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Archbishop visits 3 African countries

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara spent part of the month of July in the African countries of Angola, Zimbabwe and South Africa on behalf of Catholic Relief Services (CRS).

CRS is the world's largest voluntary relief agency. It was founded in 1943 by the U.S. Catholic bishops to assist the poor and disadvantaged outside of this country. It does so through both emergency relief programs and through development projects. CRS is administered by a board of bishops selected by the National Conference of Catholic Bishops.

Archbishop O'Meara, who is chairman of the CRS board, has traveled on its behalf during July for the past six years. It is a policy of the CRS board, made about six years ago, that the bishop members should experience the work of CRS first-hand in some of the 68 countries where CRS funds programs of assistance.

The main reason for his trip was to see CRS operations in Angola, a country of 481,353 square miles with a population of 7,735,000 on the southwest coast of southern Africa just north of Namibia. Its capital is Luanda.

Angola has great potential for development, including a fertile soil that could feed its population if properly utilized, enough water if properly managed, and an abundance of minerals, including oil in one part of the country.

Angola was formerly a colony of Portugal. Unfortunately, Archbishop O'Meara discovered, when the Portuguese left in 1975, they left the country undeveloped. Furthermore, since the Portuguese left, rival factions have been fighting for control of the government. Today a rebel force aided by South Africa is trying to topple the government now in power. In addition, there has been a severe drought during the past three years that has resulted in starvation and malnutrition.

CRS is the first large voluntary agency to start programs in Angola, the archbishop said. It started a food program about a year

ago and since that time more than 5,000 tons of food have been distributed, with another 4,000 tons on the high seas at the time of the archbishop's visit. The program is being administered by two U.S. CRS representatives, about 20 Angolans and "a tremendous number of volunteers." The distribution is being handled through Catholic Church agencies in Angola.

Archbishop O'Meara described this part of his trip as very arduous. He traveled, he said, by small plane for one part of his inspection, but mostly by jeep-type vehicles. He said it was heart-wrenching to see the starving and malnourished children with very little to look forward to. He also praised the CRS representatives for their dedication because "they have no social life or anything to do besides work."

The archbishop said that food packages are distributed to the people solely on the basis of need. The people receive a 22-lb. package that contains a mixture mainly of corn and soy beans ("It probably comes from Indiana," he said) plus a can of cooking oil.

From Angola Archbishop O'Meara went to Zimbabwe, the former Rhodesia, to the south and east of Angola, through Zambia. Zimbabwe is a country of 150,804 square miles with a population of 8,510,000. Its capital is Harare, the former Salisbury.

While he was there, the archbishop said, Zimbabwe's 20-year state of emergency ended. This was the last remnant of the era when Rhodesia was part of the British empire. He said that he found conditions much improved from the way they were the last time he was there and he is very hopeful that the black majority rule will be successful. "Zimbabwe seems to have a stability you don't see in many African countries," he said.

The CRS office in Harare is a regional office for a number of African countries, he said. He was able to visit the office and see the CRS operation there.

From Zimbabwe Archbishop O'Meara went to South Africa, the country at the bottom of Africa that is so much in the news. South Africa is a country of 434,674

square miles with a population of 24,465,000. It has two capitals, Cape Town and Pretoria, and the archbishop visited those cities plus Durban and Johannesburg. While in Durban he was able to

renew his friendship with Archbishop Denis Hurley.

The archbishop reminded that it was winter in South Africa "and kind of cold," (See ARCHBISHOP page 2)



ASSUMPTION OF MARY—Surrounded by angels, Mary rises to heaven as depicted in a painting titled "The Assumption of the Virgin" by the Flemish artist Sir Anthony Van Dyck. The feast of the Assumption is celebrated Aug. 15. (CNS photo from the National Gallery of Art, Washington, Widener Collection)

Vital information prepares staffing task forces

by Margaret Nelson

Planning for future ministry and staffing of parishes must be based on the traditions of the Catholic Church, rooted in the mission of Jesus, according to the guidelines issued by the archdiocesan Future Parish Staffing Steering Committee.

This key objective will be stressed in the next few weeks when members of the committee will train parish leaders at the

deanery level. These leaders will learn how to obtain parishioners' opinions on the future needs of the parishes.

The parish-level meetings will explore parish effectiveness, staffing needs and options for sharing personnel resources. The results will be used by the archdiocese steering committee to make suggestions for future staffing. Upon the approval of Archbishop Edward T. O'Meara, implementation of these recommendations will begin next spring.

The task force sees the church's mission as bringing about the reign of God through the word, sacraments and prayer, and outward mission/service. The word is defined as proclaiming and teaching God's word, the liturgy of the word, evangelization, catechesis, adult formation and theology.

The orientation will show sacraments and prayer as "celebrating the church year, prayer and all forms of worship." Outward mission/service is described as "serving the people of the world through justice and outreach to others: sick, poor, global and quality of life issues, etc."

Considering these missions, the leaders will ask individual parishioners to study how their community ranks according to "Indicators of a Successful Parish."

Success of the parish community will be measured concerning: adult faith development, liturgy planning and celebration, shared ministry/facilitating leadership and fostering community hospitality.

Other indicators that parishes will consider are their: sense of owner-

ship/good spirit and pride, transmitting traditions, parish planning, outreach, allowance for diversity, and financial and property management.

Parishioners will rank the degree to which each of these 10 indicators is evident in the parish.

Clergy trends and projections for the future will be provided for background material when participants consider seven possible parish options. (These options will be defined in the Aug. 17 issue of *The Criterion*.)

After considering all the options, parishioners will be asked to prayerfully reflect and discuss them together. They will be asked to "plan as if your parish will have fewer priests or no resident pastor... How can you remain a parish, either alone or with others, and live out the three-fold mission to proclaim the word, to worship and pray, and to serve the justice needs of the community and the world" with fewer priests.

Those who participate will review the following: the current strengths and weaknesses of the parish, their vision of what the parish might become, the number of households, age spread and income level of parishioners, parish income and expenditures, current areas of collaboration with other parishes, and areas where more collaboration is possible.

An environmental scan, which many parishes assembled as part of their parish planning process, may be used to determine population trends.

To further assist the parish task forces,

the Ministry Development Office has collected the vital statistics of each parish. These are included in the orientation packet. Listed by deanery, each chart gives the number of priests and staff professionals (with codes for those that share priests, administrators or staff members).

The parish statistics also include the number of households, the total Catholics registered, capacity of the church, average Mass attendance and the number of

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

by John F. Fink

Cardinal Newman died 100 years ago

On the wall beside the bookcases in my office is a 14" x 18" copy of an etching of Cardinal John Henry Newman. The original was done in 1881 by Paul Rajon from a famous portrait of Cardinal Newman painted by W. W. Ouless in 1879 and exhibited in 1880 at the Royal Academy in London.

Cardinal Newman died Aug. 11, 1890, 100 years ago tomorrow.

Mrs. John Tracy Ellis, generally acknowledged to be the greatest Catholic historian in the U.S., has called Cardinal Newman "the greatest Catholic mind since St. Thomas Aquinas." Newman has been credited with legitimizing Catholicism in Britain through the publication of his autobiography, *Apologia Pro Vita Sua* (Defense of His Life), a powerful account of an Anglican priest's conversion to Catholicism and his attempt to explain it to the religious community he had just left.

Besides his books, Newman wrote two novels, many poems, a violin sonata, and the hymn "Lead Kindly Light." He was also a saintly man.

JOHN HENRY NEWMAN was born Feb. 21, 1801 in London. When he was only 15 he entered Trinity College at Oxford University, where he spent the next 29 years studying and teaching. He was ordained an Anglican priest in 1825 and three years later was named the vicar of the Oxford church, where he preached for 15 years.

Britain's prime minister, William Gladstone, compared Newman's preaching to Abelard's lectures at the University of Paris in the 12th century. He regularly preached at the afternoon service and it was reported that a university dean, envious of Newman's influence,



changed the Sunday dinner hour to discourage students from attending the service. The students went without supper in order to hear Newman preach.

During the 1830s, Newman was a leader of the Oxford Movement that renewed the Church of England. It was at that time that he developed what he called his *Via Media* (middle way), a mid-point between Catholicism and Protestantism. He was still convinced that Catholicism was wrong, that it had departed from the original church founded by Christ. But as he studied two of the ancient heresies, Monophysitism and Arianism, he saw much of these heresies in the beliefs of some of his Anglican friends. He was also bothered by the fact that Protestantism put all its trust in the Bible but that nowhere does the Bible tell them to do so. Instead, it was church tradition that led believers to the Bible and it decreed the Bible as the word of God.

IT SEEMED TO ELI Newman's study of St. Augustine, and that saint's passionate fight against those who tried to revise the teachings of the church, that finally pushed him to Catholicism. By 1841, Apologia tells us, "I was on my deathbed as regards my membership with the Anglican Church."

In 1843, as a result of his studies of early Christianity, Newman started writing *An Essay on the Development of Christian Doctrine*. He finished it two years later as a Catholic. He joined the church of Rome Oct. 9, 1845, at what was the exact midpoint of his life. He left Oxford in 1846 and did not visit it for 30 years.

The next year he went to Rome and was ordained a Catholic priest. Returning to England, he first started a ministry to the inner-city poor in industrial Birmingham. But in 1851 the Irish hierarchy asked him to establish the Catholic University of Ireland, which he did. (I have several times made a pilgrimage to "Newman's Church" on St. Stephen's Green in Dublin, where he preached while establishing his university.) The best thing to come

from his efforts was *The Idea of a University*, a classic statement on the value of a liberal education that is still much quoted today.

During Newman's later years in England, he became ever more influential within the Catholic Church, although he had some critics, notably Westminster Archbishop Henry Manning, who doubted his orthodoxy.

Newman gave great emphasis to freedom of conscience. In *Letter to the Duke of Norfolk* he wrote, "If I am obligated to bring religion into after-dinner toasts (which, indeed, does not seem quite the thing) I shall drink—to the pope, if you please—still, to conscience first, and to the pope afterwards."

In *Consulting the Faithful on Matters of Doctrine*, he stressed that the best way to determine authentic Catholic belief was by examining the beliefs of ordinary Catholics. His theology was so reflected in what was to come out of the Second Vatican Council that that council has been described as "Newman's Council."

Doubts about his orthodoxy were erased in 1879 when Pope Leo XIII named him a cardinal as a personal tribute. "A cloud has been lifted from me forever," the new cardinal said when he heard the news.

After his death, there was an eight-mile solemn procession to his burial place at Rednal, with 15,000 to 20,000 people lining the streets. Even his one-time adversary, Archbishop Manning, wrote, "We have lost our greatest witness for the faith."

THE CAUSE FOR NEWMAN'S beatification and eventual canonization has been continuing since 1958. A commission completed its work in 1986 after examining a huge volume of files, including 50,000 or more letters written by Newman and about 90 volumes of published works. The material submitted by the commission to the Congregation of Causes totaled some 18,000 pages, including evidence of Newman's reputation for sanctity and samples of favors attributed to his intercession.

Bruns is elected president of Criterion board

William R. Bruns, a parishioner of St. Barnabas Church, Indianapolis, was elected the first lay president of the board of directors of The Criterion Press, Inc., which publishes *The Criterion*, at a board meeting August 1.

Barbara Sindair, a member of St. Thomas the Apostle Church in Fortville, was elected vice president, and Benedictine Sister Mary Luke Jones, from Our Lady of

Grace Monastery in Beech Grove, was elected secretary.

The elections were in accordance with a new set of bylaws that had been approved by the board in April.

Previously, Indianapolis Archbishop Edward T. O'Meara was both chairman of the board and president. He remains chairman as well as the sole member of the corporation.

The three officers and Father David Coats, secretary of the secretariat of which *The Criterion* is a part, comprise the new executive committee.

Other board members are Providence Sister Loretta Schafer, Arthur Berkemeier, Father Jeffrey Charlton, Father Joseph Schaefer, James Weaver and Mary Louise Wolfard.

Bruns, editor in corporate communications at Eli Lilly and Company, has been a member of *The Criterion's* board since 1985. He has long been involved in education and liturgy in the archdiocese. He served as

president of the archdiocese Board of Education in 1979-80, during which he received honors from two national organizations as "Board Member of the Year" and he is a past vice chairman of the archdiocesan Liturgical Commission.

A graduate of the Master in Pastoral Theology program at St. Mary of the Woods, Bruns is now an adjunct faculty member in that program. He also conducts workshops on RCIA and lecturing and is a member of a retreat team for those about to be baptized. He is a member of the certification committee for the new parish life coordinator position being established in the archdiocese.

OFFICIAL APPOINTMENTS

Effective August 1, 1990

REV. DANIEL ATKINS, appointed to secondary assignments as Priest Moderator of Pastoral Care and responsibility for priestly ministry at the parishes of St. Catherine and St. James, Indianapolis, for a period of three years, and continuing his assignment as chaplain for Roncalli High School, with residence at St. Catherine, Indianapolis.

SISTER CAROLYN STRACK, CSI, appointed Parish Life Coordinator for the parishes of St. Catherine and St. James, Indianapolis, in accordance with Canon 517, #2, for a period of three years.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, STD, Archbishop of Indianapolis.

Holy Angels School Sunday Aug. 12 to mark start of a new program

by Margaret Nelson

Holy Angels Parish in Indianapolis will have a special "Holy Angels School Sunday" on Aug. 12.

Members of the parish and friends will be invited to celebrate the 83 years of Catholic education that the school has provided. And they will be asked to contribute to three creative programs that are designed to support the school with skills or financial help.

One of the approaches is new this year. The "Roots and Wings" program is designed to help children who have special needs. Kindergarten through second grade children, who learn in a different way than others, will be involved in one-on-one or

small group instruction, basically in reading and math. Training in the program will be provided for volunteers.

Volunteers are asked to commit one morning a week to help children who have difficulty reading or those who learn very quickly and need to be challenged further. The importance of consistent weekly attendance is stressed in the appeal for adult participation.

The Holy Angels Tuesday evening tutoring program will begin its third year this fall. Paula Williams is director of the educational approach that matches adults with students who need some individual attention. Holy Angels has several men who offer their help during the 7 to 8:30 p.m. Tuesday sessions. Williams said that the program could be duplicated on Wednesday if there were enough volunteers.

Because tuition is nearly \$1,000 for one child of a parishioner, the school has a Sponsor-a-Student program in which either one-time contributions or on-going commitments are used.

Parishioners and benefactors of the school have received forms so they can volunteer for the two tutorial programs on Holy Angels School Sunday. The church also has distributed forms that outline small or major ways to help with the Sponsor-a-Student program. The lowest tuition is \$110 per month for one parish child.

Initial fees such as registration (\$30) or book/activity fees (\$65) can be assumed. And the donors may help a child with the \$30 monthly cost of riding the school bus. Uniforms for one child could range from about \$25 to \$38.

The Roots and Wings program needs contributions and donations may be made to the Holy Angels Endowment Fund.



William R. Bruns

Archbishop visits African nations

(Continued from page 1)

but lovely." He used the opportunity while he was in Cape Town to go to the Cape of Good Hope, at the tip of the African continent, where the Atlantic and Indian oceans meet.

CRS is involved in only a few small projects in South Africa, he said, and these are done in conjunction with local Catholic Charities. However, while he was in Pretoria, he visited the headquarters of the South African Bishops' Conference and discussed ways that CRS can help the church in South Africa aid people in various development projects.

While in South Africa, Archbishop O'Meara visited the Homelands, the site of many of the racial tensions in that country. He said that he saw many of the millions of impoverished people living in what he

called sub-human conditions in houses without water, sanitation or any social services.

He described one tense moment when his small group met a South African patrol in a sensitive area. However, he said, the patrol did not stop the car he was in.

The archbishop was in South Africa when Nelson Mandela returned from his extensive trip abroad. The reportage of his return in the newspapers was quite positive, the archbishop said.

In summary, Archbishop O'Meara said that it was a great experience to be able to see at first hand the tensions that are so much in the world's eye today. "One hopes and prays," he said, "for some kind of peaceful settlement that will pave the way to a better situation in that part of the world."



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Van helps Gennesaret Clinic reach homeless

by Mary Ann Wyand

His T-shirt proclaimed the message "Be proud."

Every few minutes, the homeless man wiped sweat from his brow with the back of his hand as he stood in the shade near a group of people gathered outside the Cathedral Soup Kitchen in Indianapolis.

It was a very hot and humid Sunday, so as the people waited for the soup kitchen to open they talked about the heat wave. They also scrutinized the Gennesaret Free Clinic's new mobile medical van parked nearby on 14th Street.

After lunch, 10 people decided to talk with Gennesaret volunteers about health concerns and answer questions about their medical history in order to receive free physical examinations and prescription medicines for their ailments.

It was a promising beginning for the mobile medical van, according to physician James Trippi, a St. Thomas Aquinas parishioner. Since the van's first run on July 29, Gennesaret volunteers have been able to reach a number of homeless people



INTERVIEW—St. Thomas Aquinas parishioner Jeanne Malone of Indianapolis fills out a medical history for David Huston July 29 before his visit to the Gennesaret Free Clinic's new mobile medical van for the homeless. (Photo by Mary Ann Wyand)

in need of basic medical care who don't visit the organization's free health clinics housed at shelters.

Plans call for clinic volunteers to take the van to the soup kitchen each Sunday at noon, to another downtown site on North Street where homeless people congregate every Saturday morning, and to transitional housing sites on Thursday afternoon.

Trippi said the Beggars for the Poor van stops at a downtown location near two parks every Saturday morning to offer food and clothing to people in need, so clinic volunteers will be able to reach a large group of homeless people there.

Working with volunteer doctors and nurses, Trippi organized the Gennesaret Free Clinic two years ago to provide outreach health care services for the homeless—first at shelters and now on the street. All medicines, equipment and services are donated by concerned corporations, organizations, and individuals.

Trippi earned the 1990 Indianapolis Volunteer of the Year Award on behalf of the Gennesaret Free Clinic's 250 volunteers for their compassionate service to the city's homeless people. But he prefers to downplay his own pivotal role in the unique human service project.

Generous donations to purchase the mobile medical van came from the Junior

League of Indianapolis, St. Francis Hospital Center, St. Vincent Health Care Center, Community Hospital, Methodist Hospital, foundations and individuals.

Names of the major donors are printed on the side of the van, along with the Biblical passage "And all those who much have been healed," taken from Mark 6:56 in the New Testament.

"We'll follow the Beggars for the Poor van on Saturday mornings," Trippi said. "That will be available early Saturday mornings on the Flag Square downtown. We also have a doctor who is going to volunteer two Thursday afternoons a month, and we'll go to transitional housing apartments where we'll serve the temporarily housed, those people who are not quite homeless but are as close to it as possible. We still need a doctor for the other two Thursdays."

Registered nurse Donna O'Donnell, a Christ the King parishioner, told *The Criterion* that clinic staff members try to be discreet and respect the privacy and dignity of homeless people when asking them for medical information.

"They want to know what kind of questions we ask," she said, "and what they have to sign and how much information about themselves they have to give. That's part of the reason they won't go to shelters. They don't want to share all that,

and when you're filling out the forms you try not to get too personal. If they hesitate, I always say 'Now, if you don't want to answer that, that's fine. We can go on to the next question.'"

O'Donnell said the mobile medical van is a partially equipped examination "room" but not an ambulance.

"We don't carry any needles, any tranquilizers, any hard drugs, any pain killers," she said. "We're just mainly treating colds, flu, arthritis, bowel problems, high blood pressure, and skin infections. We're ministering, but in a very basic way. That's the way we do it in all of the clinics (at six homeless shelters)."

Most of the homeless people need medical care for common illnesses like colds and influenza or for injuries, she said. "We use a lot of antibiotics, a lot of antihistamines, a lot of anti-inflammatory drugs. Today we had a man with hemorrhoids, another with back pain, others with high blood pressure."

Gennesaret volunteers staff the clinics at shelters and the new mobile clinic sites for several hours at a time on a regular schedule. New volunteers are welcome.

"Every place that we go," O'Donnell said, "we stay until we're not needed anymore. It's usually an hour or an hour and a half."

St. Thomas Aquinas parishioner Jeanne Malone helped staff the mobile van during the first run July 29, and also works with Nancy Gregori, another volunteer physician, nurses, clerical help, and drivers. Anyone wishing to help with the clinic's ministry should contact Gregori at 317-879-7217 or Malone at 317-257-8139.

Now that the mobile van project is successfully underway, Trippi is looking at ways to get other medical groups involved in health care services to the homeless.

"I just spoke with a podiatry group," he said, "and they will be staffing a biweekly session at the Lighthouse Mission, where they'll take care of foot and ankle problems. We're also coordinating other medical and dental people through the mobile van. We just made a referral to our dental clinic through the van."

On Dec. 3, Trippi added, the Gennesaret Free Clinic will be able to offer eye glasses, hearing aids, and podiatry products at a health fair for the indigent and homeless at all of the shelter clinics. Those services also were made possible by donations. Other physicians have offered to treat homeless patients at their offices.

Gennesaret volunteers reach out to lots of new people each week, he said, but they don't see very many patients twice.

"Many people are transient," Trippi explained. "The people coming in and out are today here and tomorrow gone. We see them again. One man who talked to us was going from Nashville to Minneapolis and this is where he spent his Sunday. We won't see him again."

But Trippi said clinic volunteers also hope to serve "folks that live right down the street (from the soup kitchen). A lot of people who live in apartment houses nearby are not really homeless but they certainly don't have health insurance and can't afford medical care."

As far as clinic volunteers are concerned, the Gennesaret founder said, it doesn't make a difference whether patients are homeless or have a place to call home. What matters is that they need free medical help and have put aside their pride long enough to ask for it.



CONVERSATION—Dr. James Trippi, (left) an Indianapolis physician who originated the Gennesaret Free Clinic for the homeless, talks with a man about his health concerns outside the Cathedral Soup Kitchen. (Photo by Mary Ann Wyand)

Cathedral meets gift-challenge; raises \$1.1 million

Cathedral High School in Indianapolis has met a \$500,000 gift-challenge by Lilly Endowment, Inc. by raising \$1.1 million in gifts from 100 board members, alumni, parents, and friends for a diamond anniversary endowment and improvement program.

As part of the campaign, school officials recently were able to retire the mortgage on Cathedral's campus.

The private Catholic high school, which offers a college preparatory curriculum, will use the gifts in a \$4 million endowment and improvement program scheduled for completion in 1993, the 75th anniversary of the school's founding.

"We are very pleased with the Lilly Endowment gift-challenge and the strong support the Endowment has provided for the college preparatory education of central Indiana students at this critical time," Daniel J. O'Malia, chairman of the school's board of directors, noted when he announced that the challenge had been met.

"We are also grateful to H. Jack Baker, chairman of our diamond anniversary endowment and improvement program," he said, "and the more than 90 people and organizations who helped us meet the Lilly Endowment challenge and begin our campaign."

Joining O'Malia in the announcement,

Baker reported the amounts of challenge gifts and pledges. Including the Lilly Endowment gift, he said Cathedral received one gift of \$500,000, one gift of \$250,000, two gifts of \$50,000, three gifts of \$25,000, 17 gifts of \$10,000, 39 gifts of \$5,000, and 60 donations of amounts up to \$5,000.

Baker's committee is now asking for \$2.4 million in additional gifts to complete the campaign and improvement program.

Of the \$4 million goal, \$1.4 million will be placed in permanent scholarship and faculty endowment funds, and \$1.7 million will be used for renovations of buildings, classrooms, laboratories, campus grounds, and athletic facilities. Funds to retire the mortgage came from the \$1.7 million allocated for building and grounds improvements.

This year, Cathedral High School's enrollment totals 702 students from six counties.



MORTGAGE BURNING—Cathedral High School alumni (from left) Charles Hill, Daniel J. O'Malia, Robert V. Welch, H. Jack Baker and Julian T. Peebles burn the school's mortgage at an All-Class Reunion August 3 after retiring that debt in a fund-raising campaign. O'Malia is chairman of the school's board of directors, Baker serves as chairman of Cathedral's Diamond Anniversary Campaign, and Peebles is the president of the private Catholic high school. (Photo by Martha Brennan)

Christmas Store needs \$10,000

by Margaret Nelson

Richard Kramer has been offered \$20,000 to help the poor, but there's a catch. He needs to find an additional \$10,000 to claim it.

Kramer directs the Christmas Store, where members of low-income or unemployed families can select gifts for their loved ones for little or no money. The Catholic Social Services facility is now housed at the old Sacred Heart school in Indianapolis.

The director of the project, Kramer has received word that the Christmas Store has been awarded a matching grant of \$10,000 and a \$10,000 "bonus" from

Raskob Foundation. But he needs to find the other \$10,000.

The store already has a room full of merchandise that has been donated by businesses or purchased at bargain rates. And Kramer hopes to add to that before he opens the Christmas Store to agency-recommended families in early December.

Kramer is also looking for a volunteer who will serve as project director. And he'll take all the help he can get for sorting and picking up items.

Those wishing to support the Christmas Store project may call Richard Kramer at 317-236-1500, or write to him at Catholic Social Services, 1400 N. Meridian, Indianapolis, Ind., 46202.

Commentary

THE BOTTOM LINE

Do our young people display any empathy?

by Antoinette Bosco

A recent story in *The New York Times* was headlined "Profiles of Today's Youth: They Couldn't Care Less." The piece reported on two new studies, both of which "paint a portrait of a generation of young adults, from 18 to 29 years of age, who are indifferent toward public affairs."

The two studies were done by the *Times* Mirror Center for the People and the Press, and the public interest group People for the American Way. According to the *Times* Mirror Center, a public opinion research center, today's



youth "knows less, cares less, votes less and is less critical of its leaders and institutions than young people in the past."

The story noted that in the *People for the American Way* report it was said that "young people seemed to have a halfhearted understanding of citizenship, stressing rights but ignoring responsibilities."

If this is the case, it is a sad commentary on how poorly adults—from parents and teachers to political leaders and television producers—have been passing on important values to the young.

I was on a college campus from 1968 to the end of 1981, both as an older student getting a master's degree and then as a faculty and staff member. In those years, young people cared very much about what their leaders were doing and what was happening to people.

Social activism ran the gamut, from working and marching for civil rights and integration, to protesting war and lies from government officials.

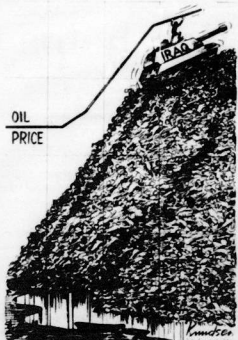
From what these reports say, young people today do not feel that way. They do not want to hear about a problem "unless it's knocking on my door," as one young man put it. They do not want to rock the boat, they want to feel safe. They aren't disillusioned, "but disinterested."

It would take a book to explore all the reasons why such a large percentage of our young people have lost the package of values that keeps us concerned about such basic things as honesty, justice, concern for others and electing good leaders to run our government.

But there is no mystery to why young people opt for selfishness and safety today, not when we look back at the past decade and focus on what young people have been exposed to. Remember Iran-contra, Ivan Boesky, the Savings and Loan thievery and such? Most young people feel like 29-year-old Deborah Roberts, who said, "Most politicians are liars."

Let's not criticize youth. Let's weep for what a greedy, power- and pleasure-seeking milieu does to them. The Bible said it all—the sins of the parents are visited upon the children.

For all of this darkness, however, I think it would be unhelpful to categorize all youth as uncaring and crass. I know so many who demonstrate just the opposite, volunteering their talents in literacy teaching, feeding the hungry, working to eliminate drunk driving, drug addiction and so much more.



The reality of American youth is that, despite what the surveys say, many are and will be working to make the world a better place.

Our challenge is to get to the children now who will be the youth of tomorrow, and try to stir in them the virtues of sensitivity and empathy so that they will not grow up lost in their own self-centeredness, unable to see or care about anything but themselves.

However, as adults we cannot do this unless we heal ourselves first.

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TO TALK OF MANY THINGS

The moral of the housekeeper, alligator story

by Dale Francis

There's a story I heard a long time ago that has helped me understand an important role of theologians in the church. The way I heard it, the story concerned an experience Loretta Young had.

She had an early morning call at the studio and had to leave the house before the arrival of a new woman who was to be housekeeper. She left a note, asking the woman to come in to do whatever she saw to do.

But just as she was leaving, a parcel truck arrived with an unexpected gift—a two-foot young alligator. She had to leave for the studio and didn't know what to do with the alligator. In the emergency, she put a little water in a bath tub and deposited the young alligator in



it, observed that the alligator could not climb the slippery sides, and went to the studio.

When she returned, late in the afternoon, she discovered the alligator was resting quietly in the tub but the housekeeper was nowhere around. She learned the reason for this by a note the woman had left: "I don't work anywhere that has alligators in the bathtub. I would have mentioned this before but I didn't think the subject would come up."

This has seemed to me to suggest an important role that theologians have in the church. The teachings of the church on important theological and moral questions stand firm but in a changing world the applications of those teachings must meet situations that were not expected to come up.

It is an important part of the task of theologians to approach the changing situations in the world and to clarify how the teachings of the church apply to new situations. When Pope John XXIII called on the service of theologians, it was to ask

them to seek new formulations to make clearer how the teachings of the church apply in this winding up of the 20th century.

It is an important task theologians have, one of providing the church with an understanding of how the teachings of the church are relevant to situations that a century before no one would have expected to come up.

What has happened in the church in the years since Vatican II is that theologians have sometimes come up, not with new formulations and explanations of the teachings of the church, but with conclusions that diverge from the teachings of the church. This is not necessarily wrong. It is possible that a theologian might come upon insights that deserve study and thought. But it is something that should be quickly studied.

Unfortunately, what has often happened is that dissenting theologians have made the dissenting message go in writings and lectures to the people.

On June 26, a Vatican document,

signed by Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, and approved by Pope John Paul II, called on dissenting theologians to reflect "in silence and prayer" and refrain from making public issues of their disagreements with the teachings of the church.

The document said that any "parallel magisterium" can do "great spiritual harm." The truth is that often theologians do not just offer a "parallel magisterium" but a counter magisterium. The problem of Father Charles Curran was not that he had opinions opposed to the teaching of the church on some moral issues but that he carried on a vigorous effort to gain public acceptance of his dissenting views.

Undoubtedly there will be those who will criticize the Vatican's call that theologians not make public their dissent. That will confirm the need for the document. Theologians are called to the important role of clarification of the teachings of the church, not to confrontation.

THE HUMAN SIDE

What the newest statistics on the priesthood tell us

by Fr. Eugene Hemrick

The latest data on how many priests the United States can expect to have in the year 2005 have just been published in a report titled "The Catholic Priest in the United States: Demographic Investigations."

The number of diocesan priests will decline 40 percent from the number in 1966. The study indicates. Forty-six percent will be 55 or older and 12 percent 34 or younger.

The New England states will suffer a loss of more than 50 percent of their 1966 number of active priests, whereas the East Southcentral states will lose between 15 and 25 percent.

The lack of ordinations is the most critical factor influencing these changes.

Of other interest is the fact that resignations from the priesthood have dropped to about one-half what they were in the early 1970s and that men seem more attracted to ordination in dioceses where the shortage of priests is greatest.



I wish I could say the data on the decline and aging of the priesthood, for example, are incorrect. But I can attest to their veracity because I supervised the study and went into dioceses myself to obtain the data.

Some newspaper headlines claim the study proves we need a married priesthood. But to focus on that is to do the report a disservice since there are no data in it to substantiate the claim. At best such headlines are based on theories or extrapolations.

The study points to two qualities that need re-examining: the aging of the priesthood and priestly identity.

The church has been most effective when it has had a balance of young priests working with more seasoned priests, uniting youthful vigor with mature steadiness and wisdom. The young aim for high ideals and those who are older are challenged to grow in the ideals of their youth.

The study tells us we have a growing imbalance in age that is detrimental to any organization.

The ordination statistics bring a second major question to the surface. What is it about the priesthood that young people today do not identify with?

To say they can't identify with celibacy is one possible reply, but it is too simplistic. The numbers choosing to enter medical professions also is smaller today and a federal report recently revealed that fewer people now want government jobs.

The nature of the work—its dynamism to attract—is the deeper concern.

So what is the problem? Do potential priesthood candidates think priests are not at one with their work or that their life is all work and no happiness? Have priests lost the ability truly to celebrate the work they do—to step back and say to themselves, "This is very good!"

Does today's priest know how to effectively challenge modern values with the values of the Gospels? Is the priest aware that social analysts see an increasing need in society precisely for this role—the role of one who finds purpose in life and can share this with others who suffer from a lack of purpose?

Do young people doubt that a priest continues to grow in knowledge and wisdom after ordination?

As a celebrant of the sacraments, does the priest convey a sense of their true sacredness and power to form healthy communities—to make a difference in people's lives?

No one likes statistics that reveal disconcerting imbalances and unwelcome declines. But what is behind the statistics?

The present statistics are telling us that the priesthood has an urgent responsibility to re-examine the dynamics which might cause others to want to become a part of it.

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To the Editor

Dress codes and reverence for God

Alice Price's letter of July 13 ("Dress Code for Catholic Churches?") makes one very positive statement as she says that "Jesus is my very best friend." I rejoice with her on that point.

In the July 20 issue Bernadette Elsbergs says in reply that "it still remains that Jesus is God and respect must be shown. We do it for each other, why not for him?" This is another very positive stance. I appreciate her attitude.

I quote now from Father John Catoir's column of June 22 entitled "Reverence for the Eucharist." Father said:

"I miss seeing Catholics demonstrate a feeling of awe when they enter the church. Many of them do not seem to be the slightest bit aware of the real presence of Jesus Christ. I don't like some of the new customs: people walking past the tabernacle without so much as a nod, casual dress, casual worship. . . .

"There's no need to lessen our respect for Christ in the tabernacle. Without a deep sense of reverence for the Eucharist there is usually no sustained awareness of the presence of Christ in one's own soul. You and I are sacred persons because we are Christ-bearers. . . .

"To be a real carrier of Christ, you have to live in the holy spirit of reverence. Devout genuflections are important. Silence in church is important. Loving God with your whole heart, mind and soul is important. Let a renewal of reverence in our church begin with you."

I am glad that Alice Price visits her friend Jesus on Sunday morning. And I know that she will understand what Father Catoir says above.

Let us grow in love for each other, in spite of the differences. *Ubi caritas.*

Arlene Locke

Indianapolis

Price tells 'where she's coming from'

I don't ordinarily use the newspaper to argue with someone who has no idea where I'm "coming from." However, in her July 20 letter responding to my July 13

letter, Bernadette Elsbergs has presumed to assume that "Ms. Price automatically applies" the artificial standards of the secular press "to her own life."

I do not happen to equate getting all "gussied up" with true respect. As it happens, I wore dress jeans with high heels to my husband's boss's son's wedding, no less! Those who do know where I'm "coming from" in no way took that as a sign of disrespect.

I spent 16 years in the business world, and not until the last few did I come to my senses and realize that "dress for success" is often a shallow cover-up for not meeting the qualifications that ought to be expected to do the job. Wearing jeans to my interview, I got my last job because I was well qualified for the position of sales assistant to eight stockbrokers.

I will grant that there are times when one must bow to "convention," but I heartily disagree that not to do so is to send the message, "I don't care about you or your feelings."

That Ms. Elsbergs contends there "would not seem to be anything friendly" about the Gospels is, simply, ludicrous. Jesus is, indeed, God—as well as my best friend—and as both he deserves my respect. That I choose to show this respect in blue jeans, rather than trying to impress fellow parishioners with my "finery," is my individual expression of coming before the Lord in my "true colors." He knows where I'm "coming from"; it really doesn't matter what anyone else presumes.

Alice Price

Indianapolis

U.S. military aid to El Salvador

In the July 20 paper it was reported that the communist FMLN in El Salvador is preparing a major military offensive in that poor country. They have the hardware to do it, for Soviet military supplies sent to the FMLN have been 10 times greater that our aid to El Salvador.

The same day I read in *The Criterion* that the United States Congress decreased our military aid to El Salvador, a move "welcomed by Catholic Church officials and other groups."

How very sad!

John F. Geisse

LIGHT ONE CANDLE

The Book of Revelation

by Fr. John Catoir
Director, The Christophers

Religion is the way we try to make sense out of the universe and our own role in it.

Who runs the world? Who is God? Who is Jesus Christ? Is he just one more power among many? How did evil come to exist in the first place? Is the world actually under the siege of evil forces? Is God winning or losing?

In the Book of Revelation, the author wrote a mystical interpretation of all that he heard from Jesus. He tries to uproot us from our normal way of thinking. He wants to reeducate our minds and our imaginations to see our present dilemma in the light of faith.

"The beast was given a mouth uttering proud boasts and blasphemies against God. It was allowed to wage war against the holy ones and conquer them and it was granted authority over every tribe, people, tongue and nation" (Rev. 13:5-7).

Jesus suffered a cruel death. The early Christian martyrs fell before the awesome power of Rome. In our own day, we seem unable to reverse the tide of the violence and crime. The forces of evil dominate cities and entire nations.

We not only contend with outside forces

that hate God, we have demons within us. In Revelation, the author refers to everything that was against the spirit as the "flesh." In a world gone amok, it seems that God is a minor player. However, the Book of Revelation challenges us to recorder this kind of thinking: "I have overcome the world," says the Lord.

The most important event in history has already happened. Jesus is risen! Everything, including sickness, suffering, and death is under God's total dominion. Those who turn their lives over to Jesus are freed from the bondage of this evil age. "Behold I will make all things new" (Rev. 21:5).

Jesus is risen and we are changed in every way because of him. We can pull away from the sins that keep us in slavery, and take control of our lives once again. Never lose confidence in this truth. Never give up the good fight.

"Behold I am coming soon. I will bring with me the recompense. . . . Let the one who thirsts come forward and the one who asks, receive the gift of life-giving water" (Rev. 22:17).

(For a free copy of the *Christopher News Notes*, "Kicking the Habit: Twelve Steps to Recovery," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

Church's teaching on abortion issue

I am writing in reference to Daniel J. Sweeney's letter "Are We Catholics in Name Only?" in the July 13 *Criterion*. In his letter Mr. Sweeney calls for greater conformity of all believers to church teaching, especially regarding the abortion issue, but in so doing presents an oversimplistic view of the church's position.

First of all, although the institutional church teaches that abortion is morally wrong, this is not an infallible teaching. For a teaching to be infallible, it must always have been taught by the church, and the church's position on abortion has always been mixed. In fact, the present stand of the church is relatively recent, only becoming a part of official church discipline since Pius IX in 1869.

Nor is the church's teaching based on the belief that the fetus is a person, for there is no such teaching. Before 1869 most theologians taught that the fetus did not become a human being with a human soul until 40 days after conception, and in some cases later. The church was as concerned with the covering up of sexual sins as with the issue of the taking of a human life. In medieval penitentials abortion is sometimes more lightly punished than bribery, divination or theft, and excommunication is rarely evoked.

The present trend among clergy to denounce pro-choice Catholic politicians is also something new under the sun. For most of this century the church, in its desire to become part of the American mainstream, has gone out of its way to stress the distinction between personal moral and religious beliefs and one's

public responsibilities as a political leader in a pluralistic society.

There was a larger issue raised in Mr. Sweeney's letter, however, and that is the view of what it means to be Catholic. There is the view which centers on hierarchy and obedience—the view Daniel Sweeney presents in his statements that "church dogma must be adhered to" and that "those who violate the law call down on themselves rightful punishment."

There is another view, however, which sees theology as dynamic and evolving and which honors dissent as a valued part of the Catholic tradition. There is, in addition, a higher authority than church law and that is individual conscience—which the church itself states must be obeyed even when in conflict with church teaching.

If we are to achieve that "civil and respectful debate" which Milwaukee Archbishop Rembert Weakland called for in his recent statement on abortion, then we must acknowledge the necessity for a diversity of views within the church. Those who find some of the church's teachings and strategies problematic and who voice those concerns may be the most loyal Catholics of all.

Carol LeMasters



Indianapolis

(Editor's response: It is not true that the Catholic Church's position on abortion has been mixed. The church has always consistently taught that it is morally wrong to kill an innocent human being. Those theologians from the past who tried to determine when a fetus became a human being were ignorant about biology, not theology. They didn't know about things like genes and chromosomes. Furthermore, even while speculating about when human life begins, the ancient theologians opposed abortion.)

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The reason they're so cute

by Cynthia Dewes

What's black or white and sometimes red all over? A newborn, of course. (Not to mention the yellow and brown and other varieties whom we omitted temporarily for purposes of poetic license.)

Now, the rulers of Iraq and Libya and even the U.S. and the U.S.S.R. may think they are in charge of this world. But anyone who observes newborns for any length of time knows better.

For guys who usually weigh less than 10 pounds soaking wet (and they often are), newborns are living proof that brawn need not prevail in an argument. In fact, in any argument with a newborn babe, the babes will win. They simply Got The Power!

As we all know, newborns are born helpless and cute because if they weren't, we'd abandon them in the nearest desert. They take their revenge for this delicate balance of power in countless ways, most of them messy and all of them threatening to adult mental health.

One of the first triumphs of the days-old set is winning the Battle of the Night Feeding. Parents use various maneuvers to outwit the new guy and

eliminate his/her night feeding; they keep Baby awake all evening; they withhold feeding until just before (parents') bedtime; or they insist that Baby consume every generous drop of formula, or mommy, or both.

Forget it. With more resiliency than reason, Junior(ette) will retaliate by: a) staying awake all evening and all night; b) falling sound asleep and refusing the 11 p.m. meal; and/or c) throwing up all designated generous rations. On mommy or daddy.

This latter tactic is the Projectile Vomiting play, also used to gross out baby sitters and keep willing grandmothers busy for months. If left unchecked, it becomes the Make-Myself-Sick-To-Get-My-Own-Way syndrome of pre-school years.

But we digress.

Another favorite newborn trick is employment of the "What Goes In Must Come Out" rule of—*you guessed it*—physics. According to this rule, Baby eats food at one end and eliminates food at the other, both with increasing frequency.

The only saving grace for parents at this busy time is watching Baby grow almost before their eyes as they address the dual responsibilities thus imposed upon them by physical law. And by aesthetics and the need for public order and commitment to Western civilization.

The newborn's sleep habits become the sleep whims of their parents. Dad learns to fall asleep sitting up, in

mid-sentence or with a forkful of food approaching his mouth. Mom droops over the washing machine, the stove, the computer, inviting disasters of a mechanical kind. Meanwhile, Newborn sleeps ... like a baby.

The Suspicious Noises play is yet another newborn specialty, designed to worry parents and keep them attentive. There is the Sudden Shudder, the Quivering Lip, the Gasp, the Snort, the Quenched Breathing.

But, not to worry. In a few months there will be other challenges. As Jesus said, "and a little child shall lead them" ... by the nose!

vips...

Frances Romweber has been named as the new principal of the Academy of the Immaculate Conception in Oldenburg. She has taught French and English at ICA for 14 years.

Gail Trippett of Holy Angels Parish in Indianapolis made her final profession of vows as a Sister of St. Joseph of Canonized on Aug. 4. The ceremony was held at the Sisters of St. Joseph provincial house in St. Louis, Mo.

Franciscan Father Varin Slacke has been appointed as chaplain for the Franciscan Sisters at Oldenburg. He is a member of the Franciscan Friars of the Province of St. John the Baptist, headquartered in Cincinnati, Ohio.

Mary Therese McGoff, former youth director at Immaculate Heart Parish in Indianapolis, has made her second promises in the Madonna House lay apostolate. She has also been reassigned to St. Joseph's House, Box 40, Combermere, Ontario, Canada (K0S-1L0), where she will be engaged in parish work.

check-it-out...

The Class of 1940 of Cathedral Grade School will celebrate its 50th Reunion on Saturday, Sept. 15. If anyone in the class did not receive a notice about this, please call Pat McFarland Sippel at 317-251-3276 or Virginia Connor Grande at 317-299-9210.

Good Shepherd United Methodist Church invites interested persons to audition for roles in a production of the musical play, "Godspell." The play will be presented on the weekends of October 19-21 and 26-28. Bring a prepared musical number; pianist or tape player available.

Call 317-356-3787 or 317-356-2653 for more information.

A special Mass will be presented at 6:30 p.m. on Wednesday, Aug. 15, the Feast of the Assumption, at St. Mary Church, E. Eighth and Spring Streets in New Albany. The Mass will be offered for the Legion of Mary, Queen of Peace Praesidium to celebrate its 40 years of spiritual service to Holy Trinity and St. Mary parishes. Everyone is invited to attend.

A group of young Catholic widows and widowers will meet to share unique issues and concerns of young widowed families at 7:30 p.m. on Tuesday, Aug. 14 at the Catholic Center, 1400 N. Meridian St. Under discussion will be the possibility of forming a support group for young widowed persons. Call 317-236-1596 for details.

Our Lady of Lourdes Grade School Class of 1928 will hold a 62-Year Reunion luncheon and social hour at 1 p.m. on Saturday, Aug. 18 at the Marriott Hotel, 7202 E. 21st St. Call Dorothy Sifferlen at 317-357-3492 for more information.

A series of Wednesday night meetings to study the Bible and the Catholic tradition will begin from 6 to 8 p.m. on Wednesday, Aug. 15 in Holy Cross Church, 125 N. Oriental St. A picnic and informal gathering will be featured on the first evening. Call 317-637-2620 for more details.

An "Evening in Paris" is the theme of St. Francis Hospital's annual Chrysanthemum Ball which will be held on Saturday, Sept. 22 at the Westin Hotel in downtown Indianapolis. Reservations are \$200 per couple for the event, which features a gourmet dinner, dancing and prizes. For more information on levels of giving, and for reservations, call 317-783-8949.



AWARD—U. S. Senator Richard Lugar (left) presents the Ray Sears' Memorial Award for Good Health and Good Living to Tom McMullen, president of professional services at St. Francis Hospital. The annual honor is for professional contribution to the community.



FAREWELL—Students at St. Michael, Brookville, gather to present a donation to Oldenburg Franciscan Missionary Sister Andre Burkhardt, who left Aug. 4 to spend three years in Kisii, Kenya. Shown are (from left) Michelle Mersch, Jenni Sauerland, Claire Burkhardt, Sister Andre, Christopher Burkhardt, Kristi Mersch, Principal Franciscan Sister M. Dominica Doyle, Gabrielle Sauerland and Stephen Lamping. Sister Andre's niece and nephew presented the \$100 donation from the students to help with her missionary work. She also appealed to St. Michael parishioners on Sunday, June 22, for donations to aid her order's work in Montana and New Guinea. An informal outdoor reception honored her after the 10 a.m. Mass that day. Sister Andre went to school at St. Michael and her mother, Pauline Burkhardt, is a member of the parish.



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Parish day care is a ministry at Tell City

by Margaret Nelson

At St. Paul in Tell City, the day care program is a ministry. The children pray before meals and they learn Christian behavior.

It all started when the St. Paul Convent, the newest building in the deanery, became vacant. There were many ideas about how to utilize the building—even selling it—but most parishioners wanted to keep it for parish use.

The one-floor plan forms a square around a courtyard, which the sisters used formerly as a garden. The yard includes a sandbox since the parish council voted a year ago to use the building for the day care, as well as a reading library and meeting rooms.

Two young parish mothers, Michelle Casey and Harriet Conner, agreed to run the day care ministry. The facility can accommodate 42 children. Though there were 22 there in mid-July, 33 full-day children take part in the program during the school year.

The women say they are now looking at the service "from the other side of the coin." Both have been baby sitters and both have paid baby sitters.

"People say children are their most prized possessions," said Cassidy. But she said they use older siblings or neighbors to stay with their children during the summer. "They won't pay \$50 a week during the summer to ensure that we will have a place for their child during the school year," she said. "Our budget won't support your pulling your child out. We



MEAL PRAYERS—Children pray before they begin to eat their lunches at the St. Paul Day Care Ministry in Tell City. (Photo by Margaret Nelson)

pay \$800 a month for food. And our staff can't be paid what they're worth."

It is not a money-maker because of the limited number of children and the limited number of staff, Cassidy said. The parish council does subsidize the ministry. "The council has become supportive, even though they are torn over the money," she explained.

"We provide quality day care. Our kids feel good about themselves. They have high self-esteem," said Conner. She sees the important part of the ministry as providing a Christian atmosphere for the

pre-school children. "We take time to tell a three- or four-year-old, 'You have three toys. You need to share one.'"

Conner said, "That's going to be the profit to the parish and the Christian community as a whole."

The women told of taking the Romper Room group to visit the church. One non-Catholic child, who had never been in a church, was impressed with the candles and statues. He asked who the "big lady" was and who her baby was.

The caregivers told how a local licensed day care center, which is located in a Methodist Church, had to remove religious pictures from the wall and even disconnect

the speakers during the week, in case there is a funeral in the church.

Because St. Paul has a ministry, rather than a licensed facility, the children can be grouped more by family than strictly by age groups. But they follow all the state rules and regulations they can, such as keeping the immunization charts, changing the bathroom floors from carpet to linoleum and getting kindergarten mats. An extra sink had to be installed in the kitchen where parishioner Peggy Howe prepares nutritious meals for the children.

After some health inspectors visited, the women learned that the children could not walk through the kitchen for lunch, even though the doors are not close to the food preparation area. So a large dining room goes empty while the children eat at tables in the small rooms. The tables are sanitized just before lunch.

The building also will house the St. Paul reading library, which was in the basement of the church school. The parish plans to add videos and films now that it has room for them.

"We are seeing a change in the traditional family," said Cassidy. "Fathers pick up their children now. And they really come through when you ask for volunteers. We are beginning to see the families involved in helping us."

At Christmas time 102 parents and pre-school children, several from local Protestant churches, came to St. Paul to celebrate together, the women said.

Cassidy said, "Sometimes it gets to be a battle, but I come in the next day and I know why. The kids really let you know they appreciate you."

New Albany Legion of Mary is 40

August 15 will mark the 40th anniversary of the Legion of Mary's presence in New Albany.

That means 2,000 meetings for the groups that assist the pastors by performing spiritual works of mercy.

Father Louis Marchione founded the Legion of Mary at Holy Trinity Parish, which has since merged with St. Mary.

Today the legion is concerned about growth. The Legion of Mary is using its anniversary to invite people to become affiliated with the group.

Ileanne Floyd, president of the Legion of Mary at St. Mary's New Albany said, "We need new members to carry on the work of the legion."

"We endeavor to practice true devotion to Mary, as promoted by St. Louis de Montfort," said Floyd. She added that evangelization is one of the legion's main goals. Members also visit sick parishioners, as well as inactive Catholics, in the hospital, at home, or in nursing homes.

Joseph and Lillian Stemple of the St. Mary group are among those who have visited Green Valley Convalescent Home for years. Legion members lead the rosary and distribute the Eucharist.

Father William Ernst celebrates Mass there once a month. Joe Stemple and other legionnaires help bring the residents from their rooms to the Mass. Some non-Catholics attend the Masses or recitations of the rosary. Several lapsed Catholics have returned to the church because of this work. And there have been a few converts.

The legion at St. Mary meets each Monday for prayer and visit assignments. Calls are always made in pairs. Members are asked to spend two hours a week doing spiritual works.

There is a parish group, known as a praesidium, at each of the following parishes: Holy Family and St. Mary, New Albany; Sacred Heart, Jeffersonville, and St. Michael, Charleston.

These praesidia make up the New Albany curia, which is under the Cincinnati serratus. All of these come under the jurisdiction of the concilium in Dublin, Ireland. That is where the legion was founded in 1921, by Frank Duff.

Those in the New Albany area who wish to become active or auxiliary members of the Legion of Mary are asked to call Ileanne Floyd, 812-944-4946, or Russell Flint, 812-944-5321.

INCOME ELIGIBILITY GUIDELINES FOR FREE AND REDUCED-PRICE MEALS

Family Size	For Free Meals Must be at or below figures listed			For Reduced-Price Meals Must be at or between figures listed		
	YEARLY	MONTHLY	WEEKLY	YEARLY	MONTHLY	WEEKLY
1	\$ 8,164	\$ 681	\$157	\$11,618	\$ 969	\$224
2	10,946	913	211	15,577	1,299	300
3	13,728	1,144	264	19,536	1,628	376
4	16,510	1,376	318	23,495	1,958	452
5	19,292	1,608	371	27,454	2,288	528
6	22,074	1,840	425	31,413	2,618	605
7	24,856	2,072	478	35,372	2,948	681
8	27,638	2,304	532	39,331	3,278	757
For each additional member add:						
	\$ 2,782	\$ 232	\$ 54	\$ 3,959	\$ 330	\$ 77

SCHOOL LUNCH PROGRAM—Catholic schools in the archdiocese have announced their policies for free and reduced-price meals for children from families unable to pay the full price. The chart above shows eligibility guidelines for national school lunch and breakfast programs, as set by the U.S. Department of Agriculture. Application forms are being sent to all parents and guardians of students in each school. To apply for free or reduced-price meals, the family should fill out the form and return it to the school. School officials will review the application and determine eligibility, and families may appeal the school's decision. The information on the application is confidential and will be used only to determine eligibility. Each school has a copy of the complete policy for public review, and applications may be submitted at any time during the year.

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Benedictine Sisters start new oblate program for the laity

by Sr. Mary Luke Jones, OSB

When the Sisters of St. Benedict of Our Lady of Grace Monastery issued an invitation to those interested in an oblate program, they had no idea what to expect. They were pleasantly surprised.

Thirty-four men and women recently went to the monastery for an organizational meeting designed to determine interest and establish an agenda for the future.

"Oblates are men and women seeking to unite their lives of prayer and work in the spirit of St. Benedict," explained Prioress Sister Mary Margaret Funk when she addressed the group to define the scope and rationale of the program.

Unlike monastics, oblates do not vow themselves to the

monastic customs, she said. They do, however, promise to live the Benedictine way of life within the context of their own vocations.

Sister Mary Margaret indicated the need for Benedictines to extend their charism to others. She said that the Rule of St. Benedict was a gift entrusted to the church over 1,500 years ago. Some men and women have chosen to commit their lives to the church through profession of religious vows. Others are looking for a spirituality suitable to their chosen lifestyles.

The oblate program is not designed to take the place of a parish commitment, Sister said. It is, however, designed to help develop a rhythm of praying and reflecting on Scripture. It is also a formal association with

the Benedictine Sisters and an opportunity to seek God more fully in daily life.

Those in attendance offered suggestions for topics of future meetings. The group decided to study the Rule of Benedict to find the wisdom it offers for the cares and concerns of the 20th Century.

A calendar of dates was established. The first of five meetings will be held on Sept. 23 at the monastery in Beech Grove. Those interested in becoming oblates are invited to call Oblate Director Sister Juliann Babcock, 317-787-3287.



HOSPITALITY—Beech Grove Benedictine Sister Juliann Babcock, oblate director, offers homemade bread to those who attended an organizational meeting at the monastery. The gift symbolizes the hospitality offered by the sisters.

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Staffing task forces to receive vital data

(Continued from page 1)

baptisms, marriages and deaths which occur in a parish during the year.

Financial figures give the number of envelopes received weekly, per capita annual giving, the annual parish expenses and the debt. The number of children from the parish who are enrolled in the school is given where there is a school.

County demographics are provided for all counties in the country. The 1970 and 1980 percentages of Catholic population are given, as well as the number and percent of the population that were "unchurched" in 1980.

The demographics also give the number of persons in the county in 1990 and the projected number for 2010. Other county statistics include the number of persons per square mile and the percentages of the population that are black, Hispanic, native American and over 65 years of age.

Parishes alone, or in collaboration with others, are asked to make their recommendations after considering whether their plans: show evidence of quality ministries of the word, sacraments and prayer, Christian community and outward mission; will provide on-going total Catholic education/fath formation for children, youth and adults of the parish.

Plans should also show evidence that parishes alone (or in collaboration) can afford what they propose to do, including financial support for pastoral leadership; demonstrate that structures are congruent with civil/canon law as well as policies and guidelines of the archdiocese; and show evidence of responding to the laity's call to ministry and the projected shortage of ordained priests.

After the parish reflections are compiled by task force members, neighboring groups of parishes will deliberate about future possibilities at nine of the 11 deaneries. Summaries of the deanery meeting results will be given to the deans, who will forward them to the archdiocesan Future Parish Staffing Steering Committee.

From the perspective of the archdiocese as a whole, this steering committee will review and study the parish and deanery deliberations with the executive committees of the Council of Priests, the Priests' Personnel Board and the Archdiocesan Pastoral Council. Final recommendations will be given to the archbishop for his approval.

Committee members for the Future Parish Staffing Project include: David Bethuram, pastoral associate at Our Lady of the Greenwood, Greenwood; Holy Names Sister Louise Bond, director of the Ministry Development Program; Father David Coats, vicar general; Father Jeffrey Charlton, pastor and moderator of St. Mary, St. Michael, and St. Patrick, Madison, St. Anthony, China, and Most Sorrowful Mother of God, Vevay; and Daughters of Charity Sister Margaret Marie Clifford, director of the Urban Parish Cooperative.

Also Father Wilfred Day, director of Priest Personnel; Mary Lou Fischer, administrator of religious education at St. Pius X, Indianapolis; Father Jeffrey Godecker, pastor of St. Andrew, Indianapolis; Father Joseph McNally, pastor of St. Barnabas, Indianapolis; Providence Sister Marie Kevin Tighe, director of the Office for Pastoral Councils; and Benedictine Sister Mildred Wannemuehler, pastoral associate at St. Agnes, Nashville.

Fathers Godecker, McNally and Day are also on the Priests' Personnel Board, along with Fathers James Barton, Richard Lawler, Martin Peter, Lawrence, Richard, Michael Widner and Paul Koetter. Father Peter is the chaplain.

QUESTION CORNER

Consult canon law book

by Fr. John Dietzen

Q Can a Catholic who has remarried without an annulment receive the sacrament of the anointing of the sick?

As chaplain of our Catholic medical center, I tell other staff that to receive the Eucharist or the anointing, the patient must be "in the state of grace."

If there is no annulment, no sacraments should be administered, except in danger of death.

I am pressured to anoint these remarried people. I feel it more appropriate that confession and the Eucharist be the healing sacraments if the patient is properly disposed to receive them and his or her marriage status allows it.

What do you think is the right course of action? (New Jersey)



A Reasons obviously exist in our Catholic tradition for the policy you pursue.

We refer to this sacrament, formerly extreme unction, as a "sacrament of the living." This means it is to be received only by someone who is, as you say, in the "state of grace."

This "state" is of course an internal condition of one's soul, one's personal relationship to God. It is not automatically determined by one's external or public status in the church.

While this distinction must be kept in mind, important references to this sacrament would seem to presuppose that one who receives it is in sacramental communion with the church.

FAMILY TALK

Temper gets teen-ager in trouble with parents

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am 15 and I lose my temper a lot. I speak mean to my mom and sometimes break or throw things. A lot of stuff at school gets me upset. Then I come home and mom wants to have those long talks, which are really nagging. Finally, I blow up. Afterward I'm sorry. What can I do to control my temper? (Indiana)

Answer: I gave your question to my panel of experts, six girls your age. Each week I meet with these girls to talk about life skills.

As I listened to the ways they hold back their anger, I learned something you referred to: The cause of their irritations was not primarily parents or teachers, but friends.

The girls were enthusiastic to tell how they succeeded. That was another lesson. We adults too often look to the failures, the blowups. We never ask about the times you did it well. One girl's remark got us started.

"I smile and keep my mouth shut and walk away... I keep telling myself, 'Keep your mouth shut.' Sometimes I imagine there's a teacher nearby who might report me."

Becky chimed in: "A girl came in to work and bitched me out about my (our) boyfriend. I had to keep my mouth shut or I could lose my job."

Paige chimed in, "I say what I think, but say it to myself sometimes, not out loud where I could get in trouble."

"I'll stick my shirt in my mouth," contributed Tara.

"Not me," said Ann. "I keep a diary. Actually, it's more like a 'mad' book or gripe sheet. Whenever anyone gets to me and I can't or don't want to get them back, I write it down in my book and sometimes add imaginary revenge."

"If my mother is on my case with one of her 'forever' lectures, I'll put my hands over my ears and say, 'OK, OK.'"

Paige spoke up again: "I cut back on my cuss words by spelling them. It takes longer. Sometimes I make up new nonsense bad words."

"One time my mom and I got into a fight," commented Shelly. "I just wrote my mother a letter three pages long. Even if you don't give it to her, you feel better."

"When I'm angry, I go to my room, shut the door, and listen to loud music. I call it my 'Bang your head music.'"

This comment by Tara got us laughing.

Ann kept on with the humor approach. "If my brother interrupts me, I interrupt him back: 'Do you mind if I interrupt you while you're interrupting me?'"

Tara had the last word. "Sometimes you just have to refuse to play the shouting game. If they call me and start something and I feel I'm losing it, I hang up. If they bitch me out at school in the hallway, I walk away. If I can't get away, I pretend I have a mute button in my mind like on a TV remote control. I push my mute button."

Good luck with your temper. I hope my teen-age experts have been of some help.
(Address questions or family living or child care to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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The decree of Vatican Council II on the liturgy, for example, in its brief outline for reform of the rites for the sick, orders that "a continuous rite be drawn up, structured so that the sick person is anointed after confessing and before receiving Viaticum," the Eucharist (73-75).

This seems to imply that those who receive anointing of the sick should be at least spiritually capable of receiving the sacraments of penance and the Eucharist.

Canon law, however, says only that "the anointing of the sick is not to be conferred upon those who obstinately persist in manifest serious sin" (1007). This adds another important dimension to the situation.

Those two words, manifest (Latin, *manifesto*) and obstinately (*obstinately*) have a rather heavy meaning in church law. Manifest means that the individual's sin is a matter of some public knowledge.

People obstinately persist in serious sin when they stubbornly reject the teachings and the laws of the church and continue in some sinful situation from which they are morally (emotionally, spiritually) and physically capable of removing themselves.

All priests with any significant parish experience know that there are people, for example in a second marriage

not recognized by the church, who cannot at this moment remove themselves from that situation without enormous injustice to others, particularly their present spouse and children.

Such Catholics would not be "manifest" and "obstinately" sinners. Canon law would seem to say they could receive anointing of the sick.

Church law uses the same terminology for those who should not be admitted to Holy Communion (915).

The Canon Law Society of America, in its massive commentary on the new code, notes that this restriction obviously applies to anyone excommunicated or otherwise separated formally from the communion of the church.

"Other categories of manifest and grave sins are not so neatly distinguished," they continue. "The minister cannot assume, for example, that the sin of public concubinage arising from divorce and remarriage is always grave in the internal form."

"Any prudent doubt about either the gravity or the public nature of the sin should be resolved by the minister of Communion in favor of the person who approaches the sacrament" ("The Code of Canon Law: A Text and Commentary," p. 653).

It seems safe to assume the church desires at least the same benefit of doubt be given in ministering the anointing of the sick as in ministering the Eucharist.

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

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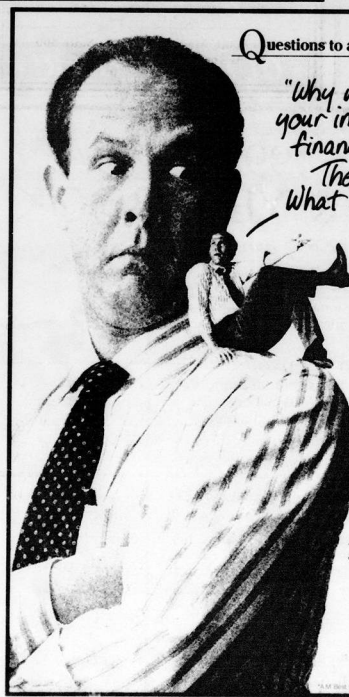
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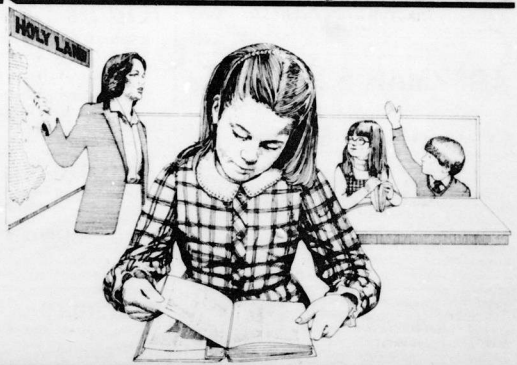
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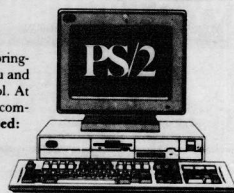
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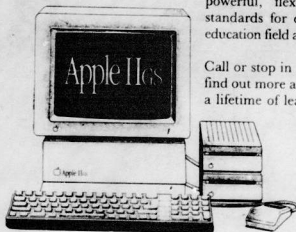
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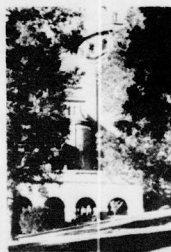
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Bishops are saddened about Archbishop Marino revelation

by Carl Eifert
Catholic News Service

WASHINGTON—Bishops around the country expressed shock and sadness over the revelation that Archbishop Eugene A. Marino of Atlanta resigned because of a two-year relationship with a 27-year-old woman.

The woman, Vicki R. Long, is a former singer and a single mother who three years ago filed suit against a priest in Columbus, Ga., in the neighboring Savannah Diocese, claiming he was the father of her daughter. She has refused to talk to reporters.

At a press conference Aug. 2, the day after a local television station broke the news of Archbishop Marino's relationship with Long, Bishop James P. Lyke, apostolic administrator of the Atlanta Archdiocese since Archbishop Marino resigned July 10, told reporters that church authorities learned of the archbishop's two-year relationship with her in mid-April.

In early May, suffering chest pains and exhaustion, the 56-year-old archbishop temporarily gave up his authority and went into seclusion at a retreat house in New York under medical care and spiritual and psychological counseling. Bishop Lyke said Archbishop Marino submitted his resignation as archbishop of Atlanta to Pope John Paul II in early June and the pope accepted it in July.

He said the announcement at the time, that Archbishop Marino was suffering from "severe stress" and needed a long rest, was true, although it was not the whole story. Bishop Lyke said that, while news of the archbishop's "intimate relationship with a woman" was not announced at the time of his resignation, the archbishop authorized him to confirm it if it became public.

He declined to discuss any details except to say that the relationship, begun shortly after Archbishop Marino was appointed to Atlanta in 1988, had ended.

He said Long has filed a legal claim against the archdiocese, but he refused to give details.

Responding to reports that Archbishop Marino had helped her buy a house and had contributed to her support, Bishop Lyke said that if the archbishop gave her any money it was from his own personal funds. He said that the archdiocese "in charity" had paid some medical



WOMAN INVOLVED—Vicki R. Long, shown here in a 1983 file photo, has been named as the young woman who was involved in the two-year relationship with Archbishop Eugene A. Marino that led to his resignation as archbishop of Atlanta in July. (CNS file photo from UPI)

bills for her, but it gave no money directly to her, and no archdiocesan funds were used to support her or her child in any other way.

As the nation's first black archbishop, Archbishop Marino was widely recognized as the top leader of U.S. black Catholics and was frequently a featured speaker at regional and national black Catholic meetings.

Several of the other 12 black bishops in the country expressed shock and sadness upon learning the archbishop had resigned because of an affair.

"I guess I'm running through a whole gamut of emotions—shock, embarrassment, disappointment, a little

bit of anger," Auxiliary Bishop J. Terry Steib of St. Louis told Catholic News Service in a telephone interview Aug. 2.

Auxiliary Bishop John Ricard of Baltimore said he and others were "very saddened by this news. It comes as a total shock to everyone, certainly to me."

Auxiliary Bishop Carl A. Fisher of Los Angeles commented, "The Bible and the world are filled with people who have used their failures as building blocks for a better future. I am just really saddened at the whole affair," he said.

"Although this is a setback," Bishop Ricard said, "as a black Catholic, we really must move forward and go on with our efforts to see a just and loving society."

He said that people "have to see this in a faith context. Jesus came to call sinners—as we say at Mass each day—and we're all sinners striving to please God."

Bishop Steib said he felt anger because he believed "I should have done more—was I helpful enough?" He said he was referring to reports of Archbishop Marino's health problems and had not been aware of the archbishop's relationship with Long.

"At first blush," Bishop Steib said, "you just want to say, 'Oh my.' It's just very emotional for me at this time."

"I don't know the full details except the skimpy part I have heard," he said in the Aug. 2 interview. "I don't know how to respond to that. It's just that I think Archbishop Marino has been kind of a champion of people with personal problems (and) that can hold him in good stead."

Bishop Fisher said he was praying for Archbishop Marino and that "African-American Catholics will not be set back by this particular situation but will be encouraged to work even more to move forward."

Cardinal James A. Hickey of Washington, whom Archbishop Marino served as auxiliary bishop for 14 years, said in a statement that on "countless occasions we have experienced his pastoral concern and compassion. Now it is for us to respond with similar compassion to the archbishop in this time of difficulty and sadness. As a family of faith, we assure Archbishop Marino of our heartfelt prayers, steadfast friendship and loving concern."

Archbishop Edward T. O'Meara of Indianapolis said that he was heart sick over the news. "Archbishop Marino is a very good friend of mine and he has done so much good," he said. He noted that he was a past secretary of the National Conference of Catholic Bishops.

Archbishop Anthony J. Bevilacqua of Philadelphia, in a statement, said he was "deeply saddened" by the news. At such times, Archbishop Bevilacqua said, "we take great comfort in knowing that our God is a God of mercy and love. I ask that all join me in extending Archbishop Marino their compassion, forgiveness and hopes for a complete spiritual recovery."

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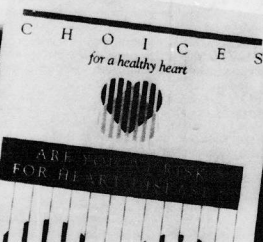
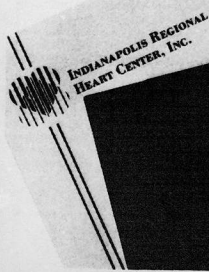
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Entertainment

VIEWING WITH ARNOLD

'Die Hard 2' crashes amidst its horrific plot

by James W. Arnold

They should put "Die Hard 2" in a time capsule as a relic of the summer movies of 1990—huge expensive artifacts demonstrating the unprecedented skills of moviemakers in simulating destruction and violent death, yet (like dinosaurs) equipped with pea-size brains.

This is the ill-coordinated offspring of the 1988 original in which Bruce Willis made his first big-screen impact as John McClane, a New York detective single-handedly battling terrorist hostage-takers throughout the complicated innards of an L.A. skyscraper. While it was Rambo-esque, it had some positives: the self-deprecating McClane was a likeable hero, the horrific events were reasonably credible, and it was stocked with what-next surprises.

In the sequel, Willis remains humorous, resourceful and somewhat baffled at all the hard work he must endure. But not a minute of it is believable, and the inherent stupidity of the situation borders on the comic. The new director is young Renny Harlin ("Nightmare on Elm Street 4"), working from a script that has more cartoon characters than "Dick Tracy."

The basic truth is that "Die 2" offers expert spectacle, but all of a certain negative kind. Otherwise it has more connection to other action movies than to anything recognizably human in the real world. In terms of its specialty (violence),

it's certainly less sick than some others this summer (like "Total Recall"), but that hardly seems like a wonderful recommendation.

This time the premise puts McClane in Washington's Dulles Airport during a Christmas snowstorm, awaiting the arrival of his wife, Holly (Bonnie Bedelia). Scheduled to land about the same time is a plane carrying an arrested Norega-type, Latin American dictator-druglord (onetime romantic star Franco Nero).

The bad guys are ex-Special Forces renegades, led by a fanatic right-wing colonel, who take over a nearby country church, shut down airport communications, and plan to rescue the dictator—presumably because he's an anti-communist. Their ruthless tactics include forcing the crash (before our eyes) of a British civilian jetliner.

If the concept strains belief, it's even worse on screen, because little of the probable actual context of such an event is established. (E.g., the feds wouldn't use a commercial airport; if they did, the place would be crawling with security.) Such omissions are always endemic to cheesy movies. The church set seems to have no purpose; Christmas only helps provide bad weather and big crowds.

McClane is forced to take on the enemy by himself because all the other law enforcement types are either absent, incompetent or hooked. The airport security chief is played by Dennis Franz, who is TV's best known venal cop ("Hill Street Blues"). His single-note character here is so stupid, loud, sarcastic and foul-mouthed you want him to be bound and gagged. When federal troops arrive (about 20 of them), they're led by John Amos, who



SPIDER THRILLER—Actor Jeff Daniels as Dr. Ross Jennings attacks what appears to be a huge spider on his bedroom wall in "Arachnophobia." The U.S. Catholic Conference says fans of thrillers will appreciate the film's "subtle menace laced with wit." It classifies the film A-II for adults and adolescents, but cautions parents that some material in the unusual movie may be inappropriate for children under 13. (CNS photo from Hollywood Pictures Co.)

turns out to be part of the plot. (The character's principal contribution to the film is, after a fight with McClane, to get sucked into a jet engine.)

The other set of villains are the media, whose curiosity is always causing trouble (pushing that "freedom of speech crap," as the whining Franz character puts it). The heaviest reporter is star anchorman Thornberg (William Atherton), a retreat from the first film, who is dumb enough to call in his scoop from Holly's endangered jet. He not only unleashes a panic in the terminal below, but must hope to get his Pulitzer posthumously. Not even Ted Baxter would pull such a bonehead play.

Typical movie characters abound: e.g., the sweet older lady sitting next to Holly is as tough as a member of Hell's Angels. One of the airport assistants (venerable black actor Art Evans) is Einstein at devising ways to get around the terrorist blackout. The fascist colonel is played by William Sadler as if he had been raised watching World War II Nazi movies. One of the few sympathetic people is the low-key, concerned airport manager, played by non-actor Fred Dalton Thompson. He probably avoided listening to the director.

Some stunts, conceded grudgingly, are technological marvels, especially the one in which McClane ejects from a grounded airplane just as it explodes. But mostly "Die Hard 2" is both too little and too much, as in the stirringly outrageous finale in which the background music is the theme from Sibelius's "Finlandia."

(Improbable hero fights improbable evil; heavy violence and street language; maximum technical expertise, minimum subtlety, not recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

Chicago: The Heat and the Streets... A-II
 Duck Tales: The... G
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'Escape from Sobibor' focuses on Nazi death camp

by Henry Herx

Alan Arkin and Rutger Hauer head an impressive cast in a rebroadcast of the 1987 dramatization, "Escape from Sobibor," a World War II story of captivity and liberation airing Sunday, Aug. 12, 8-11 p.m. on CBS.

The fact-based story is part of the tragic record of the Holocaust, different only in the fact that it is a detailed account of the only mass escape of prisoners from a Nazi extermination camp.

Sobibor was a death camp built in eastern Poland in April 1942 as part of the Nazi plan to exterminate all the Jews of Europe. By October 1943, when the inmates revolted against their guards, over a quarter of a million Jews had been murdered by gas and their bodies cremated in the camp.

The drama is a faithful re-creation of how Sobibor achieved its deadly purpose. It is no simple matter to murder masses of people day after day, and the camp's handful of guards had to rely upon some of the prisoners to accomplish their monstrous goal.

For prisoners, working for the guards was the only hope of survival, though they knew that they too would eventually be gassed. As the drama makes clear, to cooperate in the mass murder of your own people was a terrible moral dilemma justified only by self-preservation and the hope of being one of those who would survive till the end of the war.

The need of the Nazis for a cadre of Jewish workers to operate the camp made it possible for the inmates to organize and plot an escape. But as untrained civilians they had no idea of how to make it work until a Jewish contingent of Soviet army prisoners of war arrived in Sobibor.

With their military experience, a mass uprising of over 600 virtually unarmed prisoners was staged in broad daylight during which many of the guards were killed and some 300 inmates escaped. The Nazis never reopened the camp, but instead tried to eradicate all evidence of its existence.

The dramatization succeeds at establishing a credible sense of the inhuman routine of an exterminating camp, with its daily arrival of trains, processing of prisoners, and moving them in groups to gas chamber and crematorium. The impression is of a nightmare where one has no control over one's actions.

Save for a shot of a line of women, stripped of their

clothing, waiting their turn in the gas chamber, the grisly business of Sobibor is seen only in what its victims have left behind—suitcases, clothing, eyeglasses, picture, letters—all saved and sorted for recycling in the German war effort.

Only several instances of the guards' cruel brutality are needed to impress upon the viewer that the camp is ruled through terror. The dehumanizing aspects of the camp can be seen in the background but the drama's focus is on the humanity of the prisoners and the sense of hope that sustains them.

This is most evident in the character played by Alan Arkin in a performance that ranks among his best screen efforts. He portrays a natural leader, the person to whom the inmates look for advice, consolation, guidance or simply a kind word. It is he who decides that an escape must be attempted and he becomes its ringleader.

Much of the dramatization's success depends upon Arkin's characterization. He neither sentimentalizes nor overplays the role but gives a quiet, controlled performance whose authority comes from within the character.

Rutger Hauer as the leader of the Russian Jews is also convincing, relying on a bit of Slavic accent and a lot of tough-minded brawn. The large cast includes a number of distinguished European actors in supporting roles and everyone seems to have understood the nature of their part, whether guard or inmate.

"Escape from Sobibor" is a first-rate production with a solid script by veteran screenwriter Reginald Rose. Filmed in Yugoslavia, the historical recreation is effectively staged under the well-paced but taut direction of Jack Gold.

The result not only recalls the enormity of the Nazi policy of genocide, but does so from the point of view that not even the death camps could totally extinguish the human spirit and will to survive.

To depict the Holocaust is to show irrational violence, brutality and murder on a massive scale. Young people need to learn about the consequences of racism but—though the production is admirable in its visual restraint—parents should consider the emotional capacity of their youngsters in watching it.

TV Programs of Note

Sunday, Aug. 12, 8-9 p.m. (PBS) "Ancient Forests: Rage over Trees." Actor Paul Newman hosts this "National Audubon Society Specials" report on the battle between

conservationists and loggers in the Pacific Northwest over the use and future of the last of the nation's ancient forests.

Monday, Aug. 13, 8-9 p.m. (PBS) "Into the Great Solitude." A new magazine-format show, NBC News journalist Robert Perkins as he travels alone 700 miles through the rugged wilderness of Canada's Northwest Territories.

Monday, Aug. 13, 10-11 p.m. (PBS) "Fire!" Documentary on the men and women who fight fires, what motivates them to risk their safety in saving the lives and property of others, and the stress that comes with a job whose dangers exceed those facing police officers, construction workers, or miners.

Tuesday, Aug. 14, 8-9 p.m. (PBS) "The Bomb's Lethal Legacy." Rebroadcast of a "Nova" program on the problem of nuclear waste in Washington state, where 45 years of mismanagement at the Hanford Nuclear Reservation will cost billions to correct.

Tuesday, Aug. 14, 9-11 p.m. (PBS) "Guilty of Innocence: The Lenell Geter Story." Rebroadcast of a fact-based drama about a black Texas engineer (Dorian Harewood) who was sentenced to life imprisonment for a crime he did not commit and his struggle to overturn his conviction.

Tuesday, Aug. 14, 10-11 p.m. (NBC) "Maria Shriver Special." In a new magazine-format show, NBC News journalist Maria Shriver focuses on people, issues and ideas of interest about "cutting-edge people from all walks of life."

Tuesday, Aug. 14, 10-11 p.m. (PBS) "Golub" and "Days of Waiting." The two-part "POV" program begins with a profile of Leon Golub, an artist who paints things that many would prefer not to see, and ends with a re-creation of the shattering experience of Japanese-Americans interned during World War II.

Wednesday, Aug. 15, 10-10:30 p.m. (PBS) "Ya' Done Good." Documentary on the Rev. Charleszetta "Mother" Waddles, 77, and her work over 33 years in helping hundreds of thousands of impoverished, unemployed and homeless people in Detroit and in Africa.

Thursday, Aug. 16, 10-10:30 p.m. (PBS) "Myth of Modern Dance." Choreographer Douglas Dunn and videomaker Charles Atlas join in an "Alive from Off Center" program on the evolutions of body, dance and attitudes, exploring how people have changed the way they move. Saturday, Aug. 18, 9-10:30 p.m. (PBS) "Graceland: The African Concert." In a 1987 program filmed in Harare, Zimbabwe, Paul Simon and a host of African artists perform songs from Simon's Grammy Award-winning album, a tribute to the joy and pain of the people of South Africa. (Check local listings to verify program dates and times.)

NINETEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 12, 1990

1 Kings 19:9-11 — Romans 9:1-5 — Matthew 14:22-33

by Fr. Owen F. Campion

The First Book of Kings provides this weekend's liturgy with its first scriptural reading. In modern bibles, there are two Books of Kings. Originally appearing in Hebrew, the two books once were a unit. In about the third century before Jesus, Jewish scholars in Alexandria, Egypt, translated the Scriptures into Greek. At that time, Greek was the *lingua franca* of the world, and certainly the language in which the learned conversed. In that translation, the two Books of Kings were divided. That prevails today.

The Books of Kings are listed among the Bible's historical books. It is a rough definition, by today's standards, because it is not as interested in historical detail as modern histories would be. Instead, it is chiefly a religious text, looking at the events of history to prove a religious point that faithfulness to God brings good results. Disloyalty brings bad results.

Central to this section of the book is the figure of the prophet Elijah. Important in this weekend's reading is that God is not present in the elements, but rather God controls the elements. In itself, that was a powerful message in a time in which paganism all around the Jews saw divinity in the movement of the planets and stars, the weather, the fertility of the soil and the seasons, water, and fire. Also important in this reading is the fact that God speaks to people, and people can understand him.

Centuries separated the times in which the Books of Kings were composed and the period when St. Paul wrote his epistle to

the Christian Romans. That epistle is the source of this weekend's second reading. However, despite their intellectual approaches to law, architecture, and government, the ancient Romans professed a religion little more advanced than those holding the belief of the pagans around the Jews of much older times. The official Roman religion was hardly abstract, nor transcendent, nor even above human instincts and emotions. It too worshiped the elements, or at least the gods and goddesses in control of those elements.

To that environment in which the Roman Christians lived, Paul addressed his epistle. "Blessed be God who is over all," he exclaimed in the section read in this weekend's liturgy. God is not the elements of nature, nor does he reside in some particular way in nature, rather he is above all, and all things that exist draw their being and purpose from him.

St. Matthew's Gospel is the Gospel read this weekend in the Liturgy of the Word. It is the familiar and very descriptive story of Jesus who walked across the water to meet his apostles in their boat. Enthusiastically, Peter leaps from the boat to join Jesus. Then fear overtakes Peter. He begins to sink, until Jesus rescues him.

The reading makes clear that Jesus controls the elements. No natural law is as determined as the law of gravity. Nothing with the density of water can withstand a heavier force, but Jesus overcame that law.

Often in early Christian times, the church was depicted as a boat. It is all the more the case in this setting in which the apostles are present in the boat. It is safe on the water. Peter, representing every human being, jumps from the boat in a flurry of faith and excitement. Realizing that his situation on the water so confronts and denies the power of nature, he loses faith and then begins to go under. Jesus

reaches out to him. The apostles proclaim the unique place of Jesus in space and time.

Reflection

In today's American society, few people, if any, literally worship the elements, despite the continuing popularity of astrology and superstitions. But everywhere people worship their natural inclinations and instincts, and they judge life by earthly standards. That person who "succeeds," we usually say, is the person who makes money and accumulates comforts.

These readings remind us of the impermanence of natural achievements and earthly successes. They remind us that the constant, truly powerful and rewarding force in life is in God. God speaks to us; we can understand him. Although locked in life to earth and

nature, with God's help we can glimpse the truly meaningful and joyful.

The church is our safe home. We all are afloat in the uncertainty of life, and all around us is the peril of a world not always friendly to us. We are aliens on the sea of earthly life.

Sin, or even misguided devotion, can cause us to spring from the security of God's own ship, the church, into the sea. There, however, we are at great risk. We are outside our element. Nevertheless, even in spite of our sinfulness or foolishness, Jesus looks upon us lovingly and throws us to the lifeline of his mercy and grace. That lifeline does not leave us swimming, but draws up back to the ship of safety, which is the church with its truth and sacramental nourishment and refreshment.



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THE POPE TEACHES

Spirit led Christ's life and guided his mission

by Pope John Paul II

Remarks at audience August 1

The Holy Spirit was present at every moment of Christ's earthly life and mission.

At Calvary, it was through the Holy Spirit that the Lord offered himself as a perfect sacrifice to the Father.

His last words on the Cross—"Father, into your hands I commend my spirit" (Luke 23:46; cf. Psalms 31:5)—showed that Jesus accepted his own death and handed over his life to God. The Eternal Son, always one with the Father in the Holy Spirit, thus entrusted his humanity to God in the hope of the resurrection.

The Letter to the Hebrews tells us that Christ on the cross offered himself "through the eternal Spirit" (Hebrews 9:14) as the spotless sacrifice that brings

purification and enables mankind to serve the living God.

The Holy Spirit was at work in a special way in the Son of Man's absolute gift of self, transforming suffering into redemptive love (cf. "Dignum et Vivificantem," 40).

Like the "fire from heaven" which often consumed the sacrifices of the Old Testament, the Spirit came upon Jesus and made his sacrifice acceptable to the Father.

In the sacrifice of the cross, Christ "received" the Spirit in order that, with the Father, he might communicate that same Spirit to the apostles, to the church, and to all mankind.

The cross then is the concluding moment of the revelation of the Holy Spirit in the life of Christ, and the basis of the outpouring of the Spirit upon the church at Pentecost. The mysterious saving power which comes from the events of the cross and Pentecost draws us all into the fellowship of the blessed Trinity.

MY JOURNEY TO GOD

Genesis of My Soul

Was my soul formed before the dawn when all was endless space, and did it hear its father's voice and gaze upon his face?

Did it rejoice with Mary's heart at Gabriel's request, and smile with joy at Bethlehem's babe she struggled to her breast?

And did it walk the narrow road that blessed Jesus trod, and tearfully kneel with Magdalene to wash the feet of God?

Did it go up to Calvary close by its master's side,

and was it hovering near the cross to sorrow as he died?

Oh, was it happy to be free for all those yesterdays, and was it willing to become entrapped in human ways?

Did it have life when time began, this soul inside of me? And will it go back whence it came when dying sets it free?

—by Glenna Hoog

(A resident of Brookville, Glenna Hoog worships at St. Peter Church in Franklin County.)

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The Active List

The Criticon 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 Criticon, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

August 10

A Novena to St. Ann continues with Benediction of the Blessed Sacrament at 7 p.m. in St. Ann Church, 2862 S. Holt Rd.

August 10-11

Assumption Parish, Indianapolis, will sponsor a Fish Fry Festival beginning at 4 p.m. Friday with fish dinners, booths and games "under the tent" rain or shine.

August 10-12

A retreat on "Lord, Teach Us to Pray" will be presented at Alvina Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338.

A retreat called "The Ground You Stand On Is Holy" will be offered at Kordes Enrichment Center, 811 E. 14th St., Ferdi-

nand. Call 812-367-2777 for registration information.

August 11

The #1 Early Bird Drawing for All Saints School Alumni Association will be held at 10 p.m. at Assumption Parish, Indianapolis.

☆☆☆

Cobblerfest at St. Bridget Hall, 801 Dr. Martin Luther King, Jr. St., 1-6 p.m., individual servings or whole cobblers for sale. For information, call Bernice Fox, 317-635-3928.

☆☆☆

A Monte Carlo will be held at 8 p.m. at St. Catherine Parish, 2200 Shelby St. \$2 cover charge. Must be 21 or older.

☆☆☆

Catholic Adults Reaching Out

(CARO) and St. Christopher's Singles Group will play Softball at 1:30 p.m. in Leonard Park behind St. Christopher Church, Lynhurst and 16th St. Bring mitt and soft drink. Rain date: Aug. 12.

August 12

Sign Masses for the Deaf are celebrated each week in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahle Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆

St. Benedict Parish, Terre Haute, will hold its Annual Parish Picnic from 2-8:30 p.m. in Larsson Pavilion, Deming Park. Mass 4 p.m. Swimming pool available.

☆☆☆

St. Mary Parish, Lanesville, will sponsor a Country Style Picnic from 10 a.m. until 6 p.m. Chicken and ham dinners will be served from 10:30 a.m. until 4:30 p.m.

☆☆☆

Kevin Barry Division #3, Ancient Order of Hibernians, will hold its annual picnic at noon at the Citizen's Gas Company grounds, 7600 E. Thompson Rd. Mass at 1 p.m. followed by games, food and entertainment. Call Michael McKinley at 317-351-9817 for information.

☆☆☆

A Calix meeting will be held at 9:30 a.m. preceding 10:30 a.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave. Call 317-787-9138 for more information.

☆☆☆

St. Mary of the Rock Parish, St. Paul Parish, New Albany, will

hold a Church Picnic from 12 noon-6 p.m. EDST. All-you-can-eat chicken dinner, beer garden, country store, raffles.

☆☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

August 13

St. Lawrence, Indianapolis, Parish Singles Group will have dinner in the Social Room. Call Tim Smith 317-353-0423 for details.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

☆☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

August 14

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-5717 for details.

☆☆☆

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

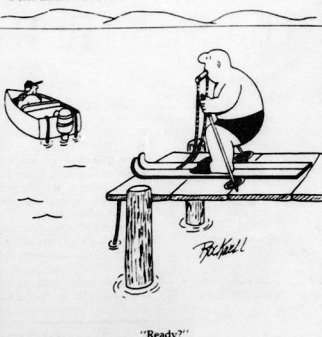
August 15

The Catholic Widowed Organization (CWO) will hold its regular meeting at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for more information.

☆☆☆

St. Mary of the Rock Parish, St. Paul Parish, New Albany, will

© 1990 Catholic News Service



"Ready?"

Annual Pilgrimage to the Grotto at 7 p.m. Mass, rosary procession, Benediction.

August 17

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics aged 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 240 S. Shadeland.

☆☆☆

A Novena to St. Ann continues with Benediction of the Blessed Sacrament at 7 p.m. in St. Ann Church, 2862 S. Holt Rd.

☆☆☆

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. \$2 charge. Social afterward.

August 17-19

A Togetherness Retreat for all married couples will be held at Alvina Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for more information.

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PILGRIMAGE 1990

A pilgrimage to Medjugorje, with side trips to historic cities in Western Yugoslavia, and a tour of Assisi/Rome is planned for early November 1990.

The pilgrimage will depart Indianapolis International airport on November 5, returning to Indianapolis on November 15.

Round trip, per person, will be \$1,650 based on two persons per room occupancy. Fare includes air and ground transportation, hotel accommodations, breakfast and dinner each day, along with English speaking guides.

Pilgrimage will be led by Rev. Donald Eder, pastor of St. Louis de Montfort Parish, Fishers, Indiana.

RESERVATION DUE BY SEPTEMBER 5.

CONTACT: St. Louis de Montfort Church
for further details

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☆☆☆
A Men's Retreat on Pilgrimage of the Disciples will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

August 18
Secoia High School Class of 1975 will hold a 15-Year Reunion at 7 p.m. in the school cafeteria. Call Chris Graham 317-352-1434 for more information.

☆☆☆
Chateau High School Class of 1980 will hold a Reunion. Call Kathleen Marbaugh Call 317-255-9983 for details.

August 19
The Women's Club of St. Patrick Parish will hold its regular Monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

☆☆☆
Holy Trinity Parish will hold its Parish Picnic at 11:30 a.m. in Southern National Park, W. 10th St. Bring own utensils, and side dish to share. Mass at 12 noon.

☆☆☆
St. Andrew Parish, Richmond will hold its Parish Picnic from 12 noon-4 p.m. Meat and drink provided.

☆☆☆
Sign Masses for the Dead 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.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆
A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass at 9 a.m. Call 317-787-9138.

☆☆☆
Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆☆
Catholic Adults Reaching Out (CARE) will hold a Pool Party at 1 p.m. at 3334 E. Southern Ave. Call 317-786-7958 for directions and details.

Bingos:

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, Brownburg, 6:30 p.m.; Mgr. Sheridan K of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 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.; St. Roch, 3-9 p.m.

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Report on Covenant House is released

by Tracy Early
Catholic News Service

NEW YORK—An investigation of Covenant House commissioned by its directors found the organization was sound but that evidence of sexual misconduct against its founder, Father Bruce Ritter, would have forced his firing had he not resigned.

The report cited extensive "cumulative evidence" dating back over 20 years that Father Ritter "engaged in sexual activities with certain residents and made sexual

advances" toward other people with whom he worked.

"Even if one were to accept Father Ritter's explanation of the events," the report said, "... Father Ritter exercised unacceptably poor judgment in his relations with certain residents."

The report, released by Covenant House Aug. 3, said Father Ritter spent evening hours alone in the company of "prostitutes with troubled pasts," and subjected himself to "charges of improper conduct that are impossible totally to rebut."

"It was irresponsible for Father Ritter, president of an organization entrusted with the welfare of young people, to have put himself in such a defenseless position," the report said.

Regarding allegations of financial and administrative irregularities, the report found that corrective actions had been taken.

"This report would be incomplete and seriously misleading if we did not say that we found far more right with Covenant House than we found wrong with it," it

concluded. "The organization is sound and its work is essential and effective," the report said.

The report was submitted by Robert J. McGuire, a former New York City police commissioner who was hired March 7 by the Covenant House board to investigate all charges.

At the time of McGuire's appointment, an oversight committee chaired by William Ellinghaus, former president of AT&T, was named to review the investigation. Committee members serving

with Ellinghaus were Holy Cross Father Theodore M. Hesburgh, retired president of the University of Notre Dame; Rabbi Marc Tanenbaum, a retired official of the American Jewish Committee; former Secretary of State Cyrus Vance, and former Federal Reserve chairman Paul Volcker.

In a statement printed at the front of the report, the committee called it "a thorough, careful and honest appraisal," and endorsed "its conclusions and recommendations."

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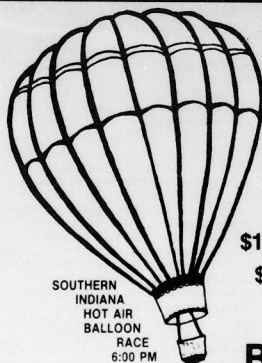
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Youth News Views

Rotary program builds bridges across oceans

by Mary Ann Wyand

Rotary International's youth exchange program builds bridges across oceans.

American leaders who praise the organization's mission of fostering international peace and understanding include former President Ronald Reagan.

"I am convinced that one of the best ways to develop more accurate perspectives on other nations and on ourselves is for more Americans to join, for a time, a family and a community in another land," he has said. "In the same way, we cannot hope that other nations will appreciate our country unless more of their future leaders have had the same chance to feel the warmth of the American family, the vitality of an American community, and the diversity of our educational system."

Brebeuf Preparatory School graduate Regan Hoffman from St. Thomas Aquinas Parish in Indianapolis is excited about her upcoming opportunity to live in another country as a Rotary exchange student. She leaves for Brazil on August 16.

"I'm going to a town called Resende in southern Brazil in the state of Rio de Janeiro," Regan told *The Criterion*. "I think you come back from a year in another country with an insight that most kids will not have."

Regan admits to a little bit of nervousness about the trip, but said the prospect of embarking on a completely new lifestyle in a strange land far from family and friends doesn't alarm her.

After all, Regan noted, she will be meeting her host family and making lots of new friends upon arrival in Brazil. And her longtime friend, Susan Sochacki, and older brother, Yuri, spent last year in Brazil as foreign exchange students.

A graduate of Bishop Chatard High School, Susan said the chance to expand her world by living abroad for a year was an unforgettable experience. And it was particularly challenging to spend that much time apart from her mother, Rose Sochacki, who works for the church as a secretary at St. Thomas Aquinas School.

"Rotary's whole motive, not only through the youth exchange program, is to foster peace and understanding throughout the world," Susan said. "They believe that with the understanding we get and the friendships we make as exchange students, we can bring some of that back to the United States and maybe stamp out some prejudices or uninformed ideas or stereotypes about other countries and other peoples."

Yuri Hoffman, also a Brebeuf graduate, agreed that on-site experiences in other countries are effective and memorable



FOREIGN FRIENDS—Cassula Ramos of Guaratingueta, Brazil, (left) talks with Susan Sochacki, Regan Hoffman, Karina Lins of Recife, Brazil, and Yuri Hoffman during a recent visit with the Hoffman family. Susan, Regan and Yuri are members of St. Thomas Aquinas Parish in Indianapolis. (Photo by Mary Ann Wyand)

ways to foster growth and understanding between nations.

"I think the idea behind Rotary is just to gain a better understanding of yourself and others," he said. "It's just a truly incredible experience. I didn't know anything about a Third World country and I came out of Brazil knowing quite a bit."

After completing undergraduate work in political science, international relations and environmental studies at Wabash College, Yuri said he plans to pursue a career in some form of international relations.

"There's a whole world out there," he noted, "and being away for a year opens up your mind to so many things."

Yuri and Susan said they sometimes experienced feelings of loneliness and homesickness and were occasionally challenged by unexpected developments. But their time away from home taught them to rely on their own personal resources and inner strength as they gained valuable lessons about life.

In Brazil, Portuguese is the national language. But Brazilian friends helped Yuri and Susan learn to understand a different way of life. They also discovered similarities between the two countries.

"In Brazil," Rotary exchange student Cassula Ramos noted, "Everybody works to be somebody. There is a lot of pressure. You have to be somebody. You have to be better than others. The number one country for us is the United States."

Mike and Kathy Hoffman are active in the Rotary Club of Indianapolis, enthusiastic about their children's exchange trips, and glad to meet Brazilian students Cassula Ramos of Guaratingueta and Karina Lins of Recife, who visited their home.

"I think it's just as rewarding hosting a student in your home as it is to send one of your children to another country," Yuri said. "You can learn so much about the country and you can really get involved if you have an open heart and like to spread the wealth. It's a good feeling."

Conference will address moral formation of youth

"Moral Formation of Catholic Youth" is the theme for Youth Ministry Leaders Day Sept. 15 at the Catholic Center Assembly Hall in Indianapolis.

Sponsored by the Catholic Youth Organization, the one-day conference will feature Jesuit Father James J. DiGiacomo of New York City, an internationally known author, lecturer and teacher.

The conference is designed for youth

ministry coordinators, parish administrators of religious education, high school and junior high school teachers, catechists, volunteer youth workers, and parents.

"Young people, in the process of learning how to make moral decisions which will guide their daily lives, are living in difficult times," Benedictine Sister Joan Marie Massura, archdiocese coordinator of youth ministry, explained.

"Many youths lack Christian supportive communities, are confronted with innumerable options, and are pressured by the misleading concept that 'everyone does it,'" she said. "Father DiGiacomo will guide us in ways we can make a teen-ager's life less difficult."

For registration information, contact the CYO Youth Center at 317-632-9311 by August 27. Registration costs \$20 per person for lunch and the conference fee by the deadline, with discount rates offered to groups of five or more from the same parish.

☆☆☆

Young musicians from throughout the archdiocese will perform in the Catholic Youth Organization's 37th annual CYO Talent Contest August 12 at 7:30 p.m. at the Garfield Park Amphitheater in Indianapolis.

Entrants compete in vocal, dance and instrumental categories. The event is free and open to the public.

☆☆☆

Roncalli High School graduate Adelbert "Ajay" Mencias and Brebeuf Preparatory School graduates Chad Clark, Brian Diggs, Thomas Jose and Bertrand Tzeng are among 124 outstanding high school students honored as Byrd Scholars. They received \$1,500 scholarships for their first year of college study.

Now in its fourth year, the Byrd Scholars program is designed to recognize and reward students with outstanding academic records. The program is administered by the Indiana Department of Education and is named after United States Senator Robert C. Byrd of West Virginia.

☆☆☆

Eagle Scout Nick Carter, a junior at Cathedral High School, has earned an Eagle Scout Award for service to his school.

Nick received the highest award give to scouts in by the Boy Scouts of America after he cleaned the exterior of the spring house located north of the school. The building was once part of the historic Fletcher mansion.

☆☆☆

Terre Haute Deaneys youths and adults who journeyed to Appalachia to help with community service work at Nazareth Farm earlier this summer included Shane Turner, Kathie Harrison, Alicia Hum-

phrey, Emilee Manwaring, Clint Pies, Jason Douglas, Pat Goodwin, Jayme Auten, Emily Walters, Jon Williams, Tony Brentlinger and youth ministry coordinator Janet Roth.

☆☆☆

Cardinal Ritter High School graduate Ann Carson of Indianapolis was elected by her peers to serve as vice president of the junior class at Marian College during the 1990-91 academic year.

☆☆☆

Secunia Memorial High School graduates Sue Williams and Tim Kuehr will serve Marian College as class officers during the next school year.

Sue was elected by her peers to serve as vice president of the senior class, while Tim was chosen as senior class representative to the College Council.

☆☆☆

Ten Academy of the Immaculate Conception graduates will pursue undergraduate studies with financial assistance from a variety of scholarships.

Holy Family parishioner Jill Goldsmith of Oldenburg and St. Louis parishioner Lisa Mattuci of Batesville will study at Xavier University on academic scholarships, while St. Joseph parishioner Gabrielle Hebard of St. Louis will continue her education at the College of Mount St. Joseph on an academic scholarship.

St. Louis parishioner Kristen Weiler of Batesville, Holy Family parishioner Sharon Bedel of Oldenburg, and Becky Simmeyer from St. Cecilia Parish in Oak Forest plan to attend Marian College on academic scholarships.

Junior Achievement Awards went to Cindy Huntman, Colette Rahe and Karen Dwenger, all of St. Louis Parish in Batesville.

Criterion student correspondent Barbara Ludwig, a member of Guardian High School Parish in Cedar Grove, received scholarship offers to attend Marquette University, Loyola University of Chicago, Illinois Wesleyan, and St. Louis University.

☆☆☆

New members of the National Honor Society at Shawnee Memorial High School in Madison are David Boedeker, Joyce Hoving, Rae Anne Lionetti, Martina Retzner, Mindy Retzner, Tamra Skiles, Ryan Vandewer, Jeremy Whitman and Kyle Yancey.

Retreat teaches young people how to pray and read the Bible

by Jamaan Mantemach

Larry was excited. He had just come home after a weekend retreat with the parish junior high youth group.

"We had a great time swimming, hiking and singing around a campfire at night," he told his father and younger sister.

"I thought this was supposed to be a kind of religious retreat," his dad commented as Larry painted glowing word pictures of his weekend experience.

"But dad, it was religious," Larry insisted.

His sister Molly looked puzzled. "What's so religious about swimming and eating marshmallows around a campfire?"

"If God is with us all the time, why not around a campfire or in a lake?" Larry responded sarcastically.

He was getting annoyed with all of the questions. But he wanted to convince his family.

"We did read the Bible once," Larry insisted. "On Saturday night. We read by the campfire in small groups. A high school girl taught us how."

Molly challenged, "I bet you were reading New Kids on the Block magazines."

"Stop arguing, you two," their father intervened. "If the high-schooler taught them how, maybe Larry can teach us."

"Here's exactly what we did," Larry said. He jumped up, left the table, and found a Bible.

"It's easy to remember," he said as he opened the Bible and placed it on the

kitchen table. "You go by the letter 'P'—five of them."

"The first 'P' is for prepare. That means you get quiet and ready to read from the Bible," he explained. "The second 'P' means picture."

"Picture what?" Molly asked, revealing a tinge of interest.

"The people in the story. You try to see what they are doing. The high school girl said to me, 'Imagine you are right there with the people in the story.'"

"Then there is 'P' for ponder. You're supposed to think about what's going on in the story. And what it means to you."

Dad listened carefully. "I'm impressed, Larry. You sound like you really learned something."

"I'm not finished," Larry continued. "The fourth 'P' stands for pray. You say whatever comes to you. I asked God to help us win our soccer season game."

"What does that have to do with the Bible?" Molly objected.

Larry ignored her question.

"The last 'P' is promise. That means you promise to do something. I promised to read the Bible a couple of minutes every day. But I didn't do it today."

"We're proud of you, Larry," his father commented, beginning to pick up the dinner plates. "Maybe tomorrow evening we could try out your system. Molly can pick a Bible story for us. Right now, let's have some dessert."

(Mantemach is a catechist and free-lance writer. She contributes religious education articles to *Catholic News Service* on a regular basis.)

† May They Rest in Peace

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

† **BUBE, Virgil, Sr.**, 69, St. Michael, Bradford, July 21. Husband of Helen Seipp Bube; father of Dennis, Glen, Jeffrey

and Virgil Jr.; brother of Ralph Raymond and Richard Bube; and Elmer Bauer, Doris Thull, Mary Veen, Edith Vapper, Hilda Loftus, Barbara Campbell and Helen A. Bube; grandfather of eight.

† **BUSH, Charles F.**, 57, St. Mary, New Albany, July 27. Husband of Vicki; father of Stacy, stepfather of Candace; son of Cora C. Riggle, brother of Herman J. and Mary Helen Carpenter.

† **BUTLER, Michael James**, 19, St. Bridget, Indianapolis, July 24. Son of Bonita Hall-Harris and Joseph Anthony, stepbrother of Christy, grandson of Margaret

and Robert Hall; great-grandson of Katherine Shaw.

† **CANADA, Bertha M. (Christman)**, 75, St. Margaret Mary, Terre Haute, July 25. Wife of William; sister of Pauline Sanders.

† **CLEVELAND, Myrtle C.**, 77, St. Barnabas, Indianapolis, July 21. Wife of the late Charles Cleveland; sister of Joseph, Charles and Nylas.

† **COONS, Louis J.**, Sr., 72, St. Augustine, Jeffersonville, July 24. Husband of Thelma; father of Daniel, Michael, Gregory, Patrick and Louis Coons Jr.; Margaret Jarboe and Rose Howard; brother

of David and Morgan Coons; grandfather of 15.

† **CRONIN, Freda M. (Heldner)**, 70, Holy Family, Oldenburg, July 15. Mother of Jerry D., Carol and Barbara Hoffbauer; sister of Lawrence and Elmer Heppner, Leona Burbank, Rita Batta, Roumilda Loring and Emma Ryan; grandmother of eight.

† **ENGLEER, Jeffery J.**, 49, St. Mary, Aurora, July 28. Husband of Julia; father of Sondi, Scott and Stephen; stepfather of Connie Zinsmeister, Vickie Williams and Lisa Barker; brother of Greg and Stephen; grandfather of one.

† **EVANS, Mary L.**, 78, St. Augustine, Jeffersonville, July 21. Mother of Dennis and Charles R. Evans Jr.; sister of Helen Raber, Betty Drescher, Ruth Miller and

Martha Wimmer; grandmother of five; great-grandmother of one.

† **GRISMORE, Mary Therese**, 69, St. Bernadette, Indianapolis, July 20. Mother of James M., Harold W., Bernard G., Gerald L., Kenneth M., John J., Paul N., Robert A., Patricia A. and Margaret R. Hannah; sister of Bernard and Kathleen O'Neill; grandmother of eight.

† **HELLMANN, Paul W.**, 69, St. Gabriel, Indianapolis (buried from St. Patrick, Terre Haute), 1972. Father of Paula Ann Freund and Rita Ann, brother of Mary Neidinger, Eileen Lawson and Gertrude Lentz; grandfather of two.

† **HENDRICKSON, William R.**, 35, St. Jude, Indianapolis, Aug. 2. Father of Nathan; son of Clarence and Mary.

† **JENNINGS, Kristina Lynn**, one year, St. Monica, Indianapolis, July 22. Daughter of Teresa; granddaughter of Harold and Beverly.

† **KLINGER, Doris**, 72, St. Mary, New Albany, July 25. Mother of Larry; sister of John Sillings, Ann Flanagan, Ida Short and Myrle; Collett; grandmother of four.

† **LUKEN, Frank W.**, 79, St. Mary, Greensburg, Aug. 5. Husband of Anna; father of Paul, Carlos, Donna, Horning and Jean Ann Schoettmer; brother of Urban, Edna Harpington, Dennis, and Luella Feldman; grandfather of 12; great-grandfather of two.

† **MARTIN, Anna**, 73, St. Anthony of Padua, Morris, July 30. Wife of Thomas J.; mother of Thomas, Gerald and Richard; sister of Dorothy Nolte.

† **MCNANNIS, Ivah O.**, 83, St. Barnabas, Indianapolis, July 25. Mother of George F. and Mary Ann Ray; sister of Helen Ahlbrand and Margaret Randon; grandmother of nine.

† **MILES, Maxine (Austill)**, 68, Assumption, Indianapolis, Aug. 2. Wife of Ewing; sister of Donald Lee Austill.

† **MOORE, Robert C.**, 74, St. Mary, Richmond, July 27. Husband of Virginia; father of Carol Campbell, brother of Carl; grandfather of one; great-grandfather of two.

† **MORRIS, Helen D.**, 91, Our Lady of the Greenwood, July 23. Mother of Robert D., Donald F. and Joseph W. Morris and Dorothy Jones; sister of Clarence Gehl, grandmother of 16; great-grandmother of 33.

† **NICEWANDER, Mary Jane**, 72, Christ the King, Indianapolis, July 27. Mother of Jack, Sally, Jack and Nancy Reese; sister of Jack Short; grandmother of 10.

† **O'BRIEN, George W.**, 57, St. Roch, Indianapolis, July 23. Husband of Genevieve O'Brien; brother of Fred O'Brien, Robert Grannon, Katherine Matthews and Irene Lovell.

† **PARKER, Thelma G. (Gehring)**, 80, Holy Family, Oldenburg, July 21. Wife of Ray D.; sister of Alfred J. Thalmann, Franciscan Father Owen, Myron and Dennis Gehring.

† **REDELMAN, Edna C.**, 78, Immaculate Conception, Millhouse, Aug. 4. Mother of Floyd, Marvin, Phyllis, Fultz, Kenneth B. and Cathleen Adkins; sister of Harry, Ralph and James Fy, Bertha Kohlmann and Annabelle Busch; grandmother of 16; great-grandmother of 22.

† **REYNOLDS, Leo P.**, 70, St. Anthony of Padua, Clarksville, July 22. Husband of Mary T. Reynolds; father of John A. and Dr. Jeffery I. Reynolds; and Rebecca L. Blazek; brother of Beverly Reynolds and Elizabeth Hall; grandfather of six.

† **RICKLEY, Bernetha Mary**, 85, Little Flower, Indianapolis, July 29. Mother of Patricia Peeth, Rita Dale, William Jr. and Michael; grandmother of 18; great-grandmother of nine.

† **SCHIELE, Leona C. (Tekuhel)**, 77, Holy Family, Oldenburg, July 24. Wife of Joseph J.; mother of Louis and Edwin; sister of Ann Schumacher; grandmother of seven.

† **SCHENK, Helen K. (Murphy)**, 79, St. Anthony, Indianapolis, July 29. Mother of Michael C., Edward E., Mary P. Davis, Helen Weaver and Rita Warren; grandmother of 20; great-grandmother of five.

† **SOMMERVILLE, Ellen L.**, 87, Our Lady of Lourdes, Indianapolis, July 30. Mother of James L.; grandmother of four; great-grandmother of 10.

† **STAUBLIN, Martin**, 92, St. Mary, North Vernon, July 23. Father of Theodore, William, George, Paul, Robert and Christina Staublein, Leona Kostreba, Dorothy Sauley and Anna Margaret Kane; brother of Wanda Meyer; grandfather of 33; great-grandfather of 40.

† **STEINERT, Joseph J.**, 97, St. Mary, New Albany, July 22. Father of Paul, James, Martha, Brother and Rosemary Wright; brother of Ellen Beaumont and Agnes Hubler; grandfather of 13; great-grandfather of 23.

† **VANDERPOOL, Helen J.**, 88, St. Mary, Greensburg, July 31. Mother of Evelyn Thiesing, Estelle Owens, Esther Abbott, Dorothy Land, Marilyn Preston, Elizabeth Schroeder, Irvin, Clifford, Gilbert, Vernon and Donald; grandmother of 50; great-grandmother of 88.

† **VOLK, Anthony**, 82, St. John the Evangelist, Ellettsburg, July 31. Father of Henry and Anthony (Marty); brother of Alma Hoffman and Martha Hotel; grandfather of 10.

† **WEISENBACH, Edward**, 89, St. Anthony of Padua, Morris, July 26. Brother of Mary Hartman and Rosalinda Burkhardt.

† **WILKINS, Beverly June**, 72, St. Catharine, Indianapolis, July 25. Mother of Donald Arthur; grandmother of six; great-grandmother of three.

Providence Sr. Ann Bernadine dies on July 30

ST. MARY OF THE WOODS—Providence Sister Ann Bernadine Dunne died in Karcher Hall on July 30 at the age of 79. The Mass of Christian Burial was celebrated for her here on Aug. 1.

The former Catherine Dunne was born in Chelsea, Mass. She entered the Congregation of the Sisters of Providence in 1929 and professed final vows in 1937.

Sister Ann Bernadine taught in schools in Illinois, Indiana, Maryland, Massachusetts and Washington, D.C. Her assignments in the Archdiocese of Indianapolis included Holy Trinity in New Albany and St. Ann in Terre Haute.

Two nieces, Helen, of Stoneham, Mass. and Catherine DiChiana of Fort Charlotte, Fla., survive Sister Ann Bernadine.

Sr. Mary Angele Whelan, 87, dies at Woods

ST. MARY OF THE WOODS—On July 28, Providence Sister Mary Angele (Mary Regina) Whelan died here in Karcher Hall. She was buried in the convent cemetery on Aug. 1 after the Mass of Christian Burial was celebrated for her in the Church of the Immaculate Conception.

Sister Mary Angele was 87. She was born in Jefferson, Tenn. and entered the St. Mary of the Woods community in 1925. She professed final vows in 1933.

Sister Mary Angele taught in schools in Illinois, Indiana, California and Washington, D.C. In the Archdiocese of Indianapolis, she taught at Ladywood St. Agnes, St. John and St. Patrick in Indianapolis, and at Schulte High School in Terre Haute.

Sister Mary Angele is survived by one nephew, Martin, of Jefferson, Tex.

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U.S. should respond strongly to Iraq, Catholic officials say

by Liz Scheutchuk
Catholic News Service

WASHINGTON—The United States should avoid bloodshed but also respond vigorously to Iraq's aggressive seizure of Kuwait, international peace and defense analysts said Aug. 6.

"I think it's a clear-cut case of aggression against another nation," said Father J. Bryan Hehir, research professor of ethics and international politics at Georgetown University's foreign service school in Washington.

Father Hehir, a consultant and counselor on international policy at the U.S. Catholic Conference, was one of the major USCC staff experts involved in drafting the U.S. bishops' 1983 pastoral letter on war and peace. He commented on the Iraq crisis as a Georgetown professor, not as a USCC spokesman.

Led by its militant strongman Saddam Hussein, Iraq invaded oil-and-money-rich Kuwait Aug. 2, ousting Kuwait's rulers and installing a new government loyal to Saddam.

Father Hehir said a just way of responding, at least initially, would be "through the United Nations and other non-military means."

The American approach of going to the United Nations seeking a coordinated international reply "seems to me to be the wisest first move" the Bush administration could make, Father Hehir said.

He termed "remarkable" the coalescing of opinion against Iraq by the world's nations, from the United States to Japan, European nations, the Soviet Union and China.

But "the Arab states are kind of divided," Father Hehir noted. "The Arab states need to be listened to," he said. "They're really apprehensive about a military process starting."

Father Hehir added that "while I think that lots and lots of pressure ought to be put on the (Saddam) regime, overthrowing a regime, I think, goes beyond what we ought to do."

As of Aug. 6, President Bush and his advisers were reportedly considering steps to oust Saddam from power in Iraq.

"The best response is to do what we're doing" non-militarily, Father Hehir said. Nonetheless, he added, "I don't think you want to say that no military response would ever be justified."

Robert T. Hennemeyer, USCC director for international justice and peace, said that USCC officials "also regard this as a clear case of aggression that thereby would meet the just war criteria where a nation is justified in helping a friend attacked unjustly."

But that does not mean the United States should engage in military retribution, Hennemeyer said.

"It'd be our view that there are a lot of things that ought to be tried before we get that far," he said. He cited as examples U.N. pressure, economic sanctions and efforts by the Arab nations to encourage a peaceful resolution to the crisis. "The strings on those ought to run out before we'd conclude there's only a military option (left)," he said.

Pax Christi USA, the American branch of the international Catholic peace movement, in an Aug. 6 statement said it "condemns the Iraqi invasion just as it does all military intervention, including the recent U.S. invasion of Panama."

"Above all, Pax Christi pleads that the United States not intervene militarily. Our first responsibility is to ensure the safety of civilians and not to protect our own oil interests. To threaten innocent lives with a bloodbath for which they are not responsible cannot be justified," the group said.

Loren B. Thompson, deputy director of the National Security Studies Program at Georgetown University, said that the crisis might be a chance for the nations of the world to work together collectively, through a strengthened United Nations.

"Maybe this is an opportunity rather than a disaster," he said. "This could be, finally, an opportunity to make the U.N. work."

Until the recent rapprochement between the United States and Soviet Union, the United Nations too often got bogged down in U.S.-Soviet rivalries, Thompson said. This time, he said, the superpowers could feasibly "jointly use the United Nations to preserve peace."

He too suggested that the Bush administration had been wise in avoiding immediate military retaliation against Iraq.

If the United States took military action, "it seems to me a lot of innocent people would get killed without us achieving our objective," Thompson said.

U.S. bishops, aid experts plan to visit East Europe

by Catholic News Service

WASHINGTON—Three teams of U.S. bishops are slated to visit Eastern and Central Europe—including the Soviet Union—in August and early September to discuss needs in the region and an American Catholic response.

The first team, led by Archbishop Roger M. Mahony of Los Angeles, was to meet in Vienna, Austria, with representatives of Catholic aid agencies and visit Hungary, Romania and Bulgaria Aug. 1-11.

A second delegation, led by Archbishop Theodore E. McCarrick of Newark, N.J., is slated to visit Poland, Czechoslovakia and Yugoslavia Aug. 18-30.

Cardinal Joseph L. Bernardini of Chicago and Archbishop John L. May of St. Louis, chairman of the ad hoc committee, are scheduled to head the third delegation, traveling to the Soviet Union Aug. 27-Sept. 6.

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