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RICHMOND COUPLE MARRIED 71 YEARS

150 couples at Golden Wedding Mass

by Margaret Nelson

Archbishop Edward T. O'Meara led the renewal of wedding vows for 150 couples who gathered for the eighth annual Golden Wedding Anniversary Mass at St. Peter and Paul Cathedral on Sunday, Aug. 12. They represented more than 8,000 years of married life.

"What a joy it is to welcome you, who come from all over this far-flung archdiocese," the archbishop said in his greeting.

The longest-married couple came from Richmond. Andrew and Lorena Kutter, of St. Andrew there, will be married 71 years on Oct. 28.

John and Angelina Mercurio of Holy Rosary, Indianapolis, are marking 68 years and Henry and Frances Haunert of St. Maurice, St. Maurice, have reached the 67-year milestone. Bert and Cecelia Wawrzyniak of Christ the King celebrated their 65th anniversary this year.

In his homily, the archbishop congratulated and thanked the couples for their chastity, fidelity, love and godliness. He remembered a 1958 talk to youth given by his friend and predecessor as national director of the Society of the Propagation of the Faith, Archbishop Fulton Sheen. In it he defined chastity as "reverence and respect for the mystery of our sexuality."

On fidelity, Archbishop O'Meara said, "It is not possible to maintain any

relationship without some vision... that there's something about our marriage that's beyond us and is rooted in God."

"Love is so easy to talk about today," the archbishop said. "It does have meaning if we listen to God... When we see selflessness, fidelity, dedication, chastity, responsibility, sincerity, honesty and truth for a long number of years, we come to know what God is like. Thank you for showing the church and the world how God loves all of us."

On godliness, the archbishop said, "Wouldn't it be a wonderful thing for a married couple to end each day with that prayer of Tobit (8: 4-9)? It said to God, 'Whatever we are, whatever we will be, comes from you and we know it. We thank you for it. Help us to appreciate it.'"

Four priests from the archdiocese concelebrated the Mass at which their parents were honored. Father John Ryan's parents, Walter and Pauline Witte, were jubilarians. He is also the nephew of the Kutters. Father Michael Widner is the son of Frank and Marie Widner; Father Adolph Dwenger's parents are Clarence and Bessie Dwenger; and Father Jack Okun celebrated with his parents, Eugene and Esther Okun.

Seventeen couples who had been married more than 60 years received special (See COUPLES, page 8)



VETERAN COUPLE—Lorena and Andrew Kutter, celebrating 71 years of marriage this year, receive congratulations from Archbishop Edward T. O'Meara at the Golden Wedding Anniversary Mass held at the cathedral Sunday. (Photo by Margaret Nelson)

Archdiocesan Pastoral Council members appointed

by John F. Fink

Thirty-two members of the first Archdiocesan Pastoral Council for the Archdiocese of Indianapolis were appointed this week. Archbishop Edward T. O'Meara sent letters of appointment on Tuesday.

The first meeting of the council will be on Sept. 29 at St. Agnes Church in Nashville from 10 a.m. to 4 p.m.

In his letter of appointment, the archbishop expressed his "great personal enthusiasm and hope for this significant initiation in the life of the Archdiocese of Indianapolis."

Membership on the council includes one man and one

woman from each of the 11 deaneries, the chairperson and one other representative of the Council of Priests, two women religious and two men religious, the president of the Archdiocesan Board of Education, the moderator of the curia, and up to six additional persons appointed by the archbishop.

The representatives from each deanery were selected from nominations made by parish councils throughout the deaneries.

There is one vacancy on the council still to be filled, a woman representative from the Tell City Deanery. Also, Archbishop O'Meara has so far appointed only three of the six additional persons.

The council members are: *Ex officio* members: Father David Coats, moderator of the curia; Father Paul Koetter, chairperson of the Council of Priests; and David Moebis, president of the Archdiocesan Board of Education.

The additional representative from the Council of Priests is Father Jeffrey Charlton, co-pastor of five parishes in Madison, Vevey and China.

Representing religious women will be Daughter of Charity Sister Mary Elizabeth Cullen of Indianapolis and Franciscan Sister Jean Marie Cleveland of Guilford.

Religious men will be represented by Benedictine Father Matthias Neuman of St. Meinrad Archabbey in St. Meinrad (See THIRTY-TWO, page 8)

Parishes to study seven future staffing options

by Margaret Nelson

This fall, people all over the archdiocese will have an opportunity to voice their opinions on the future of their parishes, considering the fewer numbers of priests available.

Approximately 60 percent of parishes

have indicated they will participate by sending task forces to the August meetings that will train them to gather views on future parish staffing.

The options chosen at the parish level will be used by an archdiocesan steering committee to suggest future staffing plans to the archbishop. Beginning next spring, the approved plans will be implemented.

When those on the task forces go to their fellow parishioners this fall to learn their preferences in future parish staffing, they will need to offer them possibilities. The following describes the various options the archdiocesan Future Parish Staffing Steering Committee has found for staffing parishes:

Option 1: Pastoral Ministry Team—One

team working in more than one parish. In the Archdiocese of Indianapolis, no parishes in the archdiocese have formal pastoral ministry teams. But several parishes in Madison are beginning to work toward the team option, according to Holy Names Sister Louise Bond, director of the Ministry Development Office.

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Boundaries redrawn for Seymour, New Albany, Batesville deaneries

by John F. Fink

In a decree issued this week, Indianapolis Archbishop Edward T. O'Meara has redrawn the boundaries of three of the 11 deaneries in the Archdiocese of Indianapolis—Seymour, New Albany and Batesville. In the process some parishes have been transferred to other deaneries.

In a separate decree, Archbishop O'Meara changed the policy of parishes in deaneries so that henceforth they will belong to the deaneries as listed in the Directory and Yearbook for the archdiocese. Until now the policy has been that the deanery to which a parish belongs

was determined by the residence of the pastor.

The decrees are published on page 2 of this issue.

At the same time as the decrees were promulgated the archbishop also approved guidelines for pastors who are responsible for parishes located in different deaneries. This can happen when priests are assigned pastoral responsibility for more than one parish.

The Seymour Deanery has been redrawn to include the parishes of St. Patrick in Salem and Most Sorrowful Mother in Vevey as well as all of Washington and Switzerland counties and St. Paul in Decatur County.

(See BOUNDARIES, page 8)

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Iraq's invasion and the Old Testament

by John F. Fink

In the third chapter of the First Book of Maccabees in the Old Testament, a passage tells us that the Seleucid King Antiochus Epiphanes "ordered a muster of all the forces of his kingdom, a very strong army. He opened his treasure chests, gave his soldiers a year's pay, and commanded them to be prepared for anything. He then found that this exhausted the money in his treasury.... Greatly perplexed, he decided to go to Persia and levy tribute on those provinces, and so raise a large sum of money" (1 Mc. 3:27-31).

I couldn't help but think of this passage when Iraq invaded Kuwait. One of the reasons for the invasion (besides a lust for power on the part of Saddam Hussein) was that Iraq had incurred a large debt in the process of building up what is today the fourth largest army in the world and because of its war with Iran, and it could get more money from Kuwait's oil.

The Seleucid kings ruled in what is now Iraq and Syria beginning in 200 B.C. (and Persia is present-day Iran). Saddam Hussein is a descendant not only of Antiochus but of other ruthless rulers who figure so prominently in the Old Testament.

AS A MATTER OF fact, it has been reported that Saddam's idol is King Nebuchadnezzar, the Babylonian king who defeated the Kingdom of Judah and took the Jews into exile in Babylon in 586 B.C. Babylon, too, was in modern-day Iraq. It was Nebuchadnezzar's dream that Daniel had to interpret and it was he who had Shadrach, Meshach and Abednego thrown into the furnace.

In many ways, when reading today's newspapers I get flashbacks to the Old Testament. Much of that part of the



Bible concerns the battles of the ancient Israelites with their Arab foes. It often seems that only the names of the countries have been changed.

Iraq in particular is the site of so much of the Old Testament. It's here where it all began, according to the Bible. This is where the Garden of Eden is supposed to have been, where Abraham came from originally, where Isaac's wife Rebekah came from, where Jacob went and where Isaac came from Esau and where he married Leah and Rachel. At that time the area was known as Mesopotamia.

After that, what is now Iraq isn't prominent in the Bible until the rise of the Assyrian Empire in the latter part of the eighth century B.C. Assyria, under King Shalmaneser, defeated the Kingdom of Israel in 722 B.C., deported the Israelites to Assyria and settled Assyrians in the cities of Samaria (where the Kingdom of Israel had been). All this is detailed in the Second Book of Kings.

AFTER THE FALL OF Israel, the Assyrians, under King Sennacherib, laid siege to 46 cities in the Kingdom of Judah, and particularly Jerusalem, in 701 B.C. But Sennacherib spared Jerusalem after King Hezekiah paid an indemnity.

The Assyrian Empire collapsed in 612 B.C. and was soon replaced by the Babylonian Empire. Twenty-six years later Nebuchadnezzar destroyed Jerusalem and the Jews' temple and carried many of the Jews off to Babylon. Then in 539 B.C. Babylon fell to Cyrus, king of Persia, and he allowed the Jews to return to Palestine.

The Bible then jumps ahead to the days of the Maccabees, when present-day Iraq is again prominent. That's when the Seleucids ruled Palestine from Syria and Mesopotamia, imposing Hellenism on the Jews. When Antiochus Epiphanes defiled the temple in Jerusalem and persecuted the Jews for their beliefs, a family of the Hasmonaeans, notably Judas "the Maccabee," led a successful rebellion that is detailed in the two Books of Maccabees. The Hasmonaeans then ruled an independent

Judea from 142 B.C. until the Roman takeover under Pompey in 63 B.C.

If Nebuchadnezzar is indeed Saddam's idol, it's an indication of Saddam's ambition for power. Nebuchadnezzar's empire covered an area that includes the modern states of Iraq, Syria, Kuwait, Jordan and Israel. Antiochus also ruled over all this area, plus Turkey and Egypt.

It's interesting to note, though, that Antiochus' expedition into Persia "to levy tribute on those provinces" was unsuccessful. As reported in chapter 6 of the Second Book of Maccabees, when he tried to capture the city of Elymais, he was defeated, "so he retreated and in great dismay withdrew from there to return to Babylon," where he died.

THE POINT IS, I guess, that there have been wars in that part of the world from the beginning of recorded time. The historical books in the Old Testament, of course, report on the Israelites' wars—not only the more recent ones against the Assyrians, the Babylonians and the Seleucids, but particularly the earlier battles of Joshua, Saul and David.

The Israelites' conquest of Palestine took a long time, and they never did remove all the Arabs from the land. Joshua fought the Canaanites, and there are many other Arab peoples mentioned in the Bible. Saul and David battled the Philistines in what is now the Gaza Strip. The beginning of chapter 8 of the Second Book of Samuel summarizes David's wars. Edom, Moab and Ammon are today part of Jordan. Midia part of Syria, just for a few examples.

During more modern times, the Muslims have been battling ever since the time of Mohammed.

If wars have always been prevalent in the Middle East, war today would be much more serious because of modern weapons that could destroy whole cities and all the people in them. We must, therefore, pray that war can be avoided without giving in to Saddam's lust for power.

EDITORIAL COMMENTARY

The Sipe study of priests' sexual activities

by John F. Fink

The front page of last Sunday's *Indianapolis Star* contained an article with the headlines "Clerical celibacy: Nearly half of all U.S. Catholic priests violate vows, psychotherapist says." It reported on the results of a study made by a former priest who left the priesthood to get married and who is now working in the psychiatry department of Johns Hopkins University medical school.

Before getting to the substance of this study, we have to ask: What distorted sense of news value made the editors decide to play this article on page 1 of the

Sunday edition? If it belonged anywhere, it should have been on the Saturday religion pages.

There are two apparent reasons why it was played as it was. It involved sex and therefore would attract readers; and it made the Catholic Church look bad and, therefore, would also attract readers.

The first reason is pure sensationalism and would be the reason the story would be reported in the *National Enquirer*, but it shouldn't be the reason it would make the front page of *The Indianapolis Star*. The second reason is nothing less than an appeal to religious bigotry.

Suppose a non-scientific study were to show that nearly half of Methodist ministers drink alcohol occasionally, or that nearly half of Orthodox Jewish rabbis eat pork or shellfish once in a while. Would *The Star* play those stories on page 1 of the Sunday edition? Certainly not. But since it involves sex and the Catholic Church, it's suddenly page 1 news.

If this were really a valid study, it would certainly be of interest to Catholics and it would be reported in the Catholic press. But why should it be of much interest to non-Catholics since it would affect them? The population of Indianapolis is only about 10 percent Catholic, so most of *The Star's* readership is non-Catholic. Theoretically, then, the article wouldn't be of interest to most of *The Star's* readership.

The fact is, though, that the Catholic Church does interest more than just Catholics, and I suppose we should be flattered by the attention. But it seems inexcusable to publish an item just because it puts the Catholic Church in a bad light.

Now for the substance of the study, made by A. W. Richard Sipe. The study purports to show that 20 percent of priests are sexually involved with a woman or "have a clear pattern of heterosexual behavior," 10 to 13 percent are homosexually active, and 6 percent are involved sexually with minors.

Sipe got his figures from priests who were undergoing psychotherapy, from priests who shared their stories in workshops or informal settings, and from the sexual partners of priests or "others with firsthand knowledge of priests' sexual behavior."

This is much like asking a psychiatrist what he thinks of the mental health of

people in the United States and have him answer that, after interviewing his patients, he thinks it's pretty bad.

The lead paragraph in the article, and the headline, reiterate an unmarried person and the term by itself doesn't indicate someone's sexual activity. A sexually active person would still be a celibate as long as he or she didn't marry.

Priests who belong to religious orders take a vow of chastity (along with vows of poverty and obedience), but diocesan priests do not. Nevertheless, all of us—priests, religious and lay people—are

OFFICIAL DECREE

Be it herewith decreed that the parish of St. Patrick, Salem in Washington County be transferred from the New Albany Deanery to the Seymour Deanery and that the parish of Most Sorrowful Mother, Vevay in Switzerland County be transferred from the Batesville Deanery to the Seymour Deanery.

Further be it caused that the boundaries of the Seymour Deanery be redrawn to include the aforementioned parishes and all of Washington and Switzerland counties.

Further be it caused that the boundary of the New Albany Deanery be redrawn to exclude all of Washington County.

Further be it caused that the boundary of the Batesville Deanery be redrawn to exclude the aforementioned parish in Vevay and all of Switzerland County, and to exclude the parish of St. Paul in Decatur County.

The above decree, dated Aug. 2, 1990, is from the office of Most Reverend Edward T. O'Meara, STD, Archbishop of Indianapolis.

OFFICIAL DECREE

Be it herewith decreed that the deanery to which a parish belongs will henceforth be that as given in the listing of parishes by deaneries in the 1990 Directory and Yearbook for the Archdiocese of Indianapolis under DEANERIES.

This abrogates the policy of determining the deanery to which a parish belongs by residence of the pastor.

The above decree, dated Aug. 9, 1990, is from the office of Most Reverend Edward T. O'Meara, STD, Archbishop of Indianapolis.

expected to be chaste. The church teaches that sexual activity outside of marriage is sinful, and that's true whether you're a priest or any other unmarried person.

Mature Catholics understand that everyone is a sinner. The church teaches that Jesus and Mary are the only humans in history who never sinned. That doesn't mean that every priest has committed sexual sins, but adult Catholics realize that not all priests are able to live up to the ideal of chastity any more than all lay people can do so.

Priests do receive special graces with their calling, but they are still human. If they succumb to temptation, they can receive the sacrament of reconciliation and try to do better in the future—again, just as lay people should do. And if God forgives the sin that should be the end of it.

In light of this, why should there be studies of priests' sexual lives such as the Sipe study? They can only damage the image of the priesthood. Catholics know full well that most of our priests are holy men who do indeed live chaste lives, no matter what studies made by people with axes to grind might show.

OFFICIAL APPOINTMENT

Effective August 6, 1990

REV. ROBERT SHOWERS, OFM CONV., appointed assistant pastor of St. Benedict Parish, Terre Haute.

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

Archbishop O'Meara's Schedule

Week of August 19

SUNDAY, Aug. 19—North American Congress of the Holy Spirit & World Evangelization, Eucharistic Liturgy, Hoosier Dome, Indianapolis, 9 a.m.
SUNDAY-THURSDAY, Aug. 19-23—Retreat for Bishops of Region IV, Cardinal Stritch Retreat House, Mundelein, Ill.



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ARCHDIOCESAN CATHOLIC CHARITIES

The semi-independent living programs

by Joyce Overton and Barbara Williams

A young, developmentally delayed, single mother with two small children recently moved from a windowless, roach-infested, basement apartment which she was sharing with three other adults. Her new home is a freshly painted, fully furnished and equipped, two-bedroom apartment of her own.

She is the latest resident to be enrolled in New Albany Deane Catholic Charities' semi-independent living program (SILP). The program, which is called L.I.F.E. (Living In Family Environment), has operated since 1986 under a contract with the Indiana Department of Mental Health to provide supervision, training, and financial assistance to high-functioning, developmentally delayed adults in Clark and Floyd counties.

Along with approximately 40 other SILPs in Indiana, the L.I.F.E. program strives to provide the least restrictive and highest quality lifestyle possible for its special-needs residents.

Program participants live alone or with spouses, children or roommates. They receive weekly supervision and training in areas such as money management, personal hygiene, nutrition, housekeeping, social relationships, and relationships at the workplace. Careful attention is given to assisting residents with their medical and dental needs. In addition, program staff provides 24-hour crisis intervention and advocacy to clients as required.

Currently, New Albany Deane Catholic Charities is serving 10 residents in their L.I.F.E. program. During the last four years, some residents have "graduated" from the program and are now living independently in the community.

Individuals are evaluated and referred for semi-independent living by Department of Mental Health case managers. Before enrolling in the program, most residents lived in group homes or on their own in very unstable conditions. Each resident brings to the program a different set of needs. The program tries to shape its services to meet individual needs and to provide training in areas which are outlined in an individual program plan.

Special attention is also given to enhancing residents' feelings of dignity and self-esteem. L.I.F.E. program participants are encouraged to hold jobs either in a sheltered workshop or in the community.

A current female resident is a young woman in her mid-20s who had been trained as a custodian. Her job history in that field was not good, however, and she had become generally discouraged and depressed. Upon enrolling in the L.I.F.E. program, this young woman was assisted in evaluating her vocational goals. She has a natural love of children, and they respond well to her. Presently, she has acquired the training necessary to work in the day-care program at the rehabilitation center near her apartment.

Her success on the job has carried over into other aspects of her life. Today, she is

better able to accept responsibility for her decisions, and her life is much more stable.

Residents are also encouraged to participate in a variety of social experiences. Program staff works to provide experiences which are designed to meet the individual needs and interests of the residents. In May, two residents of L.I.F.E. were able to use the money they had carefully saved to fly to Disney World with a tour designed for special-needs travelers. Upon returning, they reported having had a terrific vacation and being ready to go again.

New Albany Deane Catholic Charities is not the only Archdiocesan Catholic Charities agency to administer a SILP successfully. Catholic Social Services in Indianapolis has been a sponsor of a SILP since 1988.

Currently, Catholic Social Services is serving 14 residents and has two prospective residents in various stages of enrollment. During the last two years, three residents have "graduated" and are now living independently in the community. Six residents have been transferred to programs that provide more supervision.

Like the program in New Albany, Catholic Social Services also receives information on prospective residents who have been evaluated and found eligible for semi-independent living by the Indiana Department of Mental Health case managers.

Before enrolling in the program, most of the residents live with their parents or on their own, but are unable to handle the responsibility. Upon entering SILP, needs

and problems are identified and residents begin to work on them. A resident usually works towards accomplishing four or five goals per year. The goals could be learning to write checks without assistance, finding employment, learning to prepare nutritious meals or participating in some kind of group activity.

Encouraging residents to participate in activities outside their apartment has been a priority for the program. The SILP staff has held nutrition and exercise classes, planned Christmas and Halloween parties for residents as well as arranged for residents to visit various museums and sights in the city. These activities are very important to residents, because for some, like Sarah it is the only time they feel comfortable attending group activities.

Sarah is in her mid-30s and until last June she lived with her parents. She had never had a job or lived alone. Sarah has always been a loner and had attended family outings only. Today, she lives in her own apartment and has become friends with other SILP residents. She calls the other residents often and occasionally takes the bus to visit another female resident with whom she has become friends. Sarah is still unemployed, but she has been completing applications and going to job interviews. Her short-term goal is to find employment, but she also is looking ahead to one day "graduating" from SILP and living independently. She said she is not in a hurry and wants to learn as much as she can.



PARADE—Holy Trinity Day Care Center children get ready to participate in the Indianapolis Recorder's Back to School Parade and Picnic on Saturday. Holy Trinity Pastor Father Kenneth Taylor, Martin College President Benedictine Father Boniface Hardin, Campaign for Human Development Director Grace Hayes and the Holy Angels School were among others participating in the day's events. (Photo by Margaret Nelson)

Concert in Bradford to help cover medical costs for cancer victim

by Susan Fey

Members of two Harrison County parishes are planning a fund-raising event for a terminally-ill Lanesville woman.

Parishioners from St. Michael in Bradford and St. Mary in Lanesville will sponsor an auction and country music benefit on Sunday, Aug. 26, at St. Michael Church, beginning at noon.

Rolla (Schmitt) Compton, 35, is afflicted with brain cancer. The Bradford native formerly attended St. Michael, and is now a member of St. Mary.

Rolla's husband Ryan said that when her grade four tumor was first diagnosed in 1986, "She was given a month to six months to live." Both of us were determined to fight it."

Fellow-parishioner Joan Schickel recalled Rolla's positive attitude after her doctor said she'd never walk again. "A few days later, she came walking into church. There were so many prayers going up for her and she raised her hopes so well, she was in remission until last December."

Having undergone five surgeries, Rolla

is now paralyzed and homebound. She went into a coma on July 30, but was talking to family members the next day. She is being cared for by her husband, her mother Kathryn Zollman, her sister-in-law Sherry Wise, and hospice workers.

Ryan Compton has medical benefits through his job with Colgate-Palmolive in Jeffersonville, but costs have gone beyond policy limits for certain treatments.

The Comptons, who will be married 18 years this month, have three children: Wayne, 15; Elizabeth, 12; and Christopher, 8.

The concert will include a performance by Bob Trinkle and the Stonemill Band, a four-piece country group from New Albany. After the auction, Doc Dockery will offer "harder-hitting" country music. Then the five-member Pittle Sisters and the Rambling Rose Band from the Greenville-Palmira area will present traditional tunes.

A \$5 donation is suggested, with tickets available from members of the two parishes' human concerns committees. Those wishing ticket information may contact Schickel at 812-952-2780 or Terri Glatzbach at 812-366-3733.

Sisters announce renovation project at Benedictine Center

Benedictine Prioress Sister Mary Margaret Funk announced a \$300,000 project to renovate portions of the Beech Grove Benedictine Center.

Gifts from individuals and grants from the Indianapolis Foundation and the Raskob Foundation for Catholic Activities (of Wilmington, Delaware) have already brought more than \$110,000 for the project.

Installation of a handicapped-access elevator, upgrading of the kitchen and dining facilities and conversion of a former classroom into a private dining room are among the improvements that will be included.

The center for life-long learning holds retreats, workshops, prayer and fitness activities. Last year, the Benedictine Center hosted more than 50,000 people, serving 23,000 meals and boarding 6,000 guests. Currently, 276 organizations use the center.

The Sisters of St. Benedict own and operate the Beech Grove center as an extension of their educational ministry. The National Council of Churches held its week-long international dialogue on the needs of churches in Central and South America at the Benedictine Center. And the

Indiana State Police Academy held a seven-week training session there.

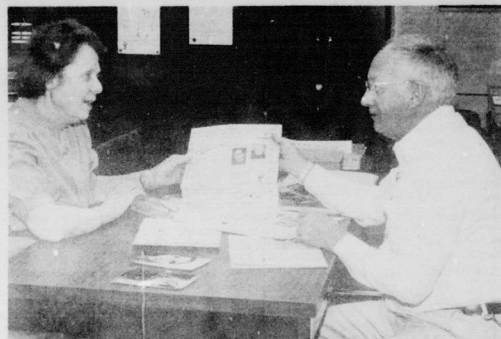
The center staff provides its own programs, including a centering prayer retreat conducted by members of the monastic community. The center is an official Elderhostel programmer. It designed a family life series to address the needs of the American family.

The Benedictine Center is participating in the Ministry to Ministers program, funded by Lilly Endowment, designed to address the needs of all church ministers in the state.

Moderate fees are charged for use of the center because it is considered a ministry and the sisters want the facility to be available to all.

The staff knows that moderate fees leave little for renovation projects. As the center continues to grow, the sisters invite those interested in its mission to participate in the renovation project.

Those wishing additional information about the project or the Beech Grove Benedictine Center should contact development director Sister Mary Luke Jones, 317-787-3287.



PLANNERS—St. Joseph of Tipton Sister Julia Wagner, Office of Evangelization, and Jerry Harlan talk over plans for Indianapolis 1990, the North American Congress on the Holy Spirit and World Evangelization, which is being held at the Hoosier Dome and Convention Center this week, August 15-19. (Photo by Margaret Nelson)

Commentary

EVERYDAY FAITH

When it's time to die, have you really lived?

by Lou Jacquet

Two items on the local 11 o'clock news recently brought home a point I try not to dwell on too much: When it's your time to die, friend, you'd better be ready.

In the first instance, some poor soul was sitting at a counter in a luncheonette without a care in the world. A moment later, an out-of-control car slammed through the window and killed him on the spot. In the second case, a fellow enjoying a summer day in the park died instantly when a huge dead tree



snapped and fell, crushing the car he was sitting in.

Few among us are overly delighted with the idea of dying by whatever means. But to die with no chance to say goodbye to loved ones, no opportunity to prepare for judgment, seems an especially harsh way to go. We'd all prefer to have a chance to get ready for our last moments on earth.

But then, I suppose it's all relative. The two cases cited are tragic deaths. But they are relatively painless deaths compared to that suffered by the millions who were tortured and gassed at the hands of the Nazis in prison camps. The thought of getting killed while eating lunch scares us, but perhaps it's a better way to die than going down in flames in a DC-10 or dying at the hands of a Son of Sam-style mass murderer. In the words of an old Hank

Williams country song, "We'll never get out of this world alive," so the exact manner of our death seems somewhat beside the point. The real question is whether we have lived in such a manner that we have nothing to fear when we face the Lord in judgment.

A while back, a friend told me a story about a woman who had suffered through a divorce, then lost a battle to cancer in her mid-50s. My friend offered comfort and support as the woman lay dying. But the woman brushed aside the sympathy. "Don't feel sorry for me," she said. "I lived."

That's the key, isn't it? So many of us fear death because we have never truly lived. We have become so caught up in making a living, raising children, pleasing the boss, and paying the bills that we miss out on life's real pleasures. If that's the sort of life we have lived, then it truly is a tragedy if we die an unexpected death while eating lunch or enjoying a day in the park.

But if we have managed to enjoy ourselves along the way, taking time for the small, everyday pleasures that make life worthwhile, dying before our time is less of a tragedy than it otherwise would have been.

My hope is that I have about 40 good years left to enjoy this life. But since there's no guarantee of that, the best I can hope for—the best any of us can hope for—is to enjoy each day we have lived. To say so has almost become a cliché. But if we knew today would be our last on this earth, you can be sure we would live it to the hilt,



savoring each moment. Why can't we live every day like it might be our last?

If we did, we'd be surprised at the richness and diversity that the Lord sends us daily. We simply need to open our eyes to enjoy it. If we live a life like that—a life such as that dying woman surely lived—there'll be no reason to mourn our passing when our time is up.

If we live like that, surely the Lord will welcome us in death to everlasting life. But first, I think, he wants us to live this life as intensely as we can. I'm doing my best.

THE YARDSTICK

AFL-CIO's decision to remain neutral on the abortion issue

by Msgr. George G. Higgins

The AFL-CIO Executive Council voted overwhelmingly July 31 to adopt a recommendation that it remain neutral on the abortion issue. The recommendation came from a panel appointed by AFL-CIO President Lane Kirkland to study several "pro-choice" resolutions submitted at the AFL-CIO convention last November.



The council's decision is final and applies to the AFL-CIO and its state federations and local central labor councils.

I was one of two "witnesses" invited to testify before the panel in June. To avoid any misunderstanding of my role, I am presenting here in abbreviated form the notes I worked from when I addressed the panel. I said:

1. I am here at the committee's invitation, not at my own request or initiative. I have too much respect for trade

union democracy to get involved, except by invitation, in the federation's internal processes and would never have presumed to ask for an opportunity to meet with your committee.

It is not my style to lobby the federation. I have, to be sure, made two public statements on the issue before you. It will be the burden of my presentation to explain why I felt it appropriate to do so.

2. A news story in *The Washington Post* was inadvertently misleading. It said, in effect, that I would speak today for the anti-abortion forces. Not so. I have not come here to talk about, much less debate, the abortion issue as such.

There are differences of opinion in our pluralistic society on both the ethical and public policy aspects of this issue. I have my own opinion about both, but I respect the opinion of those who see the issue, in all its complexity, differently than I do.

There are many forums in which men and women of good will can dialogue, with civility, about their differing opinions, but I do not intend to initiate such a dialogue in this committee meeting.

3. I do not appear before the committee

as an instructed representative or spokesperson for any official or any agency of my church. I am here on my own, speaking in my own name.

Some elements in the media and some partisans in the abortion controversy have badly distorted the record by stereotyping the abortion issue as exclusively Catholic. The plain fact is that the controversy cuts across all denominational lines, and the debate is being carried on by people of all religious faiths as well as by many who claim no religious affiliation.

In my judgment, based on years of close association with the labor movement in all parts of the country, it would be a serious mistake for pragmatic reasons for the federation to take an official position one way or the other on abortion.

When I say one way or the other, I mean that if the resolutions you are considering were pro-life rather than pro-choice, I would still argue that the federation should remain neutral.

I take this position as one passionately committed to labor's cause. For 50 years I have worked almost full time to promote

labor's legitimate goals. I am unabashedly proud of my record.

I have spent my entire lifetime supporting labor's cause because I am firmly committed to the proposition that effective labor unions are still the most powerful force in society for protecting laborers' rights and improving their condition.

The U.S. labor movement has from Day 1 been "neutral" in the best sense—a movement in which men and women of differing ideologies and religious ethical convictions have been able to unite around basic labor issues and work together in solidarity. No other trade union movement in the world can match its record.

This solidarity demands a certain price. It demands that all the movement's officers and members agree on basic trade union issues and agree to disagree—and to go their separate ways in non-trade union forums of their choice—on volatile and highly divisive issues of personal morality and to refrain from forcing their own, personal views on such issues onto the movement's official agenda.

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THE HUMAN SIDE

To study and plan for the future church, consider the whole picture

by Fr. Eugene Henrick

"The church doesn't need more negative statistics at this time!" "Negative statistics only create more negativism and give ammunition to those who disagree with the church."

Those are the kind of complaints I have heard after releasing a study prepared for the U.S. bishops titled "The Catholic Priest in the U.S.: Demographic Studies." The study predicts that by the year 2005, the church in the United States will have fewer priests, they will be older and the ratio of priests to parishioners will decline dramatically.

If such statistics cause pain, why produce them?

The reason is that if the church is to plan for a successful future, it needs a balanced picture of its present condition. To obtain this, it needs to learn as much as possible about all its ministries. The priesthood is no exception.

For the past 15 years the national bishops' conference has been gathering

data on church ministries in order to study which ones are effective, where they are most effective and how to make them even more effective.

There are some, focusing solely on the priesthood statistics, who predict doom for the church. They contend that we won't have the Eucharist anymore in many parishes and that parishes without resident priests will fall into a Protestant type of congregationalism.

Those are possibilities, of course. Still, the voices of doom reflect a narrow outlook—one that needs to be balanced by other factors in the total picture.

What is the picture?

Although we have fewer priests, we also have more full-time, dedicated lay persons working in the church. Twenty-five years ago when we had a record number of priests, we didn't have lay parish administrators, permanent deacons, religious education coordinators and a number of other parish ministries.

Nor were lay volunteers, such as those organized under the auspices of Maryknoll or the Jesuits, as plentiful. Parish and financial councils were unheard of. And the position of diocesan chancellor, held today in several places by nuns, was reserved to priests.

As for current concerns about the future

availability of the Eucharist in parishes, it should be remembered that in the past persecuted nations with few priests always found ways to provide the Eucharist. In fact, reverence for the Eucharist in those nations greatly increased.

What we are discovering today is that past models of the church, which centered everything around the priesthood, no longer are acceptable. Lay participation, the permanent diaconate and cultural changes are ushering in new models.

Some assert that the new models are moving us toward a married priesthood. Others would object that even this way of thinking reflects an old model of the church in which everything had to be centered on the priesthood. They would contend that greater lay participation will lead to the development of a much needed, and much better defined, lay spirituality.

Still others would argue that with fewer priests, the laity will appreciate the priesthood more and eventually encourage their children to become priests.

As you can see, our picture of the future number of priests needs to be balanced by a picture of other ministries and cultural changes.

To obtain this total picture, we will need additional statistics on the effective-

ness of lay ministry training centers, the permanent diaconate and lay ministries of all kinds.

But what I speak of their effectiveness, what I mean is this: Are these ministries helping us respond better to God's grace? Are we any closer to God because of them?

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THE CRITERION

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To the Editor

Save our beautiful altars and statues

Since we are strongly opposed to doing anything to our beautiful altars and statues, my neighbors and I have the solution to church renovation. Most parishes have a building that could be used to house the altar. Chairs could be arranged any way you want. Plants could be in every corner. Mass could be said there and our statues and altars left alone.

Especially sad would be to renovate the big chapel at Oldenburg. It would almost be a case of elderly abuse to do anything the older nuns oppose. They are the ones praying there.

Some time ago, I had the opportunity to visit some lovely old churches in Cincinnati. St. Boniface in Northside

impressed me the most. The parish secretary told the group I was with that so many couples want to be married there that they had to make a rule that they had to be registered in the parish for two years to have their wedding at St. Boniface. Maybe the church should listen to these young people.

Mary Murtaugh

Dover

What \$3 billion could do for poor

The Southern Cross is part of the heavens one can see at night here. Last night, unable to sleep because of the sounds of the 15 others sleeping, as I was, in the sacrality of the mountain

chapel, I gazed at the clear sky thinking of the intense several days of missions to these villages, the packed chapels, the long lines of barefoot women, many carrying infants with them as they came to confess.

Having walked several hours myself to arrive at the chapels, I could appreciate the "penance" these people do daily, just to survive, and many do not survive, especially the babies, an extraordinarily large percentage of whom never reach age 5 because of malnutrition and easily preventable diseases. And of those who do reach school age, only three percent reach the fifth grade since they have to drop out to work or to help their families.

The constellations reminded me of that tone poem popular in the 1950s: *Victory at Sea*, with one number entitled "Beneath the Southern Cross." Older U.S. Navy hands might recall time spent at sea during World War II.

Are these the same American Catholics who today provide the political support for such monstrosities as the USS George Washington, the \$3-billion nuclear aircraft carrier recently launched at Newport News, R.I.? If so, I would ask them to consider what \$3 billion could do to benefit poor humanity in this part of the world.

Not that the U.S. is totally absent here. Indeed, hardly two miles from the chapel is a beautiful two-room schoolhouse built by U.S. Aid for Development. But the amount of this aid is piddling compared to the cost of the George Washington. It's "the Navy get the gravy" while the beloved poor of the Lord get the crumbs.

Crumbs don't nourish, bread does. If readers want to repent for the \$3 billion spent on the USS George Washington, I'm ready to hear their confession and will recommend for their penance joining Bread for the World (802 Rhode Island Ave. N.E., Washington, D.C. 20018), and begin by making sure their U.S. congressman endorses "The Harvest of Peace Resolution" which is the specific legislative weapon to torpedo nostalgic drains in the federal budget such as the USS George Washington before the keel is laid, allowing the resources to be used instead to produce a healthier human stock, and accumulating a heavenly bank account for those who do this work of mercy.

At the same time it will produce gospel tone poems, and the real victory that we seek.

Father Bernard Survil

Guatemala

Point of View

Loaves and fishes and the SVDP

by Barbara Quiett Smith

Each time I volunteer for the St. Vincent de Paul ministry, I am reminded of the Gospel story wherein Jesus multiplied the loaves and the fishes to feed the crowd that had come to hear him speak.

I can envision the crowds gathered on the hillside before Jesus, hungry and tired, and I see there the faces of the people I have met through the St. Vincent de Paul Society, and hundreds more like them.

I see the worry and fear held deep in their eyes; their posture is wearily proud, their attitude sometimes belligerent. Their need is not bread and fish, but clothes and beds, refrigerators and stoves.

And, like the apostles checking their supply of food, I look at the list of available items before me and know that there's not enough to go around. It's difficult to send

them away empty-handed or with less than what they need.

And when I look at the list of items we cannot supply that a poor mother of four needs to provide a livable home for her family, I pray for a way to multiply refrigerators and dressers and beds just as Jesus multiplied the fishes and the loaves of bread.

At times like this, I ask myself how close we are to living as Jesus lived, to doing for others as he did, and what more it is that we should be doing.

Sometimes, too, I envision that Gospel scene when the apostles distributed the food among the waiting crowd, and I wonder if some in that crowd were like some who come to the St. Vincent de Paul Society for help.

Were some not hungry or in need at all, but only wanting to get something for nothing?

Did some take more than they actually needed because, after all, we're just giving it away?

Did some look at the bread and fish

offered them and demand to receive cheese and milk instead?

Did some accept what was given, but get angry because there was no wine to quench their thirst as well?

Did others look into that basket loaded with fish and bread and take only a few small pieces, knowing that many others had yet to be fed?

Did still others see that their children were fed but declined to take any for themselves? Was it pride or conscience or self-sacrifice that made them do that?

Each opportunity to work with really needy men and women through the St. Vincent de Paul Society is a new experience, with the variety of responses from people as individual as the people themselves.

"Valerie Dillon's open approach to today's girls on issues relating to sexuality is refreshing and welcome. I especially commend the non-judgmental tone of this book, the inclusion of touchy areas like AIDS, the author's supportive invitation for today's girls to respect their own bodies and selves."

— DOLORES CURRAN, Columnist
Author of *Tracts of a Healthy Family*

Becoming A Woman

Basic Information, Guidance, and Attitudes on Sex for Girls

Valerie Dillon
Family Life Director
Archdiocese of Indianapolis

"Communicating with teens and preteens is an art, and Valerie Dillon does it uncommonly well. She talks to girls about their sexuality in terms that are credible, down-to-earth, and faithful to the best of Catholic teaching."

"As young people grow up in an increasingly dangerous environment, they need help from adults who have credibility and can make a convincing case for sexual responsibility."

— REV. JAMES DIGACOMO, S.J.
Fordham University Prep



Paper, 324 pp., \$9.95

"This is a book for which you have been looking. The book at which boys ought to be looking. Buy lots of copies."

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"This is as good a volume on this topic as you are likely to find."

— CATHOLIC NEWS YORK

Becoming A Man

Basic Information, Guidance, and Attitudes on Sex for Boys

Rev. William J. Busch

"Finally, a book written by a mature male who has obviously worked through the pain and joy of being a sexual human being. The author treats promiscuity with good-sense teaching and a needed call to 'disciplined delay' for the teenage male. Becoming A Man will be a must in the area of teaching sexuality courses, as well as required reading for fathers and sons."

— PATTI HOFFMAN
Coordinator of Education in Human Sexuality
Diocese of Davenport

"...the author provides teens, parents, teachers, and counselors with a superb combination of morally based biological information, proper vocabulary suggestions, intimate insights, and a delightful lace of humor."

— MARRIAGE AND FAMILY LIVING

LIGHT ONE CANDLE

Family strife in America

by Fr. John Catoir
Director, The Christophers

America's number one problem in the last decade has been the gradual breakdown of family life. After a decade of decline the American family is beginning to show serious signs of deterioration.

- * The number of divorces in the U.S. in 1970 was 708,000; in 1988 it was 1.8 million.

- * The number of Americans living in poverty in 1980 was 19.2 million; in 1987 the number rose to 32.5 million.

- * The number of families with children headed by women alone in 1970 was 5.5 million; in 1988 that figure was 10.6 million.

- * The number of deaths of children under 14 caused by parental abuse was up to 1,100 per year in 1989. (Child abuse is the sixth largest cause of death of American children.)

- * The number of abortions performed in the U.S. every year is 1.6 million. (That's 180 lives destroyed every hour of every day.)

- * The number of families living below the poverty line went up 25 percent in the last decade.

If you're wondering what effect all this might be having on the lives of children, consider these statistics:

- * The number of high school drop-outs

in the U.S. in 1985 was 4.3 million (748,000 of them were Afro-Americans).

- * The number of Americans 12 years old and older who admit they have tried at least one illegal drug was a staggering 72 million (37 percent of the entire population).

- * The number of crimes per year in U.S. schools has risen to 3 million and the number of injuries caused by these crimes in 1989 was 183,950.

The drug subculture is destroying innocent lives and ruining the moral fabric of our society.

The U.S. government and the American business community should take notice of this deterioration because most of the individuals who will make up the labor force in the 1990s and beyond will be the product of broken homes. Their capacity to do the jobs assigned to them is already suspect. To keep our economy competitive we will need an ample supply of competent, well-adjusted workers. But where will they come from? And what are we doing as a nation to protect and promote this precious resource, our children?

As I watch Catholic and other private schools close all over the country because of insufficient funds, I wonder if the U.S. Congress realizes what this will mean to the future of America?

(For a free copy of the Christopher New Notes, "When Home Is Where The Hurt Is," 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.)



Send to:

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CORNUCOPIA

That was then, this is now

by Cynthia Dewes

It used to be that we were encouraged to develop an "informed conscience." This meant that we behaved ourselves because we were scared someone would inform on us to Mom, Teacher, or possibly our pastor.

Most people, Catholic or not, approved of generic prayers at school and laws against abortion and religious symbols displayed appropriately in public places. They thought that children should mind their elders, that authority could be trusted, and that each person was responsible for his/her own actions.

They believed in the study of history and geography and the need to learn from the past in order to deal with the present and plan for the future. They believed in a future. And they found that beauty and reverence enriched the spirit.

We tied the line both in public and in private because society shared these values we were supposed to be honoring. And because God, being omniscient, even knew what we were thinking. Sister said so.

The beauty part is that after we finally grew up (at whatever age) we realized that most of those values were indeed worth-

while. We found that they made relationships easier and even joyous, that they often ennobled our joy, or helped us to define our existence.

We began to question these values out of conviction rather than fear and, in turn, wanted our own children to embrace them because they were simply right. We also sensed that what is right, works.

Now, there were always a few snakes slithering around our Garden of Eden. Some of them took advantage of their authority or size to abuse children or spouses, or to cheat employees, customers and constituents.

Some forgot the precepts of their own country and the values espoused by their own religions. They took up selfishness big time, and began to think of themselves as more equal than their wives or other women (if they were men), or more deserving than people of other races and creeds and economic classes.

Some shirked the responsibility which comes with concern for the collective good. They used the threat of communism or fear of nuclear war as smokecreens for institutionalized greed and oppression of the poor. They worried about "big stuff," like world oil production, and put everyday things like housing the homeless and educating the underclass, on hold.

It was time for a purge, and the '60s was it. Many useful and deserved criticisms of how the "old" values were being imple-

mented were voiced then. Sad to say, many other foolish criticisms crippled the values themselves, at least for a while.

During the confusion moral certainty remained in flux. If parents became indifferent or tyrannical, rebellion followed. When spouses forgot commitment, divorce became epidemic. Presidents left, congressmen resigned in disgrace, clergymen faltered.

That was then, but this is now. Here we are in the '90s, sophisticated about what was wrong with our values. It's time we got smarter about preserving and promoting what was, and is, good about them.

vips...

Benedictine Father Cyprian Davis, professor of church history at St. Meinrad School of Theology, received the Brother Joseph Morgan Davis Award on July 24 at Fordham University in New York. The award was presented to Father Cyprian during the 1990 Joint Conference of the National Black Sisters' Conference, the National Black Catholic Clergy Caucus and the National Black Catholic Seminarians Association. His book, "History of Black Catholics in the United States," will be published in November (\$29.50 hardcover). Contact: Crossroad-Continuum, 370 Lexington Ave., New York, N.Y. 10017, 1-800-331-3761.

Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, was recently elected vice president of the National Association of State Catholic Conference Directors.



Albert J. and Margaret (Cunningham) Buennagel will celebrate their 50th Wedding Anniversary at 11:30 a.m. Mass on Saturday, Aug. 25 in St. Andrew the Apostle Church, 4050 E. 38th St. A reception will follow immediately in the K of C Hall, 71st St. and Keystone Ave. The Buennagels were married by Bishop Joseph Ritter on October 5, 1940 in Blessed Sacrament Chapel of St. Peter and Paul Cathedral in Indianapolis. They have one daughter, Clare Mueller, and four living sons, including L. Albert, George, James and Joseph. They also have six grandchildren.

Franciscan Sister Lynne Matteson made temporary profession of vows at Oldenburg on Aug. 5. A native of Rome, N.Y., Sister Lynne later moved to Cincinnati, Ohio where she came in contact with Oldenburg Franciscans. She taught and counseled in Cincinnati schools for 19 years before entering the Franciscan community in 1987. This fall, she will teach history and foreign language at Cathedral High School in Indianapolis.

Newly elected officers of The Guardian Angel Guild include: **Kathleen Hahn**, president; **Elsie Fornelle**, president-elect; **Anne Anderson**, first vice president; **Virginia Francisco**, second vice president; **Sue Geringer**, third vice president; **Dorothy Russell**, recording secretary; **Norma Cripe**, treasurer; and **Vera Von Der Haar**, auditor. The Guardian Angel Guild

is a support group for special education for physically and/or mentally handicapped children in the Catholic schools. Special education programs the Guild has aided include those at Secema Memorial High School and Christ the King School.

check-it-out...

The **Annual Senior Mass and Luncheon** will be held on Monday, Sept. 17. Mass will be celebrated at 10:30 a.m. in St. Peter and Paul Cathedral, 14th and Meridian Sts., followed by lunch at the Catholic Center directly across the street. Tickets are \$5.50 and may be obtained through parish offices.

Naomi Tropp, executive director of the Julian Center, will speak on "The Victimization of Women—Why is it so Prevalent in our Culture? Is Institutional Religion a Part of the Problem or a Part of the Solution?" from 6 to 9 p.m. at Congregation Beth El Zedek, in Indianapolis. The lecture is sponsored by the Women's Interfaith Alliance (WITA), a group of Jewish, Catholic and Protestant women sharing common concerns and visions. A kosher meal will be served for \$8. Call 317-257-2519 for reservations.

A 16-week recovery series for **Female Adult Survivors of Incest/Sexual Abuse** will be held from 6 to 8 p.m. on Thursdays, Sept. 6 through Dec. 20. Sponsored by Catholic Social Service, the series will be presented by Linda Clarke and Jan Link in the Catholic Center, 1400 N. Meridian St. For information or reservations call Jan Link at 317-236-1500.

An "open" AA meeting for those interested in learning more about **Alcoholics Anonymous** will be held at 7:30 p.m. in the cafeteria of St. Christopher Parish, 5301 W. 16th St.

Bread for the World will sponsor its annual **Indianapolis Congressional Forum on Hunger** from 2 to 3:30 p.m. on Sunday, Sept. 16 at University Heights United Methodist Church, 4002 Ottewill. Congressional candidates Phil Sharp and Mike Pence, 2nd District; Dan Burton and James P. Fadel, 6th District; and Andy Jacobs Jr. and Janos Horvath, 10th District, will participate. Bring a homemade loaf of bread for the Bread Sale fund raiser.

An open house to celebrate the opening of the new **Providence Center** at St. Mary of the Woods will be held from 11 a.m. to 3 p.m. on Sunday, Sept. 9. The Center and its gift shop will be open Monday through Friday from 10 a.m.-4:30 p.m. and on Saturday and Sunday from 11 a.m.-3 p.m. Mass is celebrated each Sunday at 10 a.m. in the Church of the Immaculate Conception, followed by "Sunday Brunch at the Woods" catered by the Marriott. For reservations or information call 812-535-4193.

The annual **Catholic Charities Benefit Dance** will be held at 8:30 p.m. on Friday, Aug. 31 in O'Shaughnessy Hall at St. Mary of the Woods College near Terre Haute. The evening will feature a buffet dinner, cash bar and music by the Baxter Band. Tickets are \$37.50 solo or \$150 for a patron table for four. Call 317-426-2544 or 812-232-1447.

A **Cussillo Information Night** will be held at 7:30 p.m. on Thursday, Sept. 20 at St. Bernadette Parish, 4826 Fletcher Ave. Call 317-356-5867 for details.

Advance sale tickets for two concerts on Wednesday, Oct. 3, featuring **folk singer Tommy Makem** will be available until Sept. 1 by calling Alice Davis at 317-353-6664 or Mary Moriarty at 317-359-6940. Tickets are \$12 (\$10 for seniors) for the 7 p.m. and 9 p.m. shows, which will be held in the newly renovated American Cabaret Theatre at Athenaeum, 401 E. Michigan St. Concert proceeds will be donated to the Urban Parish Cooperative.

DePauw University campus chapter of **Habitat for Humanity** will host a production of "Project," a musical drama documentary featuring 26 residents of Chicago's Cabrini Greenhousing projects. The event will be held at 7:30 p.m. on Wednesday, Sept. 26 in Kresge Auditorium on the Greenfield campus. Tickets are \$5 and all proceeds will benefit the collegiate Habitat house-raising in November. Contact Sheila McDermott, 8615 Chula Rd., Indianapolis, Ind. 46240, 317-846-7404.

Christian recording artist **Katrina Rae** will appear in a concert of contemporary

The Ad Game

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

The following readers correctly unscrambled the previous puzzle:

Pat Brooks
William Calk Jr.
Anna Meyer
Peggy Peters
Helen Augustin
Gene Edwards
Henry Hensley
Dorothy Dael
Ed Kaelin
Michelle O'Connor
Florence Tochog
Carole Williams
Cheryl Hahn
Eileen Egnoff
Margaret Senese
Ruth Hutt
Kathryn Schoettner
Lucille Fischer
Anna Davis
Shirley Lindemeyer
Beverly Vogel
Paul Palmer
Marge Kries
Pauline Michaels
Margaret Oeding
Paul Hirschauer
Helen Hirschauer
Helen Hirschauer
Jane Miller
J. Fischer
Julia Davis
Rita Foley
Jim Carrico
Madeline Baur
Minnie Droboski
Aurelia Wohlmeier
Alicia Sanchez
Alicia Brindley
Rosemary Long
Jane Betsell
John Kennedy
Theresa Speigl
Robert Wright
Ernest Clemens
Anne Nease
Henry Wolff
Irene Nelson
Carolyn Duncan
Mary Tyler
Anne Batschelet
Merilee Andrews
A. Stagnola
Barbara Gallamore
Dorothy Plemen
Noreen Steenbrink
Joanne Agapie
Pat Strby
Becky McCurdy
Ann Kimsey
Judy Hicks
Virginia Herbert
Marlene Duncan
Josephine Mirec
Lisa Redour
Dolores Schubert
St. Mary Ludvine

Fred Puaer
Brad Getthausen
Rouale Getthausen
Phyllis Getthausen
Phyllis Getthausen
Michael Evans
Elaine Wilhelm
Lynn Guffin
Paul Shih
Tony Spiccoli
Donna Ruff
Ruth Salzman
Margaret Oeding
Deborah Hagest
Ruthie Adams
Debra Melton
Martha Sandoz
Betty Armstrong
Rosella Lawrence
Selma Daise
Audrey Cohen
Verna Binkley
Lisa Bennecker
Pat Walsh
Mrs. Charles Briley
Verda Hidy
Lori Tobin
Kari Gruzewski
Kathleen Schmitt
Pat Wilson
Margaret Sanders
Kathryn Sheets
Mary Hogan
Mary Jane Porter
L.J. Eckstein
Anne Sanders
Pat Fiedlerman
Marie Kingbury
Mary Ann
Marilyn Miller
F. Hermann
Joanne Jaworski
Lisa Gabriel
Rochelle Gaudin
Matt Decker
Richard Little
Barbara Newmark
E. Jorita
Ann Ann
Robert Hunkle

— ANSWERS TO "AD GAME" —
ERINDICEHNERGSEHUSEOE
HEIDENRICH GREENHOUSES
PIMHEKLWHERLSLOS
KELLEHER SWISH SHOP
KILBONCELOSTORVITOCUICO
BROOKVILLE CONSTRUCTION CO
NEVRALA
ALVERNA
GESWRCDDEVOLTAIOI
CRESTWOOD VILLAGE
(ON 846-2519)
NPDIONUMSINMOGSONERNOI
MOONSPINRIND CONDOMINIUMS

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Jeanne Schott, St. Mark, Indpls.
— Your \$25 Check is in the Mail —

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

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

Christian music at 7 p.m. on Sunday, Aug. 26 at St. Monica Parish, 6131 N. Michigan Rd. Sponsored by the parish family life committee, the evening will display Rae's ministry of faith and commitment. The public is invited to attend at no cost.

A Campus Visit Day will be sponsored by the St. Mary of the Woods College Women's External Degree (WED) program from 1 to 5 p.m. on Wednesday, Sept. 5 in the Grand Ballroom of Le Fer Hall. The WED program allows women to earn degrees in non-traditional formats, designed to assist women whose lives do not fit traditional college schedules. For more information about the Visit Day or the WED program, call 812-535-5107 or 1-800-356-2647.

The First Annual Reunion of St. Mary Grade School and High School will be held on Sunday, Sept. 30 at the church, 317 N. New Jersey Street in Indianapolis. The event, which is being chaired by pastor Father Mauro Rodas and Paul Kuntz, will begin with 10 a.m. Mass, followed by a reception and school tours. Former St. Mary students are asked to send information on name, year attended, phone number and mailing address, to be included in this, and future, reunions. Call 317-841-6129 or 317-786-7517 for more details.

The Roncalli High School Class of 1985 will hold a 5-Year Reunion on Saturday, Sept. 15. Class members who have not yet been contacted may call Missy Hoffman at 317-631-6866 days or 317-786-9007 evenings, for more information.

A free **Outdoor Music Festival** will be held from 6 to 11 p.m. on Friday, Aug. 31 on the lawn of Little Flower Parish, 4720 E. 13th St. Music will be provided by Charles Gardner of the archdiocesan Office of Worship, and six groups from the Indianapolis East Deanery. Booths offering pizza, Italian sausage, hot dogs, nachos and drinks will be available. For more information, call David Burkhard at 317-357-8352.

60-year-old nun competes in triathlon in Indianapolis Aug. 5

Among the 1,300 participants in the Bud Light Triathlon in Indianapolis on Aug. 5 was Sister Madonna Buder from Spokane, Wash. She has been competing in triathlons since 1982, when she was 52.

In Indianapolis, she finished the race (1500-meter swim, 25-mile bike, and 10,000-meter run) in two hours, 43 minutes. She was the only woman competing in the 60-and-over age group.

When not triing, Sister Madonna pursues a media ministry by combining her photography into slides and videotapes with background music, poetry and narration to uplift and inspire audiences around the world. Some of her films have been shown on national television.

She also swims, bikes and runs in many places in the world, including the most grueling triathlons—the Double Brown

Tell City's poor concern Hollinden

by Margaret Nelson

Mary Ann Hollinden really cares about the people of Tell City. Her concern is an important asset in her role as the director of Tell City Deanery Catholic Charities.

A member of St. Paul Parish, she has always served the church, even when she was raising her seven children and her husband was running the family real estate sales and construction business. (Hollinden Real Estate signs are all over the county.)

"I've been in the choir most of my life," Hollinden said. "I taught religious education when the kids were young. I have, at one time or other, been Eucharistic minister, lector and greeter. I thought I had to do it all and it nearly did me in," she quipped.

Now, Hollinden chairs the parish social concerns committee. "I decided that's where my gifts are. I like working with the poor and needy."

After the Hollinden children were old enough, she helped with the family business. "As a business woman, I was active in the community. I got to know a lot of resource people."

Hollinden served on the archdiocesan Catholic Charities board for three years and spent about a year helping it restructure the agency before she was employed as deanery director. "My primary goal was to start child care services. We started out for two years on United Way latchkey funds," she said.

Now, Rainbow Cottage, which offers emergency and after-school supervision for school-age children, has no school or state funds. Parents pay a small hourly fee. The amount depends on ability to pay. "We're getting along. But we don't make ends meet. I don't like state funding unless we absolutely have to have it, because when they withdraw it, you have to go on," she said.

"The Tell City unemployment rate has improved, but it was really bad," she



Mary Ann Hollinden

said. "The general financial state of the community hasn't improved. The average wage is so low that people can't pay their housing and utility bills and still buy food."

"Everyone is tickled because Stewart Warner is building here," Hollinden said. "I've heard they start at \$4.50 an hour. You can't raise a family on that. In the whole archdiocese, Crawford County is

the poorest and Perry County is next." These two counties comprise the Tell City Deanery.

But no church in the deanery has a debt. Asked the reason for this, Hollinden smiled. "We haven't really done any risk-taking."

One expense Tell City Deanery parishes do not have is schools. All of the Catholic children in the deanery go to public schools. They are enrolled in religious education programs.

Hollinden said that St. Paul has a school building that is "leased out cheaply to the township school corporation. It is still a good building. We have a very good relationship with the school board."

But she said the lack of schools in the deanery could cause people to "lose their spirit of stewardship."

Hollinden, smiling—as she does most of the time, said she sometimes feels out of place with other Catholic Charities staff members. "I have no letters after my name," she said. Though she had nurses' training, she tells people she's a graduate of SHK—the school of hard knocks.

Hollinden feels confident about her work in the Tell City community. "I just know all this stuff," she said. "The welfare department even calls when it needs advice."

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TRI-ING NUN—Sister Madonna Buder talks with other competitors shortly after finishing the Bud Light Triathlon in Indianapolis Aug. 5 in a time of two hours, 43 minutes. (Photo by Julie Kramer)

Education key to Nigerian vocations

By Margaret Nelson

"A Miracle... Nowhere Else in the Whole Missionary World" was the subject of a talk by Dominican Father Iheanyi Enwerem of Nigeria on Monday, Aug. 13 at St. Joan of Arc Parish Center.

Father Enwerem credited the present "miracle" of numerous vocations in the country to the introduction of education by 19th century Irish priests. He said, "It was education that did the magic." But he said hundreds of applicants are turned away from seminaries there for lack of financial resources.

Funding his own trip to the U.S. by teaching a course in political science at IUPUI, Father Enwerem is finishing his doctoral studies in social and political thought at York University in Canada.

He gave a brief history of Nigeria, including its religious and political influences. He showed the impact of the success of Nigerian vocations on the Catholic church and the lessons it can teach the U.S. church.

Father Enwerem explained that the Irish came in the 1840s. Holy Ghost Father Shanahan, called "the Father of Catho-

licity" in Nigeria, believed the only weapon against suppression was education. He built primary Catholic schools, "beginning in the mid-180's. The first government school was built in 1904.

People began to send their kids to school so that they would be able to understand the white man's language, said the priest. "Out of that education emerged men and women who began to question colonization."

"Father Shanahan was far-sighted," said Father Enwerem. "He knew that those with education will rule the land." But he said that the British made sure that a less-educated Moslem would win the 1959 election before they gave independence to the "very divided country."

The Nigerian priest said that during the war in the 60s, "Little kids began something—a rosary crusade... In my village, a bell would ring at 6 p.m. and all the little kids would come together to say the rosary. We credit the miracle to the prayers of innocent little kids."

The Irish missionaries were expelled in 1970 as punishment for supporting Biafra. "Everybody thought that was the end of the Catholic presence," he said. "But by

1974, there was an explosion of young men in the seminary."

"Today in Nigeria, we have six major seminaries," said Father Enwerem. "In each there are not less than 400 to 500." One seminary trains priests exclusively to be sent out to the missions. And there are other seminaries for religious orders and schools to train religious women, he said.

"Nigeria, after Poland, comes next with the number of vocations in the world," he said, explaining that it costs \$1,000 to sponsor a seminarian through the Friends of Dominicans.

His own seminary in Sokoto has annual applications of about 400, he said. "We just don't have the means and space." He said that when he studied there, he shared his room with two men.

Now, next to Islam, Catholicism is the second dominant religion in Nigeria.

Father said that the Igbo name for priest is Ukehuaku, which means slave of God. "In our culture, a priest is a very important position—one that links human to divine. You keep a distance." He said that some of the ancestral priests lived highly ascetic lives. If one of these non-Christian native priests did marry, it was traditional that "he should not see his wife for several weeks" before a religious event. It was considered "a serious job to carry the load of the people to God."

Father Enwerem will speak on "Religion and Politics: A Marriage of Fact or Convenience?" Monday at the St. Joan of Arc Parish Center (basement of the rectory) at 7 p.m. On Aug. 27, he will discuss: "Word and Sacraments—Any Big Deal?"

Contributions to the Dominican seminary in Nigeria may be sent to: Rev. Chris Egbule, O.P., in care of the Dominican House of Studies, 487 Michigan Ave. NE, Washington, DC 20017.

Boundaries redrawn for Seymour, New Albany, Batesville deaneries

(Continued from page 1)

The New Albany Deanery will no longer include Washington County.

The Batesville Deanery will no longer include the parish in Vevay or St. Paul in Decatur County.

The new policy guidelines for pastors responsible for parishes located in different deaneries state:

"1. The pastor who is serving multiple parishes located in different deaneries may make a choice as to which deanery he will attend with his brother priests.

"2. If a pastor chooses to attend the meetings in both deaneries, he is free to do so and should be welcomed at all meetings of the priests as well as deanery pastoral councils, etc.

"3. In situations which demand a representative of a parish at the deanery pastoral council or on deanery-wide committees, the pastor shall appoint/have elected representatives to the different deanery pastoral councils and other committees, groups, etc.

"4. To the best of its ability, the parish should build/maintain close ties with the deanery in which it is situated.

"5. If there is a pastoral associate in one or more of the parishes, he/she may represent the parish at deanery meetings

other than those the pastor has elected to attend. The pastor and pastoral associate should make every effort to maintain close ties with the deanery in which the parish is located."

The 39 parishes in the Archdiocese of Indianapolis are in the 11 deaneries as follows:

Four Indianapolis deaneries: Marion, Hendricks, Hancock counties and Mooresville in Morgan County.

Terre Haute Deanery: Vigo, Clay, Parke, Vermillion and Putnam counties.

Connersville Deanery: Henry, Wayne, Rush, Fayette, Union counties, Brookville and Cedar Grove in Franklin County.

Batesville Deanery: Decatur, Ripley, Dearborn, Ohio, Franklin counties, and St. Dennis in Jennings County.

Bloomington Deanery: Owen, Monroe, Brown, Jackson counties, and Martinsville in Morgan County.

Seymour Deanery: Bartholomew, Jackson, Jennings, Washington, Scott, Jefferson, Switzerland, Shelby counties, St. Paul in Decatur County, Franklin and Edinburgh in Johnson County.

New Albany Deanery: Clark, Floyd and Harrison counties.

Tell City Deanery: Crawford, Perry and Spencer counties.

Thirty-two members appointed to Archdiocesan Pastoral Council

(Continued from page 1)

and Jesuit Brother Patrick Sheehy, president of Brebeuf Preparatory School, Indianapolis.

The deanery representatives will be: Indianapolis North: Rosemary Coraggio from St. Lawrence Parish and Dr. Hans E. Geisler from St. Luke.

Indianapolis East: Richard Poynter from Holy Spirit and Valerie Lay from Holy Cross.

Indianapolis South: Patricia Schmalz from St. Mark and Robert J. Cook from St. Jude.

Indianapolis West: Ken McCarver from St. Malachy, Brownsburg, and Amanda L. Strong from Holy Angels.

Bloomington: Karen Hicks from St. Paul, Bloomington, and William Armstrong from St. Mary, Mitchell.

Connersville: Lynn Lineback from St. Gabriel, Connersville and Peter Moffett from St. Bridget, Liberty.

New Albany: Mary Ruth Ernstberger from St. Mary's, New Albany, and Stephen A. Johnson from St. Augustine, Jeffersonville.

Seymour: Betty Lux from St. Vincent, Shelby Co., and Daniel J. Megel from St. Mary's, North Vernon.

Tell City: M. William Borders from St. Paul, Tell City.

Terre Haute: Michael J. Schaub from St. Joseph, Rockville, and Janet L. King from Holy Rosary, Seelyville.

The archbishop's additional appointments are Ronald K. Dossie of North Vernon, David Gootee of Franklin, and Dr. Sue Ann Yovanovitch of Indianapolis.

Archbishop O'Meara is the president of the council.

The appointment of a pastoral council at

the archdiocese level completes the consular structure for the archdiocese. Pastoral councils now exist in all but a few parishes in the archdiocese and at the deanery level in all 11 deaneries.

Pastoral councils exist to further collaboration and communication toward the development of a common vision for the mission of the church. Archbishop O'Meara has said that he is fully committed to sharing responsibility for the ministry of the Gospel.

The general purpose of the council, according to its foundational document, "is to formulate, monitor and evaluate an Archdiocesan Pastoral Plan that emphasizes effective coordination of ministries and the responsible stewardship of human and material resources. The Archdiocesan Pastoral Council also provides a vehicle by which the archbishop may consult on matters which affect the archdiocese."

Couples celebrate marriage longevity

(Continued from page 1)

religious mementoes from the archbishop. Ten pastors were present to honor jubilarians who were members of their parishes.

Eighty-five couples joined the celebration for the first time, having been married in 1940 or less, and other couples who had not attended in previous years, received certificates.

After the Mass, the golden jubilarians and their families attended a reception at the Assembly Hall of the Catholic Church. Volunteers from St. Pius X Parish provided the food.

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September- November SCHEDULE

Sept. 19, 28
& October 3

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People are different in fundamental ways. They want different things; have different motives, values, needs, drives. In this three evening series, individuals can discover their own personality types and learn how personality types influence relationships with God, self, family, friends, and co-workers. Each evening begins at 7:00 p.m. and concludes at 9:00 p.m.

Presenter: John Cannaday, M.Div.

Cost: \$40.00

Sept., 28-30

WEEKEND OF QUIET

Come away from the noise and activity of a hectic world to spend time with God in the restful atmosphere of Alverna Retreat Center. This weekend is devoted to private prayer, reading, reflecting and time for prayer together as a group. Time is tailored around your needs with Mass being offered daily.

Presenter: Fr. Clarence Korgie, O.F.M.

Cost: \$35.00 (meals extra)

October 12-14

PRAYING THE 12 STEPS

This retreat will focus on the spirituality of the 12 steps and will have as its main theme "Lord Make Me and Instrument of Thy Peace." All members of AA, Al-Anon and ACOA groups who are interested in the spirituality of the 12 steps are invited to share this experience.

Presenter: Fr. Boniface Baum, O.F.M.

Cost: \$80.00

October 28

NEWLY MARRIED DAY

The early years of marriage are years of mutual adjustment. This one-day program allows couples to become aware of the pressures operating in their lives, of the adjustments they have successfully made and the challenges which still exist to their relationship.

Presenters: Alverna Marriage & Family Team

Cost: \$25.00/per couple

November 2-4

SINGLES RETREAT

I'm Single and I'm Unique. This retreat allows those who are single to focus upon their own life journey and how it can be a part of the journey of a larger faith community. During the process of the weekend participants will focus on relationships with others which ultimately move to their relationship with God.

Presenter: Bro. Gary Bernhardt, O.F.M.

Cost: \$80.00

November 9-11

CHARISMATIC RETREAT

Less of Me, More of Christ: A Franciscan Pentecostal Retreat "I must decrease while he must increase." (John 3:30) Francis of Assisi lived out the joy of this secret in what he called the life of penance. We will explore and experience the motivation, dynamics and results of Christian conversion in the Spirit, as seen through the eyes of Francis. Presentations on the life of penance; healing, deliverance or repentance; experiencing God's forgiveness; the fruits of the life of penance; all will be part of this retreat.

Presenter: Fr. Dimitri Sala, O.F.M.

Cost: \$80.00

November 16-18

REAL MEN DO HAVE SPIRITUALITY — MEN'S RETREAT

"I have called you by name — you are mine." (Is. 43:1) Many men are not satisfied with what the "American Dream" has to offer them. They are looking for something deeper — a spiritual life that will help them feel connected with God, other people, and some larger purpose in living. This retreat will focus on ways for you to bring your daily lives into harmony with this spiritual vision.

Presenter: Fr. Martin Pable, O.F.M. Cap.

Cost: \$80.00

Parishes to study seven future staffing options

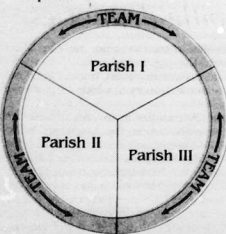
(Continued from page 1)

This option leaves the specific parishes intact, but assigns pastoral responsibility for two or more parishes to a team. The team may have one priest for two or more parishes. Other team members would be religious and lay.

In this option, each parish maintains its separate identity, with its own parish council and other structures. But all of the team members serve all of the parishes. Sometimes one member of the team may have responsibility for one particular parish. The team approach tends to foster interparish programming for adult religious education, adolescent religious education and other parish activities.

When this option is successful, what begins as necessity usually becomes an advantage for both parishes and staffs. Staff members can provide their particular talents to more than one parish and foster inter-parish cooperation.

Option 1



Pastoral Ministry Team

The dangers in team ministry are the possibility of stretching the energies of staff members too thin, favoring one parish over others, or reshaping the parishes to fit the needs and schedules of ministers.

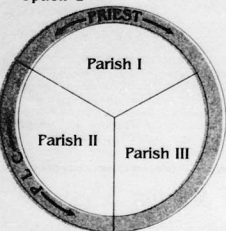
Option 2: One pastor serving more than one parish. Forms of this option are being done in several areas, including Tell City and Cannelton. In several places, a priest is administrator of several parishes.

Where there are not enough priests for every parish, the solution that requires the least organizational change is to assign one priest to be the pastor of more than one parish. If the parishes are moderate in size and do not have complex organizations, this can be a workable solution.

A pastoral associate or parish life coordinator can handle much of the day-to-day administration of at least one of the parishes.

But, if each parish has a large number of parishioners, the burden for the priest can be considerable. Under such circumstances, the overburdened priest may be reluctant to initiate new activities in any of the parishes. Distances between parishes may also dictate the level of collaborative programming.

Option 2



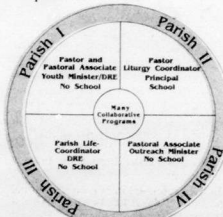
One Pastor Serving More Than One Parish

Option 3: Clustered Parishes—Separate parishes with extensive collaboration, normally geographically close. There are no officially clustered parishes in this archdiocese at this time, according to Sister Louise.

Emphasis in the parish cluster model is on the common activities of the parishes, rather than on the central responsibility of the team.

Although there is a team, each parish in

Option 3



Clustered Parishes

the cluster may have its own resident priest. Each parish retains a separate identity and leadership, but the parishes are "yoked" for joint efforts.

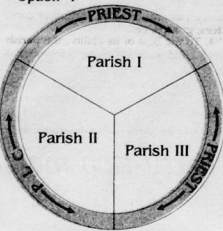
Clustering requires joint effort and leadership. This model can support programs that would not be possible where insufficient numbers of people of inadequate funds would otherwise prohibit them. And it can move toward consolidation in older areas of diminishing populations.

Option 4: Parish Life Coordinator with non-resident pastor. The only parishes presently using this option are St. Catherine and St. James in Indianapolis.

The fourth option involves one or more parishes without a resident pastor. The term parish life coordinator has been adopted by the archdiocese to describe a trained, non-ordained person who assumes all operational responsibility for the development, conduct and support of parish life except for the celebration of the sacraments.

A priest moderator or parish priest is assigned in accord with *The Code of Canon*

Option 4



Parish Life Coordinator with non-resident Pastor

Law to provide sacramental and other assistance as needed. The non-resident priest presides at Masses, funerals, weddings and hears confessions.

A parish life coordinator in this archdiocese may be a qualified religious or a trained lay man or woman.

In successful situations in the U.S., parish life coordinators are hired by a parish and appointed by a bishop for a specific term.

This approach can be used for parishes whether or not they ever had a full-time pastor before. If not, the parishioners would probably regard the appointment of parish life coordinator as an improvement.

The materials note: "The difference between the pastoral associate and the parish life coordinator is the increased responsibility of the parish life coordinator and the canonical appointment by the archbishop."

Option 5: New Parish. This option is for parishes that are growing or already too large. Careful study may indicate the need to open a new parish. There are no new parishes planned in the archdiocese at this time.

When the number of parishioners is stable or growing, it can put a burden on the staff, facilities and resources to the point that the parish mission becomes ineffective. This may be reason to consider the establishment of a new parish.

Parishes considering this option must

determine that "a comprehensive mission and ministries in liturgy, education, service and outreach are the expectations of this community, not merely a desire to have Mass celebrated regularly."

Those considering the new parish option must study pastoral staffing alternatives and develop a budget that determines all costs for staff, space, liturgy, etc. And they must insure that there will be sufficient resources to support pastoral leadership and carry out the mission of the parish.

Option 6: Parish Closing. Those parishes which are unable to meet the general criteria should consider the option of closing. No parish closings are planned. The parish closing option means the parish planners are unable to show evidence that the parish can provide quality ministries of the word, sacraments and prayer, Christian community, and outward mission. Even

when planners think they can handle these ministries, they must be able to show that they can financially support pastoral leaders.

Option 7: Create a model. Parish-level participants are invited to think of another model which may be more appropriate to their parish. It should assume that the parish might not have a resident pastor or that it might have fewer priests than it does now. And it should specify the strengths and shortcomings of the new plan.

The future parish staffing process began in 1983 when the Council of Priests voiced its concern about the "ministry change-point."

The East and West Indianapolis deaneries will meet on Aug. 21; Connerville, Aug. 23; Indianapolis North and South, Batesville and Seymour, Aug. 28; New Albany and Terre Haute, Aug. 29; and Bloomington, Aug. 30.

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Rev. James D. Barton, Archdiocesan Director

'Global Walk for a Livable World' treks through Indianapolis Aug. 8

by Mary Ann Wyand

While multinational forces moved into the oil-rich Persian Gulf region in response to Iraq's invasion of Kuwait, 80 participants in the international "Global Walk for a Livable World" campaign trekked into Indianapolis Aug. 8 to spread their messages of peace and environmental awareness.

The contingent of Americans, Soviets,

American Indians, and Hispanics are walking across the United States during 1990 to publicize the immediate and critical need to address and reverse environmental crises that affect the fragile earth.

They also plan to walk through Europe and Asia during 1991 and 1992 to further advance public consciousness about the dangerous impact of hazardous waste materials on peoples and natural resources throughout the world.

The walk supports a worldwide ban

on chlorofluorocarbons—chemicals that destroy the ozone layer—as well as other toxic chemicals that cause acid rain or irradiation.

Walkers are also calling for a halt to global deforestation coupled with a program to plant a billion trees and other efforts to promote renewable energy sources and greater energy efficiency.

Further, walkers said they hope to see a more equitable distribution of the world's resources, including a transference of resources from the military toward global protection.

Janet Coester, a former Trappistine nun from the Archdiocese of Dubuque, is coordinating Soviet participation in the U.S. leg of the international walk.

"I think it's so bad that we have to deploy the military to resolve conflicts," Coester told *The Criterion* during a break from the walk on August 8. "My only solution at this point is prayer."

The hot and tired walkers had briefly interrupted their long journey to add their signatures to a large wall mural of the earth painted on a building just west of White River State Park in Indianapolis.

"I can't personally understand how we can fight against one another," Coester said. "Having been to the Soviet Union—who were our enemies for so many years—I am really hurt by the fact that anywhere on the earth we create weapons that cause human suffering—chemical, biological, nuclear, whatever—that cause death and suffering."

Coester said the walkers cover between 15 and 25 miles a day, stopping for rest and refreshments at numerous sites across the United States. While in these communities, she said, they have been conducting press conferences and distributing flyers printed on recycled paper to educate people about global problems

that threaten the quality of life and the future of the planet.

"In 1989, when I first learned about the global walk, I knew it was a project that I wanted to be involved in because I saw it as a process of learning to live in harmony with the earth, with myself, and with others," she said. "I felt that it was important to have a global community represented because this is a global walk."

Coester said she believes in "the oneness of God, the oneness of humankind, and the oneness of religion."

All religions have a common foundation, she noted, and that's why it is necessary for all peoples to join together to preserve the fragile earth that God has created for humanity.

"I believe that God has given us the earth to be good stewards," she said. "To take care of it, to take care of ourselves, and to take care of one another. I feel it's important that we learn to live in harmony with the earth."

However, Coester added, some people say that we have dominion over the earth.

"In my study and my understanding, I believe it's that we are good stewards, that we are to take care of the earth," she said. "I think that history shows that when we haven't taken care of the earth, we've created great deserts, we've created immeasurable tragedies like the Chernobyl accident."

In the United States, Coester said, we have significant environmental problems that demand immediate resolution.

"In St. Louis," she said, "there are some places where the hazardous waste has been buried and it's leaking into a creek that is flowing into the Mississippi River. I think we need to learn how to look at waste not as waste, but look at it as byproducts, as resources."

Throughout the world, the walker emphasized, people must learn to look for solutions to the damage already done to the earth. And they must ask themselves hard questions in the process.

"What can we do so that we're not creating a dangerous situation for ourselves or for future generations?" Janet Coester asked. "How can we look at what we're doing so that we don't create these harmful things in the first place?"



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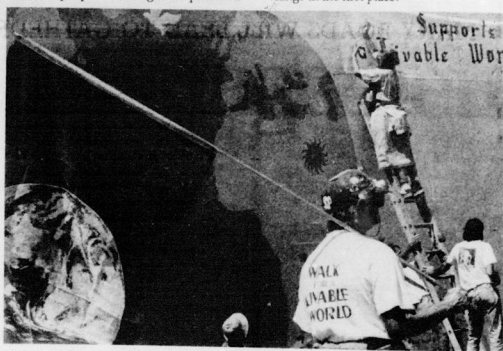
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PEACE POSTER—Participants in the "Global Walk for a Livable World" international campaign add their signatures to a painting of the earth that decorates a building west of White River State Park in Indianapolis. (Photo by Mary Ann Wyand)



MINISTRY—Patricia Hebenstreit looks over merchandise at the Andy's Gift and Thrift Shop. The St. Andrew project, started last January, provides used clothes and gifts at reasonable prices for the neighborhood and parishioners. The site is a renovated garage behind the parish office at 3922 E. 38th St. (Photo by Margaret Nelson)

LCWR to bishops: Scrap pastoral on women

by Catholic News Service

WASHINGTON—The Leadership Conference of Women Religious has urged the U.S. bishops to drop their proposed pastoral letter on women, saying the bishops are not ready to do the "kind of critical analysis" of church policies that is needed.

Calling the second draft of the pastoral an improvement over the first, a three-page statement issued Aug. 9 by LCWR's executive committee said, however, that "a pastoral letter on women should not be issued by the American bishops at this time."

An adequate examination of "patriarchy" in the proposed pastoral would require the bishops to "raise serious questions about the manner in which the church is institutionalized and would be self-condemnatory," it said.

LCWR is a national organization of some 800 women who head Catholic religious communities.

The statement came on the heels of a report issued in late July by the Washington-based Center of Concern, an independent Catholic study center, that urged the bishops to scrap the document. In May Archbishop Rembert G. Weakland of Milwaukee, citing what he saw as credibility problems, also suggested that the bishops refrain from publishing the pastoral letter.

The second draft of the bishops' proposed pastoral letter, titled "One in Christ Jesus: A Pastoral Response to the Concerns of Women for Church and Society," defends the church's stand against the ordination of women to the priesthood but says this stance and others must not be used to justify oppressing women. The 99-page draft encourages women to participate in all liturgical ministries that do not require ordination. An amended draft is to be voted on at the bishops' general meeting in November.

That the proposed pastoral letter declares sexism is a sin is one of its "redeeming features," said the LCWR statement. But "patriarchy as an embodiment of sexism" is not "subjected to the critique it requires," it said.

"Obviously, our church represented in our bishops, is not ready for this kind of critical analysis. Because that is so, they will not be able to write a pastoral that is not intrinsically contradictory," the statement said.

It called the "theological anthropology" developed in Chapter 1 of the second draft of the pastoral letter "an important and necessary formulation for a teaching church in its insistence on the fundamental equality of all persons."

This position on equality, however, the statement said, is "undermined and contradicted in the subsequent development of the pastoral."

"The problem emerges in the phrase 'equal in dignity,' which seems to veil a distinction and raise questions about

qualifications of equality. For example, does equality in dignity imply equality in rights and responsibilities?" the statement asked.

Chapter 3 of the second draft, where "after a fairly sensitive listing of the problems of exclusion experienced by women, the draft... repeats the unsatisfactory phrase from 'Inter Insigniores'—'the church in fidelity to the example of the Lord does not consider herself authorized to admit women to priestly ordination.'"

"Inter Insigniores" is the Vatican Congregation for the Doctrine of the Faith's 1976 declaration on women in the priesthood.

The LCWR executive committee, in its statement, applauded "the effort to take the unique experience and insights of women seriously."

But women's concerns on church and society are as varied as those of men, it said. "The fundamental assumption that women's concerns are primarily those that might be called 'women's issues' perpetuates the separation and exclusion of women from full participation," it said.

"There is actually an implied condescension. The concerns around home, family, children, reproduction, and all of their ramifications, should be the concern of all thinking people, and certainly of all Christian people," said the statement.

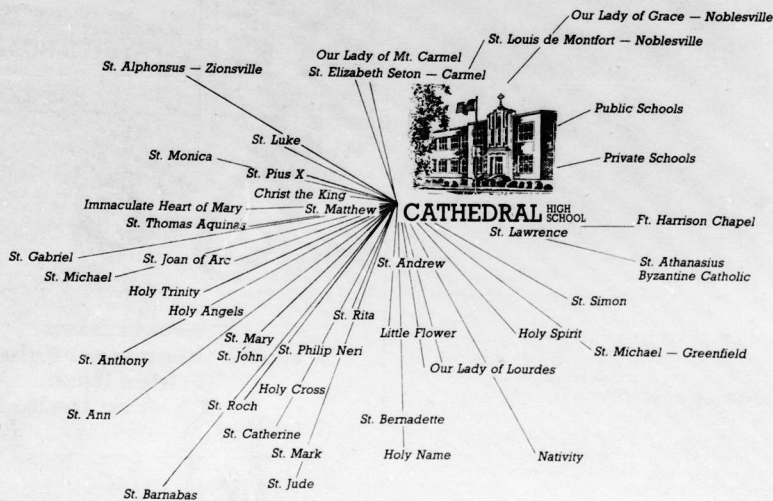


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Bethlehem University closed but has classes off campus

by Tracy Early
Catholic News Service

NEW YORK—Bethlehem University, a Vatican-sponsored institution closed by Israel in October 1987, has gradually resumed classes at scattered off-campus sites and awarded over 200 degrees to students completing their work, said a Christian Brother professor at the school.

"The military know we are doing this, and (they) are allowing us to do it," said Christian Brother Patrick White, an Englishman who teaches Shakespeare, Tennyson and other classic authors of English literature.

Founded in 1973 to serve Palestinians, Bethlehem University had 1,500 students—about a third Christian and the rest Muslim—when Israeli authorities closed it following a violent demonstration and the death of a student.

They allowed it to reopen Feb. 1, 1988, but shut it down again the same evening. Meanwhile, the Palestinian *intifada*, or uprising, had begun, and all West Bank universities were closed.

Brother Patrick was scheduled to talk about the *intifada* at a Christian Brothers convention in mid-August at St. Mary's College, a Christian Brothers institution in Moraga, Calif.

"We feel many people even in our own congregation just

don't know what is going on," he said in an interview in New York.

A second purpose of his visit was to promote a book he published last year on Palestinian life during the *intifada*.

In the United States the book was called "Let Us Be Free," but Brother Patrick said he preferred the title used in Britain, "Children of Bethlehem." An updated edition is scheduled for publication this fall, he said.

Brother Patrick said Bethlehem University had conducted five eight-week terms over the past year, with students normally taking two courses each term.

He said that he meets with small groups of only eight or nine, and classes become something like tutorials. As a result, he said, there is a higher level of student involvement than when he lectured to 30-member classes.

Although Israeli authorities tolerate this form of dispersed class work, he said, in some cases they have refused to recognize the recently awarded degrees when the graduates sought teaching jobs in the occupied territories.

Because of that, Brother Patrick said, some students have left one course uncompleted, and plan to finish their degrees after the university is officially reopened. Some "rumors, but only rumors" suggest that may occur in a month or two, he reported.

Brother Patrick drew a somber picture in describing the actions of the Israeli military against Palestinians.

He said he has seen soldiers shoot and kill a young teen-ager who was running away and no danger to them down because soldiers stomped on his spine.

In his book, he charged the Israeli military with torturing both men and women, destroying more than 1,500 Palestinian homes since occupying the area in 1967 and inflicting suffering through prolonged curfews, arbitrary arrests, imprisonment without trial and deportations.

"It is clear who the oppressors are, and who are the oppressed," he said in the interview.

Brother Patrick said he would many Israelis also protesting their government's treatment of Palestinians. He said Israeli authorities have not reacted directly to his book, though he said "you can't sell that sort of thing publicly on the West Bank or in Gaza." And he said copies sent into Israel had been confiscated.

Brother Patrick said Israeli authorities regularly open his mail, and he often hears the clicking that indicates his telephone is tapped.

The increased immigration of Soviet Jews, he said, will alter the demographics and add new pressures. In his book, he told of talking with one of these immigrants who saw an Arab family approaching and angrily demanded to know, "Why are those people allowed here?"

Brother Patrick said he would like to reassure American Jews that they need not fear the Palestinians, and hoped that they would then get the U.S. government to use its influence to end oppression of the Palestinians.

"Let Us Be Free," 134 pp., is available for \$12.95 from Kingston Press, Box 2759, Clifton, NJ 07015.



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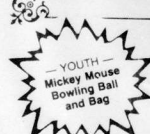
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The Sunday Readings

Sunday, August 19, 1990

Isaiah 56:1, 6-7 — Romans 11:13-15, 29-32 — Matthew 15:21-28

by Father Owen F. Campion

The Book of Isaiah is the source of this weekend's first reading. Isaiah long has been one of the favorite biblical readings. It is eloquent and expressive, and its lessons still speak powerfully to human hearts and hopes.

Actually, the Book of Isaiah is a collection of three works. The first was the prophecy of Isaiah himself. The second and third were composed after Isaiah's death, but they were attached to the older work since they sought to follow Isaiah's philosophy and to honor him. In reading each of the three sections, it helps to know the historical milieu in which they were prepared to understand fully their meaning.

This weekend's reading is from the third section, or Trito-Isaiah, as it sometimes is called. An anonymous author, or authors, who ministered to Jews in the Persian province of Judea wrote this work.

The reading looks kindly upon foreigners. In the last day, they too will receive the mercy of God. Their foreign origins will not necessarily doom them. Hearing the message today seems like hearing once again a spiritual truism. Evangelization and human rights have too long been a part of Catholic understandings about life to find a statement that foreigners, however that be defined, are eligible for God's mercy to be novel or startling.

That was not the case when the third part of Isaiah first appeared as prophecy, although circumstances all around surely set the stage for the message. The Jews saw themselves as God's chosen on earth. They had met many heartbreaks

and disasters in the past when overrun by foreigners. But, also very likely, they had come to live harmoniously with foreigners. At the time this section was composed, the Jews were subject to the Persian crown, but they were living in their homeland to which the Persians graciously had returned to them after the long and bitter Babylonian exile.

So were all foreigners bad? Hardly. What would happen to the good foreigners? Would they ever be entitled to God's mercy? The prophecy says that foreigners indeed are not all bad and that God will bless them. However, the Jews still are the chosen.

St. Paul's Epistle to the Romans provides the second reading in the liturgy this weekend. Paul was Jewish and he was very well schooled in Judaism. Although reared in Tarsus, he was the son of Jews and his parents sent him to study in Jerusalem. That was an extraordinary effort on their part.

Paul had understandably a great interest in the plight of Christianity among the Jews since the first Christians were Jews. It is simplistic to say that the Jewish race itself rejected Jesus. If that were the case, the great figures of Mary, the apostles, John the Baptist, and others would have to be discounted. Just as some Jews followed Jesus, such as those saints, some others did not follow him. St. Paul, in this epistle, insists that salvation is no one group's privilege. It is God's gift to all, Jew and Gentile alike.

For its Gospel reading, this weekend's liturgy proclaims a passage from St. Matthew's Gospel. It is powerful and direct. The emphasis upon salvation as a hope for every human being is heavy.

Matthew refers to the woman whom Jesus meets as a "Canaanite." It was even then an archaic term. The Gospel uses it to underscore the fact that she is foreign.

Canaanites were the original foreigners among God's people. Jesus himself makes clear that he has been sent to the Jews, not to Gentiles. The woman recognizes her lowliness by situating herself among the "dogs" who beg at the table of God's children, the Jews.

The story has an ending in the healing of the woman's daughter, but the woman's determined faith, and Jesus' reassurances, are the chief points in the passage. Despite the fact that she is not Jewish, Jesus tells the woman that her faith has saved her.

Reflection

These readings easily could reinforce the church's historic inclination to proclaim the Gospel worldwide, since salvation is meant for every person, or to build a case for the equality of all people. Neither would be an inappropriate application of the texts.

However, another angle worth consid-

ering well is that every human being, by personal sin or perhaps by personal estrangement from God, can be a foreigner in his house. Too often overlooked these days are the facts that everyone sins, and that all the best intentions are dulled by our culture's distance from God and refusal to acknowledge him and his law.

In that sense, then, these readings have the strong and appealing quality of invitation. Despite the past, regardless of any sin, even admitting this godless time in history, each human being can rely upon God's mercy and strength simply as a result of faith and humility.

It is a glorious call to the guilt-ridden. It exalts each person as no other identification can. It is brilliant with hope. It calls each of us away from sin, and from whatever momentary and qualified rewards the world may offer, to eternal peace and joy. It is no selective gift from God, nor is it humble turning to God as our God.



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THE POPE TEACHES

Christ is source of life, holiness

by Pope John Paul II
Remarks at audience August 8

By the power of the Holy Spirit at work in the resurrection, Jesus Christ was revealed as the Son of God and the source of life and holiness for all mankind. The fullness of the Spirit, which Jesus received in his human nature, he communicated to the apostles and to the church.

According to St. Paul, Christ's body, filled with the Spirit at his resurrection, became "a life-giving spirit" (I Corinthians 15:45). Jesus has become the new Adam who bestows upon us the life, freedom and holiness which are the Spirit's gifts. In this way, he has become the source of our resurrection too.

Because they are similar to Christ's body, which was given life in the Holy Spirit, our bodies, too, will one day rise to new life. Thus there is a continuity between Jesus' resurrection, the new life of grace which Christians already enjoy, and the future resurrection of the dead.

As she announces the death and resurrection of the Lord, the church also proclaims that the Holy Spirit is the "Lord and giver of life." The church is at the service of the divine life which the Spirit gives (cf. "Dominum et Vivificantem," No. 58). In the celebration of the Eucharist especially, the Holy Spirit continues his activity and is manifested as the principle of life for all mankind, both in time and for all eternity. Herein lies the essential object of our eschatological hope.

MY JOURNEY TO GOD
Into Night

The shadows of trees
are running down the sides of houses
like paint, and light
is running down the sky
at sunset.

Color will leave my eyes.
All will be washed of color.

Brushstroke by brushstroke
dawn changes its mind.

Like a flower
struggling to bloom,
it gives way, at last,
to some final thing.

The lily fades,
petal by petal,
into night.

Odd
how the body moves
through night
as if by an inner light
all its own.

God,
how my body moves
through light
as if in a night
all alone.

Even at night
the orchid at the window
has a secret;
the organ,
sound.

—by e. r. mattax

(Elizabeth Mattax worships at the Carmelite Monastery in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

'Ghost' lacks spirit as love story and thriller

by James W. Arnold

There must be something about Demi Moore that attracts the supernatural. In "The Seventh Sign," she sacrificed herself to save her child from the angel of the Apocalypse. In "We're No Angels," she was an unbeliever restored to the faith when her disabled child was cured by contact with a miraculous statue of the Virgin.



Now, in Jerry Zucker's love story-thriller, "Ghost," her deceased boyfriend's spirit hangs around to save her from being murdered. In the end, after poignant goodbyes, she watches as he goes off to join the world of the spirits. As Demi develops expertise, the films are getting better—but not much.

"Ghost" is actually the summer's second spirit movie. The first was Bill Cosby's "Ghost Dad," a flat-out comedy with a lamentable script, a good moral (enjoy your kids while you can), and tons of special effects focusing on the ethereal qualities of Cosby-as-ghost. Zucker, until now a comedy specialist—he began his career with "Kentucky Fried Movie," a contender for worst movie ever made—can't resist similar sight gags, but they're secondary.

In "Ghost" the invisible character is Sam (Patrick Swayze), a banker who lives with and loves Molly (Moore), who makes pottery in a trendy Manhattan loft. They're talking about marriage one night

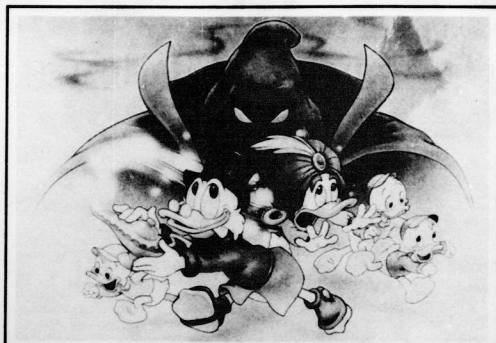
on the street, when Sam is killed by a mugger. But the hit is really part of a money-laundering cover-up by Sam's business associate.

Since Molly is also a target, Sam wants to save her and bring the bad guy (Tony Goldwyn) to justice. But he's at a disadvantage, since he's just an invisible observer, unable to impact the real world in any way. The film is about how he manages (as the exact opposite of Superman) to bring on a happy ending.

Key assistance comes from Whoopi Goldberg, giving the movie a needed lift as a fake Brooklyn storefront medium who can (for some reason) hear Sam's voice (and thus pass on his messages). But wouldn't she be a more surprised when she learns that spirit, really exist? Also helpful is Vincent Schiavelli, that familiar lugubrious-looking actor, as a ghost who haunts the subway and gives Sam the secret of hitting and moving objects.

Of course you may wonder why ghost is doing solving crimes, hanging around his lost love, and tracking other ghosts in the subways. Writer Bruce Joel Rubin's view of the afterlife is vague. Ghosts are doppelgangers who emerge from corpses at the instant of death. Sam can pass through objects, and they can pass through him (creating some odd visuals), but he needs to ride the subway to get to Brooklyn.

No "Mr. Jordan"-type character is needed to sort out the souls, as Audrey Hepburn did in "Always," which "Ghost" dimly resembles. But except for the loose cannons like Sam, most of the spirits receive swift Old Testament justice. The good disappear into a shaft of moonbeams, the bad are carried off screaming by



DISNEY DUCKS—Scrooge McDuck and his nephews are on the trail of buried treasure in "DuckTales: The Movie—Treasure of the Lost Lamp," a new animated film from Disney. But the plot thickens when Merlock the evil wizard sets out to find the missing treasure before the daring ducks can locate it. The U.S. Catholic Conference classifies the film A-I for general patronage. (CNS photo from Walt Disney Co.)

gnome-like dark shadows that sound suspiciously like gremlins.

It's close enough for a popular fact: Rubin is not writing a theological tract. However, his gods are disturbingly vindictive. Rubin seems fascinated with after-death experience, since he also wrote "Brainstorm" (1983), in which a scientific apparatus recorded the experience of dying.

If the supernatural aspects are least effective, the romance comes in third after thrills and jokes. To play on the heart-strings as brazenly as "Ghost" does, you need a relationship to believe in. This one is Hollywood all the way, including a bravura scene of foreplay in which Sam (when alive) and Molly squeeze hands through the goo as she works at her potter's wheel.

Zucker begs for the emotion, especially in making a farewell scene outrageously as Sam walks off into the starlight, but it just isn't there. The "Always" love story worked because the characters and the depth of their feelings were established. There are no short cuts to this most powerful of human connections.

Zucker also tries to achieve the effect of the "Always" ghost dance (a superb

Spielberg conception), this time to the music of Alex North's famous theme for "Unchained." But it's badly set up by a bizarre twist requiring Goldberg's comic presence as intermediary.

No matter, "Ghost" is not a masterpiece, but a passable entertainment. Its basic point is relatively rare in films these days: that all we have in this world is temporary and "on loan."

(Offbeat supernatural tale with more

high than lows; sex situation, some

language; generally OK for mature youth

and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Air America A-III
 Flatliners A-III
 Twisted Obsession O
 Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Vision of Freedom' shows Ukraine church, people

by Henry Hery

The John Bird film "Vision of Freedom" will be broadcast nationally by the Arts and Entertainment Cable Network twice during August.

Indianapolis-area viewers with cable hook-up who want to get up early will be able to see the film on Sunday, August 19, at 6 a.m. or on Saturday, August 25, at 6 a.m.

"Vision of Freedom" chronicles the suffering and persecution of the Catholic Church in the Soviet Ukraine, according to Mary's Media Foundation. The film documents a church and its people who have withstood terrible suffering at the hands of the communists since 1914.

In 1987, Mary's Media founder William Luceno said, "Our Blessed Lady began to appear to hundreds of thousands of the faithful at various shrines throughout this republic, first at Hrushen then at others."

Mary's message to the people was one of hope. Luceno said, as she asks them to persevere and tells them that they will eventually be independent in 1994 after 80 years of suffering.

The Blessed Mother also asks the people to evangelize Russia, he said, in order to facilitate the all-important conversion of this country.

"We all know from Fatima and from Medjugorje how important it is to us all that Russia be converted," Luceno said. "Our Lady has said if Russia converts, there will not be a World War III."

The film, particularly topical, he said, because Pope John Paul II is scheduled to meet with Soviet leader Mikhail Gorbachev for a second time later this year to discuss the freedom of the Ukrainian Catholic Church.

John Bird's latest film is called "Hill of Redemption." It chronicles the growth of Christianity in Japan and tells the story of the Weeping Statue of Our Lady in Akita. The film also details reported messages from the Blessed Mother related to this site.

Luceno founded Mary's Media Foundation at Rye, New York, as "a non-profit foundation dedicated to spreading Our Lady's message in the mass media." Pamela Luceno serves the foundation as director.

TV Programs of Note

Sunday, August 19, 9-11 p.m. (CBS) "Naked Lie." Rebroadcast of a 1989 potboiler about a district attorney (Victoria Principal) and a judge (James Farentino), who have a love affair which turns nasty after both are assigned to a politically explosive murder case. This one is a dial-turner.

Monday, August 20, 8-9 p.m. (PBS) "In Search of the Real Crocodile Dundee." Rebroadcast of the "Adventure" episode in which photographer Kos Evans treks into Australia's backlands looking for the reality behind the popular movie myth.

Monday, August 20, 8-10 p.m. (TNT Cable Channel) "The Last Elephant." An American author becomes involved in a desperate attempt to stop a cutthroat band of African ivory poachers in this action-adventure drama filmed in the Kenyan back country. The program is scheduled to be repeated at various time periods during the course of the week.

Monday, August 20, 9-10 p.m. (PBS) "John Hammond: From Bessie Smith to Bruce Springsteen." This program in the "American Masters" series profiles the record producer, jazz critic and civil rights activist who discovered many of the nation's top musical talents over the past half century.

Tuesday, August 21, 9-10 p.m. (PBS) "The Great Air Race of 1924." Rebroadcast of a documentary in "The American

Experience" series recounting the first round-the-world air race in a daring undertaking that signaled the advent of modern aviation.

Wednesday, August 22, 8-8:30 p.m. (CBS) "Meet the Raisins." Rebroadcast of the entertaining clay-animated story of the California Raisins from their beginnings as tender young grapes performing near their Modesto vineyard through various musical eras and stardom under their wily rutabaga manager. This rerun is billed as family fun.

Wednesday, August 22, 8-9 p.m. (PBS) "Journey to the Forgotten River." Rebroadcast of a "National Geographic Special" on the devastating drought that struck Africa in the early 1980s, focusing on the mass migration of wildlife that invaded Botswana's Linyanti River basin in search of water and survival.

Thursday, August 23, 8-9 p.m. (PBS) "The Unforgettable Nat King Cole." Rebroadcast of a British documentary on the life of the accomplished jazz pianist who found international fame as a singer, becoming one of the first black performers to overcome the racial prejudice of his times.

Friday, August 24, 9-10 p.m. (PBS) "Broadway Originals: The Music of Kern, Gershwin, Porter & Rodgers." Kitty Carlisle Hart hosts an "Evening at Pops" concert offering a program of favorite numbers from Broadway musicals performed by the Boston Pops Orchestra under conductor John McGlinn.

Saturday, August 25, 12:30-1 p.m. (ABC) "The Revenge of Red Chief." Youngsters may be amused by this rebroadcast of a 1979 "Weekend Special" in which O. Henry's mischievous young boy returns to gleefully upset the rain-making scheme of the two inept crooks who once kidnapped him.

Saturday, August 25, 8-10 p.m. (PBS) "Echoes of the Big Bands with Merv Griffin." Former band singer Merv Griffin hosts a special featuring movie clips of the great swing era bands, including those of Benny Goodman, Duke Ellington, Glenn Miller, the Dorsey Brothers, Count Basie, Harry James, and others.

Saturday, August 25, 8-11 p.m. (CBS) "Houston: The Legend of Texas." Rebroadcast of a 1986 drama about the larger-than-life exploits of Sam Houston (Sam Elliott), a man who was instrumental in founding the Republic and, later, the State of Texas. Native American and Hispanic viewers may have reservations about this picture of a controversial historical figure.

(Check local listings to verify program dates and times.)

Videos

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| 1. Internal Affairs | O (R) |
| 2. Hard to Kill | O (R) |
| 3. The War of the Roses | A-IV (R) |
| 4. Steel Magnolias | A-III (PG) |
| 5. Tremors | A-III (PG-13) |
| 6. Blaze | O (R) |
| 7. Tango & Cash | O (R) |
| 8. Always | A-II (PG) |
| 9. Family Business | A-III (R) |
| 10. Music Box | A-III (PG-13) |

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Top 10

QUESTION CORNER

Polish immigrants began new church

by Fr. John Dietzen

QI read your column regularly and hope you can answer a question about a large Catholic church in our area called the Polish National Catholic Church. I know there are more of them here in our state. Can you explain where this church came from? Is it Catholic? (Pennsylvania)



AThe Polish National Catholic Church began in the United States. Its history is complicated and often confusing.

During the final decades of the last century, several groups of Polish immigrants found themselves in serious, sometimes violent, disagreement with other priests and bishops, especially concerning ownership and operation of their parishes.

The situation worsened until, first in Illinois and then in Pennsylvania and elsewhere, the movement evolved into outright schism and separated from the Roman Catholic Church.

Church. The group named itself the Polish National Catholic Church.

In its belief and worship, this church is quite similar to ours, at least as we were before Vatican Council II.

This church is distinct, incidentally, from another schismatic (separated) church in the United States which was in the news recently, about which some have requested information.

Archbishop Richard Bridges of the Independent Old Catholic Church of Southern California was officiating bishop at the May 12 episcopal ordination of Father George Stallings, former priest of the Archdiocese of Washington, who has started his own African-American Catholic Congregation.

Since Archbishop Bridges apparently is a validly ordained bishop, his ordination of Father Stallings is considered valid but unlawful in the Catholic Church.

According to canon law, no bishop may ordain another bishop without the explicit approval of the Holy Father, the pope.

QI read your recent article on marriage regulations and have a question. I have been married twice, first to a Catholic in a Catholic church. That marriage was annulled. Then I married a Catholic in a park, performed by a judge.

As I read your reply, I assume that my second marriage was not a true marriage in the Catholic Church. Is that true? (Wisconsin)

AYou do not indicate whether or not your second husband obtained a dispensation from the form of marriage from his bishop.

If he did, your marriage to him could be valid. If he did not, you would not be validly married according to the laws of the Catholic Church.

To clear the matter up, it would be best if you talk to a priest in your community or nearby, give him the details, and ask him to explain exactly where you stand.

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

FAMILY TALK

Parent upset about teen's wish to drive

by Dr. James and Mary Kenny

Dear Dr. Kenny: Should I allow my 16-year old daughter to drive? I shudder to think of her out there on the highway. She doesn't realize how serious driving is or how dangerous it can be.

I'm afraid she'll go too fast or simply drive carelessly and have a fatal accident. What can I do? She wants to drive so much. (Washington)

Answer: Most teen-agers count the days till they can get their driver's license. In our society, getting a driver's license is like a modern rite of puberty. It represents the transition from child to adult.

How do you know if she is old enough or mature enough? You don't.

Age alone is probably not a good measure of maturity. Some teens show very good sense. Others seem to act as if they had no idea that certain actions have troubling consequences. I wouldn't trust them to walk the dog.

One way to decide would be to trust the collective wisdom of society. As a community, we have decided that age 16 is old enough to drive a car.

A better way would be to gauge her maturity using a tried-and-true measure. She is old enough to act like an adult when she can pay her own way.

I know parents who buy the car, pay for gas and insurance, pay for speeding tickets, and then complain constantly about their teen's driving. They are always giving their teen lectures about car safety and driving responsibility.

I would do the opposite.

Let your daughter pay the costs and give her lots of encouragement and support. People are more apt to live up to support and praise than they are to grow from lectures and blame.

Driving is a privilege that accrues to those who earn it. What a strong motivation for your daughter to get and keep a job, in order to be able to drive.

What pride she can take in a car purchased with her own money. You might supplement her funds or even match her money to ensure that the car has adequate brakes, steering and tires. But the teen should pay a hefty portion of the purchase cost.

Next is insurance. Again, a responsible teen should pay. You will need to add your daughter to your already existing policy. To obtain a policy on her own would be prohibitive. She can pay the difference between your rates and with and without her.

If your rates increase again because of her carelessness, then she must pay a still larger difference. If, on the other hand, the rates go down because her good school grades have earned her a "good student discount," then she saves.

Of course, she should pay for her own gas. She may think twice about long trips or simply cruising town if she is paying for the gas.

She should pay tickets for traffic offenses. Car use might be restricted until fines are paid. Again, consequences are far sounder and more practical motivations than lectures.

You have asked an important question. How do we know when the step forward is worth the risk? How do we know when our sons and daughters are ready for the responsibilities and dangers of growing up?

In the matter of owning and driving a car, you might let them "pay as they grow," using their financial responsibility as a measure of their maturity.

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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Garden or tomb tours possible in Vatican

by Cindy Wooden
Catholic News Service

VATICAN CITY—With a little advance planning, visitors to the Vatican can escape the crowds in St. Peter's Basilica and the Sistine Chapel and make do-under or behind-the-scenes explorations.

Guided visits to the excavations under the basilica—a necropolis that includes what is thought to be St. Peter's burial place—generally are limited to 15 people.

Reservations must be made in writing in advance either by stopping at the excavations office or by sending a letter. Modern technology can be a help in arranging a visit to the 1,900-year-old necropolis: The excavations office accepts faxed tour requests.

The other Vatican-offered escape from the milling multitudes is a two-hour tour of the Vatican gardens, limited to 33 people once a day, five days a week.

Neither tour is offered on Sunday, and there is no garden tour on Wednesday because of the pope's weekly general audience.

Reservations for the garden tour must be made in person at the information office in St. Peter's Square.

The tour is offered in two of six languages each day, not according to a set schedule or even majority rule.

Subject to the availability of its tour guides, the Vatican gives the tour in the first two languages requested for a given day.

Being the early bird has definite advantages. It is common for people to sign up three or four days in advance.

Tours of the excavation site are offered in English, French, German, Italian, Dutch and Spanish. Using the written requests,

the excavations office organizes the groups and notifies participants a day or two in advance.

Visitors faxing or mailing their requests in advance should provide phone numbers where they can be reached in Rome.

It is cool and quiet in the necropolis, which was buried by the Emperor Constantine in the early fourth century to make a firm foundation for the first basilica on Vatican Hill.

When Constantine became the Roman emperor, the tradition of venerating the site as St. Peter's grave was already more than 200 years old.

As pilgrims wander through the underground corridors and streets of the old necropolis, the guides tell tales of the lives of pagans, Roman slaves and early Christians by interpreting inscriptions on the mausoleums and artifacts found in them.

The underground maze also occasions a lesson on the history of buildings on the site before the present basilica, which was consecrated in 1626.

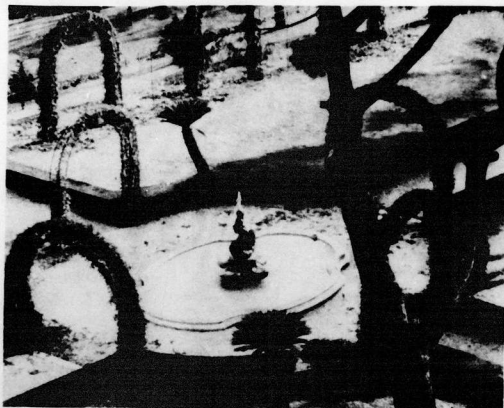
Visitors see pieces of a wall which early Christians erected to mark the spot as special, parts of an early Constantinian monument to St. Peter and walls and pillars from Constantine's church.

In addition to being a break from the crowds, the garden tour offers an escape from the traffic of Rome and a behind-the-scenes look at one of the smallest nation-states in the world.

The tour begins with a half-hour ride on a 33-seat bus, hence the limit on the number of tour participants.

Visitors drive past the Swiss Guards stationed at the Arch of the Bells, past the Palace of Justice and the central Vatican police station.

The garden part of the garden tour begins in front of the Governorate, which



VATICAN GARDEN—The secluded Vatican gardens offer a peaceful escape from the crowds for those people lucky enough to get reservations for a two-hour tour. *CNS photo by Tom Lonsing*

houses local Vatican government offices. Pope John Paul II's coat of arms is duplicated in a bush sculpture on the sloping lawn.

The bus stops again at the Vatican train station—now used only for deliveries—then drives by the pope's vegetable garden, the St. John Tower with three apartments for visiting dignitaries and the pope's helipad.

Guides point out plants not usually found in Italy, like banana trees and Lebanese cedars, as well as sculptures donated by Catholics in various countries.

The final bus stop is in front of a re-creation of the grotto at the famous Marian shrine of Lourdes.

The rest of the tour is a stroll through the gardens and past the Pontifical Academy of

Sciences, the House of Pius IV (which was never used as a house by Pius IV or anyone else, the guide said), and other buildings.

As the sun reaches its full glare, the guide may let the group stand on the lawn in the shade—but only if everyone promises not to tell any of the Vatican's 36 gardeners.

Excavation tour requests may be mailed to: Office of the Excavations, 00120 Vatican City, or faxed to: 396-698-5378. The excavation tour costs 5,000 lire (\$4.30).

The garden tour costs 12,000 lire (\$10.35), except on Mondays and Thursdays when it ends in the Sistine Chapel and includes admission to the chapel and Vatican museums. That packages cost 21,000 lire (\$18.10).



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Applying the 1,500-year-old just war theory

by Liz Scheetchnik
Catholic News Service

WASHINGTON—President Bush's comments on placing American troops in Saudi Arabia to preserve peace echoed moral ideals reverberating down through the ages.

For some 1,500 years, Christian just war theory has sought to apply civilized restraints to decisions about uncivilized war. The theory often has been ignored, however, as the bloodied pages of history reveal.

Just war principles were relevant when the Roman Empire crumbled and remain so today "because people still go to war and you still get questions about when and if it is legitimate to defend by military force innocent persons against unjust aggression," said Gerard F. Powers.

Policy adviser on East-West affairs in the U.S. Catholic Conference Office of International Justice and Peace, Powers said that the "theory" provides important rules by which to measure the justness of how a war is being fought.

According to Bush, the United States sent a U.S. military force to the Middle East "to deter further Iraqi aggression" and to "stand by her friends," as well as to reinforce use of non-military options to end the crisis.

"Does it fit the just war criteria? I would say yes," said Robert T. Henneberry, USCC director for international justice and peace, of the U.S. approach.

"America does not seek conflict. The mission of our troops is wholly defensive," Bush said. He asked Americans to back his decision "to stand up for what's right and condemn what's wrong, all in the cause of peace."

The cause of peace looms large in just war theory.

Promoted by St. Augustine of Hippo in the fifth century, the just war theory holds that use of force is acceptable for certain, restricted reasons.

Church teaching has held that "the Christian has no choice but to defend peace, properly understood, against aggression," the U.S. bishops noted in "The Challenge of Peace: God's Promise and Our Response," their 1983 pastoral letter. "It is the 'how' of defending peace which offers moral options."

"The church's teaching on war and peace establishes a strong presumption against war which is binding on all," the bishops' pastoral stated. At the same time, it added, the church has carefully considered "when this presumption may be overridden, precisely in the name of preserving the kind of peace which protects human dignity and human rights."

Thus, the just war theory suggests that recourse to war is permissible when there is a just cause—"a real and certain danger" posing the need "to protect innocent life, to preserve conditions necessary for decent human existence and to secure basic human rights," the pastoral pointed out.

War also should be waged by those in competent authority, for the right intentions, and as a last resort only.

"All peaceful alternatives must have been exhausted," the pastoral said.

Moreover, there should be some probability of success, so that clearly futile military operations are avoided, the pastoral stated. Furthermore, under the concept of proportionality, the damage and costs incurred must be proportionate to the good to be achieved.

Then, too, the issue of comparative justice also must be reviewed, the peace pastoral declared. "The question in its

most basic form is this: Do the rights and values involved justify killing."

Questions of proportionality and discrimination (which prohibits directly intended attacks on non-combatants) also come into play when war is actually under way.

"We know, of course, that no end can justify means (that are) evil in themselves, such as the executing of hostages or the targeting of non-combatants," the bishops said in their pastoral letter.

They said that proportionality and discrimination "must be applied to the range of weapons—conventional, nuclear, biological and chemical—with which nations are armed today."

Fears of chemical weapons pervaded the conflict over Iraq's actions. The Iraqi leader, Saddam Hussein, has been denounced for using chemical weapons in the past, even in attacks on helpless civilians in his own nation.

Chemical weapons are out, along with tactical nuclear weapons, under the just war theory, said Powers.

"We don't envision any way they could be used and still meet the just war criteria," he said. The ban would apply to the use of chemical weapons in response to a chemical weapons attack by the other side, he said. "Under just war criteria, you can't use illegitimate weapons just because the other side has used them."

Arms don't always listen to such proscriptions, however. In 1139, the church's Lateran Council prohibited use of two new and appalling, powerful weapons—the crossbow and longbow.

By the time another horrifying invention, gunpowder weapons, came along some 200 years later, the longbow and crossbow were in frequent use.

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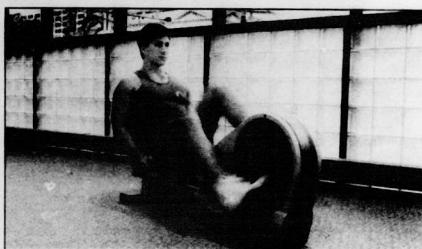
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Knights of Columbus discuss life issues at their convention

by Catholic News Service

SAN ANTONIO—The Knights of Columbus, at their Aug. 7-9 convention in San Antonio, spent much of their time talking—and being talked to—about life issues.

And much of that talk centered on the upcoming pro-life public relations campaign to be launched by the U.S. bishops with funds donated by the Knights.

Msr. Robert Lynch, general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference, called abortion "the equivalent of a moral civil war."

Speaking of the public relations campaign Msr. Lynch said that "we must have the finest state-of-the-art communications professionalism at our disposal" in the battle over abortion.

The campaign's four aims, he said, will be to "reawaken the hearts and mind of the public—especially Catholics—on the issue of abortion"; "strengthen the Catholic Church as a major opinion leader on the issue and in the movement"; "position pro-life as a viable public policy position"; and "set the stage for a pro-life revitalization."

Cardinal John J. O'Connor of New York, in remarks delivered Aug. 7, compared the bishops' hiring of a

public relations firm to the invention of the printing press. Until the printing press was invented by Johann Gutenberg in 1454, Bibles were not available to the general population. "What if the church had said 'no' to the use of the printing press?" Cardinal O'Connor asked.

"That was a communication system then. Our Gutenberg at present is called Hill and Knowlton," the firm hired by the bishops.

NCCB-USCC spokesman Father Kenneth Doyle told Catholic News Service Aug. 10 that the "open-ended" campaign will cost "in the neighborhood of \$3 million, which the Knights pledged shortly after Cardinal O'Connor announced in April 'the bishops' intent to launch a campaign."

The Knights also pledged \$1 million in in-kind services for the campaign, and passed a resolution during the convention to provide the possibility of collecting voluntary contributions from individual Knights of Columbus councils.

Cardinal O'Connor also raised the issue of Knights who have "given scandal" because of their stance in favor of abortion rights.

He advised that Knights first pray, fast and "call upon the Holy Spirit," then to "meet with their brother Knight who has given scandal . . . asking him could he not see a way to cease" his abortionist activities.

"If not," Cardinal O'Connor added, "could he see his way to charitably, quietly, withdraw from the organization?"

The Knights wrestled with the issue—which had surfaced at state conventions from Knights who wanted to oust prominent politicians who favor abortion rights—in two separate resolutions.

One resolution, affecting non-Knights, bans anyone who favors abortion, "especially public officials," from being invited to any Knights event, renting a Knights facility, or being given any office or honor from the Catholic fraternal organization.

The other resolution said the Knights would "continue to take its guidance from the bishops on . . . the ecclesial meaning of the criteria for membership in the Knights of Columbus, including the determination of who is or who is not a practical Catholic," the main criteria for adult men to join.

In additional resolutions, the Knights:

► Called for a halt to World Health Organization testing and approval of RU-486, the French "abortion pill," calling it "chemical warfare" against the unborn.

► Said governments-funded birth control clinics in schools were "a violation of the rights of the parents and the family."

► Asked for "appropriate solutions to the problems of obscenity, pornography, indecency and sadistic violence in the media" in light of recent controversies over federal arts funding and obscene recordings.

The Knights also heard Aug. 8 from Cardinal William W. Baum, former archbishop of Washington and now head of the Apostolic Penitentiary at the Vatican, who expressed concern about the decline in the use of the sacrament of penance.

While some people "try to put it in a good light," Cardinal Baum said, "I think the only honest response is, 'There's a real loss here.'"

Bishop Thomas V. Daily of Brooklyn, N.Y., the Knights' supreme chaplain, in an Aug. 7 homily praised the organization's founder, Father Michael J. McGivney, the 100th anniversary of whose death was to be observed Aug. 14.



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New papal pro-nuncio arrives in Washington

by Jerry Filteau
Catholic News Service

WASHINGTON—Archbishop Agostino Cacciavillan arrived in Washington Aug. 8 to begin his work as the new papal pro-nuncio—Vatican ambassador—to the United States.

Looking relaxed and fresh despite a long trans-Atlantic flight with a customs stop in New York, the 63-year-old archbishop was greeted at Washington's National Airport by about two dozen people—top officers and staff of the National Conference of Catholic Bishops, two representatives of the U.S. State Department and the Vatican Embassy staff.

Unlike 20 or 30 years ago, when hundreds of priests and seminarians from the schools around The Catholic University of America would be recruited to come down in cassocks and religious robes and applaud a newly arriving papal representative, the reception for Archbishop Cacciavillan was intimate, informal and brief.

Heading the reception group for the U.S. bishops were Archbishop Daniel E. Pileczky of Cincinnati, NCCB president; Archbishop William H. Keeler of Baltimore, NCCB vice president; Cardinal James A. Hickey of Washington, where the Vatican Embassy is located; and Msgr. Robert N. Lynch, NCCB general secretary.

The closest thing to a speech came when Cardinal Hickey, who was standing beside the archbishop as he finished shaking



Archbishop Agostino Cacciavillan

hands with his greeters, wished him "much happiness" in the United States and assured him of the "prayers, support and love" of the U.S. bishops.

"I come with the same feelings" toward the bishops, the pro-nuncio said.

Archbishop Cacciavillan—his name is pronounced with the main accent on the last syllable: KAH-chah-vil-LAHN—is a native of Novato Di Valdarno, near Vicenza in northern Italy. He is a 31-year veteran of the Vatican diplomatic corps.

He had been pro-nuncio to India since 1981. Pope John Paul II named him to the U.S. post June 13.

After entering the diplomatic corps in 1959 he served at Vatican embassies in the Philippines and Spain, worked at the Vatican Secretariat of State from 1967 to 1976 and was pro-nuncio to Kenya from 1976 until his appointment to India.

In the United States he succeeds Archbishop Pio Laghi, papal representative in the United States since 1980, who in May was named head of the Vatican's Congregation for Catholic Education.

Archbishop Cacciavillan, who speaks English, French, German and Spanish as well as his native Italian, chatted warmly and easily with members of the welcoming party.

Representing the State Department were Paul Berg, head of the department's Vatican desk, and protocol officer Patrick Daly.

It was the first time the State Department was formally represented at the arrival of a Vatican ambassador to the United States. In the early decades of U.S. history the pope had no ambassador here, although the United States had a consul and then a resident minister in the Papal States.

Congress banned diplomatic relations in 1867 by withdrawing funding from the U.S. delegation, and when the first papal representative was sent to Washington in 1893, he came as an apostolic delegate—a papal representative to the church in the country, with no diplomatic status.

When diplomatic relations were restored in 1984 Archbishop Laghi, already in

the country as an apostolic delegate, was made pro-nuncio.

Heading the Vatican Embassy staff was Msgr. Rino Passigato, chief assistant to the pro-nuncio and charge d'affaires since Archbishop Laghi's departure.

In a brief exchange with Catholic News Service as he met the rest of the welcoming party, Archbishop Cacciavillan said he was familiar with the news service because he used to read it as part of his job when he was at the Secretariat of State, the central offices of the Vatican's worldwide diplomatic activity.

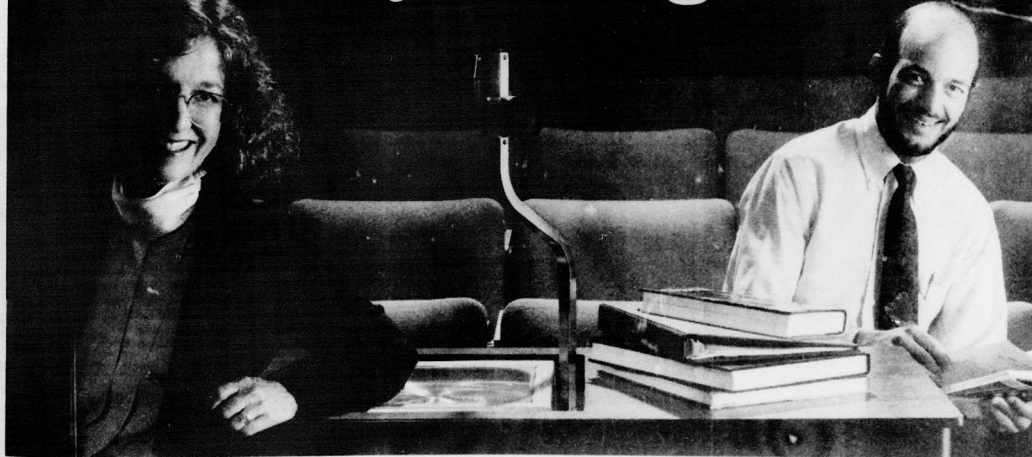
Archbp. Marino is in psychiatric unit

ATLANTA (CNS)—Archbishop Eugene A. Marino was placed in the psychiatric unit of a hospital Aug. 9, Atlanta archdiocesan spokesman Father Peter A. Dora announced Aug. 10. Archbishop Marino, 56, has been in seclusion since he resigned as archbishop of Atlanta in July.

In August it was revealed that he had been involved in a two-year affair with Vicki R. Long, a 27-year-old single mother and former singer.

Father Dora declined to say where Archbishop Marino was hospitalized. "This is simply for the protection of his own privacy at this moment," he said. "We anticipate that he will be there longer than just a few days," he added.

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NBC News' Maria Shriver: Balancing career, motherhood

by Sr. Mary Ann Walsh
Catholic News Service

LOS ANGELES—NBC-TV correspondent Maria Shriver is trying to balance motherhood and career since the birth of her daughter, Katherine Eunice Schwarzenegger, last December.

But if work for television takes too much time, she said in an interview with Catholic News Service, "I'm going to leave it."

Shriver gave up her Sunday morning co-anchor spot on NBC's "Sunday Today" after her daughter was born.

"I didn't want to have a weekly show where I had to go back East every week, where I had to do a piece every week," she said in the interview in Los Angeles. "I wanted to really raise my kid."

Religion sustains her, she said. She said she recently had her daughter baptized at St. Monica's Parish in Santa Monica, a suburb of Los Angeles where she lives with her husband, actor Arnold Schwarzenegger.

The birth of Katherine changed her value system, said Shriver, 33. "Television had always been, up until I had my baby, the most important thing," she said. "I lived and breathed it. It was the most important thing. Now it's like way low on the totem pole."

She joked that an NBC official told her she was "the only one trying to get off television at the network."

In place of the regular weekly news spot, Shriver is working on occasional prime-time specials. She's seeking a balance—"where I can keep my hand in television and where I can also dedicate myself to my kid."

Catholicism is "my culture and my heritage," she said. "I was brought up Catholic, went to the convent and was educated by the Jesuits," said Shriver, referring to her schooling at the Country Day School of the Sacred Heart in Bethesda, Md., run by Sacred Heart nuns, and Georgetown University, run by the Jesuits.

Values learned from her parents—former Peace Corps director and vice presidential candidate R. Sargent Shriver and Eunice Kennedy Shriver—strongly affected her, she said.



Maria Shriver

"Parents influence the way you handle your life, your work, your personal relationships," the new mother said. "They've had a tremendous influence on me."

Her concern for the disabled, a group she often has featured on NBC programs, is shared with her parents. Her father is chairman of the board of Special Olympics International. Her mother founded Special Olympics in 1968 and also has been active with "Community of Caring," a project she began in 1981 to reduce mental retardation among babies born to teen-agers.

Shriver described her prime-time specials—the first was last Tuesday, Aug. 14—as focusing on people who go against the grain. In later specials, Shriver expects to occasionally focus on the disabled. "The whole point of the program is to show people swimming against the tide, and the disabled certainly do that," Shriver said.

The profiles will feature the unconventional and show that "people can be interesting and motivating when they don't pay attention to the rules or when they go against what is the conventional wisdom of the day," she said.

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Lawyers say ABA should be neutral on abortion issue

by Carl Eifert
Catholic News Service

WASHINGTON—Catholic lawyers asked to comment on the decision by the House of Delegates of the American Bar Association to revert to neutrality on abortion said that was the proper stance for the professional organization.

Father Robert L. Kealy, chancellor of the Archdiocese of Chicago, said that while pro-life lawyers like himself were pleased with the vote, the neutrality policy also was "supported by many who identified themselves as pro-choice or who had no particular position on abortion."

Father Kealy in July had attended a meeting of some ABA members to promote a change in the abortion position adopted last February. Some \$70,000 was raised for the purpose.

The ABA Assembly, consisting of members registered for the convention, narrowly voted Aug. 6 to urge the House of Delegates to adopt the neutral stance. The House of Delegates approved that resolution Aug. 8, 200-188.

"The decision was in the best interests of the ABA as a professional organization," Father Kealy said in a statement.

"Now is a time for healing for the ABA. All members should unite to support the association's mission of upholding the standards of the legal profession and improving the administration of justice," he said.

Both Mark E. Chopko, general counsel for the U.S. bishops, and David T. Link, dean of the University of Notre Dame Law School, were present in Chicago when the ABA Assembly voted 885-837 for neutrality.

"It gives the bar a chance to recover some of its credibility in the abortion debate," Chopko said in an interview in Washington.

"I would not characterize it as a victory of the pro-life side," he said. "The resolution was a resolution for neutrality."

"It's clear to me the principal supporters among the ABA leadership were more concerned with promoting healing in the bar rather than promoting any point of view" concerning abortion, Chopko said.

Link, who had been scheduled to speak but did not because the debate had ended, said in a telephone interview from Notre Dame that the close vote was "a sign that the ABA shouldn't take a stand on this."

He said he was pleased because his faculty had voted in February, after the House of Delegates' mid-winter meeting, to have him withdraw "our group membership if the ABA did not go to a neutral position."

The Notre Dame law faculty's position said that the ABA resolution favoring abortion was "wholly inappropriate and beyond the competence of the ABA."

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Catholic-Anglican relations seen as healthy

by Robert Nowell
Catholic News Service

CARDIFF, Wales—A Vatican official observing an Anglican cardinal meeting in early August expressed optimism about Catholic-Anglican relations, saying that both churches are committed to the ecumenical process.

"The important thing is that there is commitment on both sides to the continuation of the search for greater unity," said Msgr. Kevin McDonald, representing the Pontifical Council for Promoting Christian Unity.

He said the churches are strongly behind the work of the Anglican-Roman Catholic International Commission, the permanent dialogue organization.

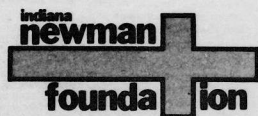
The official noted other areas of joint activity as well. He cited the visit of Anglican spiritual leader Archbishop Robert Runcie to Pope John Paul II at the Vatican last year "and all that happens locally."

Msgr. McDonald spoke to Catholic News Service during the July 22-Aug. 4 meeting of the Anglican Consultative Council in Cardiff. The 70-member body brings bishops, priests and laity together from the 27 autonomous Anglican churches worldwide.

Msgr. McDonald said he heard no expressions of Anglican disappointment over the lack of an official Catholic response to the final report of the first Anglican-Roman Catholic International Commission, known as ARCIC1. The official Anglican response was given by the 1988 Lambeth Conference, the most important of the Anglican Communion's global meetings.

"It's really a matter of a process being brought to a conclusion," the Vatican representative said. "It's obviously a long and delicate matter and it takes a while for it to go through. But it is being worked on, it is in hand, that's the main thing."

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11:00 a.m., 6:30 p.m.; LaFollette
Hall — 9:30 p.m.

BETHLEHEM COLLEGE

Office of
Catholic Campus Ministry

Sr. Margaret Michael King
1-219-259-5754 (IU-SB)

MASSSES Check local parish schedule.

BUTLER UNIVERSITY

Newman Center
Rev. James Wilmoth
1-317-283-7651

MASSSES Sun.: 1:30 p.m. Atherton Center
Room #326

CALUMET COLLEGE

Office of Campus Ministry
Rev. Ernest Krantz
1-219-473-4350

MASSSES Mon.-Fri.: 8:30 a.m.
Campus Chapel

DEPAUW UNIVERSITY

St. Paul the Apostle Parish
Rev. John B. Schoettelkotte
1-317-653-5678

MASSSES Sat.: 5:15 p.m.; Sun.: 8:30 a.m.,
11:00 a.m., 5:30 p.m.

EARLHAM COLLEGE

St. Andrew Parish
Rev. Robert Mazzola
1-317-962-3902

MASSSES Sat.: 6:00 p.m.; Sun.: 10:00 a.m.,
5:00 p.m.

FRANKLIN COLLEGE

St. Rose of Lima Parish
Rev. John O'Brien
1-317-783-3929

MASSSES Sat.: 5:30 p.m.; Sun.: 8:00 a.m.,
10:45 a.m.

GOSHEN COLLEGE

St. John the Evangelist Parish

Sr. Margaret Michael King
1-219-259-5754 (IU-SB)

MASSSES Sat.: 5:30 p.m.; Sun.: 8:30 a.m.,
11:30 a.m.

HANOVER COLLEGE

St. Mary — St. Michael Parish
Rev. Jeff Charlton
1-812-265-4166

MASSSES Sat.: 5:30 p.m. St. Mary's,
7:00 p.m. St. Patrick's,
Sun.: 8:00 a.m. St. Patrick's,
10:00 a.m. St. Mary's

HUNTINGTON COLLEGE

St. Mary Parish
Sr. MaryBeth Martin PHMJ
1-219-483-3661

MASSSES Sat.: 5:15 p.m.; Sun.: 7:30 a.m.,
9:00 a.m., 10:30 a.m.

INDIANA INSTITUTE OF TECHNOLOGY

St. Jude Parish
Sr. MaryBeth Martin PHMJ
1-219-483-3661

MASSSES Sun.: 8:30 p.m.

INDIANA STATE UNIVERSITY/ROSE HULMAN

St. Joseph University Parish
Rev. Terrence Rasmussen,
OFM Conv.
1-812-232-7011

MASSSES Sat.: 5:00 p.m.; Rose Hulman
7:00 p.m.; Sun.: 9:00 a.m.,
11:00 a.m.; 7:00 p.m.

INDIANA UNIVERSITY

St. Paul Catholic Center
Rev. Robert Sims
1-812-339-5561

MASSSES Sat.: 6:00 p.m.; Sun.: 8:00 a.m.,
9:30 a.m., 11:00 a.m., 4:30 p.m.

INDIANA UNIVERSITY/PURDUE UNIVERSITY AT FORT WAYNE

Greater Fort Wayne
Campus Ministry Inc.
Ms. Linda Furge
1-219-483-3661

MASSSES Check local parish for schedule.

INDIANA UNIVERSITY/PURDUE UNIVERSITY AT INDIANAPOLIS

Newman Center
Rev. Adolph Dwenger
1-317-632-4378

MASSSES Sun.: 5:30 p.m.

INDIANA UNIVERSITY AT SOUTH BEND

Office of
Catholic Campus Ministry

Sr. Margaret Michael King
1-219-259-5754

MASSSES Check local parish for schedule.

INDIANA UNIVERSITY/SOUTHEAST

St. Joseph's Hill
Catholic Church
Rev. Dave Coons
1-812-246-2512

MASSSES Sat.: 5:30 p.m.; Sun.: 8:00 a.m.,
11:00 a.m.

MANCHESTER COLLEGE

St. Robert Bellarmine Parish
Sr. MaryBeth Martin PHMJ
1-219-483-3661

MASSSES Sat.: 6:00 p.m.; Sun.: 7:30 a.m.,
10:30 a.m.

MARIAN COLLEGE

Office of Campus Ministry
Rev. Frank Bryan
1-317-929-0123

MASSSES Sun.: a.m. to be announced.

OAKLAND CITY COLLEGE

Blessed Sacrament Church
Rev. Dave Fleck
1-812-749-4474

MASSSES Sat.: 6:00 p.m.; Sun.: 9:00 a.m.

PURDUE UNIVERSITY

St. Thomas Aquinas Center
Rev. Patrick Click
1-317-743-4652

MASSSES Sat.: 7:00 p.m.; Sun.: 9:00 a.m.,
11:00 a.m., 4:00 p.m., 9:00 p.m.

SAINT FRANCIS COLLEGE

Office of
Catholic Campus Ministry

Rev. Richard John, O.S.C.
1-219-434-3260

MASSSES Sun.: 9:30 a.m.

SAINT JOSEPH'S COLLEGE

Campus Ministry Office
Rev. Thomas Brenberger
1-219-866-6302

MASSSES Sat.: 6:30 p.m.; Sun.: 6:30 a.m.,
11:00 a.m., 4:30 p.m.

SAINT MARY'S COLLEGE

Office of Campus Ministry
Sister Mary Brassil C.S.C.
1-219-284-5390

MASSSES Sun.: 10:30 a.m. Church of
Our Lady of Loretto; 4:30 p.m.
LeMans Chapel; 7:00 p.m. Holy
Cross Chapel; 10:00 p.m.
Regina Chapel

SAINT MARY-OF-THE-WOODS COLLEGE

Office of
Catholic Campus Ministry

Rev. Michael Zahorchak
1-812-535-5151

MASSSES Sat.: 11:30 a.m.; Sun.: 10:00 a.m.
Church of Immaculate Conception,
Sat.: 5:00 p.m. Owens Hall,
Sat.: 7:00 p.m.; Sun.: 9:00 a.m.
St. Mary-of-the-Woods
Village Chapel

TRI-STONY UNIVERSITY

St. Anthony Parish
Rev. Killian Speckner,
O.F.M. Conv.
1-219-665-2259

MASSSES Sat.: 5:30 p.m.; Sun.: 8:00 a.m.,
10:00 a.m.

UNIVERSITY OF EVANSVILLE

Newman Center
Sr. Jody O'Neill, S.P.
1-812-477-6446

MASSSES Sun.: 1:00 p.m. Neu Chapel
Fall & Spring Semester Only.

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Office of Campus Ministry
Rev. Donald Quinn
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MASSSES Sun.: 9:00 p.m. University Chapel

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Rev. Richard Warner, C.S.C.
1-219-239-6536

MASSSES Sat.: 5:00 p.m.; Sun.: 8:00 a.m.
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Weekends Only); 10:00 a.m.,
11:45 a.m. Vigil Mass schedule
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UNIVERSITY OF SOUTHERN INDIANA

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UNIVERSITY OF VINCENNES

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Ray Brennan
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MASSSES Check local parish for schedule.

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1-219-464-4042

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WABASH COLLEGE

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind. 46206.

August 17

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 Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for more information.

☆☆☆

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

August 18

Scecina 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.

☆☆☆

Chatard High School Class of 1980 will hold a Reunion. Call Kathleen Marbaugh Gail 317-255-9583 for details.

August 19

The Women's Society 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 Slovenian 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 Deaf are celebrated each Sun. in the following churches: St. Thomas,

Fortville, 8 a.m. St. Barnabas, 8300 Rahke Rd., 9 a.m. St. Joan of Arc, 42nd and Central, 10:30 a.m.; 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 (CARO) will hold a Pool Party at 1 p.m. at 3334 E. Southern Ave. Call 317-786-7958 for directions and details.

☆☆☆

The Annual Picnic of Most Precious Blood Parish, Jasper (Evansville Diocese) will be held, serving family style dinners from 11 a.m.-5 p.m. Adults \$5.50; children \$2.75. Home-made quilts, games.

August 20

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

☆☆☆

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 conclude from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

August 21

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 317-786-7517.

☆☆☆

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2406.

August 22

Catholic Adults Reaching Out (CARO) will hold a Planning Meeting/Social at 7 p.m. at the CYO Center, 580 E. Stevens St.

August 24

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

☆☆☆

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, 4650 N. Shadeland Ave.

☆☆☆

A Mass for Singles will be celebrated by Father Heaney at 6:30 p.m. in St. Lawrence Parish chapel, 4650 N. Shadeland Ave., followed by dinner out. Call 317-895-8520 for details.

☆☆☆

The Medjugorje Network will present a free program by St. Louis radio host Tootie Cooksey and Dolores Dial at 7:30 p.m. at St. Monica Parish, 6131 N. Michigan Rd.

August 24-26

Catholic Adults Reaching Out (CARO) will camp at Rancho Framosa, Brown Co. Meet at CYO Center 6:30 p.m. Bring own bedding and sports equipment. \$15 cost. For reservations call Kathy 317-357-3288.

August 25

A Community Fair will be held from 8 a.m.-4 p.m. at St. Bernadette Parish, 4800 Fletcher Ave. 15-20 booths offering crafts, rummage sale, white elephants, baked goods. Lunch available.

☆☆☆

The annual Picnic at Mount St. Francis will be held at 11 a.m. Chicken or ham dinner with dumplings, awards, beer garden, booths, children's rides.

☆☆☆

The Indianapolis Deaneries Catechetical Day on "Forming Communities of Compassion"

© 1990 Catholic News Service



"Taxi!"

will be held from 9 a.m.-1:05 p.m. at St. Andrew Parish hall, Indianapolis. Call 317-236-1433 for details.

☆☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆☆

The Ladies Auxiliary, Court # 97 of the Knights of Peter Claver will sponsor a Charity Garage Sale from 8 a.m.-2 p.m. at St. Peter Claver Center parking lot, 3110 Sutherland Ave.

August 25-26

St. Lawrence Parish, 542 Walnut St., Lawrenceburg will hold its Church Festival from 3-12 p.m.

Sat. and from 11 a.m.-9 p.m. Sun. German biergarten Sat., chicken and roast beef dinners Sun. Games, booths, raffles.

August 26

St. Barnabas Parish, 8300 Rahke Rd. will celebrate its 25th Anniversary with 12 noon Mass, picnic and celebration.

☆☆☆

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

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

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Archbp. Quinn says document on theologians is 'realistic'

by Jerry Fitteau
Catholic News Service

WASHINGTON—The Vatican's recent instruction on the role of theologians in the church is a "realistic" and "positive" treatment, Archbishop John R. Quinn of San Francisco said in an essay scheduled for publication in September.

An advance copy of the essay, written for *San Francisco Catholic*, his archdiocese's monthly magazine, was sent to *Catholic News Service*.

Archbishop Quinn said the Vatican document responds to many of the concerns he had when he urged the Holy See, in 1974 and again in 1980 at international bishops' synods in Rome, to develop guidelines for dealing with questions of theological dissent.

The document, titled "Instruction on the Ecclesial Vocation of the Theologian," was issued June 26 by the Vatican Congregation for the Doctrine of the Faith.

While only about one-fifth of it concerns theological dissent from church teachings, Archbishop Quinn focused his comments on that part "because it has been a major topic of consideration in America for some years now."

He suggested that U.S. Catholics may have misinterpreted the tone and meaning of the Vatican instruction because of "distorted" news reports and a misunderstanding of the narrow meaning of "dissent" as it is used in the document.

He said the document "says many beautiful things about the dignity and vocation of the theologian" and, despite some news reports about it, "is not harsh or confrontational in tone."

"This instruction affirms the classical and long-held teachings of theologians on dissent," he said.

He added that the U.S. bishops' brief statement on theological dissent in "Human Life in Our Day," a 1968 pastoral letter, "is substantially the doctrine of this instruction, though not as fully developed."

The instruction defines dissent as "public opposition to the magisterium of the church" and says this "must be distinguished from the situation of personal difficulties," a question treated in earlier portions of the document.

It places its concern about dissent in the context of "the harm done to the community of the church by attitudes of general opposition to church teaching which even come to expression in organized groups."

Noting those portions of the document, Archbishop Quinn said, "The instruction, then, appears to use the word 'dissent' for these kinds of public and organized manifestations of withheld assent."

He added, "Americans, on the other hand, seem to include in the idea of dissent the more private, personal withholding of assent and do not understand the word only or necessarily as implying public and organized campaigns."

He said that when the instruction was issued, some U.S. media "seized on and distorted" its call for theologians who have difficulty with a church teaching to communicate their

difficulties to church authorities privately and to "avoid turning to the 'mass media'... seeking to exert the pressure of public opinion."

"If I have correctly understood the document, then," Archbishop Quinn said, "it calls theologians who under the described conditions feel they cannot give assent to a non-irreversible teaching to avoid using the media as an instrument of creating pressure and building up sides."

"My understanding of the document is not that the congregation believes that these things will not become public or publicly reported," he added. "Its primary concern is that theologians not use or take the initiative to use the media as a pressure tactic to manipulate the magisterium and foment divisions."

The archbishop said the document shows "a genuine openness to hear and to receive the reasoned and respectful views of theologians."

He said, however, that the church needs to develop "a climate of dialogue and respectful communication" and "to devise effective structures of dialogue which can respond to the concerns of both the Holy See and serious theological scholarship."

One of the criticisms of the Vatican document from several theologians was that structures for effective communication of theological concerns through official church channels are lacking.

Archbishop Quinn suggested that the U.S. bishops' 1989 guidelines for collaboration between bishops and theologians and resolution of doctrinal disputes "can serve as a model" for such structures throughout the church.

The bishops developed their guidelines in collaboration with professional theologians and canon lawyers in the United States and in consultation with the Vatican's doctrinal congregation.

Archbishop Quinn said the Vatican instruction "is firm and makes limits clear" but also "opens the door to positive and constructive possibilities" of closer collaboration between theologians and church authorities.

Inactive priests are asking about returning

SPRINGFIELD, Mass. (CNS)—More than 60 priests who left the active ministry have inquired about returning, and at least five of them will begin the process in September, according to the director of a new program.

Father John Gray, provincial of the Missionaries of Holy Apostles in Cromwell, Conn., told *The Catholic Observer*, newspaper of the Diocese of Springfield, that since the program was announced in March he had been contacted by a broad representation of inactive clergy.

An inactive priest wishing to enter the program needs sponsorship by the bishop or religious superior under whom he ministered, and he must complete an extensive application form.

The applicant must also demonstrate that although he has not functioned as a priest he has remained an active Catholic.

Also required is a letter of recommendation from the pastor of the parish in which he lives, Father Gray said.

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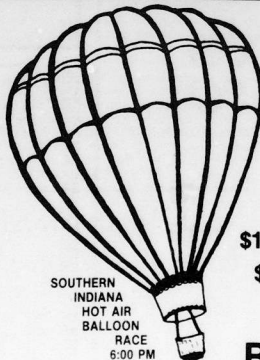
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Youth News/Views

Are stars role models?

by Mary Ann Wyand

Should musicians and athletes promote alcohol sales by endorsing liquor products in television commercials?

Given the fact that many of these celebrities are role models for teen-agers, *The Criterion* asked students at eight Catholic high schools in the archdiocese for their opinions on that issue.

"I can understand why a musician or an athlete would want to do a television commercial endorsing liquor products. Publicity! I think it's sad, though, that they do this because a lot of their fans—especially the young ones—look up to these people as role models or heroes." (*Lori Goble, Academy of the Immaculate Conception*)

"Although I do see the logic in using influential music or sports stars to promote the sale and use of a product such as alcohol, I think that those priorities are way out of line. It is wrong to take advantage of the impressionable minds of youth to sell a product." (*Bob Roler, Roncalli High School*)

"In a society like ours is today, athletes and musicians should be influencing young people in a positive way." (*Angie Dean, Cardinal Ritter High School*)

"Musicians and athletes have a big influence on kids' lives. We want our youth to stay away from alcohol, but we're also telling them to follow their role models. This sends a confusing message to the kids." (*Jody Kimmel, Shawe Memorial High School*)

"Morally I would probably say no because of the effect they have on the younger generation. But realistically they have a right, just as everyone else does, to

promote a product." (*Amy Ternet, Cardinal Ritter High School*)

"These commercials make drinking alcohol glamorous and prestigious, giving some teens a justification for drinking. It is bad enough that there is so much peer pressure for drinking alcohol." (*Greg Moeb, Roncalli High School*)

"Commercials do not drive people to drink. People drive people to drink. Commercials only persuade drinkers to switch products. Musicians and athletes should not be made the scapegoats of others' ignorance." (*Ken Hoesing, Shawe Memorial High School*)

"If we are going to combat the problems of drugs and driving drunk, we have to keep celebrities from promoting controlled substances." (*Ajay Mencas, Roncalli High School*)

"I don't think musicians are doing anything wrong when they advertise liquor. I don't think anyone looks at them and says, 'If I drink that, I will be just like them.' Everyone knows that's not true. I don't think people take commercials as seriously as other people think." (*Amy Halter, Roncalli High School*)

"Today some children don't recognize a star by what they have done in sports or on the stage but by the brand of beer or liquor that they endorse." (*Bradley Miller, Shawe Memorial High School*)

"Kids look up to football players, baseball players, etc., and if they think their heroes like this or that kind of beer they'll probably try it. I don't think athletes or musicians are doing these commercials to try to get young people to try these liquors. I think they are doing this to make



DRINKING AND DRIVING—Although drinking and driving is dangerous, many liquor companies continue to advertise their products by sponsoring race cars. This paradox sends confusing messages to teen-agers. (Graphic by Debbie Cathcart)

money." (*Megan Hillan, Roncalli High School*)

"Since the alcohol industry will probably not stop using stars for commercials, parents need to be the primary influence. If they give the child the understanding of what alcohol does to a person before the commercials sway them into drinking, the child will not need to experiment." (*Renee Peters, Roncalli High School*)

"In our society, public figures such as athletes and musicians are highly esteemed and very influential. They have a special talent of persuasive power over the public. Young people adore them and are especially inclined to follow the example they set. An example that glorifies alcohol, in my opinion, is not one that needs to be set for American youth." (*Colene Barlow, Shawe Memorial High School*)

"If musicians and athletes choose to promote alcohol by endorsing liquor

products in television commercials, they have that right. What makes our country great is the Bill of Rights. We have freedom of speech and if the athletes or musicians choose to voice their opinion either way on alcohol it is their right." (*Bob Cropper, Roncalli High School*)

"Having children watch their idols and the older people that they look up to drink beer, etc., on television is like saying it's okay to drink because without alcohol you can't have fun." (*Susan Post, Shawe Memorial High School*)

"Any good athlete or musician knows better than to use alcohol to better his or her performance. Athletics and alcohol do not mix. So athletes and commercials for alcoholic beverages should not either. These commercials do not affect me, but I know they influence many people and I don't believe that this is right." (*Maria Wdraska, Cathedral High School*)

Commercials don't advertise alcohol as deadly

by Mick Conway

Teen-agers are continuing to drink alcohol at an alarming rate, according to nationally published surveys.

Underage drinking has long been a problem for parents, teachers, legal authorities—and teen-agers. Our society promotes drinking through attitudes and through the trappings of media influence.

Fun, glamour, success and happiness are portrayed through advertisements for alcohol in magazines, on television via commercials and programs, and by maintaining the message directly to teen-agers with rock music.

But this media salesmanship falls short in one area because it fails to mention negative consequences of alcohol abuse on teens, their parents and the community.

According to survey data, parents and peers are the major influences on teen-age drinking patterns. There is a high correlation

between parental use of alcohol and teen usage. If parents are abusing alcohol, there is a good possibility their teen-agers will do the same. Parents give their children strong messages by their own behaviors and teens are influenced by those messages from their earliest years.

Peer pressure has received a great deal of publicity in recent years and has been held responsible for kids becoming involved in alcohol or drug use. It is very difficult for teen-agers to withstand pressure from friends to participate in activities that are forbidden.

Teens want to be accepted, to be part of the crowd, and so they covertly drink or use drugs to achieve those goals.

The ever-popular "keggars" are a good example of why kids cross the boundary line of parental rules. It is important for teen-agers to be seen at social events (like adults) and they want and need to be included.

One difficult barrier to overcome is

parental resistance from some groups who think it is all right for kids to drink. These parents provide beer and allow teen-age parties with alcohol in their homes under the excuse that, "We would rather have them drinking here than drinking and driving all over the countryside." Their kids are breaking the law, and they are permitting them to do so.

Other excuses frequently heard are: "He's on the honor roll, a star athlete, an all-around good kid. If he drinks too much once in awhile, so what?" Or, "She is class president—unusually mature for her age. We know she drinks beer with the other kids, but she knows how to handle it."

These parents are kidding themselves. Their beloved son or daughter could be destroyed by alcohol-related car accidents.

What can be done about teen-age drinking? It needs to be addressed much earlier than the teen years. Elementary school is the best place for prevention programs. At the middle school level,

students should know (and practice) the skills needed for saying "no" and carrying through with it. Role playing in situations they will face in the near future will prepare kids to handle peer pressure.

Making clear to teen-agers that there is no defensible reason for drinking at their age establishes the parameters for expected behavior. Parents must set rules and stand by them, following through if the rules are broken. Being consistent is the name of the game, for teen-agers respect rules that are fair.

Alcohol is a major factor that interferes with the growth, development, spiritual well-being, and happiness of children. It is a health problem that has far-reaching implications for the future lives of teen-agers who fall victim to its lure.

In spite of what the commercials tell us, alcohol can be a deadly business.

(Mick Conway writes for *Catholic News Service*.)



FUN TIME—Three participants in the New Albany Deanery's annual summer dance cruise on the Ohio River enjoy music and conversation. (Photo by Ray Lucas)

New Albany hosts its 25th annual dance cruise on the Ohio River

by Ray Lucas

Cruising up the Ohio River, over 700 teen-agers and adults from all over the Archdiocese of Indianapolis joined folks from the New Albany Deanery and southern Indiana last month for an evening of fun and dancing on the Belle of Louisville.

The July cruise marked 25 years that the New Albany Deanery has invited youths from the archdiocese to attend a dance cruise on the historic steamer.

"I think the Belle cruise is a great community builder," Jerry Finn, deanery director of youth ministry, explained. "The cruise is a way of connecting young people with church in areas that touch their own lives."

In addition to enjoying the music provided by the band "No Excuse," teens

had a chance to meet youths from all over the archdiocese as well as to enjoy the scenery along the river during the three-hour cruise.

"The evening provides a chance for teen-agers to dance, talk, and meet new people from around the archdiocese," Finn noted. "In addition, the cruise provides the opportunity for today's young church to gather as a larger church and celebrate together."

The traditional cruise has been an integral part of the New Albany Deanery's history of ministering to youth during the past quarter century. Deanery officials included this year's Belle of Louisville dance cruise as part of their yearling 25th anniversary celebration.

(Ray Lucas is the new coordinator of early adolescent ministry and development for the New Albany Deanery.)

Tell City teens help clean banks of Ohio River

St. Paul Parish, Tell City, youth group members participated in two important community service projects this summer. They helped raise funds for the Cystic Fibrosis Foundation and joined other volunteers in a six-state effort to clean the banks of the Ohio River.

Among their other summer projects, youth group members organized bingo games for residents of a local nursing home and helped plan arrangements for Tell City's annual Schweitzerfest celebration.

☆☆☆

Secena Memorial High School graduate Jerry Jackson participated in the 1990 Indiana North-South All-Star Game on July 28 at Butler University as a member of the south squad.

Jerry was selected to play on the offensive line for the south squad by the All-Star coaches and game selection committee based on his football achievements last year.

As Secena's co-captain, he played offensive guard and tackle. Defensively, he played middle linebacker, defensive end, and defensive tackle.

"We put Jerry where we needed him the most and he performed consistently well," Secena head football coach Ott Hurrell said. "He is very deserving of this honor."

The son of Mr. and Mrs. Jerry Jackson of Indianapolis, he is the 12th Secena player selected to play in Indiana's annual North-South All-Star Game.

☆☆☆

St. Catherine Parish youth group members will host the monthly CYO Youth Mass and Dance August 19 at the southside Indianapolis church.

Father Atkins will celebrate Mass at 7 p.m. The dance is scheduled from 8 p.m. to 10 p.m. Admission \$2 per person.

☆☆☆

An introductory pizza party August 22 at 6:30 p.m. will kick off the junior high youth ministry program for St. Paul, St. Michael and St. Pius parishes in the Tell City Deanery. All junior high school students in the sixth through

eight grades are invited to bring a friend to the party at the St. Paul Youth Center in Tell City.

Parents of sixth-grade students are encouraged to attend a special introductory meeting at 7 p.m. that night. A representative from the Tell City Junior High administration will answer questions about junior high life.

Baby-sitting services will be provided for younger children. Both meetings will end at 8:30 p.m., according to St. Paul youth ministry coordinator Pam Drake. Contact her at 812-457-5232 for additional information.

☆☆☆

Cathedral High School students Mark Engel and John Bradshaw were recognized for academic excellence with collegiate scholarships from the Notre Dame Club of Indianapolis.

☆☆☆

Brebeuf Preparatory School junior Sophia Tzeng was voted "Best Spirit" and "Female Speaker of the Year" by members of Brebeuf's Speech Team. Sophia will serve the group as president during the next school year.

Speech team member Keith Seay was named "Male Speaker of the Year" during an annual awards banquet. Special recognition also went to Katie Sullivan as "Most Improved Speaker" and to Mike Downey as "Rookie of the Year."

☆☆☆

Roncilli High School graduate Adelbert "Ajay" Mencias has been named as one of 141 students across the nation to be a Presidential Scholar.

Ajay and other award recipients were guests of the Commission on Presidential Scholars during a special educational trip to Washington, D.C., this summer.

☆☆☆

Bishop Chatard High School graduate Justin Ross and Cathedral High School graduate Jason Konosco received Eugene C. Pulliam Memorial Scholarships for undergraduate study.

☆☆☆

Academy of the Immaculate Conception graduate Becky Simmenmeyer, Roncalli High School graduate Adelbert Mencias, and Brebeuf Preparatory School graduate Bertrand Tzeng are among 40 outstanding scholars chosen as 1990 Indiana Academic All-Stars.

The fourth annual recognition program was sponsored by The Indianapolis Star in cooperation with the Indiana Academic Competitions for Excellence.

☆☆☆

Katie Miesle and Christine Gardner of Indianapolis were among 75 teen-agers from across the country who spent a week at the National Shrine of Our Lady of the Snows in Belleville, Ill., June 16-24 as part of Youth Sing Praise.

Culminating a busy week of music, drama and dance rehearsals, Youth Sing Praise participants performed the musical "Joseph and the Amazing Technicolor Dreamcoat" June 23 for 3,500 people in the large amphitheater at Our Lady of the Snows.

For the eighth year, Youth Sing Praise has created a positive environment in which talented young singers and musicians share their talents with other teen-agers. Programming combines development of musical talent with a deepening of their spiritual life. After Youth Sing Praise training, teens are encouraged to participate more fully in the liturgical music at their parishes and schools.

☆☆☆

Our Lady of Lourdes parishioners Jenny Blackburn and Courtney Moss of Indianapolis participated in the Young American's Dance Camp June 17-24 at Chapman College in Orange County, Calif.

Of the more than 400 students attending, Jenny and Courtney were selected as two of 28 dancers for the "Dance Excellence" group. They also performed with the "Young American Singer Singers and Dancers."

Classes included instruction in all types of dance, with professional dancers as instructors. Highlights of the dance camp were trips to Disneyland for lessons with the chief choreographer there and tours of Paramount Studios, Balboa Beach and Hollywood.

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.

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BOOK REVIEW

Women influence church history

WOMEN IN CHURCH HISTORY: 20 STORIES FOR 20 CENTURIES, by Joanne Turpin. St. Anthony Messenger Press (Cinc.vnat. 1990). 175 pp., \$6.95.

Reviewed by Anne Bingham

"Women in Church History" is a fine collection of biographical sketches which does a great deal more than round up the usual suspects. It begins with the story of Prisca, who provided housing for the apostle Paul during his time in Corinth, and ends with Jean Donovan, who met savage death in El Salvador a decade ago.

In between are women whose lives and work mirrored the changes Christianity underwent as the centuries trudged by. Some are as well known as Teresa of Avila and Catherine of Siena. Others are those whose lives are documented only in passing, such as Apollonia of Alexandria, "that wonderful old lady" whose martyrdom was recorded in a letter from the bishop of Alexandria to the bishop of Antioch.

Of special interest are those obscure in the memory of the Western church, such as Macrina of Cappadocia, elder sister of and strong influence on both Gregory of Nyssa and Basil the Great, and Pulcheria of Constantinople, regent of the Byzantine empire at the age of 15 and a force, to put it mildly, behind the councils at Ephesus and Chalcedon.

Author Joanne Turpin's writing is clear, to-the-point and

very funny at times, especially if the reader is familiar with the excesses of hagiography. (For example, the level of ability required to be proclaimed a miracle worker in the time of Lioba, Anglo-Saxon missionary to Germany, apparently was minimal.)

The book is easily read by bright fifth-graders and has plenty to offer adults as well. It should be especially useful for confirmation classes and for in-family religious reading. (Bingham is a managing editor for the *Allegheny Industrial Workers Union in Milwaukee*, and a former reporter for the *Catholic Telegraph*, Cincinnati archdiocesan newspaper.)

(At your bookstore or order prepaid from St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210. For shipping and handling.)

+ 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.)

† **TELL**, July 31. Mother of Dennis, and Becky Mann; sister of Rita Karney; grandmother of five, great-grandmother of five.

† **BIER, Robert**, 66. St. Columba, Columbus, Aug. 2. Husband of Matilda; father of Darlene Crouch, Susan Dennis and Gary, son of Bernard and Theresa; brother of Carl, Richard, Linus, Joseph, Agnes Dilger, Eleanor Oser and Lorine Vogel.

† **BRADSHAW, Thomas L.**, 80. St. Andrew, Richmond, Aug. 4. Husband of Martha (Selms).

† **CAHILL, John M.**, 67. St. Pius X, Indianapolis, Aug. 1. Brother of Josephine Dunn, Frances Matthews and Marcella.

† **COCHRAN, Sara M.**, 66. Our Lady of Perpetual Help, New Albany, Aug. 3. Mother of Sally Schmidt and Bobby; sister of Lawrence, Morris, Robert and Marshall Bobo, Susie Conner, Ely Alvey, Bertie Mayo and Ruth Owen.

† **CUNNINGHAM, Patti M. (Brown)**, 41. Holy Name, Beech Grove, July 15. Daughter of Robert F. and Mary L. (Billie) Brown; sister of Mary Beth O'Leary, aunt of Christopher and Nicholas Oakley.

† **DAUGHERTY, Mary E. (Brown)**, 63. St. Lawrence, Indianapolis, Aug. 5. Wife of John M., mother of John M., Jr. and Cheryl Engle; grandmother of three; great-grandmother of four.

† **ENGLERT, Othmar P.**, 75. St. Menard, St. Menard, Aug. 4. Husband of Viola (Hoffman); brother of Robert, Lorena Klem and Helen Welp.

† **GILLON, Corinne G.**, 93. Our Lady of the Springs, French Lick, Aug. 3. Mother of Paul.

† **HELLMANN, Paul W.**, 69. St. Gabriel, Indianapolis, July 28. Father of Paula Ann Freund and Rita Ann; brother of Mary Neddinger, Elvian Lawson and Gertrude Lantz; grandfather of two.

† **LANDERS, Richard Allen**, 31. St. Gabriel, Indianapolis, July 31. Husband of Lorenda Eldridge; stepfather of Nathan, and Michael Eldridge; son of Barbara Lowry and Robert; stepson of Donna and Gary Lowry; brother of Terri Leonard, Mary Steinberger and Susan Wyble; half-brother of Jeff and Kevin; stepbrother of Curt Nager, Mike Irwin, Chandra Cutler and Kelly Lowry.

† **LIBERTY, Eugene**, 77. St. Lawrence, Indianapolis, Aug. 4. Husband of Rose A. (Buffo); father of Eugene Jr. and Terry J.; brother of Edward W., and Marie Taylor; grandfather of three.

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

† **O'BRIEN, James J.**, 76. St. Patrick, Indianapolis, Aug. 2. Husband of Mary (Cotney); father of James J. Jr., Bernard, Maureen, Mickey and Kathleen M. Deeb; brother of Mary E., grandfather of seven.

† **PARKER, Raymond J. Sr.**, 76. St. Augustine, Jeffersonville, Aug. 2. Father of Raymond J. Jr., Susan Langness and Mary Rinne; brother of Carl, Herman, William, Patrick and Mary Lee Thompson; grandfather of five; great-grandfather of one.

† **RINDERKNECHT, Helen E.**, 89. St. James the Greater, Indianapolis, July 30. Mother of Mary

C. Hill and Betty Moore; sister of Robert Wornner and Mary Heidergott; grandmother of 10.

† **SCHOETTMER, Clem**, 84. St. Mary, Greensburg, Aug. 8. Brother of William, Bernadine and Loreta; uncle of seven.

† **STOLLE, James F.**, 76. St. Andrew, Richmond, Aug. 3. Father of Sharon Werling, Sue Copp and John; brother of Earl, Rhea, and Roseanne Brittenham; grandfather of 10.

† **STRACK, Leo**, St. Simon, Indianapolis, buried from Holy Name, Beech Grove, July 14. Father of Kathleen R. Fouts, Jane M. Crawley, Mary Lee Criddle, Bill J. and Bruce E.; brother of Ray, Ted, Frank, Joe, John and Theresa; grandfather of six.

† **WOLTER, Bernard W. (Ben)**, 57. St. Maurice, St. Maurice, Aug. 6. Husband of Marlene E.; father of Michael B., Jerome H., Denise Underhill, Jane, and Carolyn Gersch; son of Marthilda; brother of Carl, Albin, Louis, Norbert, Dorothy Bicknell, Evelyn Kiefer and Thelma Grossman; father-in-law of Kathy.

Providence Sr.

Marie Emmanuel Haugh, 83, dies

TERRÉ HAUTE—Providence Sister Marie Emmanuel Haugh died in Union Hospital here on Aug. 9. The Mass of Christian Burial was celebrated for her on Aug. 11 in the Church of the Immaculate Conception at St. Mary of the Woods.

The former Margaret Haugh was 83. She was born in Chicago, Ill., and entered the Congregation of the Sisters of Providence in 1925. She professed final vows in 1933.

Sister Marie Emmanuel taught in Illinois and Indiana schools. Her assignments in the Archdiocese of Indianapolis included Annunciation in Brazil, Sacred Heart, Terre Haute, and St. Catherine and St. Philip-Neri in Indianapolis.

Survivors of Sister Marie Emmanuel include two sisters, Loretta Batow of Sun City, Ariz., and Rita Fontaine of Park Ridge, Ill., and one brother, Stephen, of Naples, Fla.

Sister Louise

Beverly, 71, dies at Woods, Aug. 9

ST. MARY OF THE WOODS—On Aug. 9, Providence Sister Louise (Victoria) Beverley died here in Karcher Hall at the age of 71. She was buried from the Church of the Immaculate Conception on Aug. 13.

Sister Louise was a native of Oak Park, Ill. She entered the Congregation of the Sisters of Providence in 1936 and professed final vows in 1945.

Sister Louise ministered in schools in Illinois, Indiana and Massachusetts. In the Archdiocese of Indianapolis, she served at Our Lady of Providence Parish in Clarksville, St. Joan of Arc in Indianapolis and St. Mary of the Woods.

One brother, Thomas, of Bradenton, Fla., and two nieces, Mary Lou Ganschow of Oak Park, and Joan Tyne O'Rourke of Hanford, Calif., survive Sister Louise.

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Pax Christi's Peace Award is given to Sister Joan Chittister

by Catholic News Service

BUFFALO, N.Y.—Benedictine Sister Joan Chittister was given the Pope Paul VI Teacher of Peace Award by Pax Christi USA, the U.S. branch of the Catholic peace organization.

The award was made Aug. 5 at the end of Pax Christi USA's national assembly in Buffalo.

Sister Joan was recognized for her speaking and writings



PEACE AWARD—Auxiliary Bishop Thomas J. Gumbleton of Detroit presents the Pax Christi USA peace award to Benedictine Sister Joan Chittister Aug. 5 in Buffalo, N.Y., during the Catholic peace organization's national assembly. (CNS photo by Steven J. Kroczyński, Western New York Catholic)

Mo. Teresa's order to open home for patients with AIDS

DENVER (CNS)—The Missionaries of Charity, the women's religious order founded by Mother Teresa, will open a home in Denver this autumn for patients with AIDS. The home, a renovated 69-year-old convent that was vacant and had been damaged by vandals, was blessed Aug. 5 by Denver Archbishop J. Francis Stafford, who called the convent conversion a "transfiguration." Seton House, as the home will be known, is the 25th home opened in the United States by the Missionaries of Charity. It will be the fourth to minister to those with AIDS.

on peace issues. A social psychologist by training, she has served as prioress of the Benedictine Sisters of Erie, Pa., and is now executive director of the Alliance for International Monasticism.

"She crisscrosses the globe to speak for peace," Auxiliary Bishop Thomas J. Gumbleton of Detroit, Pax

Christi USA president, said of Sister Joan when presenting the award.

"People are challenged in her writing," he said. "Sister Joan has a persistent message: It is not permissible to remain silent in the face of injustice."

In accepting the award, Sister Joan said Pax Christi "needs to call us to create constructive responses to conflict and unmask the silent conflict that makes the poor poor, the oppressed silent and the powerful powerful."

Previous recipients of the award have included Seattle Archbishop Raymond G. Hunthausen, Jesuit Father Daniel Berrigan, Servite Father Lawrence Martin Jene, Dorothy Day, peace activists Eileen Egan and Gordon Zahn, and the four churchwomen slain in El Salvador in 1980.

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Company to provide recorded papal messages by telephone

by Cindy Wooden
Catholic News Service

VATICAN CITY—A London-based company has reached an agreement with the Vatican to provide recorded papal messages by telephone anywhere in the world.

In the United States, the daily messages can be reached by dialing a 900 telephone number.

Vatican Radio and ITALCable, an Italian phone company, have been offering a similar service outside Europe for more than a year. However, the listener has to pay overseas phone charges to use this service.

The two-minute English, Spanish and Italian recordings compiled by Global Telecom Ltd. in London are taken from Pope John Paul II's weekly general audience and other talks broadcast by Vatican Radio, said Stan Markland, a partner in Global Telecom.

Markland told Catholic News Service that after splicing and editing the tapes to their two-minute maximum, he submits them to the Vatican for approval before placing them on the phone system.

An Aug. 2 Vatican statement said the new agreement was reached because of "the increasing demand to hear Pope John Paul II's inspirational words. The demand has grown from countries he has visited and where his popularity is increasing as a result of the success of his apostolic missions."

"The provision of the service, promotion and daily

running costs are provided to the Holy See free of charge by Global Telecom," the statement said.

Markland said the cost to his company will be "quite considerable," but he declined to give an estimate of the expenses.

He said it would take "about 10,000 calls a day" to break even on the U.S. part of the venture. Global Telecom, formed just for the papal phone message service, projected volume of 200,000 calls a week.

The service generates income by being connected to the U.S. 900 telephone number system and others like it that give a percentage of the caller's fee to the company sponsoring the message.

Markland said he "doesn't want publicity" on how much the Vatican will receive or other contract details, but added that the contract is automatically renewable "unless we screw it up."

The service generates income by being connected to the U.S. 900 telephone number system and others like it that give a percentage of the caller's fee to the company sponsoring the message.

The Vatican Radio-sponsored service does not use the 900 numbers and does not generate income.

Jesuit Father Pasquale Borgomeo, general director of Vatican Radio, said Aug. 2 that the station will continue its message service. He said he does not know why the decision was made to start a second service.

For a short time, Vatican Radio's papal messages were available in the United States via a 900 number. However, Christian Fellowship, the non-denominational group sponsoring the service, recorded and played the Vatican Radio messages without permission.

Last September lawyers for ITALCable told Christian Fellowship that they must stop their service or face legal action.

Sharon Lundeen, spokeswoman for U.S. Sprint, which is handling the U.S. papal message, said the call will cost \$2 for the first minute and 95 cents for each additional minute. Calls to the 900 number, she added, will appear on callers' local telephone bills.

A spokesman for AT&T, another 900 provider, told CNS in 1989 that negotiations with the Vatican had stalled over call volume and the possibility that parents who would likely want to hear papal messages had blocked out 900 numbers from their phones to keep their children from calling dial-a-porn services.

Lundeen said U.S. Sprint's 900 system has no dial-a-porn or "gab" open-line access clients.

The British-accented voice on the English-language recording says the caller has reached "Christian Messaging from the Vatican" for a "daily inspirational message from Pope John Paul II," and that by phoning, the caller is "contributing toward his work."

At the end of the message, the recording asks the caller to continue "to support the Holy Father's mission. Goodbye and God bless."

Markland said he and his Californian partner, Mike Fahringer, began work on the Global Telecom project after having trouble reaching Vatican Radio's papal message service "due to (phone) line restrictions leading into Italy and the amount of equipment available."

He said Fahringer made contact with a priest at a seminary in Los Angeles, who arranged for the invitation from the Vatican to discuss a deal.

The Vatican statements said, "In countries where telephones are a rarity, churches will be encouraged to record the messages from an available telephone and broadcast the contents to interested parties."

Markland said he plans to add recordings of the pope giving his messages in German, French and Portuguese "when we get more tapes" from Vatican Radio.

He also said discussions with the Vatican continue regarding a possibility of having Pope John Paul record special messages that would be specifically for the Global Telecom service.

The U.S. numbers for the papal messages offered by Global Telecom are: 1-900-230-POPE for English; 1-900-230-PAPA for Spanish; and 1-900-230-7273 for Italian. The messages are changed each day.

Papal messages offered by Vatican Radio can be direct-dialed by dialing the international access code, then 39-7779-3020 (for English); 39-7779-3030 (for Spanish); and 39-7779-3010 (for Italian). Based on 1989 rates, the two-minute call costs from \$1.81 to \$3.03 plus tax, with the cheapest rates available from 6 p.m. to 7 a.m.

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