religious orders, she said:

"Everyone is having a problem. I think it's because of the times we live in. People don't want to make permanent commitments, either in religious life or in marriage."

## Returned to Work

Jim Lawson, 67, a member of Immaculate Conception Parish, Indianapolis, had a taste of inactivity in 1985. He had retired from his job as vice president of marketing for Society National Life Insurance Co. He found he didn't like it.

"It was kind of boring," Lawson said. "There wasn't much to do except read, and I didn't watch daytime TV. My wife, Pat, and I took up golf."

After a year of idleness, Lawson returned to work when a neighbor desperately needed help in his trophy business. Now, he is busy doing everything from answering the phone and waiting on customers to cutting metal and plastic for badges and plaques. He's glad to be working again.

"The job gives me something to do, and the money comes in handy, too," said Lawson, the father of seven.



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### He Comforts Sick

Weakened by a life-threatening bout with stomach and esophagus cancer three years ago, Charles "Chuck" Nestrud is back in the swing of things. He can be found on the golf course whenever the temperature rises above 40 degrees. And in Little Rock, Ark., that's almost every day.

"I play with a group of about 30 to 35 retirees who each put up 50 cents a game as the prize for the winning foursome. It's wonderful therapy," said Nestrud, who is once again able to carry his clubs for 18 holes. His successful cancer treatment included surgery, chemotherapy and radiation.

He has retired twice—the first time as district manager of a Pontiac sales division, and the second time (cut short by illness) after nine years as a real estate salesman.

One of the highlights of retirement for himself and wife, Loretta, he said, was a five-week trip to Europe, where in searching for his ancestral roots, he found a look-alike cousin in Norway.

He is former president of the parish council at Christ the King in Little Rock, and before his illness, he served as a eucharistic minister.

"I gave that up because there are some parishioners who don't like the idea of receiving Communion from someone who has cancer. They think it's contagious."

He has visited and consoled friends hospitalized by the illness, and will soon join an American Cancer Society training program designed to prepare him to make regular hospital visits to cancer patients to give them hope.

"I want to do that," he explained, "because people did that for me."

### She Needs Secretary

Retirement has been every bit as stimulating for Doris Bender, 75, as it was when she supervised the 325-member staff of the Mobile, Ala., department of pensions and securities. After a career in social work, she gave up the job she enjoyed because "it was time to move on, and time for the young to take over."

That was 10 years ago, and though Miss Bender insists her "pace is slower," and she has "no more early morning deadlines," she is still so busy that she concedes she could use a secretary.

At one time, she was a member of the advisory boards of 14 community or social agencies, but she has cut that number to eight. Her involvement has had an impact on such diverse programs and institutions as child welfare, public radio broadcasting, a library, medical training schools, poor relief and even a savings and loan association. She was the first woman on the board of regents of Spring Hill College, a Jesuit institution, and still is a board member. She also serves on the St. Dominic School board in her own parish.

She recommends that retirees "put their special talents to work" in various activities, which, if possible, should include "fun things" like social events, travel and entertaining friends.

"You don't get friends unless you reach out, and sometimes you even do things you don't particularly like to do. But in retirement, you need friends and activities more than ever."

Physical stamina, adequate money and a lively interest in people contribute to a retirement, which, Miss Bender says, enables her to savor more of "the full flavor and enjoyment of things."

### Formula for Happiness

Arthur J. Sullivan and his brother, Thomas J. Sullivan, were born identical twins just minutes apart. They are both now retired.

"I'm having a beautiful time, and I'm excited and enthusiastic about many things," said Art Sullivan, 70, who in 1982, wound up a career of teaching English in high school and communications in a technical school in Rice Lake, Wisc.

"I used to laugh at retirees who said they were so busy they had trouble getting everything done," Sullivan commented. "But now I realize they're right—that's the key to being happy."

Sullivan has done everything from serving as county Democratic Party executive board member and working for the election of candidates, to taking a college course in print-making and enjoying "conversations with students and criticizing the teacher." (Most private and public colleges in Wisconsin offer free tuition to retirees.)

He and his wife, Elly, who have seven grown children, live on a 10-acre farm near La Crosse, Wisc., and he has time for gardening, reading, volunteering at a library and serving on a peace and jobs coalition board. He chops wood for the pot-bellied stove in their century-old home.

"Bad knees have slowed me down," he said, "and I find that after three or four hours of work, I need to stop and rest. In a sense, my body is in retirement, but my mind isn't—it keeps going all the time."

### Keeping In Touch

Art Sullivan's identical twin, Thomas J. Sullivan, retired in 1982 also. He had been an account executive for a consulting company in Columbus, Ohio. He had planned his retirement for six months but admitted that he had "some hesitation and reluctance" in taking the step. A transition period, during which he worked part-time for a year, helped him adjust.

Tom Sullivan noted that one tends to miss the people—not the work—but it's a good idea to restrict visits to your old office. "Former colleagues are often pressed for time," he explained. "Call before your visit."

He still sees some of his old business friends at monthly luncheons, which Nationwide Insurance, the parent company, holds for retirees. Nationwide is one of the few firms which schedules parties and luncheons to promote continuing friendships among former employees. About 150 people attend.

In retirement, Tom Sullivan and his wife, Jane, manage to dine out occasionally, and travel to California and New Mexico. They have three children and two grandchildren.

He is president of the St. Vincent de Paul conference at Immaculate Conception Parish, Columbus, whose members help the needy by buying and distributing groceries and paying their utility bills. The group meets weekly for Mass and breakfast.

### He's Healthy Again

Charles "Chuck" Stellini, a member of St. Alfreo Parish, Taylor, Mich., retired from his job as a tool and die supervisor for the Ford Motor Co. at the age of 55. At the time, four of his eight children were still at home.

"I had a silent heart attack a couple of years before," Stellini said, "and found it out only when my wife, Mary Ann, told me I looked run-down and urged me to see a doctor."

Eleven years later, Stellini is still on medication, but "friends tell me I look a lot better than I used to." He stays healthy, he says, by being active and that includes figuring the household budget on his personal computer and doing metal and woodworking on his lathe. Every week, he and his wife dine out and go to a movie. Asked if he missed his old job or regretted retiring, he replied: "Heck no, I'd never want to go back to work. I'm happy and busy."

### Keeps Writing Habit

While the revised Code of Canon Law set the retirement age for priests at 75, large numbers of priests in the U.S. continue to retire at 70 and sometimes earlier.

Two days after his 70th birthday, Father Frank Brown retired as editor of the Steubenville (Ohio) Register, a post he held for two stints totaling 28 years. In doing so, he followed the advice of several retired priests in Arizona to fix a definite retirement date well in advance, and then abide by it.

Seeing the necessity of retirement planning, Father Brown early in 1986 helped organize the Senior Priests' Association in the Steubenville diocese for priests over 60. The group, which includes retirees as well as active priests, sponsors monthly talks on such topics as insurance, health and forms of ministry.

His principal ministry in retirement is writing. He recently completed a history of the Association of Pittsburgh Priests, one of the pioneer clergy groups. His interest stems from his involvement with the Chicago-based National Federation of Priests' Councils, which he served as executive director from 1971 to 1976.

Concerned with helping the needy, Father Brown has joined an interfaith group which meets regularly to discuss the topic, "Evangelism and the Poor."

He's happy in retirement and although he's "just as busy as I ever was," he likes the idea of not having to set the alarm clock.

He added, "I still get up at the regular time but the demand isn't there to follow a schedule. People tell me I look more relaxed."

### Expanded Summer Job

John J. Sullivan taught industrial arts for 31 years in Whitney Point, N.Y., and retired at the age of 57. "I would have retired at age 27 if I could have," he quipped.

When he opted for early retirement, Sullivan became a painting contractor, a job he had developed during the summers of his teaching years. His painting projects have included numerous homes in Endwell, N.Y., where he lives, and some volunteer work at his parish, Christ the King.

While his retirement job has tapered off in recent years—he has given up the ladder-climbing involved in painting exteriors—he finds plenty of home chores to keep him occupied.

Asked if he is content in retirement, he replied: (See FINDING THE KEY on page 22)

### For Seniors

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Like so many seniors, Ford's cataract got to the point where diminished vision was interfering with his everyday activities. Therefore, if reading is becoming difficult, and you have trouble driving (especially at night because of the glare of headlights), you have two of the more frequent symptoms of cataracts. They're also signals to make an appointment for an eye exam.

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## Catholic Golden Age serves those over 50

SCRANTON, Pa. (CNS)—In Redondo Beach, Calif., members of this group offer senior citizens rides to Sunday Mass, to the doctor or to the grocery. In New York City, they sew cancer pads for a medical mission. In Cape May, N.J., they distribute meals to shut-ins, visit the homes of inactive Catholics, and help nuns who operate a hospice. In Syracuse, N.Y., they make hats, mittens and scarves for the needy. In Killen, Tex., they distribute food to the poor, and in Rockford, Ill., they have developed a Catholic-oriented retirement center.

### AARP protects rights of retirees

WASHINGTON (CNS)—The American Association of Retired Persons is a leading lobby on behalf of retirees on such issues as tax reform, housing, and health cost control, and has opposed attempts in Congress to cut Social Security and Medicare benefits.

Despite its title, the organization is open to anyone over age 50. It is a non-profit, non-partisan group pledged to improve the quality of life for older Americans.

AARP offers group health insurance, auto and homeowners' insurance, an investment program, a travel service, and discounts on car rentals, motels and hotels. Its pharmacy service mails prescription drugs and vitamins to customers. Dues are \$5 a year, and include a subscription to the magazine *Modern Maturity*, published six times a year, and to a news bulletin informing members of important legislation. Its address is 1919 K St., N.W., Washington, D.C. 20049.

While there are undoubtedly thousands of caring people who devote hours reaching out to others, these groups have at least one thing in common—they are members of Catholic Golden Age.

The one-million member association, headquartered in Scranton, Pa., is unique among organizations for older Americans because it has a spiritual dimension.

Its president is 76-year-old Thomas D. Hinton, who retired as director of finance and administration of the U.S. Catholic Conference in Washington, D.C., in 1978. Hinton moved to Scranton, and works without pay because, like many other CGA members who are retired, he doesn't believe in "going from an active life to just sitting around or playing golf."

He noted: "By getting involved, you not only help your neighbor, you help yourself. It's essential to maintain your physical and mental well being. You have to keep busy."

Before beginning his task of promoting and coordinating the work of Catholic Golden Age, Hinton can be found almost every morning serving Mass at Our Lady of the Snows Parish in Clark Summit, Pa. The parish has no school, he said, and the pastor had difficulty getting altar boys.

Highlight of the spiritual activities of the CGA is the "million candles for peace" observance held every Aug. 15, feast of the Assumption. A special liturgy offered in the National Shrine of the Immaculate Conception, Washington, D.C., is the focal point of a concerted effort throughout the country to promote prayers for peace. Millions of candles are lighted in windows of homes, churches and places of business on that day.

Carmelite Sister M. Bernadette de



**SERVING GOLDEN AGERS**—Father Michael Finn, associate pastor at Our Lady of the Snows Parish in Clark Summit, Pa., accepts the cruets from Thomas D. Hinton who serves the weekday Masses almost every morning. Hinton is president of Catholic Golden Age headquartered in nearby Scranton, Pa. The organization is comprised of a million members aged 50 and older. (CNS photo by Angelo A. Rose)

Lourdes, a former commissioner on aging for the state of Connecticut and a board member, said surveys among CGA members have shown the primary reason for joining the association is for the spiritual benefits. In many parishes, members assist in various ministries, as well as participate on days of recollection, at retreats, in prayer groups, at home blessings and marriage renewal ceremonies.

Each chapter is independent and sponsors a wide variety of outreach programs. There are 120 chapters in the 50 states.

Retirement isn't a prerequisite for membership, which is open to everyone over 50, including non-Catholics.

Economic and human rights issues affecting older Americans are a major

concern. CGA has opened an office on Washington to monitor legislation, muster public support and lobby for congressional action on such issues as Respect for Life, health care costs, Social Security benefits and housing for the elderly. Joseph P. Leary heads that office.

Like other organizations for retirees, CGA offers life, health, travel and accident insurance at reduced rates, bargains on group travel, and discounts on everything from rental cars and hotels and motels to eyeglasses and prescription drugs.

Membership is \$7 a year, and includes a subscription to the bi-monthly magazine, *CGA World*. Information can be obtained from Catholic Golden Age national headquarters, 400 Lackawanna Ave., Scranton, Pa. 18503.

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# 'Happy Hoofers' keep walking retirees active

BOISE, Idaho (CNS)—Bob Richards could be called the Pied Piper of Boise, Idaho. But rather than mesmerizing rodents, he leads retirees to a better life.

On Sundays, he is chief usher at St. John Cathedral, but on three other days of the week, he takes as many as 100 people on a 90-minute walk.

The 72-year-old retired Army major organized the Happy Hoofers six years ago for men and women 60 years and older. His project has had some interesting results—shoes worn out by tramping a total of 65,000 miles, improved health by regular exercise, and spirits uplifted by social contacts and new-found friends.

Another heartening but unexpected result: 14 of the Happy Hoofers have found new life partners and have taken another walk—down the aisle.

"This isn't an organization," Richards said. "We have no board of directors, no officers. All we do is to try to bring people into sunshine and laughter." First-time walkers are sometimes taken aback at the friendliness of the group. They greet each other with bear hugs.

Richards noted that one retired businessman, a rather staid, shy gentleman, looked askance at the hugging and commented "there's no way I'm going to do that." Then someone hugged him, and he quickly joined in the greeting.

Twice a week at 8 a.m. (9 a.m. in the winter), the Happy Hoofers begin a six-mile trek along the Green Belt, a walking and jogging path which follows the Boise River. Everyone walks at his own pace, ("low, medium and high gear," says Richards) and eventually all wind up at a pre-arranged meeting spot—a Boise restaurant where they continue their socializing over coffee.

"There are two types of walkers," Richards said. "One is dedicated to exercise, and of course good health is the underlying benefit. The other is the person who is stranded alone at home, perhaps someone who has lost a marriage partner, or someone who just likes sociability and fun."

Recently, one woman walked six miles on her 88th birthday.

The benefits of walking are indisputable. Dr. Paul Dudley White, the famed heart specialist who lived until he was 87, wrote that "a five-mile walk is better for the health of anyone than all the medicine and philosophy in the world."

Perhaps as a reaction to his Army

career, Richards dislikes regimentation and notes that all of the walkers are "free as birds, independent and happy." Name tags are optional, and conversation is positive, he said. Richards turns down offers from merchants who offer free sweaters or T-shirts bearing the names of their businesses. Walkers are asked not to do such things as circulate petitions or sell raffle tickets.

The friendships arising from the walks has prompted Richards to schedule other activities, including birthday parties monthly, holiday parties, square dances and visits to nursing homes, where members of the group entertain.

About two years ago he started another walking group for the Boise chapter of the Catholic Golden Age club. This group, which he accompanies on walks once a week, is for men and women ages 50 and up. Not all are Catholics, and hence the group's name—The Ecumenians.

They, too, enjoy the companionship, benefit by the exercise, and experience the beauty of God's creation, as they contemplate the Idaho landscape. The Green Belt, Richards noted, is one of the few places in the U.S. where strollers may get a glimpse of that rarest of creatures, the golden eagle.

Richards believes his idea succeeded because the whole community supports a project which encourages retirees to get out of the house and experience a renewal, a new zest for living.

Last year, Idaho's governor gave him a community service award, and people are constantly complimenting him for "getting grandma or grandpa out of seclusion," and opening the door for them to make new friends and develop new interests. "It makes you feel 38-feet tall," he said, adding:

"You might say this is my hobby, and you could call it a ministry. The church is saying that if we have a talent, skill or charisma and we use it to help others, it is a ministry. All of us have to solve the mystery of what God is calling us to do," he said.

Richards has received so many inquiries about the "Hoofers" and "Ecumenians" that he has installed a recorded message on his telephone. He invites every caller to go for a walk with him and his companions. Cheerfully, he concludes: "Good luck. God bless you. See you tomorrow."

result of his 31 years as a welder and sheet metalworker in a civilian job with the Air Force. He also gets \$248 a month from Social Security by virtue of two previous jobs in private industry, and receives a \$68 a month disability pension from a World War II knee injury. Mrs. Guthrie gets a \$101 monthly Social Security benefit.

"We can't buy everything we want," Mrs. Guthrie said, noting that they are still making house payments. "We still have our credit cards, but we don't make any installment payments. To avoid interest charges we pay for everything within 30 days of the purchase."

The Guthries, married for 45 years, are volunteers at St. Leonard Parish. Both help count the weekend collections, and Mr. Guthrie helps out at the weekly bingo and does custodial work at the church.

Guthrie, 69, and Mrs. Guthrie, 66, noted that the 1.3 percent increase in Social Security benefits this year was offset by the rise in Medicare premiums. But with a watchful eye on their expenses, they are finding the retirement years enjoyable. They manage to take two one-week vacations every year, a luxury they couldn't afford in those financially-burdensome years when they were raising their three sons.

"The only thing that keeps at home now is our dog," Mrs. Guthrie quipped.



FOR FITNESS AND FUN—Bob Richards, left, organizer of the Happy Hoofers, glances back at some of the participants in one of his weekly 90-minute walks. Three days a week, the 72-year-old retired Army major leads as many as 100 people on a brisk hike in the Boise, Idaho, area. (CNS photo by Colette Cowman)

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## How much income will you need to live comfortably in retirement?

HEATH, Ohio (CNS)—How much income does a couple need in order to live comfortably in retirement?

The answer, of course, will vary according to living costs in particular sections of the U.S. But in Heath, a small Ohio city in the Columbus diocese, Jim and Ruth Guthrie are doing fine on an annual retirement income of \$18,800.

Guthrie's principal source of income is a \$1,130 a month federal pension, the

EXPECTATION OF LIFE IN YEARS				
	White		Black	
Age	Male	Female	Male	Female
60	17.9	22.8	15.9	20.5
61	17.2	22.0	15.5	19.8
62	16.5	21.2	15.0	19.2
63	15.8	20.4	14.3	18.5
64	15.2	19.6	13.6	17.9
65	14.5	18.9	13.0	17.3
66	13.9	18.1	12.4	16.7
67	13.3	17.4	11.8	16.1
68	12.7	16.7	11.2	15.5
69	12.1	16.0	10.6	14.9
70	11.5	15.3	10.0	14.3
71	10.9	14.6	9.4	13.7
72	10.3	13.9	8.8	13.1
73	9.7	13.2	8.2	12.5
74	9.1	12.5	7.6	11.9
75	8.5	11.8	7.0	11.3
76	7.9	11.1	6.4	10.7
77	7.3	10.4	5.8	10.1
78	6.7	9.7	5.2	9.5
79	6.1	9.0	4.6	8.9
80	5.5	8.3	4.0	8.3
81	4.9	7.6	3.4	7.7
82	4.3	6.9	2.8	7.1
83	3.7	6.2	2.2	6.5
84	3.1	5.5	1.6	5.9
85	2.5	4.8	1.0	5.3

Source: U.S. National Center for Human Resources Research

# Finding the key to happiness

(Continued from page 19)

"What else can I be?" He and his wife, Marguerite, have seven children and 20 grandchildren, the majority of whom live in the Endwell area.

## He Retired Twice

Early retirement is one of the selling points for a career in the armed forces. Alvin E. Reilly of Colorado Springs, Colo., was 52 when he retired in 1972 as an Air Force colonel after 30 years of service.

Perhaps the most glamorous of his various administrative and personnel posts was chief of entertainment for the Air Force. In that post, he started the Berlin airlift for entertainers, and arranged appearances for such celebrities as Bob Hope, Irving Berlin, the Rockettes from New York City's Radio City Music Hall, and countless movie stars.

On retirement, Reilly joined the Hallandale program for youth in the Colorado Springs diocese, a job in which he helped organize retreats, counseling, and psychiatric help, as well as produce stage shows for young Catholics. He retired as director of that program five years later. "My days are full," said Reilly, a member of St. Patrick Parish and father of three. At the age of 58, he took up golf, and he and his wife have traveled extensively in the Far East and in Europe. He devotes time to working on political campaigns, helping bring improved roads to Indian reservations, and trying his hand at inventions. Right now, he's perfecting a board game which he hopes to market.

## Loving Thy Neighbor

Until his retirement in 1978, it would have been difficult to name a celebrity whom free-lance photographer Jay Sharp, 77, had not captured on film. He has photographed the three Kennedy brothers—John, Robert, Ted—as well as President Harry Truman and Gen. Omar Bradley, not to mention many MGM movie stars, as well as bishops and other church-related personages for the *Brooklyn Tablet*.

Retirement for Sharp has had its peaks and valleys.

Every day for five years, he visited his wife, Charlotte, in a nursing home. She died just before Thanksgiving in 1984.

"I miss her very much, especially around Thanksgiving and other holidays," he said. "It's funny that when you get old, you are asked to look back."

Childless, he has found a new family in his neighbors, a woman and her two sons. He has served as baby-sitter, and while recuperating from a serious illness a few years ago he ate dinner with them as many as five nights a week. Now he often goes out with them for dinner and a movie, and every year accompanies them on extended vacations to the Maryland seashore. Their homes are connected by an intercom.

"They are the love of my life," he said.

## To Join Third Order

Dr. Paul Jacoby, 71, and his wife, Virginia, 70, have been on a spiritual odyssey since May, 1984. That was when he stepped down as a philosophy professor after 34 years at Seton Hall College, Greensburg, Pa. The Jacobys have become novices in the secular Franciscans, and in addition to attending the monthly meetings and Mass, they take time every day for private prayer and Scripture reading. In a year, they hope to make a permanent commitment to the Third Order.

Their interest in the Franciscans dates back to the time they were college sweethearts at Quincy (Ill.) College, operated by that order.

Even their travels the past year have had a spiritual twist. Dr. Jacoby explained: "We attended Mass in 24 different churches. And we took trips for two of our grandchildren's First Communions, and a third trip for a Confirmation."

The couple, married 45 years, have four children and six grandchildren. They are members of the cathedral parish, Blessed Sacrament, in Greensburg.

In addition to being a homemaker, Mrs. Jacoby also taught for 12 years in public schools, tutoring homebound children in grades 1-6.

Both the Jacobys feel the word "retirement" is a misnomer.

"Life goes on," said Dr. Jacoby. "It's not really that much different. We travel a little, and we plan to stay in our home as long as we can. It's a time of renewal, a new beginning, and a time when there is a closer association between my wife and me."

"I don't feel I'm coasting downhill. Every day offers new opportunities and we are finding new inspiration in doing many things."

## Words Of Advice

When Lucille Sandahl came into an inheritance in 1981, she said to her husband, Philip, "You can retire if you want to."

Sandahl, a welder for the San Bernardino, Calif., water department, recalled: "I took the easy way out and retired on my 60th birthday. Ever since, I've really enjoyed it. It's just great."

"There just aren't enough hours of the day to get everything done around the house," he noted, adding that they also take time out for camping trips in their mini-motor home. They took a 10-week trip to Nova Scotia, and have visited Alaska twice.

Their interests center on their family (five children and 15 grandchildren) and the work in Our Lady of Assumption Parish conference of the St. Vincent de Paul Society.

In that volunteer job, they distribute canned goods to the poor who come to the parish center for help, buy gasoline for motorists or bus tickets for stranded travelers, and find temporary shelter for the homeless.

Sandahl has just three words of advice for someone who has the opportunity to retire: "Jump at it!"

## Planning For '91

Maureen Walsh, 60, a broker's assistant for a St. Paul, Minn., brokerage firm for 39 years, is looking forward to early retirement two years from now at a time when she can emulate the charitable deeds of her neighbors.

"I've been on the receiving end of the generosity of our neighbors who are retired," Mrs. Walsh said, "so I'm sure someone will need help from me when I stop working."

She said neighbors lack her mother-in-law to restaurants and the beauty shop, play cards with her and check the house each morning to see if the window blinds are pulled up, an indication that all is well.

"There are so many things to do," said Mrs. Walsh, "and there are organizations like the 55 Club in our parish that I would like to join when I have more time. I also might even learn to play the piano."

The 55 Club furnishes older Catholics opportunities for travel, social functions, and study of justice issues, as well as providing staffers for the Dorothy Day Center which gives clothing, food and shelter to the needy.

As a member of Presentation of the Blessed Virgin Mother Parish in Maplewood, Minn., Mrs. Walsh already is quite involved. She's a eucharistic minister, is former president and still member of the parish council, and participates in a Scripture study group in the Renew program.

Mrs. Walsh, a widow with two adult daughters and a grandson, doesn't bat an eye at the prospect of developing new interests. At age 58, she took up golf. In the winter, she keeps in good physical condition by pedaling three miles a day on an exercise bike.

Financially, she hopes to be in good shape, too, having purchased mutual funds and stocks to supplement the company pension plan. "I'm going to be busy," she declared. "I'll never be bored."

## Overcoming Setbacks

There have been two setbacks in the life of Orrie N. Thomas of Evansville, Ind. A heart ailment which required bypass surgery forced him to retire prematurely in 1978 as an assembler for an appliance manufacturer, and Helen, his wife of 40 years and his "right arm," died in 1981.

Nevertheless, Thomas, now 65, feels that God gave him "a second chance to continue my work of reaching out and helping the kids."

As a coach of a CYO basketball team at St. Joseph Parish, and a director and coordinator of five leagues and 52 teams, Thomas still has as much bounce as a basketball. He draws up schedules, arranges tournaments, hires referees, and collects fees for the 7th and 8th grade leagues which feed Evansville's two Catholic high schools, Memorial and Mater Dei, the CYO parochial league, a 5th and 6th grade league at the Catholic Center, and a 7th grade Reserve League.

He is a man for all seasons. When the basketball season ends, he switches to baseball and football. In baseball, he's also president and a district commissioner of the Babe Ruth Baseball League. Several years ago, that organization recognized his achievements and inducted him into Indiana's Babe Ruth Baseball Hall of Fame.

Don Mattingly, the New York Yankee star and last year's most valuable player in the American League, pitched and played first base for Thomas. Thomas also coached Bob Griese, Miami Dolphins quarterback and Larry Stallins, St. Louis Cardinal linebacker, both retired.

Thomas also is public relations man for all the leagues, and is well known at the Message, the diocesan newspaper, for his efforts to keep readers abreast of the sports achievements of Catholic youngsters in the Evansville area.

His achievements are even more impressive in view of the fact that he played only high school football.

Thomas, who has six children and seven grandchildren, said he "owes it to God, my wife and family for allowing me to do these things." His volunteer work started with football in 1952, and he added baseball in 1959, and basketball in 1970. In all those years, he has accepted no pay.

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# Budgeting helps control spending

WASHINGTON (CNS)—It's a common belief that many retired people are well off and have no financial problems. Not so, say researchers who specialize in problems common to retirees. The sad truth, according to former Congressman Claude Pepper of Florida (who died a few weeks ago), is that 60 percent of retirees rely on their Social Security checks as their principal source of income. If he is correct, then a great number of people are at or near the poverty level.

Social Security was never meant to be the only source of income. Thus, financial planning for retirement is a must. And it can never begin too early.

The main sources of income in retirement are usually Social Security, a company pension, and savings. Even so, retirees can expect that their total income will be only 50 to 70 percent of their former salaries. For most, that means a strict control on spending, and most likely a change in lifestyle.

The need for a budget is obvious. At the end of each year, the wage earner should have at least a general idea of expenditures, and net worth. For retirees, a detailed yearly budget is recommended in order to keep a handle on spending.

One of the major concerns of retirees is whether their money will last as long as they live. Life expectancy tables compiled by the U.S. National Center for Health

Statistics show that 65-year-olds will live an average of nearly 17 years. Inflation over such an extended period can cause serious problems for those on fixed incomes. Financial advisors offer retirees these important tips:

1. Draw up a budget which allows for some flexibility, and review your expenditures periodically.

2. Read your insurance policies. Ask the company to send an agent to your home to explain the options you have. You may want to consider cashing in the policy, converting it into an annuity, a permanent paid up policy, or borrowing money at low interest rates against the policy.

3. Review the cost of your housing. In listing costs of maintenance, needed repairs, utilities and taxes, you may find it more economical to sell and then buy or rent a smaller home. The new tax law still retains the once-in-a-lifetime capital gains tax exemption, allowing persons 55 and over to make a tax-free profit of up to \$125,000 on the sale of their home. The proceeds could be invested and the interest might more than take care of the cost of a smaller home, apartment or condominium.

4. If you have two cars, seriously consider selling one. Auto depreciation, maintenance and gasoline costs can be a drain on your limited income. In some areas where public transportation is reliable, retirees might consider getting along

without a car altogether, and drive a rental on long distance trips.

5. If you haven't yet retired, it's a good idea to make any large purchases or take care of major repairs while you are still a wage earner.

6. Apply for senior citizen discount cards available in many states. Don't be hesitant in inquiring about senior citizen discounts offered, but not necessarily advertised, by many businesses. Many restaurants, airlines, bus companies, Amtrak, parks, sports and amusements offer reduced prices for senior citizens.

7. Check your parish, public libraries, and community centers for programs which are not only rewarding in terms of involvement, but also provide cultural and educational enrichment. Many such activities are free, open new avenues for making friends, and replace some of the costly recreation and entertainment that your retirement budget no longer permits.

8. Consider the possibility of getting a part-time job, even if you're not financially strapped. It may well eliminate boredom, and provide you with new experiences and new friends. Check into the possibility of buying an Individual Retirement Account (IRA) with some of your earnings. Most retirees qualify under the new tax law, and they don't have to make any IRA withdrawals until they reach age 70.

9. Tear up that plastic money, or if you insist on using credit cards, pay the bills promptly to avoid interest charges.

10. Learn to say "no" if your children ask for money. Don't lend money if there is no chance of being repaid.

11. Don't take on any long-term financial obligations that you may have difficulty in fulfilling. These are just a few hints for a retirement free of financial worries. There are literally dozens of books on the topic available at public libraries. The more you read and prepare, the more likely it is that your nest egg, may indeed hatch.

## Discounts abound in Silver Pages

WASHINGTON (CNS)—Discounts on all kinds of products and services are offered to people over 60 in most major U.S. cities through a program entitled Silver Pages.

The directories, tailored to residents and businesses in each area, include a classified section of goods and services, and a Silver Scene section which supplies self-help information, reference information for local events and a community resources guide.

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# You can't rely solely on Medicare

by Catholic News Service

In those pre-retirement years when good health is taken for granted and when employees are usually covered by company health insurance programs, medical bills are not a major worry.

But in looking to future security, and realizing that health problems are more likely to occur with advancing age, those who are planning for retirement must carefully scrutinize their medical insurance coverage. Extended illness, without proper medical insurance, is a quick route to financial disaster.

At age 65, you become eligible for Medicare, and you should make application even if you decide not to retire. That's why it's important to have a general understanding of the federal insurance program, its benefits, its restrictions and its costs.

To make certain that you will be covered by Medicare beginning with your 65th birthday, you should visit the nearest Social Security office and file an application three months before. Medicare coverage isn't automatic; you must apply.

If you decide not to retire, Medicare, together with the group policy at your place of employment, will probably pay most, if not all, of your extraordinary medical expenses.

And if you do retire at 65, it's important

to know Medicare's provisions, so that you can buy additional insurance to fill in the gaps.

During your working years, about 20 percent of your Social Security taxes were set aside for hospital insurance. But full coverage it isn't, as those afflicted with extended illnesses soon learn.

Medicare consists of two parts—hospital insurance, commonly referred to as Part A, and medical insurance, known as Part B.

Under Part A, in 1989 each patient must pay the first \$560 of the hospital bill, and Medicare picks up the remainder of the charges for a semiprivate room for one year. Individuals are responsible for only one deductible each year. If you pay the deductible in December 1989, you would not pay another deductible in January 1990. The extended hospitalization benefit is among the most important provisions of the 1988 Catastrophic Coverage Act.

If you dislike a two- or four-bed hospital room, you will have to pay the extra charge for a private room, unless a physician deems the single room to be "medically necessary." Such costs as telephone or television rental or private-duty nursing care aren't covered.

For care in an approved skilled nursing facility, Medicare will pay costs above \$25.50 per day for the first eight days and the entire cost for the next 142 days. Beyond that period in a skilled nursing facility, Medicare assistance stops.

If you qualify for Social Security benefits, you will be eligible for Part B medical insurance, and unless you are fortunate enough to have company-paid health benefits beyond retirement, you must pay this premium yourself. Basic cost in 1989 was set at \$27.90 a month and an additional \$4 monthly for catastrophic health insurance coverage. The total of \$31.90 per month was slated to be deducted from the monthly Social Security check.

The Catastrophic Coverage Act establishes a supplemental premium administered by the Internal Revenue Service of \$22.50 per \$150 tax liability with a maximum of \$800 per person.

Part B benefits help pay the cost of visits to the doctor, outpatient hospital services, physical therapy, X-rays, diagnostic tests, blood transfusions, emergency room services and home health care. The recipient must pay the first \$75 of approved charges for these services each year, and then Medicare picks up 80 percent of approved charges thereafter.

In 1990, the Catastrophic Coverage Act limits a patient's out-of-pocket expenses for part B services to \$1,370 a year. Medicare pays 100 percent of costs for Part B benefits above that figure.

The number of physicians accepting Medicare assignment (settling for the Medicare fee structure) has been dwindling. As a result, physicians who don't



accept Medicare assignments then bill the patient the difference between the Medicare payment and the actual medical bill. There is a government limit on how much a physician can charge above what Medicare will pay for a service.



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# Today's Faith

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## 'Ancient' places speak of church beginnings

by Fr. Eugene LaVerdiere

The word "ancient" is a relative term. I remember the milk bottle clearly—the kind made out of glass that the milkman used to leave on doorsteps early in the morning. It came as a jolt to see some of the bottles being sold as antiques.

When I went to study in Europe after my ordination in 1964, I first went to England, where anything Elizabethan—all the better if it had a thatched roof—was considered ancient.

Then I went to Paris, where "ancient" meant Romanesque and early Gothic. Notre Dame Cathedral was ancient.

Then it was Rome, where nothing is really ancient unless it is from the days of the Caesars.

Finally, I studied in Israel where Roman things were actually considered quite modern. Unless something could be dated prior to Jerusalem's destruction in the sixth century B.C., it did not deserve to be called ancient.

When all is said and done, the word "ancient" refers to anything old and dated, anything we would not make in the same way anymore and that has become significant.

Glass milk bottles were of little interest back in the '40s. Today they evoke an entire era of the past.

It is the same for the church. There are, for example, "ancient" places associated with the coming of the faith to North America.

For the church, there are also the places associated with St. Francis Xavier and the early Christians of Asia, with Japan, Korea, Vietnam, and the Philippines, all of whom have their martyrs from several centuries ago.

"Ancient Christian," like the word "ancient," pure and simple, is a relative term, although we often use it to speak of the earliest Christians, especially those of the first century who are referred to in the New Testament.

Some Christian places are little known to most of us, but I would call them ancient. These are places that speak of beginnings. The memory of them is the memory of times long gone that made their mark in the church, at least in a particular area.

Bagamoyo is a site a few miles north of Dar-es-Salaam in Tanzania on the east coast of Africa.

Where there a good road, one could get to Bagamoyo in a short time. But as things are, you can count on several bumpy hours driving around rocks, puddles and fallen trees, through palm groves, and over surface roots.



**BEGINNINGS**—Bagamoyo in Tanzania is a Christian place little known to most of us. But such places speak of beginnings, and their memory is the memory of times long gone that made their

mark in the church in a particular area. This detailed woodcut was made by an artist from the Makonde tribe in Tanzania. (CNS photo from KNA-BILD)

It is hard to call it a road even by backwoods standards, but with a Jeep or a Land Rover one can get to Bagamoyo.

At one time, Bagamoyo was a port at the end of the East African slave route. Slaves were brought here from the interior. From here they were shipped to Zanzibar, where they were sold locally or to the various Indian Ocean slave markets.

It was here, in the late 19th century, that the church first came from Zanzibar to the East African coast. Those who brought it were the European Holy Ghost Fathers. They came out of Christian and human concern for the slaves.

The Holy Ghost Fathers intercepted the slave trade by buying as many slaves as

they could and freeing them in the mission area where they were given a Christian education.

To appreciate Bagamoyo and the beginnings of the church on the East African coast, there is nothing like a visit to the cemetery where many native Christians are buried alongside a large number of Holy Ghost Fathers.

The two most striking things on the tombstones are the date the missionary arrived and the date he died. The time between those two dates is usually very short—six months, a year, 15 months. Two or three years was a long time.

The early missionaries who came here had no resistance to the malaria in the area

and other diseases, and there was no effective medicine to use.

As you look at the silent epitaphs among the palm trees and as you walk around the buildings of the old compound, now largely deserted or given over to some other use, you think of those who died here. They knew when they agreed to come that in all probability their lives would be cut short.

They literally offered their lives for the East African slaves at Bagamoyo. A few months of missionary service made it worthwhile.

I think Bagamoyo ought to be on everybody's list of "ancient" Christian places.

## Where are highways, byways of ancient Christians?

by Fr. David K. O'Rourke

In the fall of 1955, I began my first course in the archeology of the early church. I was living in France, in a

village 30 miles northeast of the Mediterranean port of Marseilles.

The little town, like many neighboring towns—often no more than clusters of farmhouses and barns situated around a church—bore witness to its ancient roots by bearing the name of an early Christian saint.

The countryside where I lived was changing from scrub forest to a settled Roman province just as Christianity was beginning its spread.

From time to time a road repair or a building project would lift away the debris of the last 1,700 or 1,800 years to reveal a ruin dating from early Christian times. Our archeology professor would hurriedly round us up to go and look at this newfound treasure, which he would explain in detail. Fascinated workmen would crowd around to listen before the march of progress required that it be covered up again.

I recall being surprised at how small, even insignificant, these ruins all were. These were not the pillared and frescoed villas I remembered from my Latin texts.

Instead, there were rather unimpressive, cramped brick rooms, usually without windows, having little decoration, perhaps with cold stone benches around the walls. Not exactly poor people's houses, these were more likely the homes and workshops of hard-working craftsmen and shopkeepers.

What interested us were the scratchings and carvings we

saw. For here and there, scraped into a brick or patch of stucco, were the secret signs the Christians made: a fish, because the letters in the Greek word for fish are the first letters of the phrase "Jesus Christ, Son of God, Savior"; or a mixing of the Greek letters for the name of Jesus; or some other symbol that Christians would recognize but which would attract no notice from anyone else.

For those of us accustomed to a very visible Christianity, it is hard to recall that Christianity sometimes grew in hiding. These early Christians apparently went out of their way not to draw attention to themselves.

At Christmas that same year I traveled to Rome, a 12-hour train ride. There I had an opportunity to see even more Christian remains. Again, the same simplicity, the use of workrooms and shops as gathering places, and the same secret signs. But also the reason for it all. For in Rome you see the signs of the persecutions.

The first Christians may have struck their pagan relatives as beyond hope and their neighbors as bizarre. But to the public authorities the Christians were more. They were a threat to public order. To a government that equated the practice of the official religion with loyalty to the state, preachers of a new faith were suspected of disloyalty.

So many of the first Christians apparently were cautious. They did not deny their faith if interrogated. But neither did they go out of their way to draw attention to themselves.

### This Week in Focus

Where are "The Highways and Byways of Ancient Christians?" When we explore the roots of Christian life, we discover how they are linked to the present and the future. And if we journey to some of the special places in Christian history, we can actually view the ancient roots of Christianity. Of course, the word "ancient" is a relative term. A place is ancient for Christians if it is a place of beginnings. One aspect of faith that holds great interest to Catholics today, just as it has through the centuries, is Christian life in the city. Another important aspect of the study of our church's history is stories of those whose faith lives had to be kept hidden. For these believers, who lived with a measure of caution out of fear of persecution, are an inspirational part of the evolution of our Catholic faith.



# Gospels written for rural lifestyles still apply to urban life

by Robert L. Wilken

The world of the Gospels was rural. Jesus lived and taught among people who dwelled in small villages, tilling the land, raising sheep, fishing on a small inland lake. But in the decades after his death, Christianity set down roots in cities. In a few decades, it was almost entirely an urban movement.

Most Christian congregations were located in the larger cities of the Roman Empire, cities such as Antioch in Syria, Ephesus in Western Asia Minor, Thessalonica in Macedonia, or Corinth in Greece.

One of the biggest challenges Christians faced in those days was to adapt and interpret the parables and sayings of Jesus—which use illustrations and examples from rural life, for example sowing seeds, winnowing wheat, grafting trees—to the challenge of living in a large urban society. This challenge continues to face Christians today.

When we think of the early church, we have a picture of helpless Christians being thrown to the lions in the Roman Colosseum. But, for most Christians, life was more prosaic, even uneventful.

However, most were faced then as now with the daily task of trying to live as faithful Christians, learning to know when to compromise, when to stand firm, when to do as one's neighbors do, when to do otherwise.

Early on, Christian leaders faced these challenges. Over a period of several hundred years (about 150 to 500 A.D.), some wrote books and many preached sermons dealing with Christian life in the city.

One of the earliest and most important of these people was a man named Clement, who lived at the end of the second and the beginning of the third centuries in Alexandria, a city in Egypt located on the Mediterranean



**VISIONARY**—In the ancient city of Alexandria in Egypt, Clement became one of the first in a long line of Christian teachers, writes Fr. Robert Wilken. Records show that

coast. Alexandria is still a thriving metropolis in modern Egypt with a Christian population.

Like all great cities, Alexandria was cosmopolitan, composed of many different races, languages, and religions. It was this diverse society that made Clement's task so challenging. Another interesting fact about Clement is that he held no official position in the church.

His teaching was not primarily book learning but a conscious effort to form people's lives, to help them learn good habits, to devote time to prayer and contemplation, to engage in works of love and mercy.

Clement wrote the first manual on Christian ethics. His book is not an abstract collection of moral principles, but down-to-earth advice on the kinds of things every human being deals with every day: eating and drinking, how to

Clement gave early Christians down-to-earth advice on the kinds of things that every human being deals with every day. (CNS photo)

wear jewelry and other ornaments, the use of cosmetics, laughter, sleep, sex, clothing, shoes, how to behave at a dinner party or at the public baths, even how one should walk on the street.

For Clement, holiness or virtue had to do with the "whole life," not a private spiritual or religious zone. Much of Clement's teaching is taken directly from the Scriptures (from the sayings of Jesus and from the books of Proverbs and Sirach), but he also cites precepts and maxims of pagan philosophers and moral teachers.

Clement is the first of a long line of Christian teachers in the great cities of the Roman Empire who believed that Christians should not shun the world and that they should feel they had a distinctive contribution to make to city life.

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## TWELFTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, June 25, 1989

Zechariah 12:10-11 — Galatians 3:26-29 — Luke 9:18-24

by Fr. Owen F. Campion

The prophecy of Zechariah has high credentials among the writings of the Hebrew Scriptures, but only occasionally is it used by the church in the Liturgy of the Word. It provides this weekend's first reading, in one of the relatively uncommon instances of its appearance in the liturgy.

Zechariah left no exact autobiographical details. Today, scholars know the circumstances of his life either by comparison of his writings with others of the period, or by tradition. Traditionally, he was active as a prophet in the time when the people were re-building the Jerusalem temple, but with something less than enthusiasm. He encouraged them to complete the task. Possibly, he was murdered.

There are apparently two sections in the modern Book of Zechariah. The section from which this weekend's reading proceeds was composed several hundred years after the earlier, and first, section. If that be the case, then the authors of the second section ascribed authorship to the ancient prophet. That technique, by no means unknown or offensive in the ancient world, highly complimented Zechariah.

This weekend's reading proclaims God's goodness is pouring out upon his people the strength to petition and to perceive. The reading also notes that the



one whom God has sent will be "thrust through."

St. Paul's Epistle to the Galatians, that supplies the second reading this weekend, is abundant in its great theological themes. As many as 10 powerful themes appear in the epistle. In this weekend's reading, the epistle summons us all to the realization that, through baptism, we, who believe in God in the Christian revelation, are united with Jesus, and identified with him. The bond is intense, profound, transforming, and eternal. No secondary differences interfere in the firmness of bonding between the Lord and those who love him.

St. Luke's Gospel provides this weekend's gospel reading. In the reading, the Lord is identified. He is the messiah, the anointed of God, God's messenger. Peter makes that identification. Luke does not repeat, in the exchange between Jesus and Peter, Peter's fumbling, emotional remarks that the other Synoptic gospels recount.

Luke's version sets the words affirming the identity of Jesus in the speech of Peter. It was no casual reference. In the generation first to hear the Gospel of St. Luke, Peter's role in the believing community was crucial, and probably somewhat unclear. Elsewhere in the New Testament, St. Paul speaks of rivals to the apostles. This gospel asserts Peter's place as chief and compelling. He saw the Lord as messiah, and he confessed what he saw.

The identity announced by Peter, and accepted by Jesus, is more than a label. Jesus himself adds to that identity the essential element of betrayal and death.

The messiah would be handed over, and he would die. Sublime good lived in the world through Jesus, but it did not erase the evil that sprang from human ambition, fear, and wickedness.

## Reflection

As the church escorts us now, after Easter and Pentecost, into a fuller understanding of Christian living, it establishes in these readings two fundamental realities of discipleship. Following the Lord Jesus in fact and truth, earnestly and boldly, requires an absolute commitment to unite hearts, minds, souls, and actions with him. Jesus was—and is—the ultimate and great mediator between God and all humanity, between God and each human being. There is no access to God except through Jesus.

For that reason, Christianity in its beginnings was utterly different from the Greco-Roman religion that prevailed across the Mediterranean world, and from the Judaism of the Lord's earthly surroundings.

The Roman religion, and Judaism, had their understandings of divinity, of right and wrong, and of the value of good intentions. They both admired justice. Judaism especially respected mercy. For Jews, mercy was a sign of God's presence and activity.

For the early Christians, loyalty to God was more than recognition that he lived, or that principles of right or wrong should guide human decisions, or that lives should be pursued in justice and integrity. Instead, Christianity was the total commitment to God, through identity with Jesus, in obedience and worship. It was to give all to God, as Jesus gave all.

These readings' other lesson is to remind anyone faithful to Jesus that the world all around indeed may be quite

## Through baptism, we are united with Jesus

hostile. That hostility may provoke obstacles in living lives resembling the life of Jesus. That hostility may build obstacles as painful as the cross. They await most Christians who truly wish to follow the Lord.

Identity with Jesus, however, does not end with union with him in confronting evil or death. Rather, it endures, and is fulfilled, in resurrection, and in eternal life thereafter.

## Now you can hear the daily papal message by dialing a 900 number

WASHINGTON (CNS)—Reaching a recorded message from Pope John Paul II at the Vatican from anywhere in the United States is now even easier by dialing a 900 telephone number.

By using the number, set up by the Los Angeles-based Christian Fellowship, callers can reach the daily papal message provided by Vatican Radio through a service launched in April.

Initially, callers could reach the two-minute messages—available in English,

Spanish, and Italian—only by dialing overseas.

In announcing the new number, C.J. Matthews, spokesman for Christian Fellowship, a non-denominational group that specializes in religious promotions, said his organization "found it imperative" to come up with an alternative.

"The spiritual and emotional advantages offered by this service to the average caller are overwhelming," he said.

The papal message can be heard by dialing 1-900-646-6464.

In a June 12 telephone interview, Matthews said the papal message was the first venture of his group.

He added that one difficulty in using a 900 number for papal messages is that the service cannot be reached by people who have blocked 900 numbers from their telephones to prevent access to sexually explicit dial-a-porn messages.

Cost of calling the two-minute message on the 900 number is \$1.90 no matter what time callers dial. Callers push a number to indicate in which language they wish to hear the message.

When the Vatican launched its service, an AT&T spokesman had estimated the cost for direct dialing to the two-minute message would be between \$1.81 and \$3.03 plus tax depending on when the call was placed, with cheapest rates available from 6 p.m.-7 a.m.

## No 'Pope Teaches' column this week

Following his 10-day trip to the Nordic countries, Pope John Paul II has resumed his weekly audience at the Vatican.

Excerpts from his remarks, which are published regularly in *The Criterion*, will continue next week in "The Pope Teaches" column.

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## MY JOURNEY TO GOD

## Natural Gratitude

When water dances with the sun or raindrops mingle with my tears or breezes brush away my fears, I sense that God and I are one.

When sauna-summers bronze my mood

or leaves of autumn shine in gold or fluffy snowfalls temper cold, I praise my God with gratitude.

Or when verdant springs rene me and bright flowers flame my soul, I feel God's goodness overwhelm. Thank the Lord for blessed beauty—natural gems that spark my goal to merge with God and all his realm.

—Shirley Vogler Meister

(A resident of Indianapolis, Shirley Vogler Meister is a member of Christ the King Parish. She describes this poem of praise as a "Petrichan sonnet.")

Submit original poetry or prose on faith and experiences of prayer to My Journey to God in care of *The Criterion*, P.O. Box 1717, Indpls., IN 46206. Include address, telephone number, and parish with all submissions.

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# Entertainment

VIEWING WITH ARNOLD

## 'Heathers' satirizes hip culture, dubious values

by James W. Arnold

"Heathers" is the sort of high school movie that would be made by the best and most thoughtful kids in class—if they knew how to make movies. It has all of the faults and virtues of youth. It's hip and a half.

This brilliant but off-beat dark comedy, written (Daniel Waters), directed (Michael Lehmann), and acted by mostly new young talent, achieves the classic first-movie goal of getting your attention in a big way. It blows off the proverbial sock, then the bricks and wallpaper.

It mixes an extreme moral outrage at societal and adolescent values of the 1980s, especially as they're so often described in bad teen-age movies, with a wildly satiric plot in which the heroine and her cool boyfriend kill off their worst, most hedonistic, spoiled, morally retarded schoolmates.

The protagonist, Veronica (strong, appealing Winona Ryder), thinks she wants to join the Heathers, a trio of pretty, rich and consummately mean girls who make up the school's most powerful clique. Comically sharp and cynical, they do everything from parking in the handicapped zone to writing cruel love notes to the school fat girl.

Veronica is finally turned off when the leader calls her a "girl scout" for refusing to be pawed over at a college frat party and getting sick from the beer. A basic good kid, Veronica just wants high school "to be a nice place."

Let me dream of a world without Heathers, where I can be free."

Enter Jason (Christian Slater), the



prototype transfer student ("I've been in seven schools in seven states and the only difference is my locker combination"). He wears an earring and is being harassed by the typical jock bullies when he pulls a gun and shoots them (with blanks).

The key ingredient, as Jason and Veronica join forces, is the comical tone that tells us this is not a real school with real kids. This is a movie high school in Ohio where everybody—students, parents, faculty—is a notch more absurd and stereotyped than in other movies. Everything looks real, but it's only a joke. How hip is it? The school, Westerberg, is named after Paul Westerberg, the lead singer for the hot new rock band, The Replacements.

Jason is played by young Slater almost as an impression of Peter Falk-as-Columbo, piling up wry comments, hands plunged deep into pockets of a battered overcoat. As the killing starts, Jason is clearly the psychotic who escalates matters beyond teen-age pranks, putting lethal stuff in a drink, real bullets in the guns.

One of the Heathers is poisoned, then the macho jocks are set up (with great irony) to make it look as if they've shot each other in a homosexual suicide pact. It's funny because these fictional victims eminently deserve their ludicrous fates. The tone is very close to the old Alec Guinness comedy ("Kind Hearts and Coronets") in which the hero does in his dotty relatives to collect an inheritance.

Veronica is essentially innocent. Eventually, she's the center of sanity amid the chaos. ("If you were happy every day," she consoles another girl, "you wouldn't be a human being, you'd be a talk show host.") At first, she's caught up like the rest of us in the wish-fantasy that says, wouldn't it be nice just to liquidate all the world's troublesomeness schemes?

In the script's final twist, we realize that



**TROUBLED ADOLESCENTS**—Adam Horovitz is a troubled adolescent in "Lost Angels." The U.S. Catholic Conference says, "Although too glibly and facile, (the film) touches on some relevant problems faced by troubled kids from broken homes who are warehoused in private mental institutions." Due to much profanity, some intense violence, and a brief graphic sex scene, the USCC classification is A-IV, adults, with reservations. (CNS photo from Orion Pictures)

Jason is following in the footsteps of his dad, who travels from state to state demolishing unwanted buildings. Jason is embarking on the "final solution" to teen-age angst, and only a repentant Veronica can stop him. The final 15 minutes is as tightly suspenseful as an Indiana Jones movie.

"Heathers" spoofs everything in range. After their "suicides," the victims become folk heroes on a higher level than ever before. The football captain's father gives a moving speech to the coffin, and we hear what they're really thinking. While all this turmoil goes on, Veronica's parents keep asking who's taking her to the prom.

Faculty and students quibble over whether the suicides are worth a half-day or day off from school. A deryn, faced with repeated funeral orations, is strapped for new gimmicks and explanations. The kids file up to the coffin, and we hear what they're really thinking. While all this turmoil goes on, Veronica's parents keep asking who's taking her to the prom.

Black comedy is not a genre for everyone, but at its best it's the healthy guffaw intelligence gives to false values.

Basically "Heathers" attacks the emptiness of adolescent life, and ridicules despair, death and suicide (Jason's solu-

tions) as viable remedies. There is a danger that dimbulb kids may take the satire straight; it's a danger built into the ironic mode. But in its off-center way, this is arguably the best high school comedy of the 1980s, and comes, appropriately, just as this hollow decade winds down.

(Non-stop teen satire, problems of language, sex situations and general outrageousness balanced by insight and moral perspective; recommended for mature viewers.)

USCC classification: O, morally offensive.

### Recent USCC Film Classifications

The Courier	A-III
Lords of the Deep	A-II
Milk and Honey	A-III
Scenes from the Class Struggle in Beverly Hills	O
Star Trek V	A-II
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

## Plummer excels in 'Nabokov on Kafka' special

by Henry Herx and Judith Trojan

Canadian-born actor Christopher Plummer essays the role of a real-life person, Russian-born author Vladimir Nabokov, in the TV special, "Nabokov on Kafka," airing Monday, June 26, 10:30-11 p.m. on PBS.

In what is basically a one-man show, Plummer begins by explaining that, though Nabokov is best known as the author of such novels as "Invitation to a Beheading" and "Invitation to a Beheading," he also was a prolific writer of essays on world literature. Indeed, this "urbane Russian aristocrat" spent over a decade teaching literature to undergraduates at Cornell University in Ithaca, N.Y.

As the lights dim, Plummer emerges as Nabokov entering a Cornell lecture hall to teach a class on Franz Kafka's short story, "The Metamorphosis." Commenting offhandedly on the story, he says, "A poor fellow is turned into a beetle—so what?"

This gets a laugh but also allows the lecturer to score a point about pity being part of his definition of art. He further notes that creative writing is the struggle to get from one's own private world into that of the rest of humanity.

The lecture proper begins with a short biographical profile of Kafka and a mention that he wrote the story while working as a clerk in an insurance office during World War I.

Nabokov then reads extracts from the story of Gregor, who awoke one morning and "found himself transformed into a monstrous insect." The author goes to great lengths to impress his students with the physical image of Gregor—"a huge brown mass" with six legs and a shell.

Most of the story is paraphrased and, rather than giving any interpretation of the story's meaning or noting its place in the literature of the absurd, Nabokov spends time trying to vividly convey the woe of the events of the narrative and Gregor's feelings about them.

Gray-haired and speaking with a slight accent, Plummer makes the most of Nabokov's playful asides and generally whimsical view of life and literature. Produced by WQED Pittsburgh and directed by Peter Medak, it is a simple affair, alternating between a lighted classroom, with frequent

student laughter, and Plummer in a spotlight, evoking the serious and reflective side of Nabokov.

Viewers perhaps will learn more than they want to know about "The Metamorphosis." But they also will learn something about how an artist views art as a means to understanding oneself and the world. (HH)

### TV Programs of Note

Friday, June 23, 9:40 p.m. (PBS) "Evening at Pops." A gala concert marking the Boston Pops Orchestra's 20th anniversary of broadcasting on public television is conducted by composer John Williams, with special guests including Art Buchwald, Roberta Peters, Robert Merrill and the Paratore Brothers.

Saturday, June 24, 6:30-7 p.m. (PBS) "Does It Bite?" Young Matt and Tanya learn from their elders that it is not so difficult to make new friends in this rebroadcast of a program in the series for young children, "Shining Time Station."

Sunday, June 25, 7:30-8 p.m. (PBS) "Oh, My Aching Head!" After showing the complexity of the biological mechanisms responsible for headaches, the "Innovation" science series examines the new mix of diagnostic equipment that now brings hope to many headache sufferers.

Sunday, June 25, 9-11 p.m. (CBS) "Body of Evidence." Rebroadcast of an adult psychological thriller about a woman (Margot Kidder) who fears that her husband (Barry Bostwick) may be a serial killer.

Sunday, June 25, 10-11 p.m. (PBS) "Cowboys." Rebroadcast from the 1976 "Bill Moyers' Journal" series is a program devoted to exploring the lives and thoughts of two contemporary cowboys in northwestern Colorado. It is part of the retrospective series, "Moyers: A Second Look."

Monday, June 26, 8-9 p.m. (PBS) "Ring of Fire: Dream Wanderers of Borneo." In this rebroadcast of the final program in an "Adventure" miniseries, explorer brothers Lorne and Lawrence Blair encounter blood-sucking leeches, snakes, quicksand, and a weeklong tropical storm on an 800-mile trek into the heart of Borneo.

Monday, June 26, 9:10-10 p.m. (PBS) "Broadway's Dreamers: The Legacy of the Group Theatre." Returning for

its fourth season, "American Masters" explores the contributions to American drama made by this 1930s theatrical group, using archival footage and interviews with surviving members Sanford Meisner, Bobby Lewis and Elia Kazan.

Tuesday, June 27, 9-10 p.m. (PBS) "American Game, Japanese Rules." Rebroadcast of a 1988 "Frontline" report on how Americans living and working in Japan confront a society that looks Western but operates by a very different set of cultural rules.

Tuesday, June 27, 10-11 p.m. (PBS) "Situation Zero." This documentary looks at conditions facing Cambodians living in refugee camps across the border in Thailand by following a Cambodian matriarch through the burdens of her daily life.

Wednesday, June 28, 10:30-11 p.m. (PBS) "Rape: The Boundaries of Fear." Rebroadcast of a 1986 documentary based on the research findings of Northwestern University professors Stephanie Riger and Margo Gordon that examine the ways in which women's lives are limited or curtailed because of fears for their safety.

Thursday, June 29, 10-11 p.m. (PBS) "A Song for Quebec." Once a rural conservative Catholic society, Quebec has gone through considerable change over the years and this rebroadcast from the 1988 series, "Canada: True North," explores the political climate in the province now that its separate French identity has been legally recognized.

Friday, June 30, 9-10:30 p.m. (PBS) "A Boston Pops Fourth." With John Williams and the Boston Pops Esplanade Orchestra. Rebroadcast of a gala Fourth of July concert, performed in 1987 on the banks of Boston's Charles River, with Johnny Cash, a salute to John Philip Sousa, Tchaikovsky's "1812 Overture," and assorted fireworks.

Saturday, July 1, 6:30-7 p.m. (PBS) "And the Band Played Off." When Stacy poses the wrong schedule, a passenger thinks he has missed his train until the others arrange for him to catch an express and reach his destination on time in a rebroadcast of the children's series, "Shining Time Station."

(Check local listings to verify program times.)



## QUESTION CORNER

## How should Catholics participate?

by Fr. John Dietzen

**Q** Your column helps me in many things. I hope you can advise me on what is bothering me now.

How should Catholics participate in the rituals when they are attending religious services at churches of other faiths? I want to show respect, but I am also concerned about appropriate behavior.

One of my grandsons is getting married in a couple of months. The ceremony is at a Lutheran church. What do I do during the ceremony as far as kneeling,



taking Communion, bowing my head to pray, or whatever else? Do I just sit and listen to the ceremony?—Illinois

**A** Under ordinary circumstances you would be completely free, as far as the Catholic faith is concerned, to participate in the ceremony in every way, except that you should not receive Communion.

The ecumenical guidelines for our church would permit your doing whatever the rest of the congregation would do in a Lutheran ceremony such as a wedding.

I cannot imagine, from ceremonies in other churches in which I have participated, that there would be anything contradictory to our Catholic faith which should make you hesitate. Sit, stand, kneel (some Lutheran congregations which I have visited kneel during parts of the service), respond to the prayers—in other words, follow the lead of others present.

We are encouraged to share in prayer with each other, including occasions like weddings, funerals and so on.

As I indicated, as a Catholic you should not receive Communion during the Lutheran service, if Communion is offered. For us, reception of Communion is a powerful statement of common belief and religious commitment and community with those with whom we receive this sacrament. For this reason, the regulations of our church indicate that we should avoid this manner of participation in Protestant worship.

I will not go into the reasons for this more deeply now. I

have discussed them several times previously in this column.

We should remember also that you may not be invited to receive Communion anyway. This would depend on which Lutheran Synod that particular congregation is part of. Certain Lutheran groups and congregations are quite strict, as we are, about members of other faiths sharing in their Eucharist celebrations. We have an obligation at least in courtesy to respect those wishes when we are their guests.

**Q** In the Apostles' Creed we say that Jesus descended into hell before he rose from the dead. What does this mean? Why would he have to go "into hell"?—California

**A** The creed does not mean what we mean today by the word hell. It is a remnant of an old Teutonic English word "hela," which translated the Latin word "inferos," and meant simply a hidden or secret place.

Actually, we don't know much about what Jesus did in whatever "time" might have been involved between his death and resurrection. Interpretation of the relevant Gospel passages is not as easy as it may look.

Some forms of the Apostles' Creed, in fact, especially the earlier ones, do not have the word at all. They say only that Jesus was crucified (under Pontius Pilate), was buried and rose on the third day.

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

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## FAMILY TALK

## Teen daughter upsets mom with behavior

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** How do you handle a 13-year-old girl who is real mean to her mother? She blames me for everything.

Her father and I were divorced two years ago, and she thinks he can do no wrong. But I get the brunt of every bad feeling.

For example, when she had to write a composition about someone she admired, she wrote it about her 15-year-old brother. That was okay, except for the fact that she told me, "You don't think I'd write it about you, do you?"

I work in town for a lawyer. When I come home, I'll ask for help with the dishes. She'll say, "Why do I have to help you do your housework?"

She is a good student and nice to her friends. In fact, she is nice to everyone but me. I try to ignore a lot of things she says, but it gets to me.

Respect is a word she never heard. How can I get through to my daughter?—Pennsylvania

**Answer:** I hate to say this, but your daughter sounds rather typical. Unfortunately, many 13-year-olds today go well beyond the unpleasantness you describe with your daughter and are verbally and even physically brutal to their mothers.

Parents of teens in our society sometimes feel like a landfill. They are recipients of all the garbage that their teen needs to dump.

It helps if you don't expect gratitude. Take your joy and satisfaction from the fact that your daughter is getting good grades and is nice to others.

Your love is being passed on to others, not necessarily returned to you in the form of gratitude. If you can achieve this mind-set, when your daughter does indicate positive feelings toward you, you will be pleasantly surprised.

You ask about "respect." I would look for respect, not in verbal niceties sent your way, but in how well she does her chores and obeys the house rules.

You need to maintain good discipline. If the dishes are one of her household chores, don't be dissuaded or put off by her "smart" mouth. You must see that she does them.

If she is due home by 9 p.m., you must see to that too. But don't expect her to be grateful, not at her age.

Experiencing the resentment and rebellion of our early teen-age children is hurtful. You can try to demand politeness if you wish. Or you can try to evoke guilt in your daughter with a "poor mother" speech. Or if it makes you feel better, you can mentally blame her for being so ungrateful.

You will find it easier, however, to take your satisfaction from the fact that you are trying to be a good parent and doing the best you can. Meet with other parents of teens. Share the hard moments and be supportive of one another.

Remember that it has only been two years since the divorce, and that you and your daughter are probably both still experiencing pain from the many changes in your lives.

A number of helpful books on the topics of divorce recovery and single parenting may be of interest and support. "What Children Need to Know When Parents Get Divorced" by William Coleman is recommended by many counselors. "Talking About Divorce and Separation: A Dialogue Between Parent and Child" by Earl A. Grollman is another self-help book that reads quickly and includes illustrations that appeal to children.

Other avenues of support for both of you include counseling and church-related retreats on topics such as grief, healing, and single parenting.

You might also want to consider each aspect of your new lifestyle. Does your daily routine include at least a few special minutes together aside from chores and other responsibilities? Can you plan fun outings together, such as a shopping trip or movie at least once or twice a month?

Perhaps these ideas will help improve your relationship. Everyone wants and needs to feel special.

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

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8:00til'  
8:003 DAYS — JUNE 23 (6-11 p.m.)  
JUNE 24 (5-11 p.m.) & JUNE 25 (4-11 p.m.)

# The Active List

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

## June 23

K of C Council #3660 will hold a Dinner/Dance from 6 p.m.-midnight. Music by The Marlins. \$30/person. Admission by ticket only.

## June 23-25

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove will sponsor Summerfest '89 from 5-11 p.m. Fri. and Sat. and from 4-11 p.m. Sun. Games, food, rides.

☆☆

A retreat on "Word in Our Silence" will be held at Alverno Retreat Center, 6140 Spring Mill Rd. Call 317-257-7338 for information.

☆☆

St. Simon Parish, 8400 Roy Rd. will present a Family Festival of Fun from 6-11 p.m. Fri. from 5-11 p.m. Sat. and from 4-11 p.m. Sun. Booths for 2-12-year-olds, Jugs' catered meals, entertainment.

☆☆

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5383 E. 56th St. For information or reservations call George and Ann Miller 317-788-0274.

☆☆

An Engaged Encounter Weekend will also be held at Fatima Retreat House, 5383 E. 56th St. Call 317-236-1596 for information.

☆☆

Holy Angels Parish, 28th and Dr. Martin L. King Jr. Sts. will hold its annual Summer Festival from 6-11 p.m. Fri. and Sat. and from 5-10 p.m. Sun. Soul food, games for all ages.

## June 24

Chataud High School Class of 1979 will hold a 10-Year-Reunion dinner/dance at 6:30 p.m. at the Westin Hotel, 50 S. Capitol Ave. \$20/person. For information call Patry Hughes Lindley 317-636-5696 or Sandy Albers Pasotti 317-251-7740.

☆☆

St. Agnes Parish, Nashville will sponsor an Outdoor Mass at 6:30 p.m. behind the nature center in Brown Co. State Park.

☆☆

Holy Cross Parish, 125 N. Oriental St. will hold a "Come Home to Holy Cross" liturgy, dinner and music beginning at 5:15 p.m. Call 317-637-2620 for information.

☆☆

Holy Rosary Parish, Seelyville

will hold an Original Jonah Fish Fry from 4-8 p.m. in the parish hall. Adults \$4; children \$2.

☆☆

The Men's and Women's Clubs of St. Patrick Parish, 950 E. Prospect St. will sponsor a Garage and Bake Sale from 9 a.m.-3 p.m.

☆☆

The Medjugorje Network will meet at 5 p.m. at St. Gabriel Parish, 6000 W. 34th St. Rosary, confessions, 8th anniversary Mass at 6 p.m., anointing of the sick. For information call 317-255-7076 evenings.

☆☆

St. Mark Youth Group will sponsor a Car Wash and Bake Sale from 9 a.m.-3 p.m. in the parking lot, U.S. 31 at Edgewood Ave. Cars \$3; vans, trucks \$4.

## June 24-25

St. Michael Parish, Brookville will hold its 17th Annual Festival from 5-10 p.m. Sat. and from 10 a.m.-9 p.m. Sun. Pork chop dinner Sat., chicken dinner Sun. Games for all ages, booths.

## June 25

St. Nicholas Parish, Sunman will sponsor a Parish Festival featuring chicken dinners, handmade quilts, genuine turtle soup.

☆☆

St. Mary Parish, North Vernon will hold Open House featuring opening prayer service, tour of church and musical concert from 2-4 p.m.

☆☆

Catholic Adults Reaching Out (CARO) will hold a Cook-out/Mass at 12 noon at Eagle Creek Park, Mass 5 p.m. \$3 includes lunch. Bring own drinks. Call Chuck 317-366-1659 for information.

☆☆

Sign Masses for the Dead are celebrated every Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 10-30 a.m.; and Holy Spirit, 7243 E. 10th St., 10-30 a.m.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will meet at 6 p.m. for an Hour of Meditating Prayer and Medjugorje spirituality at St. Thomas Aquinas Church, 46th and Illinois Sts.

☆☆

Sacred Heart Parish, 1530 Union St. will hold a Festival from 12 noon-7 p.m. Crafts, quilts, fruit baskets.

☆☆

A Farewell Reception for Father Patrick Doyle will be held at Chataud High School from 2-4 p.m. in the cafeteria.

☆☆

Mater Dei Council #437, K of C, 1305 N. Delaware St. will celebrate its 90th anniversary at an Open House from 3-5 p.m. Everyone welcome.

## June 26

An Hour of Prayer for Peace and Justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew I. Brown Ave. Benedictian 9 p.m.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. for a Pitch-In at the Catholic Center, 1400 N. Meridian St. Bring Dad's favorite food.

## June 27

An Hour of Prayer and Devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Parish chapel, 317 N. New Jersey St. Call 317-786-7517 for information.

## June 29

Catholic Adults Reaching Out (CARO) will hold a Social/Meeting to plan upcoming events at 7 p.m. at the CYO Center, 580 E. Stevens St.

☆☆

A Volunteer Coffee/Lemonade for Mother and unborn Baby Care Pregnancy Problem Centers volunteers will be held at 7:30 p.m. at the central office, 445 N. Pennsylvania St., Suite #819.

## June 30

St. Mary Parish, 415 E. Eighth

© 1989 NC News Service



St. New Albany will sponsor a Revival of Unity on "The Holy Spirit Alive in Us" at 7:30 p.m. in the school cafeteria. Music, Scripture, prayer, anointing service.

☆☆

A Charismatic Mass will be celebrated at 7:30 p.m. in St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Salad and bread, supper 6-7:15 p.m. Everyone welcome.

## June 30-July 1

Christ the King Parish, 1827 Kessler Blvd. E. Dr. will hold its annual Summer Festival from 5

p.m.-midnight. Special guest Recording, food, entertainment.

## July 1

A CARO Bash will be held at the K of C, 1313 S. Post Rd. Dinner served 6 p.m. Dancing, cash bar, drawing.

☆☆

First Saturday Devotions to the Blessed Mother will begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at

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**DRAWING — SUNDAY, JUNE 25, 10 PM**

2 p.m. in Little Flower Parish Center chapel, 18th and Bosart. Everyone welcome.

St. Agnes Parish, Nashville will sponsor an Outdoor Mass at 6:30 p.m. behind the nature center in Brown Co. State Park.

A creation-centered retreat on The Spiraling Journey will be held at Beech Grove Benedictine Center, continuing through July 8. Call 317-788-7581 for details.

The FIRE alliance will meet for 8 a.m. Mass, Fatima devotions and meeting in St. Nicholas Church, Sunman.

## July 2

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

St. Maurice Parish, St. Maurice will sponsor a Church picnic from 10:30 a.m.-3 p.m. EST. Chicken or roast beef dinners, mock turtle soup.

Sign Masses for the Deaf are celebrated each sun in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1700 Union St. Everyone welcome.

A Natural Family Planning class will be held from 9 a.m.-12 noon in room B-17 of St. Louis Parish School, Batesville. \$15 fee. Call 812-934-3338 for reservations.

## Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsville, 6:30 p.m.; Greenwood K of C Council 6138, 6:55 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7:15 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

# Pope prays for China's victims

by John Thavis

VATICAN CITY (CNS)—Pope John Paul II prayed for the young victims of China's political crackdown and appealed to the country's leaders to respect "truth, justice and freedom."

The pope, in his strongest comments to date on the bloody suppression of student demonstrations in the Chinese capital of Beijing, said he hoped that "those who are sad may find comfort" and that "so much suffering will not remain fruitless."

The pope made the remarks during his weekly Sunday blessing from his apartment window above St. Peter's Square June 17. In early June, hundreds of people were believed killed when troops moved against demonstrators in the Chinese capital.

The pope said he had been "profoundly struck by the news and by the images of what was happening in China and, in particular, by the deaths of so many young people."

In these "most sad and tragic moments," the pope said, he wanted to join the "lament of those who suffer, victims of the violence." He said he shared in "the requests of those who hunger and thirst for justice."

The pope prayed that "those who guide the destiny of

this great nation will not lack the necessary wisdom in seeking the common good, which is based on respect for truth, justice and freedom."

The pope framed his remarks in the form of a prayer to Mary, Mother of China and Queen of Peace, as she is honored in the "Sheshan shrine near Shanghai, China. He entrusted the "beloved Chinese people" to her protection.

The same day, the Vatican newspaper said the world's "horror and grief" over the massacre of young protesters in China is continuing as the country enters the "sad phase of repression."

In a front-page editorial the newspaper, *L'Osservatore Romano*, said the events in China were linked to a worldwide "crisis of communism" and the collapse of its ideology.

"The horror at the massacre, the grief for the young victims, seriously harms the hopes for the future—not only for the 1 billion Chinese but for the other billions who make up the human caravan," the article said.

"Those Chinese youths who were killed, the students crushed by armored tanks and their uniformed contemporaries burned on the pyre of collective anger are all victims and witnesses—one could call them martyrs—of a terrible injustice," it said.

The outside sympathy and interest in the events "cannot and should not abate as the days pass," the article said.

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# Youth News/Views

## Is it the pizza in my life or the life in my pizza?

by Amy Moss

Some people say that their life is a soap opera, but my life is definitely a pizza.

They say that variety is the spice of life. I guess that applies to pizza, too.

Some days I feel like having sausage, usually when I am in a bad mood or am angry at someone. I get a certain degree of satisfaction out of imagining that the ground-up, pulverized meat is the object of my anger, and I am devouring it.

On the other hand, sometimes I feel like putting mushrooms and onions on my pizza. Mushrooms signify solitude to me. Sometimes a person just wants to be alone. Onions provide flavor. Solitude is okay, but only if I am not bored.

Bell peppers are a fun ingredient on pizza. Their cheerful green shade helps perk up the looks of a drab, brown and red pie. Their fresh taste adds a clean, crisp flavor.

In my pizza of life, my family is the crust that offers support and a base for everything else to build upon. My family is always there, no matter what kind of toppings I add.

While there are usually fresh vegetables, I have occasionally given my crust some anchovies, and it has not deserted me yet.

The tomato sauce is composed of my talents. This is what adds much of the color

of my personality and flavor to my life. I put my talents as the sauce because, on a pizza, the sauce is the closest thing to the crust, and I could not have explored my talents without my family.

The cheese is school. This is the glue that attaches my personal interests to the various toppings, which are my friends. There are the old stand-bys, friends from childhood, pepperoni and sausage. They have remained pretty much the same, and are always there no matter how long it takes for me to decide which toppings I want this time.

My high school friends are as varied as pizza toppings.

Marci is the Italian sausage, with all sorts of special, interesting things inside but bound up to look uniform.

Katie is the onion; layers upon layers that you can peel off and not get to the heart for days.

Heather is the hot pepper, full of snap and vigor.

Allison is the olive, mild and unassuming.

And Mindy is the extra tomato that brings out the sauce.

Now that I have spent all of this time describing my pizza, I'm hungry! I think I'll order a pizza to go! What kind should I get?

(Cathedral High School senior Amy Moss is the daughter of Mr. and Mrs. Gary Moss of Indianapolis.)



FEATURED—Visitors to Disney World in Florida heard the Providence Singers from Our Lady of Providence High School perform June 14. Some of the members of the group are (front row, from left) Kendall Echles, Katie Steedly, Katie Platt and Kyle Kissingner, and (back row, left to right) Paul Zielberg, Kevin I'oward, Chris Baker, Thomas Gibson, Jared Hallal and Charles Goodwin. (Photo by Paul Schellenberger, courtesy of the New Albany Tribune)

## Group performs at Disney World

Sharing the limelight with Mickey Mouse and friends, the Providence Singers from Our Lady of Providence High School at Clarksville entertained Disney World visitors in Florida June 14.

Music director David Gibson and members of the talented singing group journeyed to sunny Florida earlier this month for special performances at the popular entertainment center near Orlando.

Providence Singers include Gretchen Gohmann, Gia Geswein, Paul Zielberg, Jared Hallal, and Thomas Gibson. Other

members of the group are Katie Platt, Charles Goodwin, Kendall Echles, Kyle Kissingner, Chris Baker, Katie Steedly, and Kevin Howard.

As part of Providence High School music department programming, the group performs at school functions and also sings during community events in the southern Indiana area.

Following their performances at Disney World, the Providence Singers enjoyed touring the huge amusement center which attracts visitors from all over the world.

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## Four receive awards at deanery banquet

Four southern Indiana volunteers received St. John Bosco Medallions during the 23rd annual New Albany Shrine Awards Banquet May 11 at Providence High School in Clarksville.

Recognized for their dedicated service to youth were Thomas Williams, Jr. and Kathy Wilt from Holy Family Parish in New Albany, Marilyn Zimmerman of Our Lady of Perpetual Help Parish, also in New Albany, and Daniel Block from St. Anthony Parish in Clarksville.

St. John Bosco Medallions are presented annually to adults who have served deanery youth at least five years. Their volunteer ministry efforts include directing youth activities, coaching sporting events, serving as catechists, and assisting with retreats. The presentations recognized their contributions as role models and people of faith.

"Youth: Shaping Tomorrow's World Today" was the banquet theme. Special guests included Archbishop Edward T. O'Meara, Edward J. Tindler, executive director of the Catholic Youth Organization, Father Stan Herber, dean of the New Albany Deanery, and Father Jerry Renn, deanery priest advisor.



CHAMPS—St. Barnabas Parish girls' "56-A" kickball team members recently captured the city championship in the annual Catholic Youth Organization competition. Team members finished the 1988-89 seasons with a 17-0 record, two division championships, and two city championships. Team members are (front, from left) Kristi Miller, Amy Irwin, Jaime Goss, Carrie Wyciskalla, Lisa Morris, mascot Maria Goss, and Lisa White, (back, left to right) Susan Bender, Michelle Dismas, Amy Zywicki, coach Fran Corsaro, Melissa Forey, Mia Corsaro, and coach Vicki Goss. Becky O'Connor is also a member of the St. Barnabas team.

# NYO needs summer volunteers

Neighborhood Youth Outreach at St. Joan of Arc Parish in Indianapolis offers a variety of summertime service opportunities for teen-agers and adults.

Director Tom Tolbert invites interested teen and adult volunteers to help with the National Youth Sports Program's day camp at Marian College, the Octahalon fitness project emphasizing health and nutrition, revitalization of a parking lot into a community garden and park, and camp retreats at Brown County and in Colorado.

Volunteers are needed to help with camp registrations as well as supervise open gymnasium periods, field trips to Eagle Creek Park and King's Island, and other sporting events for central city youth.

For more information on Neighborhood Youth Outreach programs, contact the St. Joan of Arc Parish office at 317-283-5508 or NYO at 317-283-6710.

Academy of the Immaculate Conception students journeyed by bus from Oldenburg to Washington, D.C., in April to participate in a national choral program, "America Sings," to raise funds for homeless children.

Composer John Jacobsen organized the event, which attracted over 15,000 students from all parts of the nation. The Oldenburg academy was represented by 37 students.

"Youth-Shaping Tomorrow's World Today" T-shirts are now on sale at The Aquinas Center in New Albany. The teal blue shirts with bright pink and yellow logo design cost \$8. Call the center at 812-945-0354 for information.

Four Immaculate Conception Academy students will study in foreign countries this summer. Sharon Bedel, Becky Summermeier, and Stephanie Wirth will live in Mexico for seven weeks, while Barbara Ludwig will spend seven weeks in France as part of the same program.

They are among 30 Indiana high school juniors who have been awarded trips to other countries to live with local families and experience life in different cultures. The program is part of the Indiana University Honors Program in Foreign Languages.

New Albany Deaneary bids farewell to Tony Cooper,

who is leaving his youth ministry position at St. Mary Parish to assume the responsibilities of director of youth ministry for the Diocese of Owensboro in Kentucky.

Cooper also assisted *The Criterion* by reporting on southern Indiana news.

Mike Telposky, St. Mary's new youth minister, was named to the position by a search committee comprised of both students and adults. Cooper encouraged the parish to involve youth group members in the job search and selection process.

Eleven Terre Haute Deaneary representatives will journey to Nazareth Farm July 1-7 to serve the poor in Appalachia. They are Chris Brooks, Jenny Goodwin, Thad Nation, Kris Haney, Chris Maierle, Lori Schaffer, Amy Myers, Clint Pies, Larry Lenne, Tony Brentlinger, and Janet Roth, youth minister for Sacred Heart, St. Benedict, and St. Ann parishes.

New Albany Deaneary youth ministry coordinator Jerry Finn is writing a book on "Starting Parish Youth Ministry" for St. Mary's Press.

St. Mary Parish in New Albany needs teen-agers to help with their Vacation Bible School June 26-30 as teachers, aides, babysitters, and kitchen assistants. Contact the parish at 812-944-0417.

St. Monica Parish youth group members hope Indianapolis residents will want to Rent-A-Kid this month. They have chosen this fund raise for money for participation in the Castaway Camp in northern Minnesota later this summer.

Contact Nick Mathiodakis at 317-254-0511 or 317-632-8989 to make arrangements to hire parish teen-agers for odd jobs such as babysitting, mowing lawns, and washing windows.

Secunia Memorial High School's debate team enjoyed numerous successes during the group's second year of competition.

Graduating seniors Tony Felts and Jaemy Hwang, along with sophomore Doug Walker, were among the team's award winners this year.

## Youth Events

June 24 — St. Mark Parish, Indianapolis, youth group car wash and bake sale, church parking lot, 9 a.m. until 3 p.m.

June 25 — New Albany Deaneary youth Mass sponsored by St. Mary's Church at Deam's Lake, 5 p.m.

June 25 — St. Lawrence Parish, Indianapolis, cookout and miniature golf outing for junior high students, 1:30-3:30 p.m.

June 26-30 — Girls' basketball camp, Cardinal Ritter High School, Indianapolis. Call 317-924-4333 for registration information.

June 28 — St. Paul Parish, Tell City, youth group bowling party, 6:45 p.m. until 9:30 p.m.

June 29 — Youth Ministry Association meeting, 10:30 a.m. until 1 p.m., St. Agnes Parish, Nashville. Call 812-232-8400 to register.

July 1 — St. Lawrence Parish, Indianapolis, youth group car wash at Greendale Utilities, 9 a.m.

July 1-7 — Terre Haute Deaneary youth service project at Nazareth Farm in Appalachia.

July 8-9 — CYO tennis tournament, registrations due by July 5.

July 10 — St. Lawrence Parish, Indianapolis, youth group candy and bake sale at Walmart.

July 10 — New Albany Deaneary youth ministry commission meeting, 7-9 p.m. at the Aquinas Center.

July 10-14 — Mid-America Youth University at Trinity College in Deerfield, Ill.

July 12 — Archdiocese "Belle of Louisville" cruise at New Albany, \$7.50 per person, 6:30 p.m.

July 16 — CYO summer outdoor dance, St. Pius X Parish, Indianapolis, 7:30 p.m. until 10:30 p.m.

July 17-21 — Christian Leadership Institute, CYO Youth Center, Indianapolis.

July 22 — St. Paul Parish, Tell City, youth group canoe trip and picnic at Rocky Point, 3 p.m.

July 23 — New Albany Deaneary youth Mass at St. Joe Hill Parish, followed by coed softball jamboree.

July 23 — St. Lawrence Parish, Indianapolis, cookout and miniature golf outing for junior high students, 1:30-3:30 p.m.

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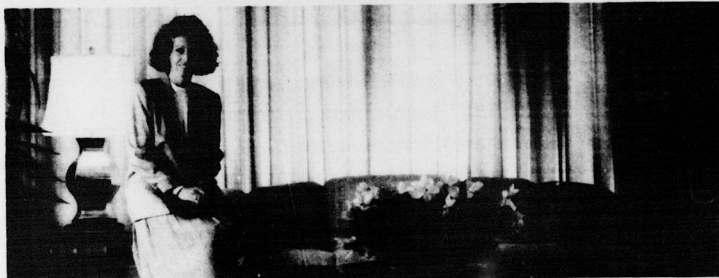
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## BOOK REVIEW

## Marist brother views Greeley

CONVERSATIONS WITH ANDREW GREELEY, by Marist Brother Ronald D. Pasquariello. Quinlan Press (Boston, 1988). 229 pp., \$16.95.

Reviewed by Katharine Bird

Anyone intrigued—or irritated—by Father Andrew Greeley can turn with profit to Brother Ronald D. Pasquariello's "Conversations with Andrew Greeley." It presents a well-rounded and enlightening portrait of the often controversial and outspoken sociologist and novelist.

Though Father Greeley calls no geographical parish his own, he comes across mainly as a pastor interested in finding ways to help people make their often tortuous way in life.

A case in point is his insistence that church leaders need

to find ways to turn U.S. culture to their theological and pastoral advantage. Instead of condemning pop singers out of hand, for instance, church leaders should look for what their appeal might be for teens. Father Greeley suggests that a singer like Madonna appeals to youths because she "stands for the mixture of innocence and seductiveness that every growing teenager knows works in her body and soul. Madonna says that these can be combined and they're both good."

The book presents Father Greeley's views on 18 distinct topics. He is predictably defensive when talking about his fiction-writing and its theological purpose. He is more interesting when applying the results of his sociological research to such topics as the church's social ethic and ethnicity. He praises the church's educational system for helping ethnic immigrants pull themselves out of poverty.

On such topics as the hierarchy and the institutional church he often is harsh:

"The church as a community is in fine shape, but the church as an institution is really in terrible shape. And it's mostly because of the kinds of men that are made leaders."

Overall the book makes for interesting reading, its question-and-answer style makes it easy for readers to turn at random to the sections they prefer. On the negative side, the author's apparent hero-worship of Father Greeley is disconcerting, especially initially. But, as the book progresses, the author's bias recedes and he and Father Greeley settle down to the business at hand.

(Bird is associate editor of "Today's Faith," of CNS.)

## 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*. Orders and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ALFRED, Mary K., 75, St. Gabriel, Connerville, June 10. Mother of Janet Davis; grandmother of four; great-grandmother of six; aunt of six.

+BECKER, Dorothy E. (Nevis), 76, Our Lady of Lourdes, Indianapolis, June 1. Mother of Julius; grandmother of four; great-grandmother of four.

+BENNINGFIELD, Sheila R., 25, St. Paul, Tell City, June 10. Mother of Kimberly and Shawn; daughter of Janet Parnett and Linda Besette; sister of Russell and Scott Parnett. Cheryl Morris, Sandy Jones and Lisa Corley, grandchildren of Marie Wiseman.

+BEST, Florence J., 101, St. Mary of the Knobs, Floyds Knobs, June 9. Mother of Alois and Evelyn; sister of Bertha Johnson; grandmother of 13; great-grandmother of 16.

+BRITTON, Ruth M. (Mailey), 76, St. Christopher, Indianapolis, June 11. Mother of William Larry and Robert Schutte; grandmother of 14; great-grandmother of 14.

+BROOKS, Mary Elizabeth, 64, St. Mary, Richmond, June 13. Daughter of Ruth Hage; grandmother of Holly Vansickle.

+BRYANT, Gretchen M., 63, St. John the Apostle, Bloomington, June 14. Mother of Michael; sister of Rose Speer and Mary Frances Goetz.

+BURRIS, Harold E., 62, St. Anthony, Indianapolis, June 11. Husband of Clara M. (Dennis); father of Edward L., Mark E., Gary J., Patricia A., Rusty, Karen R., Maupin, Marilyn K., Donna M. and Kathy L.; stepson of Gertrude (Hunter); brother of Gilbert E., Carl L., Joseph L., Louis R., Forrest G., James L., Randall E., Charles J., Norma R., Merckel, Doris S., Loyd, Carolyn S., Brooks and Sharon R. Garabrant; grandfather of 13.

+CURD, Martha Marie (Gavin), 91, Mother of Leo, John, Jim and Mary; grandmother of nine; great-grandmother of four.

+DEVOR, Joseph P., "Joe," 93, St. Gabriel, Connerville, June 13. Uncle of Robert T., Paul H., David L., Joseph, Jerry, Larry, Charles, Mary Ellen Deaton, Rosemary, Daggo and Mary Elizabeth Sullivan.

+DWINGER, Fatti J., 61, Holy Spirit, Indianapolis, June 9. Mother of Michael, Thomas and Patrick McGuinness; daughter of Blanche C. Lee; sister of Dorothy R. Scott.

+LOOS, Gerald V., 67, Holy Spirit, Indianapolis, June 7. Husband of Mary E. (Kasper); father of Bill, Michael, and Sharon Straw; brother of Charles, Betty Harton and Doty Phillips; grandfather of five.

+MUNDY, Herbert J., 50, St. Mary, New Albany, June 9. Husband of Margaret; father of Joann and Maria; son of

Frances; brother of David, Ryan and Shirley.

+SPAULDING, Clayton L., 71, St. Christopher, Indianapolis, June 12. Husband of Gertrude L. (Pruitt); father of Sharon Herbert and Darlene Wilkias; brother of William C. Blanche, Sister and Rosa White; grandfather of 11; great-grandfather of 13.

+TICHENER, Dorothy Edith, 79, St. Anthony of Padua, Clarksville, June 8. Mother of James E. and Gary M.; daughter of Ruth Duesing; sister of Frank A. Duesing; grandmother of four.

+TORRENCE, Lorina, 78, St. Catherine of Siena, Indianapolis, June 5. Mother of Robert L.; sister of Othmar, Joseph and Leroy Heldman; grandmother of three; great-grandmother of five.

+WACHMANN, Clara, 71, St. Catherine of Siena, Indianapolis, June 4. Mother of Joan Ormont and Alan; grandmother of two.

+WAGNER, Charles F., 78, St. Catherine of Siena, Indianapolis, June 6. Husband of Catherine; brother of Elizabeth Lumpkin, Josephine McCoy, Rita K. McIntire, Robert E. and John H.

+WELSH, Robert J., 76, St. Gabriel, Connerville, June 16. Husband of Beatrice E.; father of Ann Elizabeth Valant, Carol Louise Hanagan and Thomas M.; halfbrother of Mary Ann Conrady; grandfather of six.

+WESTRICH, Bernard N., 82, St. Mark, Indianapolis, June 7. Husband of Mary Jo; father of Donna Browning and Diana Bauman; grandfather of seven.

+WINFREY, Shirley M., 68, Holy Angels, Indianapolis, June 13. Husband of Nellie; father of Shirley L., Petrea Caldwell, Merri Lisa Dardy and Michelle Brown; son of Jennie Marshall; grandfather of seven.

+WOODWARD, Richard Morris, 61, St. Anthony of Padua, Clarksville, June 3. Husband of Margaret (Toon); Father of John M., and Patricia A. Burnett; brother of Anthony, Robert, Joseph, Betty Thompson and Gladys Schieselman; grandfather of five.

## Providence Sr. Joan Marchino dies at Woods

ST. MARY OF THE WOODS—Providence Sister Joan Therese Marchino died here in Karcher Hall on June 11. She was 85. Her brother, Father Louis Marchino, celebrated her Mass of Christian Burial on June 14 with celebrant Father Bernard Head.

The former Margaret Marchino was a native of Vincennes. She entered the Congregation of the Sisters of Providence in 1926 and professed her final vows in 1934.

Sister Joan Therese taught in schools in Illinois, Indiana, Oklahoma and Washington, D.C. Her assignments in the Archdiocese of Indianapolis included St. Agnes Academy, St. John Academy, St. Jude School, Ladywood St. Agnes and Roncalli High School in Indianapolis, and Our Lady of Providence High School in Clarksville.

In addition to Father Marchino, who is a retired archdiocesan priest living in New Albany, Sister Joan Therese is survived by nieces and nephews.

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The public business of the four-day meeting was completed in the first two days. On June 18, a Sunday, the bishops held a day of prayer and recollection. The final day, June 19, was devoted to meetings in executive session, which were closed to the press.



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# Theologians raise concern about fidelity oath

by Teresa Coyle

ST. LOUIS (CNS)—Members of the Catholic Theological Society of America passed a resolution expressing "serious concerns" about a revised profession of faith and a new oath of fidelity published in the Vatican's official periodical of church legislation in March.

The theological society met June 7-10 in St. Louis where a draft statement about the profession and oath focused on impression in the Vatican description of who must take the oath and how broadly its pledge of fidelity to church teaching will be interpreted.

Another resolution called on the society's board to draft a statement examining issues raised by 163 German-speaking theologians in the "Cologne Declaration," a statement that criticized what it called the Vatican's "intense fixation" on church teaching about contraception, and Vatican actions in appointing bishops and dealing with theologians.

The oath is "the great unknown," said Father John P. Boyle, president of the society and a professor at the University of Iowa in Iowa City.

Published only in Latin, the six-sentence oath in part promises "communion with the Catholic Church" in words and deed and the avoidance of "those teachings contrary to the deposit of faith."

A preface to the oath printed in the Vatican newspaper said the oath applied to those officials who must make a profession of faith according to canon law—seminary professors and rectors, new pastors, deacons, university professors "who teach disciplines which deal with faith or morals," and others.

A CTSA draft statement about the oath said "we fear that

its application could be abusively extended beyond whatever may have been the original intent."

Members of the society passed a resolution "to create a committee, in collaboration with other scholarly societies if advisable, to address the theological and practical issues involved in the newly published profession of faith and oath of fidelity."

The resolution also asked the society president to inform officials of the Canadian and U.S. bishops' conferences of "the society's serious concerns about the profession and oath and about the effects of their implementation."

The draft statement, which was circulated among CTSA members but not voted on, said that before the Congregation for the Doctrine of the Faith issued the revised profession and new oath it should have discussed their content and form with theologians and other interested parties.

The draft statement said that the pattern of "patient dialogue" and "mutual learning" experienced by the Vatican Congregation for Education and Catholic educators in discussing proposed norms for Catholic higher education could serve as a model to the doctrine congregation.

Dominican Father Benedict Ashley of Washington, a CTSA member, told a reporter later that the oath of fidelity is an "oath of office."

"It's inconsistent for theologians to maintain, as a lot of

people are doing here, that they participate in the magisterium (teaching authority of the church) and refuse to take an oath of office."

Father Charles E. Curran, a moral theologian whom the Vatican has declared ineligible to teach Catholic theology, said the oath is "not in accordance with the best of the Christian tradition" and may be "counterproductive in the end."

"In a liturgical setting, I profess my faith every day ... and I will always continue to do so," he said.

The resolution on the Cologne Declaration did not support or contradict statements in the declaration. Rather, it asked the CTSA board to examine the issues raised in the declaration and comment on them from "a North American perspective."

Theologians in Spain, France and Italy have issued statements in support of the Cologne Declaration, which was released in January.

Another resolution passed by the members supported Father Curran, a former president of the society who lost a breach of contract suit against The Catholic University of America in Washington, where he taught for more than 20 years. The university suspended him after the Vatican ruled he was ineligible to teach Catholic theology because of his dissent from certain church teachings.

## Bishops clarify relations with theologians

(Continued from Page 1)

missionary effects of their work" and must recognize bishops as the "authoritative teachers in the church" to test and judge the soundness of theological teaching.

Theologians must act "in fidelity to apostolic faith" as they engage in "critical inquiry" and "should use pastoral discretion" in dealing with the media and popular dissemination of their ideas, it says.

The document says that "paramount" among the rights of theologians is "the lawful freedom of inquiry and expression of scholarly opinion."

Theologians also have a right to "moral support from the church, though they must also expect and even welcome objective criticism of their work," it says.

The document also defends "the right of theologians to a good reputation and, if needed, the defense of that right by appropriate administrative or judicial processes within the church."

It urges bishops and theologians to get to know one another and to collaborate frequently, both informally and in structured processes such as the development of diocesan statements and policies and the analysis of issues facing the local church.

In its guidelines for doctrinal dialogue in cases where a theologian is alleged to be teaching something doctrinally or pastorally unsound, among the first things the document

calls for are accurate fact-finding and clarification of meaning, to determine whether a complaint against a theologian is fair and accurate.

The guidelines aim at peaceful, mutually agreed resolution of difficulties between a theologian and a bishop, but they also protect the right of the bishop for pastoral reasons to issue public warnings or other statements at any time concerning authoritative church teaching and the relationship of other views to that teaching. "The document says to bad teaching is good teaching," the document says.

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