

# THE CRITERION

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50¢

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## Pope calls on Iraq to avoid Gulf war

by John Thavis

Catholic News Service

DARES SALAAM, Tanzania—Pope John Paul II, saying Iraq's invasion of Kuwait was ethically wrong, called on Iraqi leaders to join seriously in peace efforts to avoid a war in the Persian Gulf.

The pope, speaking to reporters on a plane carrying him to Africa Sept. 1, said that "everything possible must be done to avoid war as a solution in the Gulf."

"I think international organizations are seeking to move ahead in this direction. It would also be reasonable for the Iraqis to understand this approach by the international community and to collaborate," the pope said.

The pope said the Gulf crisis was political and ethical because it involved "guaranteeing the existence of a small country confronted by a large country." The rights of smaller nations "must be protected," he said.

"Many things in history have been resolved through war. But war brings with it more violations of human rights and more evil than good," he said.

The pope said the Vatican was not involved in mediations in the Gulf and said he had not discussed a possible Vatican role with U.N. Secretary General Javier Perez de Cuellar.

"The Holy See does not plunge into negotiations" on international disputes, he said. He said such mediation should be done by international bodies such as the United Nations, which he said are "more capable than in the past."

Asked whether the Vatican would condemn a Western attack on Iraq if mediation failed, the pope said the Holy See "prefers to place things in their moral context, saving whether something is morally good or morally harmful."

"Whether such a declaration can be taken as a condemnation must be read in this key," he said. He did not elaborate.



BYE-BYE DAD—Jet fighter pilot Captain Alex Wilkins of Atlanta shares a smile with his infant son, Davis, just prior

to departure to Saudi Arabia from the Beaufort Marine Corps Air Station in Beaufort, S.C. (CNS photo from UPI)

## Indianapolis priest makes return visit to Guatemala

by Margaret Nelson

"It was an overwhelming experience to participate in a Latin American feast day celebration," said Father Michael O'Mara.

The associate pastor of St. Pius X, Indianapolis, recently returned from Guatemala, where he re-visited Santa Anna Church in Chimaltenango on its July 26 patronal feast day. His last trip to the parish was in January, 1988, before his ordination in June of that year.

"Six thousand people walked for miles to come to one of the three parish celebrations," he said. "It was neat to be able to consecrate the Mass."

"The social life of the people is all caught up in the life of the church," said Father O'Mara. "There were parades the days preceding and following the feast day. Thousands of children came from the community schools to be in the parades, and tens of thousands of people turned out to watch them."

"There were fairs," he said. "People set

up market to sell products, artifacts, colorful fabrics and other tourist things. There were little homemade posts for foodstuffs, baked goods and tortillas. All of this took place just outside the doors of the church."

Father O'Mara said, "The clergy had very little to do with it. The people put rows of cut flowers and candles around the altar."

The people carried images of the saints and paraded through the city streets, he said. "In one sense, I can see a real separation. The people come to Mass. It is a holy experience, but they are not able to understand the language. Many of them do not understand Spanish, but speak indigenous languages."

"There was a catechesis by the Spanish through drama and telling stories when the conquistadors first came to Central America," he explained. "They dressed people up to tell the stories of the lives of the saints. The saints' lives were

generally tough and the lives of these people were generally tough. So the people are telling their own stories in the lives of the saints. That puts them in communion with God."

Father O'Mara said he felt more confident of his ability to speak Spanish in one-on-one situations, especially with the children. Once he celebrated Mass for the school children. He explained that school continues through the summer there, with the vacation coming in October.

The parish school, Monsignor Obispo Meloto, educates 690 students. Because it takes three to four hours for some of them to walk home, housing is provided for 32 of the promising, teen-age boys. The parish hopes to add housing for 15 more boys and classrooms for 300 more students.

He said he tried to help with the sacrament of reconciliation while he was there. He and Santa Anna associate pastor Padre Jorge Quinones (who visited here in January of this year) and a Jesuit priest

went to hear confessions during the feast day. They were very busy—with long lines of people waiting—but the other two men left after two hours.

"The people kept coming. Mass started," Father O'Mara said. "I stayed there for three hours. It seemed longer, especially when I was trying to hear all of that in Spanish."

He said, "The Catholic church of Guatemala is struggling to survive. I don't think we in this country are really aware of how the church is struggling there. In Chimaltenango, there were four fundamentalist churches 10 to 15 years ago. Today there are 59."

"These sects come in and they have a manipulative sense of bringing people in," said Father O'Mara. "They do it very negatively. In order for people to be able to participate in Bible studies, they must renounce their faith in the Catholic traditions. Often they are given some monetary compensation to renounce their faith. It is difficult to realize how

(See FR. O'MARA, page 8)

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FEAST DAY—Between 2,500 and 3,000 people crowd the Santa Anna Church in Chaxa, Guatemala, for the Mass on the July 26 patronal feast. Catholics walk miles to come as the whole city participates in parades and other festivities on the days before and after the feast day. Father Michael O'Mara, who consecrated, took the picture.

the CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## David Souter, politics and election policies

by John F. Fink

Labor Day is past, so from now until Nov. 6, election day, the news will be full of politics—even more so than usual. Congress and the president still have to make some vital decisions regarding the budget and the hearings to consider the nomination of Judge David Souter to the Supreme Court are sure to provide fireworks.

From the time President Bush nominated Souter, both sides of the abortion issue have been trying to determine his views about abortion so they can decide whether to oppose him or support him. Stories indicate that that is the most important issue in the confirmation process. Indeed, one of the reasons Bush nominated Souter seems to be that he has no "paper trail" on the issue so the Senate will be anxious to confirm him rather than fight over someone whose position on the issue is strongly anti-abortion. In an election year, senators don't want to argue about abortion, which politicians consider a no-win issue since the populace is so divided on the subject.

**FRANKLY, I WOULD PREFER** that senators confirm or reject Souter on the basis of other criteria. At the age of 50, Souter is young enough that he will probably be influencing important court decisions for decades, long after (hopefully) the court has gotten away from decisions on abortion. I hope that senators learn some of his views about civil rights, separation of church and state, capital punishment, and many other issues.

Ever if Souter were to turn out to be as liberal as William Brennan on the abortion issue (extremely unlikely), the pro-life side would not be any worse off than

it was with Brennan on the court, and that court made the Webster vs. Reproductive Health Services decision that allows states to restrict abortion rights. It's true that the court didn't overturn Roe vs. Wade, but I believe that is no longer as important as it once was.

The reason I say that is because, if Roe vs. Wade is finally overturned, it will simply take abortion decisions away from the Supreme Court and allow states to make whatever restrictions they want. But since the Webster decision of July 3, 1989, the states have so far done very little to take advantage of the powers that were restored to them by that decision. The abortion fight, therefore, is already in the states.

That is why November's elections of legislators are going to be so important, at both the national and state levels. This is where decisions about abortion are going to be made in the years to come. During this year's Indiana legislative session, four anti-abortion bills passed the House but failed in the Senate, one by only one vote. Both sides of the abortion issue, therefore, are going to be campaigning this year harder than ever.

**AS THE POLITICAL SEASON** heats up, it seems like a good time to repeat *The Criterion's* election policies. First of all, the paper will not endorse candidates or otherwise become involved in partisan politics. That simply is not the function of a diocesan newspaper. We should inform you about the issues as clearly as we can, but we should not become partisan no matter how much you think your candidate deserves our support. Catholics are both Republicans and Democrats (and Libertarians and Socialists, for that matter), and that's as it should be.

Just as we did in November 1988, we plan to publish a special election issue for the Friday preceding election day. We have already worked with the Indiana Catholic Conference to come up with a questionnaire that has been sent to all the candidates running for both national and state legislative offices—for the U.S. Senate and Congress

and for Indiana senators and representatives in all the districts in the archdiocese. (That's well over 100 people in all.) We have tried to make the questionnaire simple enough so it doesn't seem too complicated or time-consuming for the candidates, yet comprehensive enough to cover a wide range of issues that Catholic groups have identified as of particular interest to them. The questionnaires are worded neutrally.

What about our editing? We again reconfirm our policy that we will retain our impartiality in advertising columns. It's not fair or impartial to refuse one candidate's ad but to accept his opponent's. It's also not fair to refuse to accept a candidate's ad if he feels that's the best way for him to get his message across to the voters. This is part of the political education of our readers. If a pro-abortion rights candidate advertises in *The Criterion* without mentioning his position on abortion, we hope that voters will be able to learn about his position from other sources—including the responses from the questionnaire.

Our policy regarding political ads, then, is that they will be accepted from all candidates on an equal basis, will be clearly identified as paid political ads, and will be paid for in advance of publication. They also may not be negative ads, tearing down an opponent, but must stress the positive benefits of voting for a particular candidate. Under no circumstances should the ads be assumed to represent the views of *The Criterion*.

**THESE POLICIES ARE SIMILAR** to those of the U.S. bishops. In their statement "On Political Responsibility," issued in 1988, they stated: "We bishops specifically do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing or opposing candidates." Furthermore, they say, "We hope that voters will examine the positions of candidates on the full range of issues as well as their personal integrity, philosophy and performance."

## St. Agnes, Nashville—'50 Years and Growing'

by Mary Ann Wyand

Nestled in the scenic hills of Brown County, St. Agnes Church at Nashville is 50 years old and still growing.

That's the theme—"50 Years and Growing"—that the parishioners have chosen for their 50th anniversary celebration on Sept. 16. Archbishop Edward T. O'Meara will celebrate Mass with Father Paul Koetter, parish administrator, and other priests at 2 p.m. in the Grotto.

The anniversary meal at 4 p.m. will be under a large tent on the north parking lot. A program after the dinner will feature parish stories and memories.

Because of the large crowd expected for the gala anniversary event, drivers are asked to drop off passengers, then park at the 4-H fairgrounds in downtown Nashville. Shuttle service will be used to transport drivers to and from the designated parking area.

"This is a great event for us," Benedictine Sister Mildred Wannemuehler, pastoral associate, told *The Criterion*. "We are 50 years young! It is a joy to celebrate this occasion of giving thanks for our past as we prepare for our future."

Sister Mildred said over 500 golden anniversary invitations have been sent to past and present parishioners and priests who formerly served St. Agnes. They will join three descendants of Joseph and Agnes Nurre, who chose to memorialize their gratitude for God's blessing by giving

money to the Catholic Church for construction of St. Agnes Chapel on State Road 135 in 1940.

In recognition of the parish half-century mark, artist Rose Wylie sketched a pen and ink drawing of the log church for the cover of a special commemorative volume. Anniversary chairman Fred Schilling worked with Sister Mildred and publicity chairman Mike Lewis on the jubilee book filled with photographs, historical anecdotes, and current parish news.

"Our religious education program is having several special classes to prepare the children (for the anniversary)," Sister

Mildred said. "They will be planting a tree and burying a time capsule on Sept. 9, and they are making small log chapels out of pretzels for table decorations. The younger children are painting T-shirts with a tree design and the message 'St. Agnes—50 Years and Growing.'"

When Bishop Joseph Ritter dedicated St. Agnes Chapel on Oct. 11, 1940, he noted that the event was the realization of a dream to establish a parish in Brown County for Catholic residents and a church for the growing number of visitors touring this scenic area.

Father Francis Kull served as the first

administrator, followed by many priests who also taught at the Latin School in Indianapolis or shared the parish ministry while serving in other appointments.

Construction of a church annex, finished in 1972, further signaled the continued growth of a parish community often described as warm and friendly.

"God has blessed St. Agnes with faithful, compassionate people who show by their attitude, their generosity of time, and their openness to growth that Christ lives in our community," Father Koetter said. "How good it is to see growth."

## Archbishop O'Meara's Schedule

Week of September 9

SUNDAY, Sept. 9—Redemption of St. Augustine Church, Lepold, Eucharistic Liturgy at 2 p.m.

TUESDAY THROUGH THURSDAY, Sept. 11-13—NCBB/USCC Administrative/Board meetings, Washington, D.C.



St. Agnes Church, Nashville

## St. Patrick parish to have picnic

Parishioners and friends of St. Patrick Parish in Indianapolis will begin the celebration of its 125th anniversary at a picnic in the Park from 1 to 5 p.m. on Sunday, Sept. 9 in Garfield Park pagoda. The day's events will conclude with a Mass at 4 p.m.

The formal celebration of the anniversary will be in November.

Picnic guests may bring a covered dish; bread, meat and drinks will be furnished. Reservations for the picnic are required. Call Betty Batta at 317-632-3913 after 5 p.m., Angie Shelnburn at 317-787-4347 or Margaret Rossman at 317-888-9974.

## Correction

In the article in the Aug. 17 issue that listed the members of the new Archdiocesan Pastoral Council, the names of the representatives from the Batesville Deaconry were inadvertently omitted. Those representative are William Bischoff of St. Louis parish, Batesville, and Janet Schuler of St. Mary's parish, Aurora. We regret the omission.



09/07/90

## MOVING?

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## Wills seminars are scheduled

Sixteen parishes have been participating in the wills seminar program currently offered by the archdiocesan Office of Development.

These seminars are offered to make parishioners aware of the problems and dangers of dying without a will. Attorneys and experts in trusts, insurance and taxes are panelists. Information is presented for those who are considering making a bequest to a parish, the archdiocese or an agency of the archdiocese.

Some topics covered in the wills seminars include the meaning of a probate, what happens if you die without a will, duties of an executor, and preparing for your meeting with the attorney who will draw up your will.

How estates are administered, planning for spouses, children and charities and the impact of income, inheritance and estate taxes on an estate are also discussed by the panelists. The seminars are presented without charge.

Following is a list of seminars scheduled in the near future: Thursday, Sept. 13, St. Benedict, Terre Haute; Thursday, Sept. 20, St. Joseph, Indianapolis; Sunday, Sept. 23, St. Margaret Mary, Terre Haute; Wednesday, Oct. 3, St. Rita, Indianapolis; Sunday, Oct. 21, St. Mary, Aurora; and Thursday, Nov. 1, St. Joseph, Crawford County.

Interested persons can contact the parishes for details about time and place of the seminars.

# Gifts enable schools to put in computer program

by Margaret Nelson

Richard J. Riordan is a wealthy businessman who lives in California, but he

cares about the education of the children in center city Indianapolis. For that reason, he came to convince city business and civic leaders to financially back an IBM "Writing to Read" computer program for kindergarten

and 1st-grade students in Urban Parish Cooperative (UPC) schools. And Riordan promised to add his own support.

Because of the reaction to the Aug. 29 meetings, the UPC can plan to install the programs in all eight Catholic schools and two separate kindergartens, at the cost of \$16,000 to \$20,000 each.

Riordan will match the \$46,000 pledged that day, as well as the \$34,000 in real gifts and pledges collected previously through the efforts of the UPC Development Advisory Committee. He has also agreed to

match future contributions associated with the computer labs, to a total of \$100,000.

Carl Henn, UPC development director said, "We're very appreciative of the people who came, both for what they did for the schools and for the evidence of their interest in helping children in the inner city to learn to read at the earliest possible age."

(A story covering the UPC Writing to Read program will be included in the Religious Education supplement in next week's Criterion.)

## Education is high priority issue for Hispanics, Serrans are told

by John F. Fink

"Education is a high priority issue for the Hispanic community, just as it has been for all immigrants to the United States," Providence Sister Mary Kay Duffy told the members of the Indianapolis Serra Club at the club's meeting Aug. 27.

"Education is critical to their economic advancement in our society," she added.

Sister Mary Kay is executive director of the Hispanic Wholistic Education Center, Inc., started under the auspices of St. Mary's Church in Indianapolis. The center is a resource center that promotes wholistic education programs and activities for Hispano-Americans in Indianapolis.

Sister Mary Kay told the Serrans that most of the growth in the Catholic Church in this country is coming from Hispanics. Although not as heavily Hispanic as some areas of the country, she said that 10,000 Hispanics now live in Indianapolis, according to census figures, and they come from 21 nations. Most of them are Catholics, she said, although she had no figures on how many practice their faith.

She said that Hispanic lives in all areas of the city. Those from South American countries are usually more affluent than those from Mexico and Central America, she said.

There are now three entities serving the Hispanic community in Indianapolis. Sister Mary Kay said: the Hispanic Apostolate of the Archdiocese of Indianapolis, the Hispano-American Social Service Center, and the Hispanic Wholistic Education Center.

Her center is "trying to fill the gaps in education" of the Hispanics, Sister Mary Kay said. Illiteracy and language limitations are problems, she said, and are often responsible for the 60 percent drop-out rate for Hispanic students in the Indianapolis public school system. She said that it's important for Hispanics to become fluent in English quickly in order to become part of the mainstream of society.

She said that Arsenal Technical High School has the greatest number of Hispanics in Indianapolis, with 55 of them in a special program sponsored by the center. A recent survey found that there are only 139 Hispanic students in the Catholic schools, a fact that Sister Mary Kay attributed to

finances. There are now 240 Hispanics in the public high schools, but figures are not available for the public elementary schools, she said.

Sister Mary Kay said that the Hispanic Wholistic Education Center is making computer linkages with the public and parochial school systems, local universities and colleges, the Marion County Public Library and national Hispanic organizations. The possibility exists, she said, for the center to become a site for off-campus college courses from IUPUI to be presented by an electronic link using video and a combination of other technologies. This is seen as a way to overcome the social and economic barriers that discourage Hispanic students from attending college, she said.

Sister Mary Kay also told the Serrans, since their organization's purpose is to encourage vocations to the priesthood and religious life, that the Sisters of Providence are now making a concerted effort to seek candidates from Hispanic and other minority groups. A problem in recruiting candidates, she said, is the absence of Hispanic priests and religious as role models.



SCHOOL INTEREST—William Riordan (second from left) talks with Jim Loughery, Richard Heiser, Bob Alender and Tom Blinford about the UPC Writing to Read computer program. (Photo by Margaret Nelson)

## Daughters of Isabella will be 75 years old Sept. 26

by Margaret Nelson  
and Mary Anne Dolan

September 26 marks the 75th anniversary of the day the Daughters of Isabella, Mother Theodore Circle No. 36, was chartered. In all those years, it has never wavered from its original mission—to care for mothers and infants.

Daughters of Isabella has grown from the original group of 69 women who volunteered their efforts to care for the destitute families of World War I servicemen. Today, the organization now joins with 48 circles of 6,000 members in the state to support the ministry to mothers and children at St. Elizabeth.

In 1919, Day Nursery and Cafeteria was opened at the St. John school building. The purpose was to care for children and help the mothers financially. The next year, funds were raised to purchase the present site at 2500 Churchman (the Fletcher estate) for housing and providing nursery facilities for the babies.

But in 1925, fire completely destroyed the home. The Daughters of Charity at St. Vincent Hospital (then near St. John) took care of the babies until a new building was completed in 1927. A new three-floor mansion was built and completely paid for in a two-year fundraising project.

From then on, fundraising became a permanent project of the Daughters. Since St. Elizabeth's was then an agency

under the Community Fund, the circle's contributions were designated for specific projects, such as acquisition of land adjacent to the home, sewer installation, clinic equipment, beds for mothers, nursery beds and supplies.

A nursery building project was formed in 1941, when it became apparent that a larger area was needed to care for the babies. But by the time the project was reinstated after World War II, the need for a residence for pregnant mothers was more pressing. It took many years to finish that project.

Daughters of Isabella funds were used to complete a new Isabella Hall in 1968, with specially-selected furniture and a home atmosphere for 32 girls. Each group of bedrooms clustered around a small living room, to provide a family-type setting. By 1975, an addition to Isabella Hall was planned.

A board of directors was organized in 1969 to take responsibility for the operation of St. Elizabeth Home. And it raised funds for the erection of a new administration building.

At the conclusion of the 1981 Daughters of Isabella Convention in Indianapolis, a tree-planting ceremony at St. Elizabeth's began their beautification of the area where the landmark mansion had been razed.

A state-wide trust fund for the benefit of St. Elizabeth's was started by the Daughters of Isabella in 1982. All interest from the "Isabella for St. Elizabeth's Home" trust is given to the home. The mother and child

programs also receive funds from the Daughters of Isabella every six months and in cases of emergency.

The circle was named for Mother Theodore Guerin, mother general and founder of the Providence community in Vigo County in 1840. From 1915 to 1947, the Mother Theodore Circle, Catholic Women's Association and Catholic Charities shared a club house at the 1000 block of N. Pennsylvania. After the building was destroyed by fire, the circle moved to the St. Joseph Church hall. In 1955, Mother Theodore Circle moved to the present K of C Council Martel Dei #437 building at 13th and Delaware.

For many years, it was traditional for the Daughters of Isabella to raise funds for St. Elizabeth Home at an annual Indian's charity baseball game at what is now known as Bush Stadium.

Today, the St. Elizabeth facilities offer additional services including placement services, education in junior high- and high school-level subjects and others such as parenting, a pre-natal clinic, counseling, support services, nursery care and administration. Catholic Charities and the United Way of Greater Indianapolis also fund St. Elizabeth.

Those wishing to contribute to the Elizabeth Trust that supports the St. Elizabeth mother and child programs may write to McHer Theodore Circle No. 36, Special Anniversary Project, P.O. Box 44353, Indianapolis, Ind., 46244.

## Catholic Legacy Society started

The archdiocesan Office of Development has announced the establishment of the Catholic Legacy Society, a donor recognition organization.

Membership will be extended to individuals who have remembered in their wills the Archdiocese of Indianapolis or any of its parishes, schools, agencies or institutions. Information about the society will be distributed to all parishes in the archdiocese this month.

Persons who have made bequests to the church of central and southern Indiana are encouraged to write or call, in confidence, Sandra Behringer, associate director of development (236-1428 in Indianapolis or 800-7636) to inform her of the bequest. The amount of the bequest need not be disclosed. Members will receive a membership card of acknowledgement from Archbishop Edward T. O'Meara as a sign of their commitment.

Bequests of cash, securities and property are being sought and readily accepted by the archdiocese. By establishing the Catholic Legacy Society, the Office of Development plans to honor donors and encourage more bequests by raising the consciousness of the archdiocesan community to the need.



Daughters of Isabella at their state convention in Indianapolis Nov. 21-23, 1930. St. Elizabeth's Home is behind them.



# Commentary

## THE BOTTOM LINE

### The Persian Gulf crisis: It is purely economical

by Antoinette Bosco

The time I intended to spend reading during my August vacation gave way to the TV set as I felt the old fears of war's threat—yet again—overwhelm me. My mood alternated from worry to anger to distrust as I tried to comprehend what was happening and why.

Certainly, Iraq's initial action of walking in and stealing their neighbor Kuwait required the nations and people of this world to cry out in protest. But after that, for me, it gets a bit fuzzy.



I guess I have a problem knowing that our sons, and even our daughters, now are wearing the uniforms of our country on foreign soil in a situation where they could be killed.

My initial reaction was to thank God that four of my sons are now too old to be drafted, and that my youngest has finished his two years in the Army. But that selfish reaction faded fast.

I felt as I did during the Vietnam War that all those boys are our sons, and again, I could not convince myself that so many should have been sent to the Middle East so soon.

President Bush said that defending Saudi Arabia was of "vital interest" to the United States. But in hours and hours of listening to news reports and com-

ments on what was happening, I could only get one clear picture. We are in the Persian Gulf for one reason only, and it is encompassed by one word, "oil."

True, oil is essential if the industrial world is to function. If supplies are cut off or the price gets too high, economic growth worldwide will be stymied.

What angers me is that we have known this for a long time and though we have energy alternatives, we have chosen to ignore them and remain dependent on oil from the Arab nations.

Who can forget the gas lines of the mid-1970s? I worked at a university at that time and remember all the think tanks in which the great brains tried to spell out the issues that would confront us as we approached the year 2000. At the top of the list was the energy crisis.

We read report after report telling us how essential it was to get "energy independent." There was talk of getting oil from shale rock, of researching the possibilities of solar energy, of harvesting methane gas, among other alternatives, but all these died.

So there we have it. The crisis in the Persian Gulf is over the control of oil—how much is produced, who gets it and at what price.

Not long ago we were all getting high on peace hopes with the demise of communism and the end of the Cold War. Some, however, were still talking Third World War, saying that it would be an economic war. Maybe the present crisis is Stage I in this new era.

One thing is certain. Our troops are not



gearing up for a battle to "save democracy." We will fight this one, should it come to a battle, to maintain the status quo for our big, rich oil companies.

That will not be loudly stated, of course. We will shout that we are there to protect the Saudis and free Kuwait from an aggressor.

I admit that is a more palatable explanation for us to swallow—especially should we find ourselves burying our war-wounded sons again.

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## THE HUMAN SIDE

### Trends that affect you: Rating the unexpected

by Fr. Eugene Henrick

We are bombarded every day with news that is reassuring to some people and frightening to others.

It is this way with many current trends. Thus, some people see increased U.S. dependence on foreign automobiles as a hopeful sign of the future when the world's peoples will be more interdependent. Others see the trend toward foreign-built cars as a fearsome threat to U.S. manufacturers.



Similar examples could be cited in the fields of science or health care or education. From one vantage point a trend is positive, from another it is largely negative.

So it is with many trends in the church. Take parish closings. Some view the closing of parishes no longer regarded as viable as a step toward stronger parish communities in the fu-

ture. Others regard parish closings as a sign of a less compassionate, less committed church.

Or take the pastoral letters the U.S. bishops produced on topics like the economy or war and peace. Many applaud these pastorals as signs of a contemporary, concerned church, while others complain that the church is jumping into areas that are none of its business.

How should a Catholic react to the news of unsettling trends? Allow me to list rules researchers employ.

1. Take account of the timelines. How long has the trend existed? Do not dwell on momentary ups and downs.

In the late '60s we saw a major increase in the number of priests resigning from the priesthood. But studies now confirm that the number of resignations has been declining over most of the past two decades. This is a long timeline for those evaluating the direction resignations are taking.

Of course, no matter how much the earlier trend has eased, resignations remain serious because of the constant

decline in the number of priests and the length of that trend.

2. Look to see if one trend is countered by another balancing trend.

Priests are primarily responsible for building spiritual communities. A drop in the number of priests therefore raises concerns for the future of spiritual communities. But there is a counter trend, say people are providing ministry unbalanced of before. One trend seems to be unbalanced to a very large extent by another.

3. Be realistic about the reversal of trends within a certain time frame.

As much as we hate to see fewer priests, we will not see the priesthood as it was in the near future. It takes time to build numbers and devise new systems of recruiting and formation. To become overly disturbed because we can't immediately arrive at stronger times is unreasonable.

Time is a better determining factor in reversing trends.

4. Look for the ultimate meaning behind a trend.

If the declining number of priests

suggests that eucharistic celebrations could become fewer in the future in many places, this is serious. Seeking the ultimate meaning behind the current priesthood statistics means people need to clarify why they would consider such a development serious—to define what it is they really believe about the importance of this.

At the same time, the trend means we all will need to work at making the most effective use possible of the priests we have.

This all leads to a final principle—one usually forgotten: Don't panic, and don't become blasé. Those are the extremes in dealing with trends.

Prudence is needed, dictating that we work for the best outcome and do this by taking counsel. Prudence also admits that often there is no fixed way of obtaining a desired end.

We need to remain flexible and, at times, to expect the unexpected.

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## EVERYDAY FAITH

### The lessons of life a child can learn at the ballpark

by Lou Jacquet

By the time you read this in early September, the Cleveland Indians will be heading due south in the standings, and I'll be forced to resign myself to the perennial "rebuilding year" philosophy that has kept me sane since 1959.

That was the year the Indians finished in second place. I was nine years old. They have not finished as high since, despite a couple of bright years in the late 1970s. Now that the Tribe has made its annual post-All Star break nosedive into the nether regions of the American League East, I'm forced yet again to ponder why some of us seem fated to root for the underdog in support of lost and hopeless causes.

Such is the fate of one born to love a team that has not won the World Series since 1948, has not been in a pennant race since 1959, has not put a truly interesting team on the field for over a decade. So why



do I care about this team? Because of what the franchise once was. I can't name five of the multi-million-dollar athletes the Indians have employed in the past few years, but because I grew up only a few miles from Cleveland's Municipal Stadium, my childhood memories are indelibly linked to those Saturday afternoons spent at the ballpark in support of the Indians.

Those were the days of Rocky Colavito, Woodie Held, Tito Francona, and other stars who filled my childhood dreams. It was an era when ballplayers were still approachable, a time when a shortstop like Woody Held would rent a house in our neighborhood in the off season because he worked a 9-to-5 job like everyone else.

Educators say that baseball teaches kids lessons about life. But those Saturday afternoons spent with my father provided more than lessons. They gave me some of the happiest times I have ever known or hope to know. Pop explained the rudiments: good pitching beats good hitting; a good defense is the best offense; the team that plays together most effectively usually wins; always pull for the home team, even when it looks hopeless, because the game isn't over until the last man is out. Above

all, remember these two truisms: 1) You can't get a good hot dog with decent mustard anywhere but at the ballpark; 2) no matter how much you pay for your ticket, the tallest man in the world will be sitting in front of you, wearing the widest hat east of the Rio Grande.

These are lessons that I carry with me into my 40s. I carry the memories, too—the upbeat Saturday morning bus ride to the park to see my hero, slugger Rocky Colavito; the quieter ride home, exchanging thoughts about why that bum Colavito took a called third strike on a three-and-two pitch with the bases loaded and two out in the last of the ninth.

So now we're in the '90s. I may take out a second mortgage to take my kids to a ballpark, but it's not quite the same. Pro baseball still draws millions of fans; it's still America's favorite spectator sport, but that era of sweet innocence is gone. Ballplayers don't rent houses in the neighborhood anymore. They winter in Cancun, drive automobiles their fans could never afford, lunch with their stock brokers rather than talk to neighborhood kids. It's a different world.

Still, those Saturdays at the ballpark

were far from wasted. I treasure the memories. I make more than a few decisions based on the conversations Pop and I had over hot dogs and soft drinks in those simpler days. And thanks to him, I'll always root for the underdog. The Tribe gave me good training for that.

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# To the Editor

## Start praying for 'a few good men'

Recently when Father Jack Spaulding, pastor of St. Maria Goretti Parish, Scottsdale, Ariz., was in Indianapolis (June 26-27), he urged the faithful to "please pray for your priests, and don't criticize your priests." Amen!

With the recent events in the Atlanta archdiocese making headline news, let us all remember to pray especially for Archbishop Marino and for all of the other priests who have fallen at the lure of the "wicked women" who have tempted them into a life most unbecoming of our beloved priests in the one, holy, Roman Catholic Church.

Ironically, these incidents, such as the case(s) in Atlanta, are only adding fuel to the fire to those who are hoping for married priests and to the "feminists" (an appropriate term coined by talk-radio host Rush Limbaugh) who are hoping for the day when women are ordained. Isn't it interesting to hear that those who want the church to change, to accept married priests, etc., are those who fall into the "former priest" category?

We had better all start praying for "a few good men" and "a few good women" to come forth and join the ranks of our beloved priests and nuns. At both the recent Pittsburgh Medjugorje conference, and also at the second National Medjugorje Conference at Notre Dame, Father Ken Roberts asked for an "altar call," requesting young men and women who were interested in being priests and nuns to come forth. What a glorious sight to see hundreds of fine young men and women come forth! It was encouraging to know that there are vocations out there, but someone must call them and encourage them these days.

When was the last time your parish priest called young men and women to consider a vocation? When was the last time you heard a petition to "pray for vocations" at your parish? Instead of all of the hoopla about preparing for "priestless Sundays," let's put that energy into praying for and encouraging vocations for priests and nuns.

Why not novenas for vocations? (Why

not novenas, period?) Do we underestimate the power of prayer? Gather together and get down on your knees and start praying, but especially remember that Our Blessed Lady is constantly asking us to pray for her priests. They are being tempted now, more than ever, and it is up to us to help them to remain holy.

If we don't get more vocations here in this country, we will turn into pagan missionary territory (which we are fast approaching), and will have to rely on the throngs of vocations in Third World countries.

Mary Anne Barothy

Indianapolis

## Alcohol-free policy for family activities

After reading "Youth News/Views" in the Aug. 17 issue, I had to wonder if *The Criterion* staff noted how Mick Conway's article probably provided the real response to "Are Stars Role Models?"

Mick reminded us that "parents and peers are the major influence on teen-age drinking patterns. There is a high correlation between parental use of alcohol and teen usage. Parents give their own children strong messages by their own behaviors and teens are influenced by these messages from their earliest years."

It is easier to place the blame on others—athletes, musicians, media, etc.—than look at our own behavior. As proof, I suggest you look at the back of the youth page and note the ad for a parish picnic. Heading the list of activities is "Beer Garden." Ludicrous, isn't it?

How many similar ads have appeared in *The Criterion* during the past summers?

What message are the Catholic adults in the Archdiocese of Indianapolis giving to our children? Are we not role models?

Caring planners need to concern themselves with providing alcohol-free family activities so that the many families that are impacted by a problem drinker can attend without being preoccupied by the beer booth.

How do "just say no" and the I-STAR program stand up against seeing mom, dad, coaches, teachers, neighbors, priest

strolling around the parish grounds beer in hand?

Where will we find the leadership to address this issue and recommend an alcohol-free policy for family activities?

Betty Kohls

Indianapolis

## Rating some of the parish festivals

My husband and I so much enjoy the time we spend at our parish festival each year that we decided this year to visit some other parish festivals. We went in all directions—Christ the King north, St. Anthony west, St. Bernardette and Little Flower east, St. Jude south and Holy Rosary and St. Patrick in the center. We then decided to express our observations about our visits.

Parking was a problem everywhere, but more so at some. We did not stop at Holy Spirit because of the lack of nearby parking and the need to be bused. Most required a one- or two-block walk in unfamiliar neighborhoods.

At St. Bernardette, we got caught in the downpour the night tornadoes hit Petersburg and Bedford. We found the parish feeling alive, though this was the smallest of the festivals we visited.

The Little Flower festival seemed geared more to the younger people. We visited Christ the King just as it was starting. There was good food and good musical entertainment, but not enough workers, for a number of booths were unattended.

We really enjoyed the St. Anthony festival. It was the most like the festivals of our youth in the '30s and '40s. We surely plan to visit that one again next year.

Next came St. Patrick. We found the dinner to be the tastiest and most generous. The activity again was somewhat limited, but the workers were enthusiastic and striving to keep the parish going.

The Holy Rosary Street Festival is in a class by itself. It is more of a homecoming. And the evening Mass was beautiful, with the procession, singing and the packed

church. After Mass, we came out to the ringing bells and the crowded street, reminiscent of a small village in Europe.

St. Jude's festival was not too well organized. Better directions are needed from the Roncalli parking lot. A long delay in the dinner line, not a long line, just slow service. The noise level seemed unusually high from voices only, no music.

At several festivals, the excessively loud music in connection with the amusement rides was way beyond the acceptable level. That noise is not necessary to draw customers. We found many people shunning the rides because of the loud music.

These stops made for a very enjoyable summer which we plan to repeat next year with additional festivals. We are told that the St. Monica International Feve is quite enjoyable. Yet, overall, we most enjoyed the festival at our parish, Our Lady of the Greenwood.

Betty Suding

New Whiteland

## One of life's real pleasures

I always enjoy the varied thoughts expressed by Lou Jacquet but had a comment on his Aug. 17 article on Dying/Living. Mr. Jacquet said, "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." I feel that raising children is one of life's real pleasures and doesn't belong in this listing. Of course, every pleasure has a corresponding responsibility, but hopefully the joy will overcome the duty.

I have often said when a celebrity dies (i.e., Bing Crosby while playing golf, Pete Maravitch while playing basketball, Mama Cass while eating), that they at least died while doing something they enjoyed. People always looked shocked. This article shows that I'm not alone in my thinking.

Jeanette Mader Hall

Indianapolis

## LIGHT ONE CANDLE

### Anxious thoughts and scruples

by Fr. John Catoir  
Director, The Christophers

The word scrupulosity is derived from the Latin *scrupus*, meaning a small sharp stone. The scrupulous person's life journey is likened to a traveler with a sharp pebble in his shoe, making every step painful and hesitant.

The "New Catholic Encyclopedia" defines scrupulosity as an "habitual and unreasonable hesitation or doubt, coupled with anxiety of the mind, in connection with the making of moral judgments. . . . Never at peace, the mind compulsively reexamines and reevaluates every aspect of a matter about which scruples center."

This suffering takes the form of a constant fear of sin, error and guilt. In psychological terms the disorder is essentially unconscious and emotional. As a result therapy or advice directed to the intellect is usually ineffective but prayer and patience can bring relief. Sometimes the scruples disappear as mysteriously as they came.

Perhaps these simple ideas will be of help to some who are suffering from anxious thoughts and scruples.

1. Of itself, no thought is inherently sinful. Strange or odd thoughts are often helpful in discharging tension. When your

thoughts upset you wave them aside as you would a fly on your nose.

2. You honor God when you enjoy his gifts. The excessive denial of life's simple pleasures is not what pleases God the most. He delights in you the most when you are happy because of the knowledge of his love.

3. When it comes to prayers you do not have to force feelings of any kind. Just desiring to love God is itself a sign that you do love him.

4. Feelings are not facts. Once you've asked for God's forgiveness, he forgives and forgets. No matter what your insecure feelings tell you, make an act of faith in his love and mercy.

5. Privately made vows or self-imposed promises to God, made by a scrupulous person, are neither valid nor binding. You are free. Scrupulous people should act against their scrupulosity and laugh at themselves a little more, instead of taking every thought seriously.

Here's a little prayer to accompany the laugh: "There I go again, Lord. My nervous symptoms are upsetting me again, but I know there is no danger. This will pass. Help me to trust your love more and more, and give me a deep sense of gratitude for your kindness and mercy."

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

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

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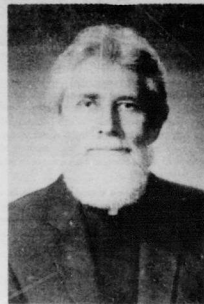
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## CORNUCOPIA

# Back-to-school reflections

by Alice Dailey

In the great back-to-school influx some lucky few students will have it all: clothes and unlimited allowance.

Another, larger section will wear peer-approved clothing obtained only through bartering, sacrificing, or parents or other family members.

Unfortunately, a third group will have little or nothing. They must ask for free lunch tickets or other hand-outs while enduring taunts from a few callous peers.

This kind of group is known as "disadvantaged," but when my sister



Florence and I were part of a similar bracket we were labeled "poor."

Where two older sisters had made it through parochial school during a tuition-free era, a dollar-a-month fee had been slapped on when Florence started school and at my entrance two years later. My non-Catholic father simply sent us to public school over the protests of my mother.

Somewhere throughout this time a heavy thinker in the church issued an edict that abortion was to be denied any parents whose children were not in Catholic schools.

My poor mother was beside herself. She would come home from confession sobbing, "I can't get abortion!" Sensitive to her anguish my hard-pressed father blurted out, "Every penny I bring home has a place waiting for it. Now if you can find an extra two dollars a month the girls can go to your school."

In desperation Mom called on the pastor. Tall, ruddy-faced Father O'Connell heard her out and said, "You send those little girls over here where they belong and don't worry about money."

I was ready for fourth grade by then and have no memory of a tuition hassle in any grades but fifth and sixth. Both grades were taught in the same room; both taught by the same sister. A big woman who always wore dark glasses, her booming voice was a departure from the genteel tones of other sisters. She scared the wits out of me.

Tuition day each month became Survival Day for me. Row by row we were to approach sister's desk to pay up. In my lowest voice I would tell her about the pastor's promise.

Peering over those dark glasses which hid dreadfully red eyes she would ask, "HOW?" When I had repeated she would say, "I have no information about any such arrangement!"

Each month I tried various dodges such as raising two fingers to be excused. None of them worked. Sometimes when she saw me she would wave me away. But often she forgot and we went through the same humiliating routine. Two classmates, Catherine and Elizabeth, were openly derisive and soon the whole room was watching the ongoing saga of the unpaid tuition. How I wished to get sick before T Day.

By the grace of God and my older sisters' employment, the financial crunch had eased by the time I was in high school. One evening my Dad called me aside and, putting 10 \$20-bills in my hands, said, "Take this money over to Father O'Connell and tell him it's grade school tuition."

"But it's been so long," I wailed. "Nobody will ever know that we paid!"

He gave me a look. "I can't help that. I've been saving a long time for this day."

The pastor looked startled at the wad of green, then started smiling. "You take that

money right over to the sisters' house. They'll be tickled to get it." Then he added, "Your father is an honest man."

The nun who answered the convent door didn't know me from Eve and had difficulty grasping the situation. But she accepted the money gratefully.

It was a hollow victory. The heckling girls who hadn't lived up to their saints' names weren't there to witness, and poor Sister HOW? whose itchy inflamed eyes must have been hell on earth had long since been transferred.

It is good to know that today such cases, known as "hardship," are handled with diplomacy and strict confidentiality. But the sad fact remains that kids who are so obviously deprived still suffer from peer snobbery.

Why can't we, parents and grandparents, work toward transforming such cruel attitudes? Among other ways we might spread that grave admonition, "Whatsoever you do to the least of these you do unto me."

## check-it-out...

The Indianapolis chapter of the National Association of Pastoral Musicians will sponsor **An Evening with Michael Jonas** at 8 p.m. on Friday, Sept. 14 in St. Christopher Church, 5301 W. 16th St., Speedway. Jonas is the composer of "Eagles Wings," "I Have Loved You," and other popular contemporary liturgical music. Tickets are \$6 at the door.

The archdiocesan Family Life Office will sponsor an eight-week divorce recovery program entitled "Divorce and Beyond," beginning at 7:30 p.m. on Monday, Oct. 1 at the Catholic Center, 1400 N. Meridian Street. The cost is \$5. In conjunction with the adult program, a support group for adolescents and teenagers, "When Your Parents Call It Spills," will begin at the same time. Students from Ritter High School will facilitate the sessions under the guidance of Franciscan Brother Martin Masler. For registration or information about both programs, call 317-236-1596.

The St. Francis Center for Peace and Renewal located at 10290 Mill Road in Cincinnati, Ohio offers retreat and renewal programs for men and women. Among upcoming fall series are a Senior Day of Prayer and a women's evening of reflection on Sept. 18, a nature day on Sept. 25, and a healing workshop on Sept. 30. For more information call 513-825-9300.

Historic Landmarks Foundation of Indiana and Mid-North Church Council will sponsor a **Sacred Places Tour** in Indianapolis from 1 to 5 p.m. on Sunday, Sept. 30. Eight architecturally-distinguished religious structures, including St. Joan of Arc Catholic Church at 42nd and Central, will be featured, both for their architecture and for their contemporary community ministries. Other buildings on the tour include: North United Methodist Church; Gothic Chapel at Crown Hill Cemetery; Trinity Episcopal Church; Broadway United Methodist Church; Our Redeemer Lutheran Church; Tabernacle Presbyterian Church; and Third Church of Christ, Scientist. Tickets are \$5 for adults and \$1

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**SERVICE HONOR**—Beverly McGovern (left), principal of St. Michael School in Indianapolis, presents a plaque to Marilyn Bardon, recognizing her 25 years of teaching service to the school. Father James Wilmoth, pastor, other faculty members, staff, students and friends congratulated Bardon and gave her a bouquet of flowers.



**LOURDES LOVERS**—After proclaiming Sept. 22 as "Lady of Lourdes Class of 1940 Day," Indiana Governor Evan Bayh poses with members of the class reunion committee. From left, they are: Pat Duffin Townsend, Wilma Bittner Shea, Gert Mahoney McConahay, Gov. Bayh, Bob Nelson and Vic Piau. Reunion events on Saturday, Sept. 22 will include 5 p.m. Mass in Our Lady of Lourdes Church, followed by dinner at Indianapolis Athletic Club. A reunion golf outing will be held on Friday, Sept. 21 and a brunch on Sunday, Sept. 23. Among the guests will be former teacher, Franciscan Sister Marie Bernard Witte, and Fathers Joseph V. Beechem, Francis Buck and Charles E. Sexton. Three classmates, Robert Butler, Robert King and William Brower have not been located. Anyone having information about them may call Wilma Shea at 317-786-0862.

per student/child in advance, or \$7 and \$2 at the door. Call 317-638-5264 for more information.

**The Liturgical Ministry Formation Program**, Phase I, Introduction to the Liturgy, will be held in the Assembly Hall of the Catholic Center, 1400 N. Meridian St., beginning Monday, Oct. 8 from 7 to 9:30 p.m. with "Liturgical Ministry." Other sessions include: "Active Celebration of the Liturgy," 10 a.m.-3 p.m., Saturday, Nov. 3; "Celebrating the Liturgical Year," 7:30 p.m., Tuesday, Nov. 27, and four remaining sessions in 1991. Registration deadline is Sept. 20. Contact the Office of Worship, P.O. Box 1410, Indianapolis, IN 46206, 217-236-1483.

**The 31st Annual St. John Academy Alumnae Brunch Buffet** will be held on Sunday, Sept. 16 beginning with 9:30 a.m. Mass in St. John Church. A brunch buffet follows at 11 a.m. in Union Station Holiday Inn. The cost of the brunch is \$11.50, with reservations due by Sept. 12. To maintain correct mailing lists, please notify the committee of any corrections if you do not plan to attend. For details and reservations call Margaret Raftery Bonke at 317-784-5986.

**Father John McGoey** will present an adult seminar on "Growth, Maturity and Loving" at 7:30 p.m. each evening on Sunday through Tuesday, Sept. 23-25 at St. Lawrence Parish, 4950 N. Shadeland Ave. Father McGoey has been a missionary, family life counselor, preacher, and founder of Fidelity House, a publisher of religious education materials. For more information call 317-543-4925.

**Christ the King Court #97**, Ladies Auxiliary, Knights of Peter Claver of St. Rita Parish in Indianapolis will sponsor "Another Autumn Amusement," its 1990 Annual Fall Fashion Show, from 11 a.m. to 2 p.m. on Saturday, Sept. 22 at the Hyatt Regency Ballroom. Tickets are \$22.50 and include luncheon, door prizes and live entertainment. Proceeds are used for a scholarship fund. For tickets and information call Toni Jones at 317-923-9330 or Karen James at 317-923-9330.

**Habitat for Humanity/Indianapolis** will sponsor a Roundup Square Dance

and Tex-Mex Buffet Dinner from 6:30 to 10 p.m. on Thursday, Sept. 13 at Ben Davis Christian Church, 701 S. High School Road. Friendships begun during Blitz Week will be renewed, square dancing experience is not necessary. Tickets are \$7.50 per person. Call Rosaleen Crowley at 317-574-0630 for more information.

**Sister of Charity of Nazareth, Ky. Sister Pat Haley** will preach to the theme "Salvation is a Family Affair" at 7 p.m. each night on Sunday, Sept. 23 through Wednesday, Sept. 26 at Holy Angels Church, 28th and Martin L. King Jr. Sts. The public is invited to attend.

## vips...

**St. Augustine Guild** will hold its opening luncheon at 11:30 a.m. on Wednesday, Sept. 12 at Meridian Hills Country Club. Officers of the Guild for 1990-91 are: **Margie Geisler**, president; **Betty Chepules**, vice president; **Mary Jane Koob**, recording secretary; **Mary Geisler**, corresponding secretary; **Ann Hyde**, treasurer; and **Lois Hansen**, assistant treasurer. **Rita Sweeney** is past president. The Guild raises funds and assists the Little Sisters of the Poor in their work with the elderly at St. Augustine Home for the Aged in Indianapolis. For more information about the Guild, call Alice M. Hendricks at 317-879-1028.

**Providence Sister Judith Cervizzi** received her Sister of Providence cross on Aug. 15 in the Church of the Immaculate Conception, at St. Mary of the Woods. The sign of profession of perpetual vows in the Providence community was presented to Sister Cervizzi by General Councilor, Providence Sister Judith Shanahan. Sister Cervizzi is a native of Massachusetts and now teaches first grade in Maryland.

**Father Clarence Waldon**, director of the archdiocesan Office of Evangelization and pastor of Holy Angels Parish in Indianapolis, will attend an evangelization retreat in Rome September 14-18. He will be among 6,000 priests from around the world, many from Third World countries, to attend the retreat.

# St. Gabriel custodian is a 'jack of all trades'

by Mary Ann Wyand

As a child, Clarence Volk of Connersville used to hang around the St. Gabriel Church grounds to watch skilled laborers construct the new school building.

That was in 1925, a time of major parish growth. The original four-room school had become too crowded, so plans were drawn up for a larger building.

Six decades later, Volk is still hanging around the parish campus. Now he serves the church as a parish custodian and helps take care of that school.

"I've been a St. Gabriel parishioner all of my life," Volk said during a break from work last month. "I was baptized here and I married my wife, Florence, here 61 years ago. And I've worked here since 1973. At first it was volunteer, but I'm getting a little compensation now."

St. Gabriel parishioners who know and love the 84-year-old custodian insist that Clarence Volk can repair anything.

"If something doesn't work, I like to know why," Volk said. "Sometimes you can fix it and sometimes you can't. Most of the new stuff is electronic, and that's a whole different ball game."

His typical work day might involve repairs to plumbing or wiring as well as some painting or carpentry work.

"I take care of whatever comes up," he explained. "I'm a jack of all trades."

The St. Gabriel parish grounds are tidy and well-maintained, thanks to maintenance supervisor Charles Precht, his able assistant, and help from volunteers.

"It's been a hectic summer with this new day-care center project in progress," Volk said. "We try to keep the parish in good shape, but sometimes we're pressed a little bit."

Volk said he likes his work because each day is different. "There's a variety of things to do around here. That's the nice thing



**SKILLED**—Clarence Volk trims wood for a locker. (Photo by Mary Ann Wyand)

about being here. You're not doing the same thing all of the time."

The two men also take care of an old Catholic cemetery near Laurel.

"We've been going down there every three weeks for about four years now," Volk said. "Nobody has been buried there since 1934. You have to go through a man's pasture to get to it because the old road got washed out. It's in the middle of nowhere and very few people know about it. Franklin County used to take care of it, but they didn't do a very good job. Archbishop O'Meara found out about it and bought us a lawn mower to use there."

Volk said favorite memories include the times he and his wife traveled to Indianapolis to celebrate their 50th and 60th wedding anniversaries during special Masses celebrated by the archbishop at St. Peter and Paul Cathedral.

"I've only missed Mass when I was in the hospital," he said. "It's too bad that there's too many people that don't see the necessity of going to church anymore."

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# Fr. O'Mara returns to Guatemala

(Continued from page 1)  
much money from the U.S. is being poured into this effort right now."

He said, "Pat Robertson has a gigantic campaign. They are sending millions of dollars down there. Along with that goes the political influence these fundamentalist sects have here in the U.S. They cause people to influence our state department on how we send aid to Guatemala. Through a coup, they installed the military dictator, General Rios Montt in 1982. He is really a dangerous person. He has caused the deaths of 15,000 innocent people. Anyone even suspected of being Communist was murdered. He has also caused 150,000 to leave their ancestral homes. The irony is that Rios Montt, who was a self-imposed dictator, is now running for election as president."

"The big concern I see facing the church is our responsibility for ordained ministry to the people of Latin America," said Father O'Mara. "We as Catholics are a sacramental church. We believe the sacraments are the core of our faith. We need ministers there to offer the Catholic sacraments. Now (in Guatemala) there is one priest for every 30,000. We're not responding to that need."

"There is a call. We've got to be able to respond to the needs for sacramental ministers. That's one reason the fundamentalist sects are able to flourish. They have an abundance of what they call ordained ministers. Really, there is no way we are able to respond. In some places they are only able to celebrate the Eucharist bi-monthly," said Father O'Mara.

There are 51 diocesan priests to serve 15 million Catholics in the Diocese of Solola, he said. Seventeen are native Guatemalans; twelve are from the U.S.; and the others are from European nations such as Italy and Spain. He said the women religious—mostly native—do "fantastic" work.

"It's really difficult for a young man to



**HAPPY STUDENTS**—Some of the 690 students at Santa Anna Parish School in Chix, smile as they study in late July. Their school vacation begins in October. (Photo by Father Michael O'Mara)

begin the seminary process there," said Father O'Mara. "The educational system is just not there. The seminaries have the same basic requirements as the seminaries in the U.S. The difference is that most boys in Guatemala begin with just a junior high level education. They still have to do high school, college theology and philosophy. That is a long time for somebody to keep the vision, the dream, the hope—for that many years."

But he said that one strong program there is the ministry of lay catechist. Santa Anna has 250 men who serve in this ministry. One of the things the Guatemalan people asked Father O'Mara about his parish here was, "Why are not more men teaching the faith to the people?" He observed, "To them, it is

important that men also carry on the culture, the faith."

Three Italian couples have developed a project that is helping parishioners economically. Father was impressed that "they were willing to learn the language and teach those gifts and talents to the people of Guatemala." They are working with the parish to develop an agricultural school at the high school level.

Using a controlled environment, they are teaching people more systematic ways to farm, especially in raising pigs. It is common to see pigs on leashes near the huts the people live in.

They are also experimenting in growing new crops there, like cabbage, cauliflower and broccoli. He was amazed to see corn growing from the rocky hillsides. The parish cooperative is working with a chain

in Florida. Father O'Mara sees it as ironic that these people, who live in poverty, are growing food to export to the U.S.

In a lighter vein, Father O'Mara and Christopher Geis, who went with him, took a trip to Tikal in the northern part of the country. "There you realize the culture that has existed in Latin America for thousands of years—600 years before the birth of Christ." He said that the conquistadors built huge monuments that are being discovered. Some of the churches are very large, because of this influence.

"It challenges us to take a look at how other countries have taken so much from them, to cause the people who remain to live in poverty," he said. "The indigenous cultures have customs. You would think some more positive things of a technical nature would be given to them. Everyone has come in and taken from them, but very little has been given."

Father O'Mara has tried to help by taking delivery of two shipments of handcrafted Christmas trees made by the women of Santa Anna through a parish cooperative. Hundreds have been sold at \$8 each, but he still has 600 to sell.

From this year's trip, he brought back some other handwoven items, such as belts, center strips for tables, and purses, that he will sell at a parish function this fall. "It is important for the people there, because they can do the work in their homes. It helps provide them with a little bit of income." Few people in Guatemala have money to buy these items.

"Sometime in the next year, I hope to be able to take a group to Guatemala," said Father. He said he knows of people in his parish, his hometown of Greensburg and the Indianapolis area who may be interested.

"It is kind of a tough trip. But it is important. Father Jorge really likes to have visitors from the U.S. come down to experience the people, the culture, and the church."

Father O'Mara said his trip "was kind of vacation time, kind of a reorientation. It helps me remember what the real world is like."



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# Faith Alive!

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## Stories of Old Testament focus on faith in God

by Fr. Eugene LaVerdiere

A few weeks ago, I noticed that the person seated next to me on a plane was reading a book in Chinese.

When dinner was served, we both put aside our reading and struck up a conversation.

He was originally from Taiwan, but now lived in New York.

I told him that I was a priest and that my principal work was teaching Scripture.

"What is Scripture?" he asked.

"Well, it is a book," I answered, "a very old book."

"Old book?"

"Yes, it is called the Bible. Do you know what the Bible is?"

He actually had never heard of it.

I decided to focus on the Old Testament—one thing at a time!

I went on and said it was a holy book, the word of God, and that it had been written by people called Israelites. Later they were called Jews.

"Do you understand when I say, 'the word of God'?"

He seemed puzzled, so I added that we read the Bible in church.

"A church book," he said. That seemed a bit clearer.

"Yes," I responded, and explained that it contained beautiful stories about great people who lived long ago, people of God, also messages urging us to be good and holy, along with wonderful prayers. Finally, I added that it was a wise book and taught us to respect our parents and our ancestors.

All the while, I was trying to find some common ground in our experience to make the Old Testament understandable to him.

Looking back, I think that conversation was the most elementary Bible lesson I ever gave. It reminded me that when someone really tries to teach, the teacher is apt to learn a lot more than the student.

Talk of Scripture, the Bible and a holy book mean little to someone unfamiliar with your tradition. Talk of the word of God means nothing at all to someone who has no faith.

It is good to be reminded every so often how much we take for granted.

It is possible, of course, to tell people that the Bible was written over a period of about 1,000 years, that it drew on traditions already many centuries old, that it was written in the Near East in a language called Hebrew—with a few parts in Aramaic and Greek—by a people known as Israelites, and that the Israelites were the ancestors of the Jewish people.

It is possible, too, to retell some of its great stories and then explain that the Old Testament was the Bible for the early Christians, and that Jesus, the apostles, St. Paul and the writers of the Gospels in the New Testament read and studied the Bible, and also that they actually knew

long sections by heart, and that it provided inspiration for their preaching and for telling the story of Jesus and the early church.

But in doing this, we need to remember that all that information means little unless someone shares the faith that inspired the Old Testament.

Jesus and the early church shared that faith. That is why they recognized what we call the Old Testament as the word.

The Old Testament prepared for the New Testament. The New Testament continues and fulfills the Old.

Those of us who are Christians take this relationship between the Old and the New Testaments for granted, but we should remember that for Jews it does not make any sense to speak of "the Old Testament." Jews refer to what Christians call the Old Testament simply as the Bible or the Hebrew Bible.

At the beginning of Christianity, when there was not yet a New Testament, it was common to speak of the Bible as "the law, the prophets and the other writings." Similar descriptions can still be found among religious Jews.

To understand the Old Testament, we need to share its faith in the personal God who inspired it. Concretely, that means we have to recognize the faith of Abraham, Sarah and the other great Old Testament figures as our own faith. And we need to recognize them as our spiritual ancestors.

►Understanding the Old Testament begins with the biblical stories in the first books of the Bible.

►Once we feel at home in those stories, we are prepared to listen to the message of the prophets. The prophets and their writings call us to be faithful to the values contained in the stories.

►Next we are ready to pray with the psalms. They express our faith, our experience of God.

►With all this in our background, we are then able to appreciate the wisdom books. They show people of faith how to live.

As I told my fellow passenger from Taiwan, the Bible is indeed a wise book. But there is a big difference between this wise book and the writings of Confucius and others.

The Bible presupposes personal faith in God. I still do not know how to explain this in a convincing way to someone who does not have the same faith.

But I can try to show it by the way I live and by the way I treat people who do not share my faith.

(Blessed Sacrament Father Eugene LaVerdiere writes for Catholic News Service.)



INSPIRATION—To understand the Old Testament and its great figures such as Moses, we need to share its faith in the personal God who inspired it. (CNS art)

## True word of God appears in the Old Testament

by David Gibson

Why read the Old Testament at all if you're a Christian?

Good reasons for reading the New Testament are readily apparent. Its books overflow with useful information on how Christians think and live. Christians can expect to rediscover their own roots.

But the Old Testament? Can Christians expect to discover roots of their faith there? Obviously, the Old Testament is filled with fascinating accounts from history. This is intriguing subject matter, as filmmakers, philosophers and others testify. Further-

more, great literary merit is found in books of the Old Testament, from the Psalms or the prophet Isaiah to the stories of Job and Judith and Daniel.

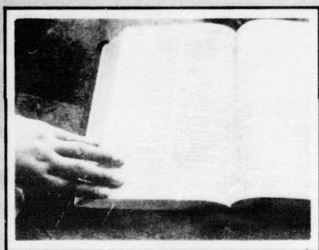
Literary merit and a fascination with history are good reasons in themselves to read the Old Testament. Still, just how important is the Old Testament?

In light of the Gospels, is the Old Testament dispensable? The "lasting value" of the Old Testament was affirmed by Vatican Council II's "Constitution on Divine Revelation." The Old Testament prepared for the New, the council said, and "appears as the true word of God."

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Old Testament shows the faithfulness of God



### This Week's Question

What attracts you to reading the Old Testament?

"I've always been a history buff. The elaborate stories make for fascinating reading and help me better understand the origins of our religion. They also show me the similarities between Judaism and Christianity." (Bruce Lawson, Morris Plains, New Jersey)

"I like the drama of it and I can identify with some of the problems people faced. The stories aren't glamorized. They are very real." (Ben Doblado, San Diego, California)

"Reading the Old Testament shows me the faithfulness of God to his people and our struggle to be in tune with him." (Monsignor John J. Demkovich, Passaic, New Jersey)

"About two years ago, I made it a summer project to read the Bible from cover to cover. At times, I found it hard

to concentrate, but I found the Old Testament to be quite fascinating." (Ruth Mis, La Salle, Illinois)

"For me, the Old Testament is a love story reminding me of God's constant faithfulness and love toward his people, even when they turned their backs on him. . . . And he continues to pursue us today as he did then." (Rose Krzyzost, Cocoa, Florida)

### Lend Us Your Voice

An upcoming Faith Alive! edition asks "What are two qualities or attitudes that people with different perspectives or roles need if they are to work together well in their parishes?"

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

# Old Testament stories apply to modern life

by Katharine Bird

At the first meeting of a discussion group on the Old Testament, Benedictine Sister Jeanette von Herrmann tries to find out how familiar people are with it. She provides background on how to read the Old Testament and explains some of its recurring symbols—journey, fire, water. And she asks what people hope to get out of discussing the Old Testament together.

Sister von Herrmann currently is working on a doctorate in biblical studies at The Catholic University of America in Washington.

Her previous assignment was traveling to rural Oregon parishes to lead small-group Bible discussions. One group of women in Shaw, Ore., met with her regularly for three years. She continues to meet with them twice a year.

"You can't presume any background," she says. "Some people have read the whole Bible; others have read none."

And some come to small groups with a "Readers' Digest approach," said Jesuit Father Francis Gignac. They assume the Bible is easy to read and understand.

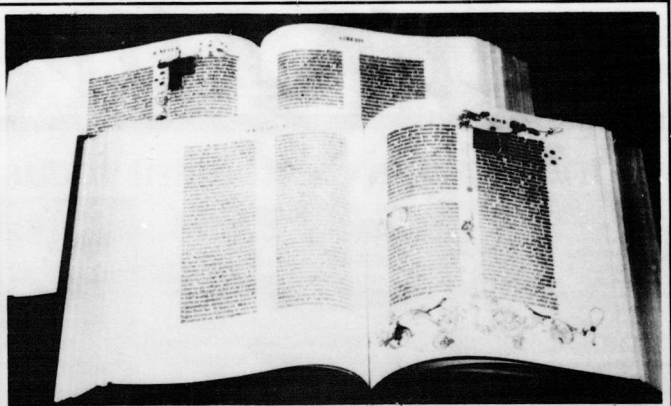
Father Gignac is chairman of biblical studies at Catholic University. He also teaches in Washington-area parishes.

Father Gignac and Sister von Herrmann stressed the need to break Old Testament study into manageable portions. They said Genesis, Chapters 1-11, and Exodus, Chapters 1-15 and 20, are a good place to start.

These chapters include accounts of the creation, Adam and Eve, the Israelites' escape through the Red Sea and the Ten Commandments.

"Everyone has heard of these stories," Father Gignac observed. "They have influenced people's religious thought down through the centuries."

The book of Psalms also works in groups, the biblical scholars said. People are familiar with many psalms, hearing



**BIBLE STORIES**—The Gutenberg Bible launched the ministry of Catholic publication. As a result of modern and affordable printing processes, Christians throughout the world have access to the Bible and are able to read, hear and discuss the Word of God. Some parish discussion

groups dedicate their study time to discussions of Old Testament stories and figures as they apply to current life situations. Both portions of the Bible are valuable teaching tools from spiritual as well as historical perspectives. (CNS photo courtesy of the American Bible Society)

them on Sunday during the liturgy. To help people pray the psalms with greater understanding, Sister von Herrmann talks about their original meaning and context, and how they were in Old Testament times.

For her, a primary goal in small groups is "to apply information, not just acquire it." Reflection questions help people apply the Old Testament to their lives.

When discussing the Israelites' oppression by Egypt, for example, she might ask where people find oppression in the modern world. Occasionally people give unexpected replies. Once a woman burst into tears, saying her husband had beaten her the night before.

Handling that situation meant finding a tactful way to move the group's attention off the woman, Sister von Herrmann said. She also made sure she expressed her care and concern to the woman privately after the session.

Father Gignac said he sometimes encounters people who want to interpret the Bible in an overly literal way. They need guidance to other approaches, he said.

Other times a group gets distracted by an individual who dominates a discussion. The two scholars said such a group needs a directive leader: who can persuade the participant to respect the need of others to contribute.

(Katharine Bird is a free-lance writer and editor.)

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## TWENTY-THIRD SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, September 9, 1990

Ezekiel 33:7-9 — Romans 13:8-10 — Matthew 18:15-20

by Fr. Owen F. Campion

Ezekiel, whose writings provide this weekend's liturgy with its first reading, was one of the major prophets in the ancient Hebrew tradition. The son of Buzi and a priest, Ezekiel wrote imaginatively and powerfully. As did all the prophets, he summoned the people to fidelity to God. Nothing else mattered, in his eyes, except to be faithful to God and to the law God gave Moses.

When he wrote, the ancient southern kingdom was surrounded by strong and hostile neighbors. It must have been a great temptation to appease those neighbors and to tolerate their pagan gods. Ezekiel believed any departure, however brief or short, from the one path of devotion to God exposed the Jewish people to untold dangers.

Many other prophets met scorn. Ezekiel's appeals were hardly music to the people's ears. They were perplexing times, and his demands were rigid. But, in him, a stronger role of the prophet emerged, and through him, a greater understanding of that role was perceived.

This weekend's reading underscores the importance of the prophet in the national community. Ezekiel describes himself as the "watchman," on guard at the gate, looking across the horizon for the first sign of assault. To ignore the watchman's warning would surely precede disaster. That imagery has its



obvious meaning in military tactics. It also teaches a spiritual lesson. Ezekiel wrote about 600 years before the birth of Jesus.

St. Paul's Epistle to the Romans is the source again this weekend of the liturgy's second reading. The Christian Romans, to whom Paul wrote and among whom he lived for a time, were surrounded by danger. They stood opposite the established religion and way of thinking. In time, the political authority turned against them. Their earthly doom thereafter very often was death under the most revolting circumstances. They were the first saints to be the sands of the Roman arena with their martyred blood.

St. Paul's Epistle fortified Roman Christian resolve under those circumstances. Understandably, the Christians of Rome often not only were apprehensive, but they were angry at their mistreatment. Instead of anger, Paul called them to love for all and particularly for each other. In such love would be acceptance of whatever might come, and also cohesiveness with the others in the church who faced similar perils. That cohesiveness too built resolve.

This weekend's liturgy selects its Gospel reading from the Gospel of St. Matthew. When Matthew's Gospel first was heard, the infant church was dealing with the scene of sinners who wished admission and, more disturbingly, of members of the church who sinned. The Gospel section read in this liturgy calls for gentleness and mercy in response to both situations.

It called upon Christians not to disdain the wayward, but rather to give the sinner the first place. Further, in a broad statement so much the foundation thereafter of Christian evangelization, it called upon the people of the church not just to

invite the worthy, the near, and the dear to God's banquet of life, but to reach out to great distance in search of the unknown and the hopeless. To them, Matthew urged, send forth the invitation to the dinner.

While not viewed as specifically a eucharistic passage nor eucharistic allegory, the reading has purpose in understanding the Eucharist in that it obliquely points out the importance ancient Christians placed upon meals taken together, and the obligations assumed by those who dine with each other.

## Reflection

For weeks, in its Liturgies of the Word, the church has reinforced us all in our Christian intentions. It relentlessly has presented us with the image of Jesus of Nazareth, the Redeemer, the Risen Lord, the life of the church. He sent us, through the church, his own Holy Spirit. The Spirit dwells with us and vivifies us.

Cooperating with the Spirit is demanding. It means overcoming our human instincts and the substantial allurements of this life. Over these past several weeks, the church also has encouraged our determination in being faithful to the Lord. It has reminded us that we are not alone. God is

with us in the church in its sacraments, and in its guidance.

This weekend, a different theme is sounded. We cannot retreat into the church as if it were a fortress. Rather, to follow this weekend's liturgical imagery, the church is a banquet hall, festive and brilliant. Life and joy feast on the hall. We gather at table with the Lord himself, just as he met at table with others long ago, even Pharisees and sinners.

Our outlook as Christians always should be to others, and not only to others but to the worried and abused, and indeed the strangers, around us and far from us. To them our enthusiastic and sincere invitation should go: Come to the banquet.

Among those whom we encounter will be the unattractive, but also the sinful. They too must be the objects of our special respect and concern. When they come, we should call them to the place of honor, relinquishing that place for ourselves. We also are sinners. God's mercy, and his mercy alone, have saved us from destruction that we ourselves create. God's mercy, just as plentiful, awaits all who need it. We are the church. We are Jesus alive and active now. Through us, and our invitation given by word or in deed, we call others to hope and to God's mercy.

## THE POPE TEACHES

## The Holy Spirit is a divine person

by Pope John Paul II

Remarks at audience August 29

The truth that the Holy Spirit is a divine person, distinct from the Father and the Son yet one with them in the unity of the same godhead, is revealed in the New Testament.

The distinction of the three persons of the blessed Trinity is particularly evident in Jesus' final words to his apostles in the Gospel of Matthew: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

These words, which reflect the very ancient Christian tradition of administering baptism in the name of the Blessed Trinity, reveal the personhood of the Holy Spirit and point to the truth that, through baptism, Christians become sharers of God's life through a personal relationship with the three divine persons.

The truth that the Holy Spirit is a distinct

person within the unity of the godhead can also be discerned in other texts of the New Testament.

St. Matthew, for example, presents the baptism of Jesus as the occasion of a manifestation of the Trinity. When Jesus emerged from the water, the heavens were opened and the Spirit descended like a dove, as a voice from heaven said: "This is my beloved Son" (cf. Matthew 3:16-17).

In a similar way, St. Luke's account of the annunciation, in which the angel Gabriel tells Mary that the Holy Spirit will descend upon her and that she will bear the "Son of the Most High" (cf. Luke 1:4), reveals the unity of the three divine persons at work in the mystery of the incarnation of the Son.

Thus, in God's plan of salvation the revelation of the personhood of the Holy Spirit is linked both to the birth of the Son in his human nature and to our own spiritual "rebirth" as adoptive sons and daughters of God through baptism "by water and the Holy Spirit" (John 3:5).

## MY JOURNEY TO GOD

## Reflections In a Canoe

I recently had the opportunity to go canoeing with a friend, who also happens to be a director of religious education. Since it has been about 30 years since I have been in a canoe, the unfamiliarity left me with several thoughts about canoeing and catechizing!

I really am dependent upon the other person involved here, because if one of us leans too far in either direction we both wind up getting all wet. Who's steering this thing anyway? It takes both of us working together to get a steady course. When we are pulling in sync, this thing really moves along. But, oh, how easy it is to work against one another.

Out on the lake, each breeze affects us. Up in the oar, in still water, we can relax,

(Robert Leonard is the director of the Aquinas Center in the New Albany Deanery.)

drift, and just enjoy our togetherness and the delights of nature all around us. Our only caution need's to be avoiding the area too near the dam, or else we could be swept away. How fragile we are in the face of all that surrounds us! And yet, with just a little effort, we have so much control of our own destiny!

Catechizing and canoeing are similar. Take God, your students, their parents, your parish pastors, staffs, and parishioners with you. Imagine the boat that we are in together. Yes, it is uneasy. Yes, it takes effort to keep on the right path. Yes, it can be enjoyable! A new year and new experiences of catechizing are soon to be ours. There are a few risks, but it is a chance to float with God! —by Robert Leonard

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# Entertainment

VIEWING WITH ARNOLD

## 'The Two Jakes' fizzle in 'Chinatown' sequel

by James W. Arnold

Deep down, "The Two Jakes" is a complicated testimony to romantic love and its human but devastating effects on the lives of the men named in the title.

But it's also a lot of other things: a Los Angeles private eye story, a kind of dirty little capsule history of land-grabbing in the L.A. basin, a stylishly nostalgic film noir, and (perhaps most importantly), a work of love by its major creators. They are one-time close friends director-star Jack Nicholson, writer Robert Towne and producer Robert Evans.

One of the problems is that it's hard to be as fond of it as they are. "Jakes" is, of course, son of "Chinatown" (1974) which was a high point in all their careers, nominated for 11 academy awards. It was essentially an angsty detective yarn combining sex, 1930s L.A. atmosphere, and a plotline opening up sinister aspects of the city's well-known historic struggles over water.

But its most memorable aspect was a relentless pessimism that turned an almost happy ending into sudden tragedy. The hero, detective Jake Gittes (Nicholson), failed to get either the villain or the girl (Faye Dunaway), and in fact, only made things worse. Some evils, the movie suggested, are beyond the power of heroic action to solve.

This idea went bravely against the grain of almost all popular culture, all the fables ever told, and (perhaps) against the very idea of hope this side of paradise. A

downer, yes, but in the Vietnam age, perhaps not a bad slice of truth for over-confident, even arrogant Americans to digest.

The sequel, ready to go in 1985, was delayed by a falling-out among the friends, detailed in the movie magazines (especially well in *Premier's* September issue). It's now on screen primarily because of Nicholson's impressive determination. But it bears the scars of its production woes. Stylish and adult as it is (there are no car chases but there are explosions and a scene or two of obligatory sex and violence), it lacks the original's tension and moral importance.

The setting is now 1948, and Gittes is back from the war, prospering in his work on divorce cases ("Infidelity made me what I am today," he says in the opening narration). He also has a fiancée, although she's strictly a background figure, and one ponders the future of that marriage. One of his cases goes awry when the client, Jake Berman (Harvey Keitel), instead of merely confronting the man living adulterous sex with his wife in a motel room, kills him.

Against the advice of associates, Gittes becomes obsessed with the case when he overhears mention of the name of Katherine Mulwray (incest-victim Dunaway's daughter from the first film). As before, his investigation uncovers scandal (the greed and crookedness this time involve subdivision and oil exploration) and surprising revelations ("You might think you know what's going on around here," Gittes is told, "but you don't").

The difference is that Gittes, for all his well-intentioned blundering, now is able to redeem himself. But you'll quarrel with the moral level and credibility of the solution (a guy blowing himself up by lighting a cigarette over a leaking gas deposit in a



**TWO JAKES**—Jack Nicholson (left) is detective Jake Gittes and Harvey Keitel is real estate developer Jake Berman in "The Two Jakes," a mystery set in '40s-era Los Angeles. The U.S. Catholic Conference says this sequel to "Chinatown" features "well-crafted performances" but is flawed by an "overly intricate plot." It classifies the film A-III, adults. (CNS photo from Paramount)

suburban subdivision is not one of the great all-time movie climaxes).

You also may not care that much. As a private eye in the classic L.A. tradition, Gittes surely embodies one of the Nicholson screen personalities, the laconic realist not as tough or as cynical as he likes to think. But Jack's own somewhat seedy charm (aging and 40 pounds overweight) is what elevates Jakes past the ordinary, not his moral character or passion. Mostly driving him is the romantic hunger for the deceased Mrs. Mulwray that "never goes away."

Since his hero is constantly on screen, "Jakes" is ambrosia for Nicholson-watchers. As director, Jack has put in movie buff stuff—glowing beach and valley locations beautifully shot by the classy Vilmos Zsigmond ("The Deer Hunter," frequent small earthquakes for atmosphere, exquisitely used 1940s music and pop culture touches (the theme from the old "Whistler" show turns up on Jake's car radio), gorgeously warm, shadowed interiors straight out of 1940s Hollywood.

Like its predecessor, the movie hangs somewhat on characters being not quite what they seem. That's a good lesson for quick moralists to learn. Unfortunately,

Keitel's key figure is too fuzzy to cause much shock when he finally comes into focus. The talented cast goes deep, with Meg Tilly and Madeleine Stowe memorable as mystery women, and Eli Wallach, Ruben Blades, Frederic Forrest, David Keith and Richard Farnsworth contributing small but important moments.

(High-aimed detective drama has quality style and performance but flabby substance; sex and violence present but minimal; okay for adults, but mostly Nicholson fans.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Darkman ..... O  
Def by Temptation ..... O  
Pump Up the Volume ..... A-IV  
Akira Kurosawa Dreams ..... A-II  
Life is Cheap... But Toilet Paper ..... O

Is Expensive ..... O  
Legend: A-I-general audience; 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.

## 'Amazing Grace' unites people of all backgrounds

by Henry Herz

How the venerable hymn "Amazing Grace" came to be written and what it means to those who sing it is the subject of "Amazing Grace with Bill Moyers," airing Wednesday, Sept. 12, from 8-9:30 p.m. on PBS. (Check local listings to verify program date and time.)

For John Newton, the 18th-century Methodist minister who wrote the hymn, the words referred to his own



**WINNING WITHOUT GUNS**—The rising phenomenon of non-violent struggle is probed for the first time in "People Power" on the PBS documentary program "R.O.V." airing Sept. 11 at 10 p.m. The show examines dramatic examples in the Philippines, Chile and Israel's West Bank. (Photo by Robert Gumpert)

experience of God's redeeming grace. Newton had been the captain of a British slave ship before his conversion during a storm at sea. Afterward he became an abolitionist and a preacher of "the faith he had long labored to destroy."

Though today a popular favorite in Catholic as well as Protestant churches, this Christian hymn is just as likely to be heard in a concert hall or in a street demonstration.

Singer Judy Collins describes how "Amazing Grace" was used to bring people together during the 1964 voter registration drive in Mississippi. For Collins, singing the song is in itself a "spiritual experience" that in concert establishes a "mystical connection between the singer and the people."

Open singer Jesse Norman appreciates the song's sense of hope and country singer Johnny Cash finds it a liberating experience.

"When I sing that song, I could be in a dungeon or I could have chains all over me, but I'd be free as a breeze," says Cash.

Walter Turnbull, director of the Boys Choir of Harlem, cites the irony that the song's "very deep and important words" were written by a former slave trader.

Summing it up is singer Marion Williams who says simply, "Amazing Grace" was not written for money. It was written for the soul."

Produced and directed by Elena Mannes, the documentary conveys the universal appeal of the song from one part of the nation to another.

Sung in family gatherings, church meetings, concert halls and even at the close of a rock concert, whatever the type of the music or the inflection of the words, the transcendent nature of the simple hymn written by Newton over 200 years ago is apparent to all.

The historical section on Newton is extremely well done, with British artist Jeremy Irons reading from the extensive journals kept by Newton throughout his life.

### TV Programs of Note

Monday, Sept. 10, 8-9 p.m. (PBS) "Fat Man Goes Gauché." This "Adventure" episode journeys by bicycle through the grassy Argentine pampas, meeting along the way remnants of Old England, Ireland, France and Germany, including survivors of the battleship Graf Spee.  
Monday, Sept. 10, 9-11 p.m. (NBC) "Joshua's Heart." A

woman's emotions are writhed not by the man she is living with but by his 10-year-old son. Melissa Gilbert stars as Claudia, a children's book illustrator, who is swept off her feet by Tom (Tim Matheson), a dashing architect who is the divorced father of a sweet son. When the romance falters, her only regret is leaving Joshua, whom she has come to love and who she knows needs her.

Monday, Sept. 10, 9-11 p.m. (PBS) "Firing Line Special Debate." William F. Buckley hosts this debate on the resolution "Government Is Not the Solution. It Is the Problem." Former U.N. Ambassador Jeane Kirkpatrick, Rep. Newt Gingrich, R-Ga., and actor Charlton Heston argue in favor against former Sens. Gary Hart and George McGovern, Rep. Pat Schroeder, D-Colo., and actor Dennis Weaver.

Tuesday, Sept. 11, 10-11 p.m. (PBS) "Frederick Law Olmsted and the Public Park in America." Location photography and dramatizations show Olmsted's extraordinary accomplishments in 19th-century landscape design in Manhattan's Central Park and over 2,000 other parks in the United States and Canada.

Tuesday, Sept. 11, 10-11 p.m. (PBS) "People Power." Documentary producer Ilan Ziv travels to Chile, the Philippines and Israel's West Bank in search of ordinary people who have chosen to fight repressive governments with moral resistance rather than guns.

Thursday, Sept. 13, 4-5 p.m. (ABC) "A Question About Sex." A teen-age girl's outspoken criticism of her school's lack of sex education jeopardizes her mother's bid for re-election to the school board in the season premiere of "ABC Afterschool Special." The show needs parental input.

Friday, Sept. 14, 8:30-9 p.m. (CBS) "Tiny Toon Adventures: The Looney Beginning." Bugs Bunny tells the story behind the creation of the Tiny Toons, a new generation of Warner Bros. Looney Tune characters named Buster and Babs Bunny, Plucky Duck, Hampton Pig and Montana Max.

Friday, Sept. 14, 10-11:30 p.m. (PBS) "Blue Helmets—The Story of United Nations Peacekeeping." The Rev. Jesse Jackson narrates the history of the U.N. peacekeeping forces from its often-rocky past to its current efforts in trouble spots around the world.

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

## QUESTION CORNER

# Teen wants to convert

by Fr. John Dietzen

Q After reading one of your columns in the Catholic paper here, I know you can help me.

I am a 17-year-old Protestant. However, I feel I belong in the Catholic Church. I have been reading about the church and have been going to Mass.

I am writing for advice. How should I act when I go to Mass? Should I recite the creeds and prayers along with church members? Should I speak to the parish priest about this?

How can I be absolutely sure that I am ready to become a Catholic and how do I go about joining?

I have thought and prayed about this for over a year and feel sure God is supporting me. All signs show me that he is.

My heart also tells me that I'm headed in the right direction. I am anxiously awaiting your reply. (North Carolina)



A Your letter was a cool breeze on a very warm day. As a Catholic who loves our church and our faith a great deal, I'm always greatly pleased when someone like you wants to share it.

And I'm happy for you. Obviously you even now feel God working in your heart through the contacts and experiences you have already made with the Catholic faith.

My first advice is that you soon talk with a priest, or perhaps to a Catholic friend who might lead you to a parish program for someone like yourself.

While we are always pleased that someone wishes to join our faith, we are concerned, as you obviously are, that this decision be made with sufficient understanding of what it means to be a Catholic.

Our "faith" is not simply a list of doctrines we accept. It is a way of life based on friendship and intimacy with Jesus, a special kind of relationship to ourselves, to God, and to others.

This relationship is enlightened and supported by the

Scriptures and by our shared life of prayer and worship and service.

Every Catholic parish has some process, some program, to help people know when, as you say, they can be sure they are ready. For more and more parishes today, that journey of faith involves what is called the Rite for Christian Initiation of Adults.

Over a period of several months, you will pray and learn, share your faith and doubts and questions with others, and have plenty of time, guidance and companionship as you weigh the decisions you will need to make.

In the meantime, keep going to Mass every Sunday. Listen and participate attentively. You may stand, kneel, join the prayers. In fact, you are welcome to do whatever everyone else does except receive Communion. As you probably know, that should wait until you finally become a Catholic.

Please talk to someone about your desires soon, if you have not already done so, and get moving with your plans this fall. Good luck. I'm sure many others who read this column will join me in praying for you and wishing you well in your faith journey.

(A free brochure answering questions many ask about Mary, the Mother of Jesus, is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

## FAMILY TALK

## Parents need ideas for effective punishments

by Dr. James and Mary Kenny

Dear Dr. Kenny: I've tried the rewards you've suggested in your column and they don't work for my 12-year-old daughter. She already has everything she wants. I can offer little that she can't get anyway.

She won't change her ways unless she's punished. Yet nagging and threats don't work. What about good punishments? Are there any that work better? (Louisiana)

Answer: Of course there are. The key to "good" punishment is to minimize the "secondary gain."

Punishment is primarily painful. Yet there is always a secondary gain, consisting usually of the time and attention that accompany the punishment.

"Good" punishment is brief and immediate. As soon as possible after the offense is committed, the "price" should be paid, and hopefully life goes on. When punishment doesn't work, the major reason is usually that it takes too long, thus providing the child with an unintended reward.

Examples of poor punishments which are not brief and immediate include indefinite "grounding," "wait until your father comes home," long explanations and lectures, etc. These parental responses may be unpleasant, but they usually don't work because they provide time and attention.

I saw a family recently with a problem similar to yours. Rewards didn't work. So they developed the penalty unit system, with very good results.

First, they listed all the chores and parental requirements. If the child failed to complete the chore by the specified time or did what was not allowed, the child received a warning. If the child failed a second time on the same item on any one day, then a penalty unit was received.

Parents had already listed a number of penalty units and written them on slips of paper, putting them in a "penalty jar." Each penalty unit was designed to take about one hour of work. After a second offense, the child had to select a penalty unit from the penalty jar and was "grounded" until the penalty unit was completed.

Their list of unacceptable behavior includes:

- ▶ Slamming door.
- ▶ Failing to complete chores by specified time.
- ▶ Sassing or cussing or yelling or defiance.
- ▶ Messy room. (Cleanup includes make bed, pick up floor, put clothes away, clear dresser top.)
- ▶ Leaving fan or curling iron on.
- ▶ Playing stereo too loud.
- ▶ Leaving clothes, towels, books or toys around the house.

▶ Leaving the house without saying where you are going.

After a second offense, penalty units include:

- ▶ Wash, dry and put dishes away an extra time.
- ▶ Vacuum and wash inside window seals.
- ▶ Wash and vacuum cars.
- ▶ Vacuum living and dining room, and mop kitchen.
- ▶ Pull weeds around sidewalk for one hour.
- ▶ Wash woodwork for one hour.
- ▶ Remove dishes and clean the insides of the kitchen cabinets.
- ▶ Wash windows for one hour.

This family's three children have endorsed the penalty unit plan. They like the fact that the penalties are clear in advance, that they receive one warning and that they get to pick from the jar.

The parents like it because it's working, and they find that they are no longer nagging and hollering at their children. Good luck!

(Reader questions on family living or child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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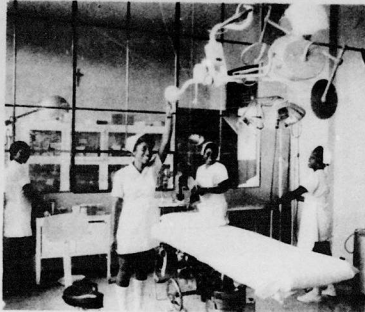
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# The Active List

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, IN 46206.

## September 7

The Contemporary Issues in the Catholic Church series sponsored by St. Thomas Aquinas Parish begins at 1:30 p.m. and again at 7:30 p.m. with "Believers and Citizens" led by State Rep. John Day. \$25/series; \$4.50/each presentation. Call 317-253-1461.

Catholic Charismatic Renewal of Central Indiana will sponsor First Friday Mass at 7 p.m. at St. Rose of Lima Parish, Franklin. Soup and bread supper 6 p.m. Call 317-738-3929 for more information.

## September 7-8

Catholic Alumni Club (CAC) will attend "Friend and Lover" conference for single adults presented by Dick Purnell at Kingsway Christian Church, 12313 W. 10th St. Call Mary 317-255-3841 or Dan 317-842-0855 for details.

## September 8

Catholic Alumni Club (CAC) will

attend Oktoberfest at German Park, 8600 S. Meridian St. Meet at 7 p.m. at concession stand in shelter house. Call 317-255-3841 evenings.

## September 9

St. Mary Parish, Rushville will present its Annual Fall Festival from 9 a.m.-4 p.m. Chicken or ham dinners 11 a.m.-2 p.m. EST; adults \$5 advance, \$5.50 at door; kids under 12 \$2.50. \$1,000 drawing, homemade candy, video games, flea market.

## September 9

St. Pius Parish, Troy will hold a Fall Festival. Antique tractor show, chicken or ham dinners, turtle soup.

## September 9

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

## September 9

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas,

Fortville, 8 a.m.; St. Barnabas, 8300 Rabke 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, 4300 E. 56th St., 11:30 a.m.

## September 9

Mary, Queen of Peace Parish, Danville will hold a Parish Picnic/Pitch-In at 1 p.m. in the big shelter house at Ellis Park. Bring own food, drink and table service.

## September 9

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee, pre-registration required. Call 317-236-1596.

## September 9

St. Elizabeth Seton Parish, Carmel will hold a Fall Festival and Picnic from 12-6 p.m. Children's games, pony rides, bingo, big screen TV. Food served 12:30-3 p.m.; adults \$6.50; kids 12 and under \$4.50.

## September 9

A Tridentine Mass will be celebrated at 11 a.m. at St. John Church, 126 W. Georgia St.

## September 9

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

## September 9

Catholic Alumni Club (CAC) will join Indpls. Hiking Club at 1 p.m. for 7-mile walking tour. Call Tom 1-317-362-4430 (h) or 1-317-362-2242 for more information.

## September 9

Mother Theodore Circle #56,

Daughters of Isabella will meet at 2 p.m. in St. Elizabeth's conference room. Social follows.

## September 10

A Pancake Breakfast for the benefit of St. Monica School will be held from 8 a.m.-12 noon in the parish cafeteria, 6131 N. Michigan Rd. A la carte menu, priced reasonably for family. Teachers will serve the meal.

## September 10

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.

## September 11

Mature Living Seminars on challenges in the 1990s begin with "Learning Through Travel" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. Donation: \$10/series; \$2 each session. Bring or buy lunch.

## September 11

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 for information.

## September 11

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

## September 12

A Natural Family Planning class will be held from 7:30-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

## September 12

A Leisure Day on "Creating a Hardy Family" will be presented by Dr. William Steele from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. \$10/adult; \$3/child; \$5 non-refundable deposit. Call 317-545-7681.

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## September 13

The first quarterly meeting of the National Council of Catholic Women (NCCW) Indianapolis Deaconsery chapter will begin at 9:30 a.m. at St. Malachy Church, 326 N. Green St., Brownsburg. For luncheon reservations call Pat Snyder 317-852-2195 or Joyce Schmitt 317-539-5173.

## September 13

The Female Adult Survivors series sponsored by Catholic Social Services continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St. Call Jan Link 317-236-1500 for more information.

## September 14

A Jonah Fish Fry will be held from 4-7:30 p.m. at St. Joseph

Parish Center, 5th and Ohio Sts., Terre Haute. Adults \$4 advance, \$4.50 at door; kids under 12 \$2.50 advance, \$3 at door. Carry-out available.

## September 14

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.

## September 14

The Booster Club of St. Paul Parish, New Alsace will sponsor an AB-You-Can-Eat Spaghetti Dinner from 5-8 p.m. last time. Adults \$5; kids 12 and under \$2.

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toral Musicians will sponsor An Evening with Michael Jonas (Eagles Wings, I Have Loved You) at 8 p.m. in St. Christopher Church, Speedway. Tickets \$5 advance, \$6 at the door.

#### September 14-15

St. Philip Neri Parish, 550 N. Rural St. will present Fall Fiesta '89 featuring music by The Marlin's, food, craft booths, monte carlo games.

☆☆☆

St. Malachy Parish, Brownsburg, will hold its 11th Annual Country Fair from 6-10 p.m. Fri. and from 11 a.m.-10 p.m. Sat. Hog roast, rides, drawings.

#### September 14-16

A Fourth Day Retreat for those who have made the Cursillo will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

#### September 15

IUPIU Newman Center will sponsor a "Four Rs: Renewal, recreation, Reflection and Refreshment Day" from 10 a.m.-3 p.m. \$5 cost. Call 317-632-4378 for register.

☆☆☆

Roncalli High School Class of 1985 will hold a 1990 Year Reunion from 2-10 p.m. Call Missy Hoffman 317-631-6866 days for details.

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Catholic Adults Reaching Out (CARO) will hold a Day of Retreat, fellowship and relaxation from 9 a.m.-6:30 p.m. at Beech Grove Benedictine Center. Call Kathy 317-357-3288 for information.

☆☆☆

Catholic Alumni Club (CAC) will play Miniature Golf at 7 p.m. at Rustic Gardens, 1500 S. Arlington Ave. Refreshments afterward.

#### September 16

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

St., 10:30 a.m.; and St. Matthew 4100 E. 56th St., 11:30 a.m.

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Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1500 Union St. Everyone welcome.

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St. Joan of Arc Parish will hold its Parish Picnic from 1-5:30 p.m. No shared table; French food available at nominal charge.

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

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The 31st Annual St. John Academy Alumnae Brunch Buffet will be held at 11 a.m. in Union Station Holiday Inn following 9:30 a.m. Mass in St. John Church. Brunch reservations \$11.50. Call Margaret Bonke 317-784-5986.

☆☆☆

St. Louis Parish, Batesville will hold its annual Festival serving country style chicken and roast beef dinners. Adults \$5; kids under 12 \$2.50. Wood carvings, quilts, awards.

#### Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-9 p.m.

# Pope nears completion of new document on moral theology

by John Thavis

Catholic News Service

DAR ES SALAAM, Tanzania—Pope John Paul II is nearing completion on a document that will take up general moral issues without entering into specific questions like birth control, Vatican sources said.

Reports that the pope may be preparing to declare the church's ban on artificial birth control infallible were dismissed by one informed Vatican official.

The new document, expected to be issued either as a papal encyclical or an apostolic letter, will be a philosophical treatise on the foundations of moral theology, the official said Sept. 1 as the pope began a pastoral visit to Africa.

The pope is expected to explore the role of the individual conscience in the formation of moral awareness, as well as the roots of theological thinking.

"This is the pope's field. He used to teach ethics and morality," the official noted. The document might be ready by the end of the year.

The New York Times reported Aug. 29 that some theologians think the document will declare the church's teaching on contraception to be infallible. The paper said

the document already is generating "rumors and anxiety" among theologians about its content.

The Vatican official predicted that some theologians may feel inspired by the pope's new statement, while others may feel constrained.

He said, however, that the pope's document would be less "disciplinary" in content than an instruction issued earlier this year by the Congregation for the Doctrine of the Faith. That instruction strongly criticized public or organized dissent by those theologians who do not agree with church teachings.

Cardinal Joseph Ratzinger, head of the doctrinal congregation, was asked in July if the Vatican was preparing to declare the birth control ban infallible. He replied that he was unaware of any such step.

Some theologians have argued for years that "Humanae Vitae" ("Of Human Life"), the 1967 encyclical that condemned contraceptive birth control as well as abortion, should be raised to the level of dogma to preclude any doubt about its authority.

The teaching on birth control has been one of the most controversial in modern church history. It has been widely ignored by many Catholics, especially those in the Western world.



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# Youth News/Views

## North Vernon girls like clown ministry outings

by Mary Ann Wyand

Five St. Mary Parish youth group members from North Vernon have discovered a unique way to have a good time.

When they're not busy with school assignments or extracurricular activities, the teen-agers are likely to be clowning around.

With help from youth minister Rita Bott, youth group members Lisa Magel, Jennifer Treadway, Jill Wiley, Sarah Magel and Christen Struck don face paints and costumes to entertain both youngsters and oldersters in a variety of settings.

Their clown ministry takes them to parishes, schools, nursing homes, and lots of other locations in central and southern Indiana as part of the teen troupe "Clown Arounds." Since their first performance at the St. Mary Parish Festival in May of 1989, the girls have traveled far and wide in their colorful costuming.

Using Christian rock music, contemporary tunes, and pantomime, the girls create brief forays into fantasy for their audiences. Some interpretations are strictly for fun, while others have moral messages.

"I like to make people happy," Sarah told *The Criterion* after an Aug. 30 performance at St. Thomas More Church in Mooresville. Sharon Knerim, St. Thomas More's coordinator of religious education, had asked the girls to perform as a memorable and educational way to thank volunteer catechists at the parish.

Some of her teen-age friends think clown ministry is neat, Sarah added, while

others think it is weird. But regardless of other people's opinions, Sarah describes it as fun and rewarding and said she plans to continue this unusual form of community service.

"I can express myself better without people knowing exactly who I am," Lisa explained when asked why she chose to become a clown. "This is the kid in me."

Jennifer loves acting and enjoys clowning around because it is very creative.

"I'm also in drill team," she said, "but I enjoy clowning more. I feel privileged to do this. My dad said there's no sense becoming a clown because I already am one!"

Christen thinks clown ministry helps her gain confidence in front of crowds.

"I used to be very shy," she admitted, "and I think it has opened me up a lot. Now I'm more comfortable about being myself. You just let yourself go. It's all about emotion."

Service to others adds to their fun, she said, because the girls realize that they are in the smile business and are part of an important life-giving ministry.

"The people in nursing homes really appreciate us a lot," Christen said. "I don't think they'll ever forget us."

Rita Bott said she helps the girls develop routines based on their ideas and is thrilled to see their dedication and professionalism unfold before audiences.

"We work really well together," Jill explained. "One of us comes up with an idea and we go from there. I know that the people we do clown ministry for enjoy it, but I don't think they enjoy it half as much as we do. We're all best friends."



**CLOWN AROUNDS**—These young St. Mary parishioners from North Vernon have adopted the name "Clown Arounds" and taken their clown ministry on the road with help from their youth minister. Behind their make-up, the clowns are (front row, from left) Lisa Magel as "Lon Belle," Jennifer Treadway as "Jilly," Jill Wiley as "JollyPop!" and Sarah Magel as "Stripes," and (back row, left to right) Christen Struck as "Bobtoo" and youth minister Rita Bott, who clowns as "Jo-Jo."

## Seccina's council tackles projects

by Ed Parada

Seccina Memorial High School's Student Council initiated the 1990-91 school year by welcoming new freshmen during "Howdy Week" Sept. 4-7 at the eastside Indianapolis parochial high school.

During this introductory week, members of the freshman class received gifts from each grade and also were invited to attend Seccina's annual "Freshman Howdy Dance" sponsored by the Student Council.

Council members are currently planning a variety of Homecoming activities in preparation for the Oct. 12 Homecom-

ing Game between Seccina and Arlington High School.

As part of those events, the council is designing and building the Queen's Homecoming Float for that game and finalizing plans for the bonfire, sock hop, and Homecoming dance.

Council officers are Ed Parada, president; Kate Jeffers, vice president; Ben Schreiber, treasurer; Laura Scott, corresponding secretary; and Misty Key, recording secretary.

With the determination and dedication of this year's council, Seccina's student body will experience the rewards of fun, friendship, and unity.

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## Youth Events

Sept. 12—"CYO Leadership and Service Institute" at the CYO Youth Center in Indianapolis, 6:30 p.m. to 10 p.m. For information, call the Catholic Youth Organization at 317-632-9311.

Sept. 15—"Moral Formation of Catholic Youth," Youth Ministry Leaders Day at the Catholic Center in Indianapolis, 9 a.m. to 3:30 p.m., featuring Jesuit Father James J. Digiacomo, an internationally known author, lecturer and teacher. Contact the Catholic Youth Organization at 317-632-9311.

Sept. 15—Youth Ministry Association meeting at the Catholic Center, 3:45 p.m. to 5:45 p.m.

Sept. 16—"CYO Youth Ministry Mass and Dance" at Holy Cross Church in Indianapolis, 5:30 p.m. Eucharistic liturgy with dance following at 6:30 p.m.

Sept. 16—Tell City Deanery participation in "Heritage Fest Volleyball Tourney" at City Park, Call St. Paul Parish at 812-547-5232 for registration information.

Sept. 17—"Seven Super Mondays" series begins at the CYO Youth Center with a program on "I'm Unique! Our Individual Moral Codes" sponsored by the CYO, 7 p.m. to 8:30 p.m.

Sept. 22—"25th Anniversary Celebration of New Albany Deanery CYO," 6 p.m. Eucharistic liturgy with dinner and program to follow at Our Lady of Providence High School, Clarksville. Registrations are \$15 per person by Sept. 17. Call the Aquinas Center at 812-945-0354 for registration information.

Oct. 1—"When Your Parents Call It Splits," a support group for adolescents and teen-agers, begins regular meetings at 7:30 p.m. at the Catholic Center in Indianapolis. It will be facilitated by students from Cardinal Ritter High School under the guidance of Franciscan Brother Martin Masler. For information, call the archdiocesan Family Life Office at 317-236-1596.

Oct. 6—Indianapolis South Deanery Lock-In at the CYO Youth Center, 10 p.m. to 10 a.m. The cost is \$10 per person. Call the CYO Youth Center or South Deanery parish offices for registration information.

Oct. 7—Respect Life Sunday "Walk-a-Thon" in downtown Indianapolis from Monument Circle to SS. Peter and Paul Cathedral, 2:45 p.m., followed by a Vesper Service at the Cathedral at 4 p.m. and the Respect Life Awards Dinner at the Catholic Center at 5 p.m. Dinner reservations are \$5 per person. Contact the CYO office at 317-632-9311.



# New Albany Deanery marks silver anniversary

The New Albany Deanery will host its 25th Anniversary Celebration Sept. 22 at Our Lady of Providence High School in Clarksville. The event will mark the finale of the deanery's yearlong silver anniversary celebration highlighting commitment to youth.

Archbishop Edward T. O'Meara, joined by Bishop Gerald Gettelfinger of the Evansville Diocese, will preside at a Eucharistic liturgy at 6 p.m. to open the evening's gala events. A native of the New Albany Deanery, Bishop Gettelfinger formerly served the Archdiocese of Indianapolis as vicar general.

After Mass, guests will enjoy social time until a special anniversary dinner at 8 p.m. with catering by Betty Jones. Following dinner, a special program featuring some of the deanery's history will precede music and dancing. Reservations are \$15 per person and are due at the New Albany Deanery Youth Ministry Office at the Aquinas Center by Sept. 17. For more information, contact the deanery youth ministry office at 812-945-0354.

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**"When Your Parents Call It Splits,"** a new support group for adolescents and teen-agers, begins Oct. 1 at the Catholic Center in Indianapolis.

Junior high and high school students from the Indianapolis area are invited to participate in the weekly sessions. For registration information, contact the Family Life Office at 317-236-1596.

Sponsored by the archdiocesan Family Life Office, the sessions are scheduled at 7:30 p.m. each Monday. Students from Cardinal Ritter High School will facilitate group presentations and small-group discussions under the guidance of Franciscan Brother Martin Masler.

"The seminar was designed along with the adult program for the separated and divorced because the adolescent feels that Mom or Dad are going to these meetings for support and that nothing is being done for them," Brother Martin said. "They are often being left home to babysit for the younger children, and they would like support too because they're going through the same stages and feelings that the parent is."

Peer ministry is particularly effective, the Ritter teacher explained, because junior high and high school students need to vent their feelings with other teen-agers who have experienced similar changes in family structure.

"Many kids (affected by separation or divorce) have trouble doing the schoolwork because they're going through the pain and trying to deal with it by themselves,"

Brother Martin said. "Starting back to school, the tension of coping with a family breaking up or already broken up affects the academic area. Within the classroom, this often causes students to act out, or what the teacher sees as a discipline problem, because they need to vent their feelings."

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Jesuit Father James DiGiacomo, an internationally-known youth ministry specialist from New York City, will discuss "Moral Formation of Catholic Youth" as the keynote speaker at "Youth Ministry Leaders Day" from 9 a.m. to 3:30 p.m. Sept. 15 at the Catholic Center Assembly Hall in Indianapolis.

Sponsored by the Catholic Youth Organization, the one-day conference is targeted at youth ministry coordinators, parish administrators of religious education, catechists, high school and junior high school teachers, parents, and volunteer youth workers.

"In a culture increasingly hostile to religious concerns, young people need help to aspire to a way of life informed by Christian values," Father DiGiacomo has said. He will suggest ways to offer youth an alternative vision and direction.

Consumerism, sexuality, and social justice are among moral issues to be discussed, according to Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry. Father DiGiacomo will present resources and strategies for dealing with these important life issues.

A theology teacher at Regis High School in New York, Father DiGiacomo also serves on the faculty of Fordham University. He is the author of "When Your Teen-ager Stops Going to Church" and "Conscience and Concern" and has collaborated with Edward Wakin on "We Were Never Their Age" and "Understanding Teen-agers."

Contact the CYO office at 317-632-9311 for registration information. The cost is \$23 per person, with discount prices offered to groups of five or more from the same parish.

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During the second Archdiocesan Youth Council meeting for the 1990-91 year, members discussed goals and objectives for nearly four hours.

The group gathered at the Catholic Youth Organization's Camp Rancho Framasa near Nashville Aug. 1<sup>st</sup>-11 for the comprehensive planning retreat.

Council members decided that their priority goal would be to make the Youth Council better known throughout the archdiocese. They discussed a number of ways to accomplish this.

"It just seems as though the majority of our peers don't realize that the council exists," was the general feeling of most members. All vowed to work to change this opinion.

Youth Council member Steve Shockley said other goals include "having a great deanery day, a superb Archdiocesan Youth Conference in April, and an unforgettable National Youth Conference in the fall of 1991."

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"I'm Unique! Our Individual Moral Codes" is the topic for the first session of the Catholic Youth Organization's free "Seven Super Mondays" programming Sept. 17 from 7 p.m. until 8:30 p.m. at the CYO Youth Center in Indianapolis.

Youth ministry workers and teen-agers from throughout the archdiocese will facilitate the seven programs on themes related to "Tackling Your Biggest Choices" on the third Monday of each month. Programs will help participants become more confident in making decisions that reflect Christian life-giving traditions.

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Holy Spirit Church in Indianapolis recently conducted a parish "CYO Award and Recognition Night" to present the distinctive Father Early Awards and to acknowledge the many CYO participants from both Holy Spirit School and the eastside public schools.

After the introduction of CYO board members, Cathedral High School senior Kim Williams and Warren Central High School senior B. J. Irwin discussed the importance of values and personal commitment that is necessary for our youth, especially in light of social problems in today's society.

Recognition went to Chris Owens and Dusty Thompson, the 1990 Father Early Award winners, and to eighth-grade athletes Colleen Clifford, Stephanie Elhrgott, Eileen McGinley, Dusty Thompson, Chrissy Williams, Mark Annee, Kyle Hankins, Ben May, Jeremy May, Chris Owens, Tony Parada, Patrick Richardson, and Derek Spriggs of Holy Spirit School.

Also honored were parish CYO athletes Janet Andres, Kirsten Becker, Lori Hinz, Jennifer Hoag, Brooke Kanervo, Jan Mason, Dawn Mullins, Katie Ness, Sneha Patel, Gina Riggles, Sandy Varry, Maura White, Ryan Boak, Tom Burke, Mike Cooke, Ryan Fogleman, Damon Galsten, Jeremy Garrison, John Gillespie, Brian Gray, Vince Green, Bill Hill, Jeremy Long, Jerry Merideth, Chad Rainey and Brandon Reardon, who are eighth-grade students at public schools on the eastside.



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## BOOK REVIEW

## 'Heretic in the Kremlin'?

**GORBACHEV: HERETIC IN THE KREMLIN**, by Dusko Doder and Louise Branson. Viking (New York, 1990). 450 pp., \$24.95.

*Reviewed by Robert J. Licher*

The end of the Cold War and the collapse of Soviet-style communism is the paramount story of our time. With tumultuous events still unfolding in the Soviet Union, no conclusion can be written to a very unfinished story. Yet, until such a time, "Gorbachev: Heretic in the Kremlin" by Dusko Doder and Louise Branson stands as the best available treatment of this extraordinary subject.

The authors, both seasoned journalists and astute observers of the Soviet system, make the person of Mikhail

Gorbachev and the events he has unleashed come alive. Whereas Americans accustomed to more than four decades of cold war have tended to see the Soviet Union in predominantly ideological terms, Doder and Branson give us a feel for a system that seems instead a bizarre combination of elements from Ivan the Terrible, Franz Kafka, the old Mayor Daley, the Mafia, plus a heavy dose of Stalinism with a gloss of Marxism-Leninism added in an effort at ideological legitimacy.

Against this backdrop, the authors provide a fascinating account of the rise of a bright, dedicated and puritanical regional politician who aspired to correct the injustice, corruption and inefficiency of the existing system. Doder and Branson give us a sense of Gorbachev's roots: the arrest of his grandfather during

the Stalinist terror, the assiduous and reform-minded student, the rising young Communist Party official moved by Khrushchev's denunciation of the crimes of Stalin, and the spartan and uncorrupt regional leader.

Moreover, the authors provide us with a feel for the politics of the Soviet system and the playing out of complex political struggles which not only accompanied Gorbachev's rise to power, but have continued throughout his more than five years as Soviet leader. They enable us to appreciate the evolution of Gorbachev's own thinking, beginning with his initial miscalculation about the resistance of the existing system and its capacity for change. What we see is a leader who has skillfully adapted as he has battled the entrenched Communist Party bureaucracy. The latter has had no intention of surrendering its control of the system without a fight.

Gorbachev emerges as a paradox—in Andrei Sakharov's terms, a leader seeking to bring democratic change through the use of authoritarian powers. Indeed, Doder and Branson make us understand how Gorbachev's struggles against his opponents have led him successively to embrace policies he once opposed. His efforts to shift political power to elected legislative bodies in order to overcome bureaucratic inertia is his response to a problem which has afflicted Russian leaders since Peter the Great.

Though not part of an original grand design, Gorbachev's successive moves toward economic and political reform have brought revolutionary change to the Soviet Union. It is the great contribution of Doder and Branson that they enable us to see both why and how the system established in 1917 has come to disintegrate. They leave us with a sense of a Soviet leader who has brought the outcome—has been truly a heretic in the Kremlin.

(Licher is professor and chairman of the government department at Georgetown University.)

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## Solidarity — 'Konspira'

**KONSPIRA: SOLIDARITY UNDERGROUND**, by Maciej Lopiński, Marcin Moskit and Mariusz Wilk, translated by Jane Cave, afterword by Lawrence W. Winkler. University of California Press (Berkeley, Calif., 1990). 261 pp., \$24.95.

*Reviewed by John H. Carroll*

Today we in the West marvel at and applaud the decline and fall of the once monolithic Soviet Bloc in Eastern and Central Europe and the gradual emergence of freer and more democratic societies. But in the euphoria regarding these developments Westerners should not forget the dark days just a few years ago, when the communist parties and their governments harshly suppressed the initial stages of popular demands for political and social freedom.

"Konspira: Solidarity Underground" is an interesting study which actually was written in Poland while that nation was still suffering under martial law imposed by the Communist Party rulers and government. While these oppressive measures were still in force, Solidarity leaders were either active underground or in prison.

During that period three Polish journalists held and recorded a series of clandestine interviews with eight leading Solidarity Union leaders between late 1982 and early 1984. Authors Maciej Lopiński, Marcin Moskit—a pseudonym for Zbigniew Gach—and Mariusz Wilk all worked for newspapers and periodicals in Gdansk. This recently published account of this important and critical phase in the development of Solidarity and its activities reveals much about its secret and continuing opposition to the apparently well entrenched Communist regime in Poland with its all-powerful and ubiquitous secret police apparatus.

The struggle between the party with its strength and the disorganized and hampered Solidarity Union appeared to be a contest comparable to the match between Goliath and David.

The development and the rise of this independent trade union are reviewed through exchanges between the reporters and the union leaders. They discuss with feeling the future of the organization and its continued existence. The interviews recapture the atmosphere and spirit of the period through the expressed aims and ambitions of the Solidarity officials. Readers should find this story of underground politics and hopes in a time of repression an inspiring tale of courage in the face of adversity. Actually it was the dark hour before the dawn, one hopes, of a new era in Poland and the rest of Eastern and Central Europe.

(Carroll is a retired U.S. government official who now works for the veterans' edition of *The Stars and Stripes*.)

(At your bookstore or order prepaid from University of California Press, 2120 Berkeley Way, Berkeley, CA 94720. Add \$2 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. Order priests and brothers are included here, unless they are natives of the archdiocese.)

+ITTENBACH, Mary J. "Peaches," 96, St. Philip Men, Indianapolis, Aug. 15. Mother of Ruth Teipen and Lucile Kennedy.

+RILEY, James A., 81, St. Jude, Indianapolis, Aug. 26. Husband of Mary Lee (Martin).

+WHELAN, James "Ed," 83, St. Pius X, Indianapolis, Aug. 22. Husband of Elsie; father of Denver; grandfather of three; great-grandfather of three.

# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;

O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by \* before the title.

- Adventures of Ford Fairlane, The O
- And Ots, The A-I
- After Dark, My Sweet A-I
- Akira Kurosawa's Dreams A-II
- Another 48 Hrs. O
- Air America A-III

- Arachnophobia A-II
- Back to the Future Part III A-II
- Betsy's Wedding A-III
- Bird on a Wire A-III
- Born on the Fourth of July A-IV
- Bye Bye Blues A-II
- Cadillac Man A-III
- Camille Claudel A-III
- Chicago Joe and the Gypsies A-III
- Cinema Paradiso A-III
- Cook, The Thief, His Wife and Her Lover, The O
- Darkest Dawn A-III
- Days of Thunder A-III
- Devil by Temptation O
- Dick Tracy A-II
- Die Hard 2 O
- Driving Miss Daisy A-II
- Druck Tales: The Movie—Treasure of the Lost Lamp A-I
- Ernest Goes to Jail A-II
- Exorcist III, The A-III
- Fire Birds A-III
- Flatliners O
- Frankenhooker O
- Freshman, The A-III
- Ghost A-III
- Ghost Dad A-II
- Gremlins 2: The New Batch A-III
- Handmaid's Tale, The O
- Henry V A-II
- Honey Party A-IV
- Hunt for Red October A-II

- Imported Bridegroom, The A-I
- Jesus of Montreal A-IV
- Jessons: The Movie A-I
- Jungle Book, The A-I
- Last Exit to Brooklyn A-I
- Life Is a Long Quiet River A-III
- Life Is Cheap But Toilet Paper Is Expensive O
- Longtime Companion O
- May Fool A-IV
- Metropolitan A-III
- Misadventures of Mr. Wilt, The A-IV
- My Blue Heaven A-IV
- Monsieur Hire A-III
- My Blue Heaven A-II
- Navy Seals A-III
- Presumed Innocent A-IV
- Pretty Woman A-III
- Problem Child A-II
- Pump Up the Volume A-IV
- Quick Change A-III
- RoboCop 2 O
- Spaced Invaders A-II
- Strapless A-III
- Sweetie A-IV
- Taking Care of Business A-III
- Teenage Mutant Ninja Turtles A-II
- Tie Me Up! Tie Me Down! O
- Too Beautiful for You A-IV
- Total Recall O
- Twisted Obsession O
- Two Jakes, The A-III
- Unbelievable Truth, The A-III
- Wild at Heart O
- Wild Orchid O
- Witches, The A-II
- Without You I'm Nothing O
- Young Guns II A-III

For a listing of current release movies pictures showing in and around Marion County, call 1-800-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the Archdiocesan Annual Appeal.

## Video classifications

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.

- Always, The A-III
- Always, The A-III
- Back to the Future, Part II A-II
- Bear, The A-I
- Black Rain O
- Blaze O
- Casualties of War A-IV
- Cheer A-III
- Courage Mountain A-I
- Crimes and Misdemeanors A-II
- Dad A-II
- Driving Miss Daisy A-II
- Dead Poets Society A-III
- Downtown A-III
- Dragoon Cowboy A-IV
- Everybody Wins A-III
- Fabulous Baker Boys, The A-III
- Family Business A-III
- Fat Man and Little Boy A-III
- Field of Dreams A-II
- Flashback A-III
- Gross Anatomy A-III
- Hard to Kill O
- Harlem Nights O
- Heart Condition A-III

- Homer and Eddie A-III
- Immediate Family A-III
- In Country A-III
- Innocent Man, An O
- Internal Affairs O
- Johnny Handsome O
- Little Mermaid, The A-I
- Look Who's Talking A-III
- Men Don't Leave A-III
- Music Box A-III
- My Left Foot A-III
- National Lampoon's Christmas Vacation A-III
- Nest of Kin O
- Old Gringo A-III
- Parenthood A-III
- Revenge A-III
- Roger & Me A-III
- Satisfaction A-III
- Sea of Love O
- Second Sight A-III
- sex, lies, and videotape A-IV
- Shirley Valentine A-III
- Shocker A-III
- Ski Patrol A-III
- Steel Magnolia A-II
- Strike It Rich A-III
- Tango & Cash O
- Tremors A-III
- Turner & Hooch A-III
- Triumph A-III
- Valmont A-III
- War of the Roses, The A-IV
- We're No Angels A-IV
- Wizard, The A-II
- Worth Winning A-III

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# Africa is undergoing an explosion of vocations

by John Thavis  
Catholic News Service

**DAR ES SALAAM, Tanzania**—During a sermon at a dusty Dar es Salaam fairgrounds, Pope John Paul II looked out at 100,000 Tanzanian Catholics and said he wanted to thank the parents of 43 new priests who sat before him. "In the homes which you have created, these young men first discovered the mystery of God's love," he said.

For the pope and for Africa, his words bespoke a deep satisfaction. The continent is experiencing an explosion of vocations that is the envy of churches around the world.

The pope's Mass ordaining priests Sept. 2, the first public event on his 10-day African trip, was to be followed by similar ceremonies in Burundi and Rwanda, the other two main countries on his itinerary.

"For us, these new priests are a sign that our church has dynamism and good health, especially at the family level," Bishop Louis Lebulu, president of Tanzania's bishops' conference, said in an interview.

The vocational surge in Africa extends beyond the priesthood. Too, religious orders are constantly adding new members and enlarging their houses. More and more, they are sending native members to other African countries as missionaries.

Speaking to men and women religious later Sept. 2, the pope called this development "heartening" and said: "You are now beginning to give freely what you have so freely received."

The African church is approaching self-sufficiency in vocations while much of the rest of the world is slowly losing it. Church officials believe this could have far-reaching effects on the future of the universal church.

As Polish Salvatorian Father Eugene Reslinski, a

longtime missionary in Tanzania, said during the ordination Mass: "I believe someday these priests will come to evangelize us."

According to Vatican statistics, priestly vocations in Africa are growing at a rate more than three times the world average. From 1983-88, for example, vocations were up 53 percent in Africa compared to 12 percent in the Americas and 11 percent in Europe.

The only region with a higher rate is Asia. But church officials point out that the vocations gain there is largely in two countries—India and the Philippines—and that it has recently slowed.

In Africa, the rate is snowballing. The number of African seminarians jumped 10 percent in 1988 alone—compared to a 2 percent rise worldwide. The dropout rate in Africa is only 6 percent, considerably lower than the rest of the world. And, unlike most other places, Africa's vocation rate has shot ahead of the rate of population growth.

Sometime next year, Vatican experts say, vocations will have tripled in Africa since Pope John Paul II was elected. Today, there are some 14,000 major seminarians compared to about 5,000 in 1978.

The pope may feel he can take some credit for the turnaround. During seven trips to Africa, he has made a pitch for vocations at every stop—beginning with his first day in Zaire in 1980, when he warned bishops that their local church had no future without native priests.

Ten years later, as he visited neighboring Tanzania, the pope was seeing a best-case scenario unfold. The number of Tanzanian priesthood candidates has doubled in the last six years, and the rate per Catholic has increased five-fold in the last 20 years.

Today Tanzania's five major seminaries are full, with 578 seminarians. Fifty candidates had to be turned away this year for lack of space. After the Mass in Dar es Salaam, the pope blessed a cornerstone for a new Salvatorian seminary in nearby Morogoro.

After surviving severe government persecution in the mid-1980s, Burundi's seminaries and congregations are flourishing again, too. In Rwanda, vocations have nearly doubled in the last decade, and its religious are stationed in 10 African countries.

"Every church has a phase in which vocations flourish. The African church has arrived at this moment of flowering," said one African official.

"One reason for vocations is that the church itself is

respected in Africa. Its reputation as a peacemaker appeals to many young people. Another key is that the bishops have relied heavily on minor seminaries, which have become reservoirs for priestly candidates," he said.

Africa today has more than 350 minor seminaries with some 40,000 high school age students. By contrast, in Europe about 20 seminaries close their doors every year.

The other side of Africa's vocation story is among religious orders. Under this pope, the number of religious candidates in Africa has quadrupled, and the growing orders—many of them local—are providing a pool of pastoral talent across the continent.

In Tanzania, as in much of East Africa, this is especially true of women religious congregations. They have doubled in membership since 1978, while women's orders worldwide are down more than 10 percent.

In Moshi, a northern Tanzanian city on the papal route, a single order founded in 1931—the Sisters of Our Lady of Kilimanjaro—are today 685 strong and are deeply involved in running a vast network of health and social centers.

"You see them at every corner you turn," a bishops' spokesman said.

The larger international orders have not been as popular. "It would be wrong for (international) congregations to come in here and recruit and then take them away," said an African priest. "Every local church has its own needs, and every congregation has its own charisma. When a bishop creates a diocesan order, he gives local women something tailored to them," he said.

Worldwide, these diocesan orders account for only one-third of all women religious, but in places like Tanzania they are 90 percent.

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