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Task forces to begin staffing studies

by Margaret Nelson

All over the Archdiocese of Indianapolis, leaders will soon begin to ask the people in their parishes what kind of staffing they would recommend in the future. By next spring, parish and deanery plans for more active, effectively-staffed parishes will begin to be implemented.

"Parish vitality is an issue greater than clergy numbers," said Holy Names Sister Louise Bond, director of the Ministry Development Program. "Pastoral ministry is a shared responsibility. The clergy and people are precious resources."

Personnel Director for Priests Father Wilfred Day and Sister Louise charted the number of diocesan priests in full-time parish ministry from 1970 to the projected number for 2010. Twenty years ago, there were 173 priests. Today the clergy numbers 118. Considering expected ordinations, retirements and deaths, the number of diocesan priests projected to be serving in 20 years is 86.

For the past year, the Priests' Personnel Board has worked with the Future Parish Staffing Project Steering Committee to prepare the process for pastoral care in the years ahead.

In July, each parish was asked to send three to five people to diocesan orientation meetings in August, forming a Task Force on Future Parish Staffing. Study materials will be available at these gatherings.

For the last three months of 1990, the parish task forces will work with parish staffs and parishioners to learn their ideas to reflect on indicators of effective parishes and determine their options for leadership. In January, the task forces will report to the deanery pastoral councils.

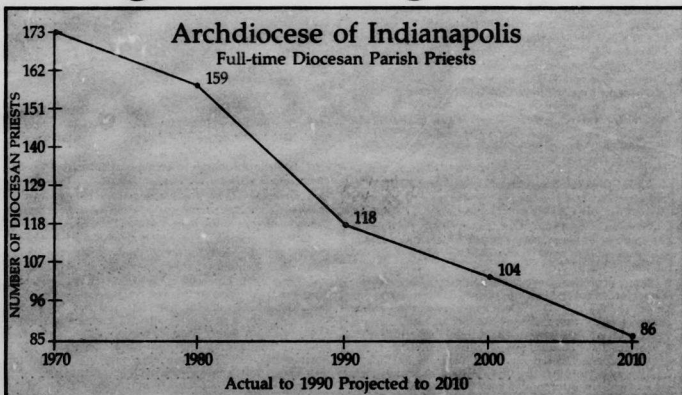
The archdiocesan steering committee will then reflect on the archdiocese as a whole and make recommendations to Archbishop Edward T. O'Meara. It is expected that implementation of plans will begin in the spring of 1991.

"All who share in pastoral ministry need to be part of planning to address staffing issues," states the Future Parish Staffing Steering Committee in its list of goals. "Committees need certain quantitative and qualitative data gathered from the people in order to make sound recommendations."

"We can use our creativity to generate models and provide training for competent ministry to new networks of parish communities," the guidelines say. "It is possible to continue building the lay ministerial leadership base to take responsibility for continuation of the community of faith under the condition of fewer priests."

"In defining its hopes, the steering committee sees the archdiocese as showing wisdom and a spirit of faith 'to take charge of the issue and give direction before a crisis occurs.' It states, 'We have the capability to generate options and provide training to meet the needs of new networks of parish communities.'"

Sister Louise believes that planning can show how the local church as a whole can help create a sense of responsibility... so that the least-advantaged communities do not have to face these burdens alone, but can count on sharing the resources of those more fortunate."



CLERGY STAFFS—The chart shows that the number of full-time diocesan parish priests in the archdiocese has

declined from 173 in 1970 to 118 today. In 20 years, the projected number is 86.

Considering the amount of pastoral planning that has been done earlier, two meetings of small groups and committees may be scheduled at the parish level. Each parish task force will hold one meeting with all parishioners, council members and staff.

The Ministry Development Office has anticipated logical questions from task force members at the deanery meetings by providing answers in an appendix. "What happens if parishes do not participate?" is answered: "They will risk having decisions about the future of clergy serving their parish being made by the archbishop without their input."

All parishes are expected to be part of the project with the exception of the Madison and Vevey parishes, which completed a study in 1989-90. The Tell City Deanery is being scheduled later.

Other "answers" explain that archdiocesan personnel will be available to facilitate deanery meetings, that the number and time of parish meetings can be flexible as long as results are available on time, and there is an explanation of the role of the archdiocesan steering committee in the process.

The questions also explore the relationship of the work of these task forces to the pastoral planning process and how parishes should select other parishes for collaboration. The appendix answers one question by stating that there is no "hidden master plan," but that the planning will result from the parishes examining their own resources.

The dialogue between parishes at the deanery level will

include prioritizing and comparing the allocation of financial resources for ministries of the word (including education), of worship, of service, and of administrative costs. Their evaluations will assess parish input concerning strengths and "key areas which could be improved."

The local parish process will be assisted by a packet prepared by the Ministry Development Office, an overview of the project and criteria for parishes in the '90s.

"Criteria for Parishes in the 1990s" will be used in making recommendations to the archbishop for future staffing and organization of parishes, beginning in 1991. Task force members are being asked to consider these standards:

1. Parishes alone or in collaboration with others will show evidence of quality ministries of the word, sacraments and prayer, Christian community and outward mission.
2. Parishes alone or in collaboration with others provide ongoing total Catholic education/fair formation for children, youth and adults of the parish.
3. Parishes alone or in collaboration with others will show evidence that they can afford what they propose to do, including financial support for pastoral leadership.
4. Parishes alone or in collaboration with others will show that their structures are congruent with civil/canon law as well as with policies and guidelines of the archdiocese.
5. Parish pastoral planning will show evidence of responding to the laity's call to ministry and the projected shortage of ordained priests.

140 couples expected at Golden Jubilee Mass

At 2:30 p.m. on Sunday, Aug. 12, 140 couples will gather at SS. Peter and Paul Cathedral, Indianapolis, for a Golden Wedding Anniversary celebration, sponsored

by the archdiocese. Archbishop Edward T. O'Meara will preside at the Mass.

About 800 people, including jubilarians and members of their families, are expected to come from all over the 39-county archdiocese.

The priest-sons of three Golden Jubilarians have been invited to celebrate Mass with the archbishop. They are Father Adolph Dwenger, son of Clarence and Bessie Dwenger; Father Jack Okon, son of Eugene and Esther Okon; and Father Michael Widner and Jesuit Father Thomas Widner, sons of Frank and Marie Widner.

Collectively, the couples represent more than 7,000 years of marriage, according to Valerie R. Dillon, director of the Family Life Office, which has coordinated the event for eight years.

Reaching your 50th anniversary is a wonderful achievement," said Dillon. "We wish to honor these couples and to say thank you for their lives of love, sacrifice and fidelity."

The jubilarians will renew their wedding vows and receive nuptial blessings. At the close of the liturgy, the archbishop will present religious mementoes to the 17

couples who have celebrated 60 or more years of wedded life.

These include Andrew and Lorena Kutter, St. Mary, Richmond, married 71 years; John and Angelina Mercurio, Holy Rosary, Indianapolis, 68 years; and Bert and Cecelia Wawrzyniak, Christ the King, Indianapolis, 65 years.

Leo and Alma Wagner of St. Michael, Brookville, and William H. and Mary A. Garrett of St. Bridget, Indianapolis, have been married 64 years. James and Anna Anthony of St. Luke, Carl and Thelma Kingore of St. Pius, and Leo and Frances Clouser of Cathedral, Indianapolis, are celebrating 62 years of marriage.

Four couples are celebrating 61 years of marriage: J. Donald and Lorraine Regan, St. Elizabeth, Cambridge City; Henry and Helen Schneider, St. Anthony, Morris; Roy and Viola Dilley, St. Pius X, and Charles and Laura Browning, St. Simon, Indianapolis.

Six Indianapolis couples are marking 60 years of marriage this year. James E. and Elsie B. Hopp, St. Luke; Robert W. and Dorothy Gartin, Sr., St. Rita; Edward J. and Emaline M. Cahill, St. Roch; Rudolph and Elizabeth Gasper, St. Philip Neri; Charles and Mildred Petraits, St. Malachy; and Joseph and Mary Ray, St. Rita.

THE CRITERION
Serving the Archdiocese of Indianapolis

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FROM THE EDITOR

Progress made in the area of ecumenism

by John F. Fink

In less than two weeks Catholics in the Archdiocese of Indianapolis have a chance to participate in what probably will be the largest ecumenical event in the history of Indianapolis. It is called "Indianapolis 1990" for short, but the full title is the North American Congress on the Holy Spirit and World Evangelization. It will be held in the Hoosier Dome from August 15 to 19.

Christians of more than 40 denominations will be here. The planners, the North American Renewal Services Committee, expect 35,000 people, half of whom are expected to be Catholics.

For more information, and to register for the congress, I encourage you to contact the Office of Evangelization for the Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis 46206. Telephone 317-236-1489 or 800-382-9836.

THE CONGRESS GIVES ME a chance to look at the progress that has been made in ecumenism since the Second Vatican Council and 25 years after the council's "Decree on Ecumenism." One of the primary purposes of the council was to commit the church to seek unity among all Christians, a unity that would be marked not by uniformity but by diversity.

Jesus, of course, prayed "that all may be one as you, Father, are in me and I in you; I pray that they may be one in us" (John 17:21). The "Decree on Ecumenism," while acknowledging that there are serious obstacles to total unity among Christians, said that those "who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church."

It remains true that all who have been justified by faith in baptism are incorporated into Christ; they therefore

have a right to be called Christians, and with good reason are accepted as brothers (and sisters) by the children of the Catholic Church."

SO WHAT HAVE WE learned during the past 25 years? Two months ago, in a major five-page article in *America*, that question was answered by Franciscan Friar of the Atonement Thaddeus D. Horgan, associate director of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops. He listed seven things that he thought important, which I summarize below:

1. A sense of holy discontent with disunity which is sustained by deliberate prayer for Christian unity is the beginning of ecumenical commitment.

2. One has to be willing to be led by the Holy Spirit and not have a prearranged agenda.

3. Fidelity to one's own tradition is necessary for authentic ecumenical involvement. Only the person committed to his/her tradition can present it faithfully and uncompromisingly.

4. Ecumenism requires that we speak the truth with clarity and in charity.

5. Diversity will be characteristic of the united church. Attempts to merge churches have not been successful, though churches in the same tradition have reunited.

6. Theological education, biblical scholarship, church history and the study of liturgy have all become more ecumenical, creating a more ecumenically-minded clergy.

7. Leadership, especially at the local level, is essential to ecumenical progress. In this respect, it seems to me that the Archdiocese of Indianapolis has had excellent leadership in ecumenical affairs, from Archbishop O'Meara, from Father Thomas Murphy, director of the Office of Ecumenism, and from his predecessor, Msgr. Raymond Bosler. They have been very much involved with other Christians as well as with non-Christians.

Since Vatican II much of the antagonism that used to

exist between Catholics and Protestants has dissipated. Christians do pray together now, as they will be doing at the Indianapolis 1990 congress. The highest leaders of our churches meet formally in prayerful situations and Pope John Paul always includes an ecumenical meeting as part of his pilgrimages. Christians today engage in shared Bible study and the common lectionary is now used by Catholics, Episcopalians, Lutherans, Presbyterians and Methodists, among others. Catholic retreat centers reach out to non-Catholics, and vice versa. There is a great deal of cooperation among chaplains in hospitals.

THEOLOGICALS FROM MOST traditions are engaged in official dialogues; 11 sur+ dialogues are carried out in the United States. More than 50 Catholics from this country alone, men and women, laity and clergy, are involved. A remarkable number of agreements have been achieved, indicating that we well might reach a point where we will be able to profess a common faith within one church, exactly what Vatican II envisioned.

The question that must arise is, "What are the limits of diversity?" How diverse can positions be before unity is destroyed? Catholics cannot, of course, give up any of their basic doctrines in order to achieve unity. Discussions now concern the "hierarchy of truths" of various denominations, along with the "development of doctrine."

Catholics should be accustomed to diversity because its very "catholicity" (i.e., universality) demands acceptance of people of all races and cultures as well as those who worship in many different ways.

Ecumenism is the duty of all of us. The "Decree on Ecumenism" said: "The concern for restoring unity involves the whole church, faithful and clergy alike. It extends to everyone, according to the talent of each, whether it be exercised in daily Christian living or in theological and historical studies. This concern itself already reveals the bond of brotherhood existing among all Christians."



MARIAN GROUND-BREAKING—Five children help Dr. Daniel A. Felicetti, president of Marian College, break ground July 16 for a new perimeter and student center at the college. The children represented the future of Marian College's neighboring community: its board of trustees, its alumni, its students and its faculty and staff. The children are, left to right, front, Sarah Burke and Heather Small, and rear, Ken Shelton, Anne Day and P.J. Ginley. (Photo by Mary Ann Wyand)

Christ the King to house special ed program

by Margaret Nelson

Christ the King School in Indianapolis will have a new program for special education students this year.

Sue Cunningham is the teacher who will work with the 12 North Deaneary students who represent St. Matthew,

Immaculate Heart of Mary and Christ the King parishes. They will range from first-grade to eighth-grade level class work.

The students will take most of their courses with other children their age. "They will come to me when they have trouble with reading, spelling or language," Cunningham said.

She explained what it means to be a special education student. "A sixth-grade student may read at second-grade level." This student would come to her for help with reading. She said that the classroom teachers don't have time to work with each student individually.

"Basically, to look at them, you would not know the children have learning disabilities. They have normal IQs and normal intelligence. Logically, they have the capacity to learn," Cunningham said. She said birth trauma or neurological problems can cause learning problems, usually in the reading and math areas.

She said that those with learning problems usually don't function normally in one or more areas. "It's a matter of finding their own ways of studying. They have to find out their learning styles. If the visual processing is not normal inside

the brain, they can listen to tapes." In math studies, some students have to have their hands on something to learn, like beads, she said. Regular classroom teachers do not have time to customize their instruction in this way.

Since the North Deaneary program is new, it will begin to operate more as a resource model.

Cunningham's teaching background includes working with hearing-impaired children at the junior high level and with learning disabled in high school.

The North Deaneary board of education named an independent review team to select the number and qualifications of students who are enrolled in this first Christ the King program. The team consisted of Mary Carson (from the St. Mark program), Mary Cunningham, Mary Fox and Annette Lentz.

Cunningham will also offer an education inservice for the parents and the Christ the King school staff to help them understand the program and to be able to spot students with learning disabilities.

She credited the principal, Deborah Reale, and Ellie Tryon, third grade teacher, with their special interest in the program before she was hired.

Archbishop O'Meara's Schedule

Week of August 12

SUNDAY, Aug. 12—Golden Jubilee Mass, SS. Peter and Paul Cathedral, Indianapolis, 2:30 p.m. with reception following in the Assembly Hall of the Catholic Center.

WEDNESDAY, Aug. 15—North American Congress of the Holy Spirit & World Evangelization, dinner at downtown Holiday Inn, Indianapolis, 5:00 p.m.

SATURDAY, Aug. 18—North American Congress of the Holy Spirit & World Evangelization, Eucharistic Liturgy at the Hoosier Dome, Indianapolis, 8:00 a.m.

False petition rumor is circulating again

by John F. Fink

The incorrect rumor that Madelyn Murray O'Hair has petitioned the Federal Communication Commission (FCC) to ban religious broadcasting is circulating again.

For the past 15 years this rumor has provoked an estimated 20 million letters and cards to the FCC from well-meaning religious persons. Now *The Criterion* has again received phone calls and copies of letters urging action to prevent the FCC from acting on the supposed petition.

According to an advisory from the Communications Center for the Archdiocese of Indianapolis, it is estimated that the American public has wasted about \$1.5 million sending protest letters to the FCC since 1975. The advisory said that the rumor of the petition still provokes some 80,000 letters and 200 to 300 telephone calls each month, according to an FCC official.



SPECIAL PLANNERS—Christ the King third grade teacher Ellie Trahin, Principal Deborah Reale, and special education teacher Sue Cunningham make plans for the new North Deaneary special education program that will be offered at Christ the King School beginning this fall. (Photo by Margaret Nelson)



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ARCHDIOCESAN CATHOLIC CHARITIES

Charities' expenses are nearly \$4.5 million

by Robert Riegel

Director, Archdiocesan Catholic Charities

As Catholic Charities, along with the other agencies of the archdiocese, begins a new fiscal year with a newly approved budget, the church continues to pull together a wide range of resources in an attempt to respond to the needs and crises of today's communities.

The overall expenses of the seven major agencies and other programs of Catholic Charities now are nearly \$4.5 million annually.

Of these funds, the biggest commit-

ments, about \$1 million each, go to children's services (such as St. Mary's Child Center, school social services, Rainbow Cottage in Tell City and Ryves Hall Youth Center in Terre Haute), crisis pregnancy services (primarily St. Elizabeth's programs) and services to the elderly (Adult Day Care, housing, and volunteer services).

More than \$500,000 is budgeted to direct services such as emergency shelter and food and another \$400,000 is dedicated to professional counseling services to families and individuals. An additional small amount is spent on special groups such as refugees and the developmentally delayed.

Only three percent is used for centralized management.

Of the \$4.5 million, the largest individual source of support is public, ultimately that money more than \$1.2 million. This includes everything from Senior Companion stipends and township trustee assistance for the homeless to subsidized counseling for children at risk and payments for senior day care for low-income elderly. New funds include a counseling grant from the state to Bloomington Catholic Social Services and the purchase of residential care for young mother and babies at St. Elizabeth's.

Nearly \$1 million of support is given to

six of our agencies—Terre Haute Catholic Charities, Tell City Catholic Charities, Bloomington Catholic Social Services and the three Indianapolis agencies—by local United Ways. And, although services are always provided with concern for people's ability to pay, about \$700,000 is collected in fees for counseling, adoptions, child care, and other services, usually on a sliding scale.

There are a number of other sources of revenue for the Catholic Charities agencies. Direct fund-raising—through special events, newsletters, etc.—and contributions provide more than \$400,000 of support, while a similar amount is given our agencies in in-kind contributions—medical services, free rent, food and volunteer labor.

The linchpin of Catholic Charities is our role as part of the services of the archdiocese. This year, even with a modest cutback due to a limited archdiocesan budget, we will receive about \$475,000 from the people of the archdiocese through their gifts to the Archdiocesan Annual Appeal and their parishes' support of archdiocesan offices. These funds are especially useful in offering services in new and previously unreserved areas and in support of programs for which public funds cannot be used.

As can be seen, then, for its investment of about \$475,000 the church of Indianapolis is able to lay the basis for an overall effort almost 10 times as large, all being done in the name of the church and as a witness to our commitment to those in need. Last year more than 35,000 persons received counseling, shelter, day care, food, housing, guidance, companionship, instructions, and love as a result of these efforts.

Finally, I would like to urge your interest in two other ways of supporting Catholic Charities. Catholic Charities has been mentioned over the years in a number of wills and estates. These bequests, along with some direct gifts, have now been placed in the Catholic Community Foundation and are generating support each year for Catholic Charities operations.

Secondly, we still have available our CARITAS Mastercards, through which a portion of purchases is donated to Catholic Charities. These are available through our archdiocesan office.

I hope that this financial report will add to your understanding of what is needed to provide these programs.

Holy Family gets \$74,720 for child care, repairs

by Margaret Nelson

On July 18, Holy Family Shelter in Indianapolis had 67 people living under its roof—41 of them children under 12!

City and federal officials recently recognized the importance of the shelter's work by awarding \$74,000 in funds. Last year, 1,685 family people were served by the shelter. Of these, 925 were children.

Daughters of Charity Sister Nancy Crowder directs the shelter. She also serves as chairperson for the Homeless Network of Indianapolis. "We are helping them with just a basic level of existence," she said.

The state of Indiana gave Holy Family \$44,720, part of which will be used for replacing the windows. And some of it will help prevent homelessness by assisting families experiencing emergencies by paying utility bills and rent deposits.

Candidates are being interviewed for the director of a new child care service at Holy Family. It is expected that a program housed in the basement area will begin in mid-August. This will also include a special program for school age children, as well as the pre-schoolers. Of the state money \$20,500 will be used for this program.

Another \$3,000 will be used in operation of the shelter.

Twenty-four thousand dollars of the \$30,000 city of Indianapolis grant will be used to completely renovate the two bathrooms at the shelter. All sinks and toilets will be replaced with new ones. A small bathtub will be installed for children. "Some of the children are afraid of the shower," Sister Nancy said.

Of the city money, \$6,000 will be used for basic operations.

Those who seek shelter at Holy Family must have a family. While there, they must actively seek employment and do their share of the household duties of the residence building.

Full-time counselors with social work degrees (or the equivalent) help the residents to find employment and to learn parenting and budgeting skills. Volunteers provide medical, dental and tutoring services.

"Families are not the way they used to be," said Sister Nancy. "Fifteen years ago, you could count on a grandmother or a relative, but today you can't."

She said that it is important that those who are not exposed to the situation on a day-to-day basis do not stereotype the homeless. "The growing number of

homeless are children. Regardless of what you think of their parents, these are children."

She added, "No one wants to be homeless."

But Sister Nancy has faith in the future. "Hopefully, one day we will be out of business," she said.



IMPROVEMENT—Franciscan Brother Joseph Manning and Daughters of Charity Sister Nancy Crowder, director of the Holy Family Shelter, check the progress in one of the bathrooms that is being renovated through funds from a city grant. (Photo by Margaret Nelson)

Little Flower, Indianapolis, holds parish workshop to plan its future

In June, members of the parish pastoral council, board of education and council committees of Little Flower parish, Indianapolis, spent the day at a workshop designed to formulate goals and objectives for the coming years.

Providence Sister Marie Kevin Tighe, director of the Office for Pastoral Councils, used an educational video to help point out the processes and functions of the pastoral council that helps it lead the parish to fulfillment of the common mission, establishment of norms and formulation of goals.

Discussion of the Little Flower parish profile led to an identification of needs. In the afternoon, small groups refined the ideas generated in the morning session and made positive goal statements from them. These goals are:

1. To enable the sacred liturgy to be the dynamic central source of faith and life for all members of the parish.

2. To take seriously the Gospel charge to live out the spiritual and corporal works of mercy.

3. To develop an awareness of each person's unique gifts and responsibilities and to increase each person's sense of community.

4. To address the needs of all Little Flower singles (divorced, single parents, young people and aging parishioners) in order to provide a feeling of participation and belonging in the faith community.

5. To establish a long-term financial plan to maintain the parish and to continue to provide education to the youth.

6. To bring to the non-practicing Catholics and the unchurched a knowledge of Jesus as one who cares and is able to help (through the work of parishioners).

Participants agreed that it was a worthwhile day. It provided council members with a stronger sense of direction and focus that is expected to help the parish.

Batesville's Crisis Pregnancy Hotline to observe 10th birthday

Batesville's Crisis Pregnancy Hotline will celebrate its 10th birthday on Tuesday, Aug. 14, at 6 p.m. in Liberty Park.

During the past 10 years, Marion Roth, the hotline's chairman, estimates that 300 mothers decided to change their minds about getting an abortion after calling the hotline. "Our first clients' children will be 10 years old this year," Roth said. "Some of them would not have had a birthday if one of our volunteers had not reached out to their mothers when they were desperate."

Each year the hotline receives about 125 to 130 calls. The volunteers inform the

callers about prenatal development and give them information about the effects of drugs and smoking on the unborn baby.

"Our goal is to give clients encouragement, information, and help so they can become self-sufficient," Roth said. "We stress education and self-respect—not dependency on welfare. We help clients get on their feet by providing free maternity clothes, baby clothes, food and medicine when necessary, and help finding jobs."

The Crisis Pregnancy Hotline receives assistance from the Archbishop's Annual Appeal and from numerous contributors.

Two from New Albany Deanery bring Tony Melendez to Louisville

by Susan Fey

When Nicaraguan-born guitarist Tony Melendez performs in Louisville this weekend, two Harrison County housewives will be among his most enthusiastic fans.

That's because Alice (Fofie) Fey, a member of St. Joseph Church in Corydon, and Lettie Von Allmen, a member of St. Mary's Church in Lanesville, spent the past seven months trying to get Melendez here and publicizing his two-hour performance.

Melendez, who was born without arms and plays a classical 12-string guitar with his toes, will begin his performance this Sunday at 3 p.m. at the Commonwealth Convention Center in Louisville.

Fey said that when she saw Melendez on TV three years ago when he played for Pope John Paul II in Los Angeles, she wished that he could play for the local area. "It would be great to have Tony here to inspire the youth," she thought. "He would be a testimony to what can be accomplished in spite of handicaps."

Fey confided her wish to Von Allmen and the two started persistent phone calls that finally landed a commitment for Melendez to play in Louisville just 13 days before his wedding.

Lanesvillians who have been lending a hand in planning and publicizing the performance include Larry Henckle, Terri Glotzbach and Dr. Bill and Libby Johnson.

There will be no charge for the show, but tickets will be required at the door



Tony Melendez

and free-will donations will be accepted. Tickets will be passed out Sunday at a number of Catholic churches in the New Albany Deanery as well as in Louisville-area churches.

Commentary

THE HUMAN SIDE

Church should offer riches that help society

by Fr. Eugene Herrick

Internal church controversies can sap the strength the church needs to address other pressing problems and to bring the best the church can offer to society.

At a time when technocrats need the guidance of divine wisdom as they shape the future of an increasingly technological society, and when ecologists need a better grasp of the link between the earth and its creator, Rome and the church's theologians are entangled with the question of dissent.

Some might argue that the recent in-



struction from Rome warning theologians about public dissent from church teachings is nothing more than a family getting its own house in order.

Perhaps family squabbles are needed every so often for this purpose. But when there is a family squabble, we also find ourselves saying, "There has to be a better way of living than this!"

What might the church be able to do better if there were more harmony, or less focus on dissent itself? For one thing, it might be able to bring to light the many dimensions and shades of meaning that are to be found in each and every truth the Christian community holds.

Let me explain what I mean with an example from the world of art.

In the 1890s, the impressionist artist Claude Monet created many paintings of such distinctly French subjects as the

Rouen Cathedral and the Seine River as it looks in the morning, near dawn.

The latter is my favorite. Monet painted this scene 21 times. Each time the subject is the same and it is painted from the same perspective. But what variety in color!

As the eye moves from one painting to the other, it is met by one image more delicate in color than the next. Each uniquely captures the subtleties of the early morning light and the hovering mists.

Of these paintings Monet said, "I have never been bored with the Seine; to me it is always different."

It is much like this in the world of theology as well. A professor once told me that when he teaches 20 students, at the end of his course he usually has 20 new ways of seeing what he has been trying to teach. Each student, with his or her eyes of understanding, raises questions which make the same old course come alive with new color.

It is similar for theologians. As in the Monet paintings, no matter what truths the church teaches, individual theologians can always find new dimensions in them that the church has never thought of. Yet the truth itself is much like the Seine: It remains the same.

What an impact religion could have in society if, while preserving what is essential in theological truths, it also managed to bring out their rich array of colors.

Take ecology, for example. Scripture is filled with vivid images of how God views the earth. Each image is a lesson in awe, awesomeness—the awe in which God holds his creation. Each image of God's



involvement with creation just awaits the artist who can reveal all its subtle colors.

Our present generation needs a better understanding of the kind of awe for the earth that leads to true respect and reverence for it. There is a need to hear how God regards the earth, to contemplate this truth and to learn to be better stewards of the earth's gifts.

But it will take all the strength the church can muster to bring out the riches of this and other truths that can benefit society. It is a strength that shouldn't be sapped by internal controversy.

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THE YARDSTICK

Church democracy should reflect uniqueness

by Msgr. George G. Higgins

The Vatican's recent Instruction on the Ecclesial Vocation of the Theologian states at one point that "standards of conduct appropriate to the civil society or the workings of democracy cannot be purely and simply applied to the church."

"Purely and simply" of course not. If democracy means a form of government in which the supreme power is vested in the people and exercised by them either directly as in the Greek city-states or indirectly through a system of representative democracy as in the U.S. system of government, then it must be said that the church is not and cannot be a democracy in the literal sense of the word.

The reason for this has been stated by



a number of contemporary theologians. Many of them, it should be noted, favor the greater democratization of the church. Yet they start from the premise, as stated, for example, by Father Patrick Granfield, professor of theology at The Catholic University of America, that "the church is not simply another political entity but a unique religious society" and that any application of democracy to the church "has to take into account this uniqueness."

It would be fair to say, I think, that Catholic scholars across the board agree in substance with Father Granfield's statement. It is important to note again, however, that many favor a greater degree of democratization of church structures. Father Granfield is, again, representative of their thinking. In an essay on ecclesial democracy he writes:

"Is ecclesial democratization logically possible? ... A distinction must be made between calling the church a democracy and urging democratization.

"On a theoretical level, the church is not a democracy. Since the non-hierarchical members of the church do not legitimately possess sacred power, they can neither transmit it to others nor divest it from those who do possess it. This is the accepted position of the church."

"On a pragmatic level, however, there is no intrinsic reason why democratic elements cannot be incorporated into the ecclesial system."

"Hence, institutionalized participation of the laity and clergy in decision making, in accordance with the principle of subsidiarity, would be a democratic adjunct to hierarchical power."

Father Granfield and other scholars who share his point of view are at pains to remind us that ecclesial democratization, in the qualified sense in which they are using the word, is not a new thing but has its roots deep in Christian tradition.

If it has been in obscurity in recent centuries, it is now in a period of revival,

thanks in no small part to the influence of the Second Vatican Council with its emphasis on shared responsibility and its equally strong emphasis on the role of the laity in the life and mission of the church.

For present purposes, there is no need either to summarize in detail the theological arguments in the life and mission of the church or to catalogue the many new structures which are being developed experimentally within the church in an effort to implement the principle of coreponsibility.

Moreover, it would be foolish to try to predict what forms coreponsibility will take in the future.

As the British journalist Peter Hebblethwaite has put it epigrammatically, "We cannot predict the future because we are, as it were, in the middle of an unfinished German sentence—and the verb which will give it is final meaning comes only at the end."

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EVERYDAY FAITH

Trying it persuades columnist to affirm tithing

by Lou Jacques

Tithing has always been a subject of interest to me, mostly because for so long it seemed such an imposition on the part of the Church. Recently, I came across a letter in *The Long Island Catholic* that agreed, calling it "an outrage."

The letter writer, Raymond C. Francis, was upset that he and fellow parishioners were being asked to surrender ten percent of their income. Calling himself one of the "faithful few" who attend Mass weekly in an era when some 60 percent of Catholics in each parish do not, Francis argued that it was unfair "to be asked to sacrifice in that degree to subsidize the Christmas and Easter crowd (standing room only)."

Noting that he works hard but still cannot afford a home or a late-model car, he said that he will simply not be able to tithing. "I hope the move to encourage tithing does not just discourage the faithful



few into becoming occasional visitors like so many of our fellow Catholics," he concluded.

Francis knows his financial situation better than we do, but I would suggest to him, and to other Catholics who hold a similar view, that perhaps it's time to rethink our attitudes on tithing.

I have a great deal of empathy with Francis's position because, at one time, I could have signed his letter as my own. Like him, it bothered me that parishes continually ask those who already give to give more, while so many Catholics ignore their duty to their parish and to the Church at large. Rather than ask me for another \$10 a week, I used to say, why not go after the 47 percent of those in most parishes who give \$2 a week or less, but could afford to give \$10 or more with no impression on their wallets?

Then, several years ago, a friend convinced me I ought to try tithing. In the beginning, giving the first 10 percent off the top of my income seemed outrageous. (Five percent to my parish, five percent to the Church at large... missions, charitable groups, etc.) The "lost" income meant that I couldn't go to the movies as often,

couldn't buy pizza at will, had to budget expenses with greater care. It was a painful transition.

My initial attitude was poor: "Lord, am I not an especially dedicated Catholic to give right off the top of my income to the Church? I wish others would do the same." But as time passed, I discovered two things: I didn't miss much of what I had to give up to tithing, and the Lord began to send good things my way that I never asked for. Slowly, I became less attached to my possessions and more interested in turning my mind to things of the Lord. Not overnight, but slowly.

All of which hasn't made me much of a saint. I found it especially difficult to tithing when I was out of work for a time, and that first 10 percent off whatever income I earned would have been mighty nice to keep. But I also found that those were precisely the times when I needed the Lord the most, the times when giving that first 10 percent to the Lord helped put the world into perspective. Tithing isn't painless, but it has made me understand a bit better how true it is that we own nothing. We are merely stewards here, holding for a time what we are given before we pass on.

Mr. Francis, give tithing a chance. The Lord will reward you a hundredfold. Let other Catholics worry about what they give.

Share from the heart. You'll experience an exhilaration, and an inner peace, worth its weight in gold.

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THE CRITERION

To the Editor

Consideration for former lay teachers

The collection for retirement benefits for sisters, brothers and religious priests is both necessary and admirable, but how about some consideration for former lay employees?

From the late '50s through the very early '70s, I taught in a southern Indiana parochial school. In order to do this, I sacrificed a lucrative position in which I had been involved for eight years and accepted one of two lay teaching positions at a salary of \$2,700 per year. (Compare that with the salary of a beginning parochial teacher in 1990; also compare the size of the classes—one year I had 64 second graders.) There was no benefit package—only free lunch each day.

In most instances the lay teachers were "low men on the totem pole," but I loved the children I taught and never considered teaching a burden, nor was I concerned about preparing for the future (I was young and foolish then). However, due in part to the monetarily non-productive years I spent employed by a Catholic school, my retirement future appears less than bright.

It is not my intention to denigrate the dedication and efforts of the sisters, brothers and religious priests and they are most deserving of a peaceful, worry-free retirement, but I feel very strongly that lay employees who served the archdiocese at great sacrifice are also most deserving of a peaceful, worry-free retirement.

Prudence H. Glenn

New Albany

Mass obligation, priestly celibacy

My letter will treat of two obligations. The first is the obligation of the People of God to go to Mass on Sunday and holy days. If we are truly the People of God, then why is it that we are forced under some penance to go to Mass on the days designated? Surely the sheep will follow the Shepherd out of love, without the Shepherd having to drive them.

The second obligation is that of celibacy in order to enter the priesthood. Looking

back on the history of celibacy in the western church, I think the vocation of celibacy should be a personal choice on the part of the candidate, particularly the diocesan priest.

The Lord chose at least some married men in his apostolic band. His beloved Peter, the Rock (Matt. 16:16-18), would not even have qualified for the priesthood under the celibate obligation of the western church, a church over which the Lord made him the first pontiff, wife and all.

Jack Bogenschutz

Batesville

Mass is more than visiting a friend

In her letter to the editor on July 13, headed "God Accepts Me in Jeans and T-shirt," Alice Price discloses her problem with "dress codes" for church.

Perhaps the real issue is where she and so many Catholics today believe they're going on Sunday mornings. What is the occasion? Our writer says, "I go over to my friend Jesus' house to share a friendly meal and some Good News." Of course, just visiting a friend would warrant wearing casual, comfortable clothing.

However, Mass is more than that. Catholics alone, of all the followers of Christ, have the privilege of participating in the re-enactment of Jesus' redeeming sacrifice on Calvary. Jesus is not merely a "friend"; he is God, the second person of the Trinity—the "king of kings."

We feel confident that if Alice were a member of a wedding party, for example, or if she were to go to a formal reception for Queen Elizabeth of England, she would be dressed to fit the occasion—not in jeans and T-shirt.

Relying on the Scriptures and on the teaching of the church for 2,000 years, Catholics must accept the doctrine that Christ is God, and that he died for us to redeem us from our sins. This is the Christ we worship at Mass on Sundays. He is no casual friend. We owe him—and the priest authorized to offer the sacrifice—decent respect.

The Mass is the ultimate, supreme event in the life of the Catholic every week. It is today's miracle repeated simultaneously 24 hours a day throughout the world. Perhaps

we sometimes forget the cross—the reason Christ was born into the human race—to save sinners from the wrath of his Father. Sin was the ultimate rebellion which brought ruin to the world. Christ brought hope. It is he we honor.

Don Backe

Crawfordsville

Peace and the Lanterns of Hope

Peace! We repeat the word in liturgies and we exchange peace through handshakes and signs of affection. Now we can be a part of an ecumenical event that promotes international peace—the Lanterns of Hope ceremony to be held tomorrow (Saturday, August 4) on the banks of White River at the 30th St. bridge and White River Parkway in Indianapolis.

Marcia Dougherty, an obstetrics nurse at St. Vincent's Hospital, attended the event last year for the first time. She says, "My eye was caught by a lantern with a picture of a young girl. I was intrigued by the Cyrillic (Russian) writing on it."

Knowing that she and her husband James would be in the Soviet Union the next month on a People to People tour with members of the American Waterworks Association, Mrs. Dougherty copied the biographical information on the lantern. The Doughertys met Anna Parkomoto and her sister, Natasha, when they were in Leningrad. Anna's lantern was made by her father, who had seen a lantern from a girl in Caledonia, Miss., in a waterfront affair the year before.

Such full-circle exchanges are not unusual. Lanterns made in Indianapolis are personally carried by doctors to cities all over the world for their own peace projects, and vice versa.

The ceremony tomorrow is sponsored by the Indianapolis Nuclear Weapons Freeze, Inc. and Physicians for Social Responsibility. This year Dr. Claude C.

Reeck, an orthopedic doctor associated with St. Vincent's Hospital, will be a speaker. He will furnish background on the lantern project, explaining the medical consequences of a nuclear war or accident and the importance of active participation in disarmament and peace movements.

Besides being a member of INWF and PSR, Dr. Reeck belongs to the International Physicians for Prevention of Nuclear War, which won the Nobel Peace Prize in 1985.

Patterned after a Japanese ritual, the White River ceremony is Indianapolis' fifth. It will commemorate the lives lost in Hiroshima and Nagasaki after the dropping of the atomic bomb 45 years ago this month, with the hope that such a tragedy will never happen again.

Fire—so destructive in that A-bombing—will symbolize life at the ceremony. Lantern candles will be lighted and floated on White River at dusk. The effect is solemn, like a religious scene in India on the Ganges River.

Participants can design their own lanterns with photos and messages of peace. Often the results are personal relationships like the Doughertys' or pen-pal relationships with people in other countries, such as Russia, China and Japan. Children, especially, learn geography, cultural information, and most of all, peace studies.

As members of the Catholic Church, we believe in peace. I encourage church groups to become involved in efforts for peace. To paraphrase the Christians' motto, if everyone would light just one little candle for peace—as Marcia Dougherty did—what a bright world it would be.

When she and her husband left the Soviet Union, they were a part of that brightness. And when their interpreter, Olga, pressed a small carved wooden church into Marcia's hand, it was like a sign of peace—the same kind of peaceful feeling experienced through the lantern ceremony.

Shirley Vogler Meister

Indianapolis

LIGHT ONE CANDLE

The gift of procreation

by Fr. John Catoir
Director, The Christophers

The human body is the masterpiece of God's material universe. Apart from its physical beauty, it dazzles the imagination with its interdependent systems, harmoniously organized into one perfect whole.

The circulation system, the respiratory system, the digestive system, the reproductive system, are all wonderfully designed to achieve their own purposes within a balanced unity.

Reproduction touches on the nervous system. Males and females, normally rational and reserved, are drawn to intimacy and passion by force of their own nature. Beginning with the power of attraction, culminating in a surrender of love, followed by conception and the birth of a child, the human body astounds us with its mysterious powers.

"He made man to his own image, male and female he made them . . . and he blessed them saying 'increase and multiply.'"

God knew what he was doing when he made the reproductive system. He looked upon all that he made and "he saw that it was good." God gave human beings the freedom to use or abuse these powers. He asked them to order their lives, their loves,

and their daily activity so that everything would be done according to his design. This takes into account certain rules: rules of God, rules of society, and rules of conscience.

Even though some people in today's world may dispute the rules, they cannot escape the fact that God wants them to live in the light, honorably and responsibly. The essential purpose of the reproductive system is human reproduction, human life. The abuse of this faculty often results in misery, chaos, and even murder.

One does not have to be religious to see the wisdom of avoiding the path that leads to abortion, or AIDS, or ruined reputation. One ought to strive for chastity, the virtue which regulates human love. More is at stake than earthly happiness.

One day we will stand before God in self-knowledge, and in the full realization of what our Redeemer did to save us. Hopefully, we will be able to stand there with great pride, knowing that we tried to use the gift of procreation well, that even despite a possible failure we were mindful of our obligation to cherish the gift, to cherish ourselves, to cherish the other and to cherish the new life that is the principle fruit of a loving relationship.

(For a free copy of the Christopher News Notes, "Lifelines: What YOU Can Do About Abortion," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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

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When you do,
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I hereby devise and bequeath unto the Society for the Propagation of the Faith — 1400 North Meridian St., Indianapolis, IN 46202, the sum of \$_____ for the missions.

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Rev. James D. Barton, Archdiocesan Director

CORNUCOPIA

Neighborhood full of peace

by Alice Dailey

Every day of our lives we are under the observance of many people, people we take for granted, people whom fortune has seen fit to bring together as a neighborhood.

Have we ever realized this is really a blessing, a comfort to know our everydayness is observed and that anything suspicious pushes the alert button?

What, exactly, is a neighborhood? One definition, given in the Christopher News Notes is, "many people with many roles."

Roles of the people in this neighborhood are many and diverse; lawyer, nurse, firefighter, realtor, parent and retiree. One role in which they all share is that of good neighbor.

Many have been here for decades. We have shared each other's trials and woes and triumphs. Bonds have been formed.

There are Irish families whose blarney brightens our days, and whose regard goes beyond mere words. In sickness and tragedy they are right there giving the same loving care the Lord ascribed to the good Samaritan.

Reputations are safe in this neighborhood. No one sits and gossips. Visits are short and sweet.

Another jewel in the setting is the family who fled here from communist oppression and brought with them Old World friendliness. They can't do enough for us; little surprises and gifts are given for no other reason than "because you are neighbor."

No neighborhood remains static; constant if imperceptible change is needed to keep it alive. No one family owns our little community. Newcomers, such as "the people in Jones' house" or "the



people with the yellow shutters" are welcomed into the fold with a nod or a wave of the hand. And once again baby carriages are appearing here and there.

Sometimes a bit of puzzling behavior surfaces. A man who moved into the house across the way vacated by a good Baptist neighbor seems to be allergic to people. He dodges in and out of the house escaping any friendly overtures. We dubbed him "Officer Friendly."

At the other end is the overly friendly retiree who hadn't been here six months before he learned everyone's business, going about dispensing advice: "You should never have planted those flowers there," or "Don't prune that tree yet. No sir!" My daughter calls him "the FBI."

He has a nice home and a petite missus, fresh as a little daisy, so what makes him room? The house is daisy fresh too, with a no-smoking ban enforced. So when the FBI isn't driving Ms. Daisy around he's patrolling the streets looking for a place to smoke.

Curly, another retiree, impulsively made smoking space for him once. Curly used to sleep late, but he no longer has that privilege. If he's not up with the smoking area open by 8:30 a.m. his "guest" is ringing the doorbell or rapping the window.

Tolerating each other's foibles (and we all have them) is one secret of a peaceful neighborhood and in the long run it may be best.

Just the other day my daughter asked, "Guess who gave me a lift home? The FBI. And he is nice!"

"You're not going to believe this," I told her, "but today Officer Friendly waved at me for the first time."

check-it-out...

Indianapolis Methodist Hospital Children's Pavilion needs volunteers to assist and teach the weekly Sunday School class

for patients. The class meets every Sunday from 10 to 11 a.m. and includes children from age 6 to adolescence. Those interested should contact Father David Lawler, Catholic chaplain, at 317-929-8611.

The reunion committee of the 1970 graduating class of Roncalli High School is searching for the following people: Joe Bisesi, Deborah Conner, Diane Hagner, Joe Nue, Kevin O'Mara, Kathy Niehaus, Joe Eck, Kenny Eder, Bill Jordan, Mike McCormick, Ginger Moore, Jim Moran, Gerry Ebyer, Mark Pickering, Nancy Sommer, Marilyn Nelson, Mary Beth Gears, Mary Hull, Barb Beatty and Sandy Roberts. They are asked to contact Marcia DiGiusto at 930 E. Cragmont Drive, Indianapolis, Ind., 46227.

Intern Catechist Formation classes to train religious education teachers in the Batesville Deaconry will be held from 7:30 to 10 p.m. on Tuesdays, Sept. 11-Oct. 30 at St. Lawrence Parish, Lawrenceburg. \$10 fee, paid by parishes. Register by Aug. 10. Call Jan Herpel at 1-934-5156 or 1-663-3629.

Franciscan Sisters Mary Gerald Gaynor and Jean Karier, teachers at St. Mary's Child Center, are planning a picnic for alumni of the Center from 11:30 a.m. to 4 p.m. on Sunday, Aug. 19 on the grounds of the Franciscan motherhouse at Oldenburg. Guests are invited to bring a basket lunch and enjoy a fun day. For more information call Dan and Pat Verkamp at 317-293-5561 or Larry Long at 317-244-1913, after 5:30 p.m.

The Better Breathers Club, a support group for lung disease patients, will meet at 6:30 p.m. on Tuesday, Aug. 14 in Fellowship Hall of North United Methodist Church, 3808 N. Meridian St. The free quarterly meeting will feature a program by dietician Cindy Sinfrock on "The Nutritional Needs of the Pulmonary Patient." Pre-registration is requested. For more information, or to register, call the American Lung Association at 317-573-3900 or 1-800-677-LUNG.

Eastern Rite and Roman Catholic iconographers are invited to submit entries for an exhibit of Catholic iconography scheduled for February, 1991. Tentatively entitled "From East to West: Catholic Icon-Writing," the exhibit is sponsored by the Religious Arts Festival located at Purdue University in West Lafayette. Iconographers wishing to be considered for inclusion in the exhibit should send three slides representative of their work; a statement, not exceeding 250 words, to describe their understanding of icons in general and their place in Roman Catholic liturgies; and a SASE to: Icon Exhibit, in care of Michael Perigo, 8184-A Century Circle West, Indianapolis, Ind. 46260. (Perigo is a member of St. Monica Parish in Indianapolis).

Kevin Barry Division #3, Ancient Order of Hibernians, will hold its annual picnic on Sunday, Aug. 12 at noon at the Citizens Gas Company grounds, 7600 E.

Thompson Road. Mass will begin at 1 p.m., followed by games, food and entertainment. Those wishing further information may call Michael T. McGinley, 317-351-9817.

The 6:30 a.m. TV Mass for Shut-ins on WXIN-Channel 59, Indianapolis, for August will include Father John O'Brien and members of St. Rose of Lima, Franklin on Aug. 12; Father David Buckles, St. Ambrose, Anderson, on Aug. 19; and Father Paul Landwerlen, St. Gabriel, Indianapolis, on Aug. 26.

Focus on Faith on WRTV-Channel 6, Indianapolis, will feature Father Robert Borchertmeyer during August. For the first two weeks, he will be joined by Dr. Carver McGriff and Rabbi Bradd Boxman. On Aug. 5, they will discuss "Evangelicalism, Witness and Proselytism" and "Memorable Pilgrimages" is the topic for Aug. 12. Rabbi Dennis Sasso and Dr. Richard Hamulter will join the team for Aug. 19. "How Religion Impacts an Individual's Person Life," and Aug. 26, "Freedom of Expression vs. Public Decency." The program can be seen every Saturday and Sunday morning at 6:30 a.m.

Dominican Father Theophy Enverem from Nigeria will present three talks at St. Joan of Arc Church, Indianapolis. On Monday, Aug. 13, he will discuss "... A Miracle ... Nowhere else in the Whole Missionary World"; on Aug. 20, "Religion and Politics: A Marriage of Fact or of Convenience?"; and on Aug. 27, "Word and Sacraments—Any Big Deal?"

"Pilgrimage of the Disciples," will be the theme of a men's retreat to be held Aug. 17-19 at Mt. Saint Francis Retreat Center in the New Albany Deaconry. Those interested should call 812-923-8817.

vips...

Three members of the Knights of Columbus in the Archdiocese of Indianapolis have been named to state offices in the Indiana jurisdiction, a body of 30,000 members. They are: John Holoran of Council #3660 and St. Barnabas Parish in Indianapolis, installed as State Secretary; Eugene Hendrix, a member of Council #1252 and St. Ambrose Parish in Seymour; State Treasurer, and Charles E. Maurer Jr., of St. Andrew the Apostle Parish in Richmond and Council #580, State Advocate.

Franciscan Father Thomas Richtstatter, who teaches sacramental and liturgical theology at St. Meinrad School of Theology, is the author of the August Update, entitled "The Gift of Reconciliation: Ten Tips for Better Confession." The educational material is published by St. Anthony Messenger Press.

Gerald K. Wilkinson, assistant principal at Providence High School, has been named the new principal of the school, effective July 26. A Providence graduate, Wilkinson joined the staff in 1988 after nearly 25 years in the Louisville Catholic schools. At Providence, he has worked on academics, curriculum and teacher evaluations. He was instrumental in implementation of the New Albany Deaconry junior high school program, which began last year.



PICNIC QUILTERS—St. Mary, Lanesville, parishioners Hilda Voelker (from left), Agnes Schneider, Gertrude Glatzback, Irma Kochert and Lucille Kochert are surrounded by some August 12, starting at 10:30 a.m. Ham and chicken dinners will be served; cash prizes, bingo, kiddie rides and games for all. (Photo by Paul Schellenberger)

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25 —

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad" vantage — the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: **MAFITA** would become **FATIMA**). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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- 4) All entries must be accompanied by the name and address of the person submitting the answers.
- 5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in two weeks

Joann Day will be missed at Aquinas Center

by Mary Ann Wyand

During 11 years of service to the New Albany Deanery, Joann Day has helped with countless religious education programs, taught numerous religion classes, and assisted thousands of people at the Aquinas Center.

In July, Day retired from her position as administrative assistant at the center to spend more time with her husband, Bob, who is also retired.

"He's been retired for seven years," she said, "and it's time that we're together now. We may do some traveling and some fishing. We're just going to enjoy life."

Her capable behind-the-scenes presence will be greatly missed, Aquinas Center director Robert Leonard told *The Criterion*. In addition to working in the deanery resource center and Aquinas Center office, Day assisted the deanery board of education with correspondence and record keeping as the board secretary.

"Over the past 11 years, she has been a real asset to the center," Leonard said. "She's done a really nice job of working with the center growth and helping with the board growth. Many times she went beyond the scope of her job description in what she has given to her job, to the board, and to the deanery. We're grateful for her willingness to plunge in and work."



Joann and Bob Day

A member of Our Lady of Perpetual Help Parish, Day served the church as a parochial school teacher, an instructor for parish First Communion and Confirmation classes, as parish choir director, and as coordinator for children's liturgies before joining the Aquinas Center.

In later years, she taught Pre-Cana sessions and became reacquainted with

some of her former elementary school students as they participated in marriage preparation classes.

"That was a neat experience," she recalled. "I felt really proud of them."

Teaching prayer to children and coordinating children's liturgies are special interests, Day said. Over the years she has taught religion courses to both children and adults, and especially enjoys working with youngsters.

Use of the senses is a good starting point when teaching very young children about God, she explained. Parents can easily begin their children's religious instruction at home.

"The first rule for children is simplicity," she advised. "Be very simple. Children are just in such awe of everything and so innocent and their belief is so simple. I've taken children into the woods to let them see and hear. Then we talked about the things God has made."

Joann Day's longtime service corresponds with very formative years for the deanery.

"At the time the deanery bought Providence High School from the sisters," she said, "they also established the resource center for the deanery. That started around 1973."

Father Wilfred Day, former director of the Aquinas Center and now the archdiocesan director of Priest Personnel, hired her

as a secretary in 1979, and she worked with Bob Leonard on a variety of religious education projects.

"When I started," she explained, "it was just a resource center—three little rooms—and over the years we have expanded to almost the entire first floor."

"I did all of the reservations for resources at the beginning," she remembered, "as well as secretarial work. As we expanded and grew and youth ministry came into the picture the whole situation just grew so fast that there was more and more to be done all the time."

She assumed responsibility for the center office in 1984, and continued to help with programming, resources, and the board of education as administrative assistant.

"I've been the secretary to the deanery board of education for 11 years," she said, "and I just felt like it was a privilege and an honor to be involved."

The part I enjoyed the most was working with the planning process as board members planned goals and objectives for total Catholic education for the deanery."

Day said high points of her board service included establishment of the new Providence Junior High School last year and opportunities to work with "so many lay people dedicated to teaching the word of God."

Bible school draws children to St. Mark Church, Perry Co.

by Margaret Nelson

In Perry County, children at the St. Mark's vacation Bible school recreated the story of the Creation this year.

The 51 children spent most of the week of July 9 to 13 preparing for the skit. Each project they did was designed to stir their imaginations about the Bible.

But the Thursday play was one of the highlights for the week. Parents and grandparents were invited to the presentation. And many did get away from their farms and other jobs to attend.

The 5th- and 6th-grade students presented the skit. A boy from the 4th-grade took the part of God's voice.

Guests were also invited to a scavenger hunt on Wednesday. The children heard the story of St. Francis before they began to search for things of nature. They received a natural food "reward."

On Friday, the children brought flowers from home and took them to residents of the Tell City nursing home when they visited. Afterward, they went to the park to enjoy a sack lunch together.

St. Mark has 123 families registered in its parish. The fact that so many of the three-year-old to 6th-grade children attended the program may indicate interest in the Bible themes selected. Last year, the study focused around Noah's Ark. And two years ago, it was the Exodus.

Teresa Lutgung is the coordinator of the program with Nan DuPont teaching the older students. In fact, most of the Bible school teachers are members of St. Mark

who teach in the Perry County schools during the year. (There are no Catholic primary or secondary schools.)

Benedictine Sister Mary Lois Hohl is pastoral associate and parish administrator of religious education for St. Mark (and for St. Augustine in Leopold).

Sister Mary Lois gave a tour of the church, explaining that the central painting of St. Mark on the altar was done by parishioner Shirley Rogier. Sister noted that the light colors from the renovation 10 years ago bring out the colors of the stained glass windows.

The lake south of the church was the site of the parish celebration of its 125th anniversary in 1988. Archbishop Edward T. O'Meara presided at Mass there.

The statue of the Blessed Mother was placed near the lake as a gift of the Catholic Youth Organization. It was dedicated to two young men of the small parish who died of leukemia in the summer of 1974.

The old parish school that is west of the church is now used for meetings and religious education classes. The cemetery is halfway between, just to the south.

Though St. Mark's administrator, Father Mark Gottenmoeller, was on vacation, his weekly counseling visits to the Branchville minimal security prison were discussed. He also celebrates a Mass for the prisoners twice a month.

The pastor of St. Augustine in Leopold as well, Father Gottenmoeller's hobbies—raising horses, dogs and birds—were the topic of conversation in the farming community of St. Mark.



CREATION SKIT—Carrie Franchville (from left) portrays Eve, Michael James is Adam, Chad DuPont symbolizes birds, Jeremy Hagdon captures the idea of fish, and Chad Bruggeman represents birds in a play on the Creation at St. Mark Bible school in Perry County near Tell City. (Photo by Margaret Nelson)

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Good times continue at CYO summer camp

by Mary Ann Wyand

Kids have been coming to Brown County to have fun at Catholic Youth Organization Summer Camp since 1946.

CYO's summer camping program owes its origin to the generosity of Mr. and Mrs. Bert Dingley, who donated 280 acres of scenic woodland to the Catholic Church during World War II for the express

purpose of establishing an educational and recreational camp for children.

Nestled in the hills near Nashville and Brown County State Park, Camp Rancho Framasa is named after the Dingley's three daughters—Frances, Martha and Samuella.

The additions of an Olympic-sized swimming pool in 1956, a handicraft shop, and other major improvements through the years enable campers to participate in a full range of outdoor recreational activities

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HOMESICK—Billy Garner of Floyd Central stands behind a sign at Camp Rancho Framasa in Brown County as he watches for his mother's car. Summer camp was lots of fun, but by Friday afternoon it was time to go home. (Photo by Mary Ann Wyand)

that include fishing, canoeing, swimming, horseback riding, nature crafts, archery and camping, of course.

Generous financial assistance from the Community Chest, now United Way, and from the Lilly Endowment, Inc., other corporate sponsors, and individuals during the past four decades helped CYO officials expand Rancho Framasa's facilities and establish Camp Christina nearby.

As a result, the good times continue at both locations each summer.

Some of the current batch of campers who stayed at Rancho Framasa in July recently shared some of their happy times with *The Criterion*.

"Camp is very, very fun!" Holy Name parishioner Scott Hayward of Indianapolis exclaimed.

"I liked our night activities and camping, camping outdoors, and making s'mores," Benjamin Smith from St. Mary Parish at Navilleton added. "Making a three-legged chair was fun."

His hometown friend, Josh Naville, liked building rustic furniture too.

"I liked making the three-legged stools and riding horses," he said, but "I got scared that I was too far from home."

While most campers will admit to a little homesickness, they also like to tell stories about their overnight camping adventures at sites like Hag's Hollow where youngsters wake up to a great view of trees and sky.

"I didn't mind being away from home because after a while camp started to seem like home," Mike Conrad from Immaculate Heart of Mary Parish in Indianapolis explained. "Everyone got to choose what they wanted to do."

St. Joseph parishioner David Brunson from Shelbyville said he liked the scavenger hunt and the camp-out the best.

After completing his six-day camping experience, St. Jude parishioner Jon Huser of Indianapolis had lots of praise for the counselors and said he would recommend CYO camp to other children.

"I really liked the horses and canoeing," he said. "Camp also got you into the habit of saying your prayers."

Otto Heck from St. Mary of the Woods Parish near Terre Haute said his favorite camp experiences were "Mass and camping under the stars."

Holy Spirit parishioner Seth Williams, who lives in Greenfield, said he "liked to

camp and hear ghost stories and eat and swim. I made some new friends while I was at camp. I liked the girls from Camp Christina!"

At Rancho Framasa's sister camp, which features tent camping rather than cabins, the girls also admitted to bouts of homesickness but said they liked spending part of summer vacation in Brown County with other kids.

"I miss my family and friends," Shannon Jones of Indianapolis said. "Like CYO camp. It is so fun. The meals are so delicious. Everybody is just so nice and I'm going to miss all of them. I love CYO camp!"

Our Lady of Grace parishioner Melissa Hammans of Noblesville said she liked making jewelry and will come back to camp again because it is "fun, interesting and exciting."

St. Thomas Aquinas parishioner Melanie Mason of Indianapolis said her favorite camp activity was "when we camped out. We went on hikes and fixed s'mores. For that alone, I would come back to camp."

Gretchen Szoatak of Our Lady of the Greenwood Parish said she really enjoyed her week at Camp Christina. "A special memory," she added, "was going to Camp Rancho Framasa to see the boys." Jennifer Riestler from Greenfield said she thought it was fun to collect bits and pieces of nature to make scented sachets, but the end result wasn't quite what she had expected.

"I remember finding and smelling all the different stuff," she said. "When we got back, I put all the stuff I liked in my closet and I didn't like the smell. So I took out stuff I didn't like and smelled it again and it still didn't smell any different."

Reflecting on her week at camp, Jennifer was pretty philosophical. "I got homesick on Monday night," she said, "but I felt better after I ate and slept."

Catholic Youth Organization officials noted that for as long as children have been coming to camp, they have been going home again without some of their belongings.

If parents want to search through the massive lost and found pile, they can call the CYO Youth Center at 317-632-9311 for information. Later this year, any unclaimed clothes will go to charity. That's another longtime CYO camp tradition.



RITTER REUNION—Eighty-six people attended the 10th reunion of the 1980 graduation class of Ritter High School the weekend of July 20-22. The graduates came from Florida, Kentucky, North Carolina, Washington and Nevada. The group photo was taken at the Westside Knights of Columbus in Indianapolis. The reunion included a Mass at Ritter celebrated by Father Joseph Schaedel.

Study shows money not key to providing quality education

by Catholic News Service

WASHINGTON—A new study by the National Catholic Educational Association suggests that money is not the key to providing quality education.

"When it comes to education, money is not the panacea many politicians and educators would have us believe," said Christian Brother Robert Kealey, who helped conduct the study. "Placing more trust in teachers and parents is the key."

Brother Kealey, executive director of the NCEA Elementary School Department, said in a statement that the study, called "United States Catholic Elementary Schools and Their Finances 1989" was based on data from 907 schools representing more than 12 percent of all U.S. Catholic elementary schools.

On the average, Catholic elementary schools spent \$1,476 per student in the 1988-1989 school year while the nation's public schools spent about \$3,977 per student in the 1988-1989 school year, according to the latest statistics available, Brother Kealey said.

Although public schools spend nearly twice as much per student, Catholic school students "outperform their public school counterparts in government-sponsored reading,

mathematics and science tests," said an NCEA statement released about the study.

A study released by the Brookings Institution, a Washington-based think tank, also found that spending more per student does not significantly influence student achievement. The study, "Politics, Markets and America's Schools," recommended allowing parental choice and reducing bureaucratic influence.

"The economies in the Catholic school network are related most directly to the leadership responsibility placed in the hands of Catholic school principals and teachers," added Sister of St. Joseph Catherine T. McNamee, NCEA president. "Their empowerment—and their success—precludes the need for high administrative costs."

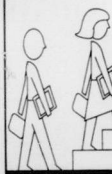
The NCEA study said Catholic school tuitions ranged from an average of \$1,096 in urban areas to \$804 in inner city schools to \$658 in rural. About 60 percent of Catholic elementary schools offer tuition assistance, the study said.

The study also said Catholic schools are increasingly looking for new sources of income and are offering more pre-school and extended day care programs.

It showed that Catholic schools, however, must do more to increase the salaries and benefits for educators. The study said a public elementary school principal makes about

Catholic vs. public elementary schools:

Cost-per-pupil
1988-1989



Public elementary school cost per pupil \$3,977

Catholic elementary school cost per pupil \$1,476

SOURCE: National Catholic Educational Association and U.S. Department of Education

COST PER PUPIL—A study by the National Catholic Educational Association says that Catholic elementary schools spend less than one-half the amount on per pupil costs compared to public schools. Yet Catholic school students outperform public school counterparts in a number of tests. (CNS graphic)

\$44,000 per year while a Catholic school principal averages about \$26,000. Public school teachers make about \$27,000 while Catholic school teachers make about \$16,000.

"A major goal of our association is to promote a more just compensation package for the women and men who serve in our Catholic schools," Brother Kealey said.

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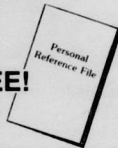
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Abortion is main issue in Souter nomination

by Liz Schevchuk
Catholic News Service

WASHINGTON—Take it from the president himself: An abortion "litmus test" was no "must" in nominating a new Supreme Court justice.

Not that activists on both sides of the abortion issue wouldn't have preferred one.

Determining where Judge David H. Souter stands on abortion became the best guessing game in Washington, with uneasiness in both anti- and pro-abortion camps.

According to President Bush, who tapped Souter July 23 to fill the vacancy left by the retirement of Justice William J. Brennan, "it is not appropriate in choosing a Supreme Court justice to use any litmus test."

Bush emphasized repeatedly that he did not know—or ask—Souter's views on abortion. Appointing a new Supreme Court justice is "far broader than that. I have too much respect for the Supreme Court to look at one specific issue and one alone."

Some pro-lifers worry that Bush may have glossed over the abortion issue. "The red flag went up when George Bush said there has been no litmus test," said Judge Brown, president of the American Life Lobby. "I don't know how many times Republicans think they can

hoodwink pro-life people but this is about the last straw."

The American Life Lobby is circulating a petition questioning Souter's background. "We are officially withholding support until our questions are answered," said Robert Evangelisto, a spokesman.

Pro-lifers cite three concerns. The first is Souter's vote with the majority, while on the New Hampshire Supreme Court, to accept the concept of a "wrongful birth" of a child. In so doing, he and other judges ruled that doctors should test for birth defects and inform pregnant women, allowing them to decide on an abortion.

"When parents are denied the opportunity to make this decision, important personal interests may be impaired, including . . . personal autonomy, which may include the making of informed reproductive choices," the court said.

In a concurring opinion, Souter discussed the hypothetical plight of a doctor who opposes abortion but has a pregnant patient who carries a deformed fetus and might want an abortion.

A "timely disclosure of the physician's professional limits based on religious or moral scruples, combined with timely referral to other physicians who are not so constrained, is a question open for consideration in any case in which it may be raised," he wrote.

One case awaiting Supreme Court action involves rules preventing doctors at federally funded family planning clinics

from providing abortion counseling or referrals to pregnant patients. Right-to-life forces vociferously oppose such referrals.

Souter is also drawing attention because of a 1981 letter he wrote at the behest of New Hampshire judges. The letter discussed judges' reactions to proposed state legislation demanding parental consent to a teen-ager's abortion, unless the minor had obtained a judge's approval.

Souter wrote that the judges objected because the legislation would allow society "to leave it to individual justices of this court to make fundamental moral decisions about the interests of other people" without any standards to guide them.

He said some judges believe abortion under such circumstances would be morally wrong while other judges believe they could not make such a decision for another person. The measure, he said, also would encourage "shopping for judges," producing inconsistency.

Souter's involvement as a member of the boards of two New Hampshire hospitals providing abortions also is being scrutinized. Former colleagues at the facilities say they do not remember that Souter ever suggested abortion was wrong.

While associated with the hospitals, "did he ever do anything to stop the slaughter," Brown asked. "If not, why?"

The National Right to Life Committee disagreed with the decision in the "wrongful birth" case. Yet, the group added, the ruling "reveals nothing regarding Judge Souter's views on whether Roe vs. Wade is a correct interpretation of the Constitution." Similarly, his letter opposing a judicial role in teen-agers' abortions "reveals nothing regarding Judge Souter's views on Roe vs. Wade or . . . abortion or the legality of abortion."

Joseph M. Scheidler, president of the Chicago-based Pro-Life Action League,



David Souter

said a judicial nominee's abortion position "should be a litmus test." But that doesn't mean Bush needed to make the litmus test public, he added.

"I think Bush knows exactly where Souter stands on abortion," Scheidler said. "I think it's smart" of the president to downplay the issue, he added. "I don't want it to be public."

An abortion rights backer agreed that Bush knows Souter's views on abortion. "I don't believe it was not a litmus test for Bush, no matter what he says," said Frances Kissling, president of Catholics for a Free Choice. But once Souter's judicial philosophies were apparent, for Bush "it was real easy not to have to ask" specifically about abortion, she said.

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August 19	Fr. David Buckles	St. Ambrose Parish, Anderson
August 26	Fr. Paul Landwerlen	St. Gabriel Parish, Indianapolis
September 2	Fr. Richard Ginther	St. Mary Parish, Richmond
September 9	Fr. Joseph Brokhage	St. Maurice Parish, Napoleon
September 16	Fr. Kenny Taylor	Holy Trinity Parish, Indianapolis
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EIGHTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 5, 1990

Isaiah 55:1-3 — Romans 8:35, 37-39 — Matthew 14:13-21

by Fr. Owe: F. Campion

One of the most popular books of the Scriptures, the Book of Isaiah, supplies this weekend with its first liturgical reading.

Actually, the Book of Isaiah is a collection of three works, composed by different persons at varying times in the history of salvation. The first, and oldest, section was the writing of Isaiah the prophet. The second section, the source of this liturgy's reading, was written much later, or about 500 years before Christ. The names of its authors are unknown.

Despite the differences between the first and second sections of Isaiah, they are alike in their extraordinary eloquence and power. This eloquence and power have made them favorite reading for both Jewish and Christian believers for many centuries.

No chapter in Second Isaiah is more compelling and majestic in its language than the chapter read aloud this weekend. Water was, and is, one of the most precious commodities in the Middle East. As such, it has about itself almost a mystique. Easily it symbolized life itself for the people of that region of the world. Second Isaiah builds upon that sense about water.

Further, it establishes God himself as the source of the water of life. Without him and his presence in human hearts, people and their times become dry and parched. Finally, they die in everlasting thirst.



However, Second Isaiah differs from First Isaiah in that the first section boldly and vividly warned the Jews that disobedience would bring doom to them. It did, as their history unfolded.

Second Isaiah is joyfully encouraging. It proclaims God in his mercy and abundance. Despite disobedience, God's people truly can hope to find in him every gift and all forgiveness if they return lovingly and contritely to him.

The second reading in this weekend's Liturgy of the Word, from St. Paul's Epistle to the Romans, repeats the reassuring tones of the first reading, and it does so in language as moving, "Who can separate us from the Love of Christ?" Paul eagerly asks the Christian Romans. No one can, of course. To them, surrounded as they were by hostility and wickedness, it must have been a message of great hopefulness and strength.

This weekend's Gospel reading is from St. Matthew's Gospel. It is that Gospel's magnificent story of the Lord's miraculous feeding of the multitude.

There are several phrases in the reading that are key to its message. One is the Lord's demand that the crowd be summoned, not dismissed. The second is the fact that he instructs the apostles, and they assist him in feeding the crowds. The third is that the bread and fish miraculously multiply and satisfy everyone's hunger. The fourth is that nothing else is available to satisfy that hunger. The fifth is that unlimited fragments were left over. (In the ancient times, among the Jews, numbers themselves were symbolic. Twelve represented completeness. They were 12 baskets of food unused.) Finally, Jesus' "blessed, broke, and gave" the food. It is the same

wording used to describe the Lord's action at the Last Supper, and those words still form the most sacred statements of the eucharistic prayers of the church.

Reflection

This weekend's liturgy is a reservoir for insight into the reality of God in our lives and of thanksgiving for that reality.

Modern life in the United States means an abundance of food, and, despite the serious problems of waste and pollution, an abundance of water in most places.

In the Lord's time on earth, food was not always available, and the climate and geography made water especially precious.

We cannot always share that understanding of food and water that would have been in the minds of his contemporaries, but, regardless of our plenty, we know that we absolutely cannot survive without food and water.

We are limited. We depend on many

things for life itself. These readings reassure us that God's great love and mercy provide for us in the greatest of our needs, to secure everlasting life. As St. Paul spoke long ago in his epistle to the Romans, he writes also to us, reminding us that if we individually unite ourselves with Jesus, nothing can separate us from him and his place with God.

We unite with him in our obedience to God's law. In that unity, Jesus fills us with grace itself, God's very life. The church, represented in this Gospel reading by the apostles, brings us together, instructs us, and feeds us with the Bread of Life itself, the Holy Eucharist. We partake of the fragments left long ago on the hillside. We have in the church a seat at God's own banquet table. It is a unique table, for nowhere else in life can we find nourishment so fully satisfying and so timeless as the sacred food spread lavishly before us on that table by the mercy and love of God.

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THE POPE TEACHES

Holy Spirit unites Jesus with God

by Pope John Paul II

Remarks at audience July 25

After his experience in the desert, where he spent 40 days in prayer and fasting and engaged in a dramatic struggle with Satan (cf. Matthew 4:1-11), Jesus began his public ministry of preaching, teaching and healing.

Throughout this time of activity, Jesus was always profoundly united with the Father in the Holy Spirit. This union found its most intense expression in his frequent periods of prayer. During his agony in the garden, for example, Jesus' intimate union with the Father in the Holy Spirit made him cry out and call God "Abba, Father" (cf. Mark 14:36).

In one particular case, St. Luke explicitly

attributes Jesus' prayer to the Holy Spirit himself. After describing the return of the 72 disciples, Luke tells us that Jesus "rejoiced in the Holy Spirit" (Luke 10:21), giving thanks that through the Son, God had been revealed as the father of all mankind.

Jesus taught his disciples to ask the Father for the gift of the Spirit which he himself had been given in its fullness. He also taught them that the only sin which would not be forgiven is that of "blasphemy against the Holy Spirit" (cf. Luke 12:10); that is, the stubborn and selfish refusal to accept God's offer of salvation in Christ, which comes through the Spirit.

In all of Jesus' preaching and activity, we find revealed the "power of the Holy Spirit," the comforter, who both confirms divine truth and battles against Satan.

people will say, getting hurt, and especially the possibility of failure.

Failing is given a bad meaning in today's society. When a person fails, he/she usually learns something by looking at what went wrong.

When we fail, we should try again. The only true way we can fail is if we hold back and do not give 100 percent. Besides, why should we be afraid of failure? It's not like no one ever fails. I think it's quite the contrary. People fail more than once during their lifetimes.

And if people never failed, people would never succeed. Every time one person fails, another person succeeds. That's life.

If you really want to succeed, start by getting rid of those two nasty words "I can't." Replace them with "I can!" Then believe that you can. . . and you will!

—by Robyn Crosson

MY JOURNEY TO GOD

Believe that You Can

There are only two words that produce disaster when put together. They are "I," meaning one's self, and "can't," meaning limitations.

That combination of words should be wiped out of the English language and any other language for that matter. "I can't!" says that we have limitations.

People said man couldn't fly, but he did and still does; not with his own arms, granted, but no one said with his arms specifically.

Some people have been saying "I can't!" for years, and other people have been proving them wrong for years.

"I can't!" is an excuse that people use instead of saying "I don't want to!" or "I am afraid to!" The latter is usually what people mean when they say "I can't!"

What are people afraid of? They are afraid of many things, particularly what other

(A member of St. Barnabas Parish, Robyn Crosson is a junior at Perry Meridian High School. Mr. and Mrs. Richard Crosson of Indianapolis are her parents.)

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VIEWING WITH ARNOLD

'Longtime Companion' is honest and haunting

by James W. Arnold

Since large numbers of the population are just now enduring the equivalent of a plague epidemic—a terrifying fatal disease cutting down persons otherwise in the prime of life—it's an appropriate time for a thoughtful and moving film about AIDS and its human impact.

That describes "Longtime Companion," a drama with surprising and universal moments of wit and comedy. It's the work of homosexual men hoping to describe, with honesty and feeling, what has been happening to their friends for the last decade.

The writer-director team—Craig Lucas and Norman René—is talented enough to stir, move and delight if the subject were the Manhattan telephone directory. While their "Companion" is likely to reach and hold the so-called straight public, at the same time they make no discernible compromise with their own values and



sympathies. (Lucas and René are new to movies, but successful in the theater, where their "Prelude to a Kiss" is a current hit.)

The film follows a group of gay friends, mostly upscale New York City professionals, from the July day in 1981 when they read an item in *The New York Times* about a new form of cancer that attacks homosexual men. The first reaction is concern, modified by humor and disbelief ("The CIA is trying to scare us out of having sex").

The main focus is on Willy (Campbell Scott), a young gym instructor whose best friend is among the first to die. His attitude through the decade evolves slowly, starting with repulsion and fear as others sicken and die around him. Since this is a normal reaction, Willy in a way represents the audience. Eventually, he is courageously involved in the AIDS crisis center and its buddy program pairing healthy volunteers one-on-one with dying patients.

This makes the film sound like a semi-documentary promoting a do-good cause, and it partly is. But once past a necessary but slow introduction of characters, in which their sexual orientation and happy-go-lucky lifestyle are

established quite frankly, you forget all or most of the baggage you came with and become attached to them as human beings in peril and agony.

In the confusing early years of the epidemic, uncertainty is mixed with firing squad bravado. There is also denial ("It's only a possibility. They [doctors] would've said if they were sure") or nervous optimism ("I certainly don't think everybody's gonna die who gets it, do you?").

The most riveting of several afflicted couples are David (Bruce Davison), affluent owner of the Fire Island beachhouse that the group uses as a kind of headquarters, and Sean (Mark Lamos), a likeable wit who is a TV soap opera writer. At first both men seem shallow, but the film is basically an account of Sean's slow four-year deterioration and death as David unblinkingly cares for his every need.

Sean's death scene is not only disproportionately realistic in its grim details but potent movie drama. It comes to an end in a simple but wrenching extended closeup (superly underwritten by Lucas), as David, gently and quietly gripping Sean's hand, helps him die. ("It's okay, you can go... let go... don't be afraid, I'm here... just let it all go.")

Such moments recall the line from Ingmar Bergman about "love, all kinds of love" being the surest sign on earth of God's existence. They surely work here as "moments of grace," hints of divine caring that belie the script's official irreverence. (The meaning of life seldom comes up, but in one exchange, Willy is asked, "What happens when we die?" He turns his answer into a wry joke: "We get to have sex again... I hope.")

Of course, many good people unselfishly devote themselves to the care and consolation of dying loved ones. But for gay men this form of heroism has become commonplace in the last decade. Many have given this gift of themselves even to strangers, repeatedly, without hesitation. It

is a corporal work of mercy that has largely gone unrecognized, and it earns deep respect.

"Companion" covers an impressive amount of territory, from documentary insights into AIDS hospital wards to job-related problems like health insurance and homophobic blacklisting. Another major character is a TV actor (Patrick Cassidy), a virile type disturbed (ironically) when he's cast in a breakthrough gay role on TV, because he fears he'll be typecast. Mary-Louise Parker (star of "Prelude to a Kiss") has a major backup role as a loyal sister and companion fond of telling Reagan jokes.

Even in presumably Christian times, people have tended to withhold compassion for those bearing social or moral stigma, who are deemed (like the ancient lepers) to be responsible for their own misery. Hard-edged as it is, "Companion" may help to build a bridge or two in the AIDS era.

(Skillful, moving topical drama likely to awaken compassion; language, frank but restrained depiction of gay relationships; satisfactory for mature audiences.)

USCC classification: A-IV, adults, with reservations.

Recent USCC Film Classifications

Arachnophobia	A-II
Life Is a Long Quiet River	A-III
Metropolitan	A-III
Navy Seal	A-III
Presumed Innocent	A-IV
Quick Change	A-III
The Freshman	A-III
The Unbelievable Truth	A-III

Legend: A-I—general patronage, A-II—adults and adolescents, A-III—adults, with reservations, A-IV—adults, with strong reservations. A high recommendation from the USCC is indicated by the * before the title.

'Hiroshima: Out of the Ashes' dramatizes bombing

by Henry Herz

Marking the 45th anniversary of the first use of a nuclear weapon to wipe out an entire city is "Hiroshima: Out of the Ashes," airing Monday, Aug. 6, 9-11 p.m. on NBC.

The dramatization gives a ground-level account of what the city's population suffered after being hit by a single atom bomb. It seeks to create an emotional context enabling one to experience the human dimension of this wartime enormity.

In this the program succeeds to a large degree by focusing on a representative cross section of Hiroshima's residents—mostly Japanese but also including a German Jesuit missionary and some American POWs. These are the characters we follow from the day before the bomb fell to the arrival of the first U.S. intelligence unit after Japan's Aug. 15 surrender.

At the center of the dramatization is the family of a postman (Pat Morita), a widower whose son is missing in the war. His suburban household consists of his son's pregnant American wife Sally (Tamlyn Tomita), his own daughter, and her preschool son.

Though Sally is scorned by her sister-in-law and treated as a suspect alien by others, she refuses to deny her

American citizenship. After the city is leveled, however, Sally slips down her Hollywood movie posters and smashes her American records.

Her father-in-law dead, Sally puts her badly burned sister-in-law on a cart and starts off for the only functioning hospital in Hiroshima. On the way, they are picked up by an American patrol looking for the hospital and there she gives birth to her child.

The symbolic significance of this joint American and Japanese effort at bringing new life to a dead city is not lost on the viewer but seems a somewhat heavy-handed and unneeded way to bring the program to an uplifting climax.

The person most notably affected by the deadly aftermath of the bomb is Father Siemes (Max Von Sydow), the Jesuit missionary who is shaken out of his pious complacency by journeying from the outskirts into the city. Overcome by the sight of the dead and dying, he brings back two orphans and devotes himself to those who have sought shelter in the relatively undamaged novitate.

Directed by Peter Werner, the re-creation of the atomic destruction of Hiroshima is excruciatingly credible, not only in its physical devastation but the chaos that followed. Vividly depicted are the radiation burns of victims and the gradual realization that even the seemingly healthy survivors were dying of radiation sickness.

Written by John McGreevey, the dramatization only hints at the wider moral issues of using a nuclear weapon on an entire city.

In an Aug. 5 briefing, a bomber crew is told that Hiroshima before the war was a "cultural and religious center" but that it is now a military communications target. Instead of a bomb, the crew drops leaflets on the city, presumably warning its inhabitants to evacuate. The lone plane is hit by flak and those that survive are imprisoned in Hiroshima Castle. In the cataclysm after the bomb, two of them (Judd Nelson and Ben Wright) escape but are rescued by a Japanese officer from being killed by a civilian mob. His reason is that they must live to tell their fellow Americans what they have seen.

Though largely shown from the perspective of Japanese civilians—Kaz Suyehi, the production's technical consultant, is herself a survivor of the Hiroshima bombing—the result is an eyewitness experience of what most know only through coldly impersonal statistics and objective documentary footage.

As the Japanese officer tells his American prisoners, "War is our enemy." Viewers of this program will share in that sense of nuclear weapons as the common enemy of humanity.

The result is a worthy means of observing the tragic anniversary of the start of the age of nuclear war and those who were its first victims. It is sobering fare that is not suitable for children.

TV Programs of Note

Sunday, Aug. 5, 9-11 p.m. (CBS) "Leap of Faith." Rebroadcast of a fact-based drama about a woman (Anne Archer) stricken with a potentially fatal disease who

determines to fight to regain her health with the help of a sympathetic doctor (Louis Giambalvo) and supportive husband (Sam Neil). It isn't suitable for children.

Sunday, Aug. 5, 10-11 p.m. (PBS) "Nigeria: An Kindred Spirits." Actress Ruby Dee narrates this "Smithsonian World" program on the growing recognition of African art and its influence on contemporary world culture.

Monday, Aug. 6, 8-9 p.m. (PBS) "The Wildman of China." Viewers follow an American anthropologist and a British cryptozoologist through the Chinese backlands, from a suboptimal rain forest near the Burmese border to the mountainous regions of Yunnan.

Monday, Aug. 6, 9-10 p.m. (PBS) "Edward R. Murrow: This Reporter." The concluding portion in the two-part "American Masters" profile of the pioneering broadcast journalist whose career as a radio and television reporter set the standards that still challenge the news media today.

Tuesday, Aug. 7, 9-10 p.m. (PBS) "Mr. Sears' Catalogue." Rebroadcast of "The American Experience" program using the Sears Roebuck catalog to show the radical changes that transformed the United States at the turn of the century from an agricultural to an urban society.

Tuesday, Aug. 7, 9-11 p.m. (CBS) "Out on the Edge." Rebroadcast of a drama in which a teen-ager (Rick Schroeder), emotionally troubled after the divorce of his parents, is committed to a privately owned treatment facility more concerned with its occupancy rate than with the well-being of its patients. It's inappropriate fare for youngsters.

Tuesday, Aug. 7, 10-11 p.m. (PBS) "Kamala and Raji." In showing the efforts of two poor women in India to improve the quality of their lives, Michael Camerini's "POV" independent documentary helps dispel the stereotypical image of poverty as a passive condition.

Wednesday, Aug. 8, 9-11 p.m. (PBS) "Castro's Cuba: Two Views." Offering differing perspectives on Cuba are "The Uncompromising Revolution," assessing the condition of Cuban communism, and "Nobody Listened," interviews with Cuban exiles who suffered under the Castro regime.

Wednesday, Aug. 8, 9-10-10 p.m. (ABC) "New Attitude." Premiere of a new comedy series about two sisters (Sherry Lee Ralph and Phyllis Yvonne Stickney) who sink their life savings into a beauty parlor where hairdressing often takes a back seat to their misadventures. The series will regularly air on Friday, Aug. 10, from 9-10-10 p.m.

Thursday, Aug. 9, 10-10-30 p.m. (PBS) "Words on Fire." As several examples of literature are read aloud, graphics illustrate the ideas and emotions conveyed by the power of the words in this "Alive from Off Center" program.

Friday, Aug. 10, 10-11 p.m. (PBS) "Antarctica and Mars." Using the knowledge gained in exploring the mysterious dry valleys of Antarctica, scientists discuss the possibility of life existing on other planets and the plans for the future exploration of Mars.

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

HIROSHIMA DRAMA—In "Hiroshima: Out of the Ashes," Max Von Sydow (center) stars as a German Jesuit missionary who struggles to survive amidst the chaos and devastation caused by the atomic bomb that wiped out Hiroshima, Japan, during World War II 45 years ago. (CNS photo from NBC)



QUESTION CORNER

Canon law permits Saturday Mass

by Fr. John Dietzen

Q Must we have a good excuse to attend a Saturday evening Mass instead of Sunday Mass? A local parish priest says that the Saturday vigil Mass was intended to be a substitute only if one had a good reason.

From my observation, most attendees at the Saturday vigil Mass do so on a routine basis. My interest is kindled by an article in a national Catholic magazine in which a bishop says "beware of the Saturday vigil. It is an exception to be used only if you cannot go on Sunday . . . If you have a real reason, gratefully go on Saturday, but your job is still to observe Sunday as the Lord's day." I would like your comments. (Ohio)



A I, too, have serious questions about Saturday evening vigil Masses.

From earliest Christian history, the first day of the week (Sunday) was the day when Christians gathered to celebrate the "breaking of the bread," the original name for Eucharist, or as we would better know it, Sunday Mass.

The fact is, however, that the church's present regulations are very specific.

The Vatican's instruction on eucharistic worship which deals with this privilege places no restrictions at all on one's right to fulfill the Sunday obligation on Saturday evening.

The code of canon law (1248) says simply: Anyone satisfies the precept to participate in the Mass by assisting

wherever it is celebrated in the Catholic rite either on the day (Sunday or holy day) itself, or in the evening of the preceding day. Again, no conditions or restrictions.

This in no way cancels or diminishes the other ways in which we are to keep holy the Lord's day, Sunday, even if we go to Mass on Saturday.

Q Would you explain how Jesus is a descendant of the House of David when St. Joseph, his foster father, is the only one whose connection with David is mentioned in the Bible?

I thought a descendant is a person in the bloodline. What does this have to do with Mary? (California)

A The Gospels have two genealogies of Jesus. That in Matthew runs from Abraham to Jesus; in Luke the genealogy runs from Jesus back to Adam.

As you indicate, both focus on Joseph as the immediate ancestor of Jesus.

This is understandable in light of Jewish tradition, which

extended well into the New Testament years. Joseph was the legal father of Jesus and in Jewish law his ancestry determined the ancestry of Jesus.

Considering the close family relationships within which marriages took place, it is possible, even perhaps likely, that Mary's ancestry was similar to that of Joseph's. But the Gospels do not tell us.

In Jewish culture during the time of Jesus, women played a minor public role; their function was generally "limited" to that of wives and mothers.

We would not expect the mother of Jesus to assume a central role in establishing the legal and religious ancestry of Jesus, even in the Gospels.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father John 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.)

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FAMILY TALK

Financial tips will help teen traveling abroad

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 17-year-old daughter is going to Europe as an exchange student this summer. I am worried about her ability to handle money, take care of her passport, exchange foreign currency, etc. She has never had responsibility for such things. Any suggestions? (Florida)

Answer: What a lucky girl your daughter is! Despite your misgivings, since she has been chosen as an exchange student she is probably as responsible or even more so than most 17-year-olds.

Here are some suggestions from the Consumer Credit Institute and from me about safeguarding your finances while traveling. This institute is the consumer education arm of the American Financial Services Association.

Purchase traveler's checks for most of her spending money. It is the easiest way to protect from loss or theft. Keep one record of the numbers with you at home, another with her in a place separate from the checks themselves. She should note on her record when and where she cashes each check.

If your daughter will be located at one address where you can write to her for a period of time, keep some of her traveler's checks at home and mail them to her at intervals during the summer. This not only safeguards against loss but all at once, but also assures that her money will last over the duration of her stay.

Encourage her to exchange traveler's checks and to avoid individuals "on the street" who offer a "good deal." Teens catch on quickly to the mystery of foreign exchange. They become quite adept at understanding rates of exchange.

You are often advised to exchange a small amount of money before leaving so that she need not exchange money immediately upon arrival. This is nice, if it is many convenient facilities to exchange money immediately upon arrival.

Plan ways to safeguard cash and passport. Teens rarely worry about such matters. A money belt or "fanny pack" keeps valuables securely attached to her body. Put a thick rubber band around her wallet to keep it from sliding easily out of a pocket or purse. Never hang a purse or a jacket with valuables over the back of a chair in a public place.

Keep cash separate from traveler's checks to avoid loss or theft of both at once. If a hotel key is stolen, notify the hotel immediately to prevent theft from your room before you return.

A credit card is a safeguard as an extra source of funds while traveling. It is also a risk, subject to loss or overuse. Personally, I would never give a credit card to a teen-age daughter, but the choice is up to you as parents.

By planning ahead, you can assist your daughter to safeguard her money without making her overly anxious or concerned.

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

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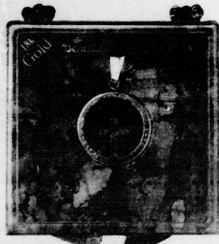
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The Active List

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, Ind., 46206.

August 3

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

☆☆

Catholic Charismatic Renewal will celebrate First Friday Mass with Archbishop Edward A. O'Meara at 8 p.m. in SS. Peter and Paul Cathedral, 14th and Meridian Sts. Praise begins at 7:30 p.m.

☆☆

St. Roch Parish, Indianapolis, is sponsoring a Monte Carlo Night from 7 p.m. to midnight in the school hall. Refreshments. Free admission.

☆☆

Cathedral High School, 5225 E. 56th St., Indianapolis, invites alumni of Cathedral, St. Agnes Academy, and Ladywood to the All-Class Reunion and Mortgage Burning. For information, call 317-542-1481.

August 3-4

Sacred Heart Parish, Terre Haute, will sponsor its annual Summerfest celebration from 4 p.m. to midnight. Bingo, games, and refreshments, with fish fry on Friday and also roast beef,

ham and chicken dinners during the two-day festival.

August 4

St. Thomas the Apostle Parish, Fortville, will hold a Festival from 11 a.m.-10 p.m. with chicken, noodle dinners, lip sync contest, games, crafts, quilts, drawings.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass in St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

Holy Angels Parish, 28th and Dr. Martin Luther King Jr. Sts., will hold a city-wide Rummage Sale, Flea Market, Fish Fry from 8 a.m.-4 p.m.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center Chapel, 13th and Bosart.

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

K of C #3660, 511 E. Thompson

Rd. will hold a Hawaiian Luau from 7 p.m.-12 midnight. Buffet dinner. Indy Express Band. Admission is \$20 per person. Call 317-786-6555.

☆☆

Catholic Alumni Club will attend Mass at SS. Peter and Paul Cathedral at 5 p.m. then gather at Monument Circle downtown for Circlefest events. For information, call Mary at 317-255-3841.

☆☆

St. Andrew Parish, Indianapolis, will sponsor Andy's Gift and Thrift Shop Sidewalk Sale from 10 a.m. to 4 p.m.

☆☆

A Single Parents Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

August 5

St. Boniface Parish, Fulda, will hold its Annual Picnic at 11 a.m. Homemade turtle soup, quilt raffle.

☆☆

St. Bernard Parish, Frenchtown, will hold a Country Picnic from 11 a.m.-5:30 p.m. Quilts, dinner, games.

☆☆

St. Cecilia Parish, Oak Forest, will hold its Annual Festival and Chicken Dinner serving from 10 a.m.-3 p.m. slow time. Carry-out.

☆☆

A Natural Family Planning class

is scheduled from 9 a.m. until noon at St. Louis School, Batesville. For reservations, call 812-934-3338.

☆☆

Handicapped guitar artist Tony Melendez will perform a free Summer Concert sponsored by Voice of Youth at 3 p.m. in Commonwealth Convention Center, 4th and Market, Louisville, Ky. For tickets call 502-497-0903.

☆☆

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

☆☆

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

☆☆

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

August 6

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. at Johnson Co. Hospital, Franklin. Call Terri at 317-236-1500 for information.

☆☆

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 is at 9 p.m.

☆☆

STEP classes sponsored by Catholic Social Services continue from 2-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call Terri 317-236-1500 for details.

August 7

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.



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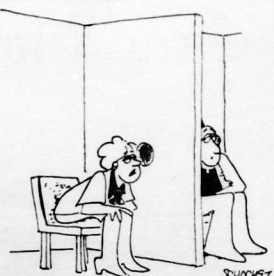
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August 9

A Summer Penance Service will be held at 7 p.m. in St. Andrew the Apostle Church, 240 S. 6th St., Richmond.

☆☆

The Altar Society of Holy Name Parish, Beech Grove, will hold its Annual Summer Rummage Sale from 8 a.m. to 3 p.m. in Hartman Hall of the school.

August 9-10

The Annual Gigantic Rummage Sale for the benefit of Fatima Retreat House will be held from 9 a.m.-6 p.m. each day in Our Lady of Lourdes Parish gym, 5333 E. Washington St. Bring clean, usable donations Aug. 7-8, same location, same time.

August 10

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

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

August 10-11

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

August 10-12

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

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August 11

The #1 Early Bird Drawing for All Saints School 4th/5th Annual Association will be held at 10 p.m. at Assumption Parish, Indianapolis.

August 12

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

☆☆

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

☆☆

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

☆☆

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

☆☆

A Calix meeting will be held at 8 p.m. preceding 10:30 a.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave. Call 317-787-9138 for information.

☆☆

St. Paul Parish, New Alsace, will hold a Church Picnic from 12 noon-6 p.m. EDT. All-you-can-eat chicken dinner, beer garden, country store, raffles.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 695 Rushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 427, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic Church, 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, 5:30 p.m.

CRS aids Filipinos after quake

by Catholic News Service

BALTIMORE—Catholic Relief Services has committed \$155,500 for the local purchase of medical supplies, temporary shelter and emergency food following the July 16 earthquake in Luzon, Philippines. The aid will be channeled through local CRS church counterparts.

Meanwhile, Pope John Paul II repeated a call for prayers and international emergency aid. He asked a crowd gathered at his summer residence south of Rome to pray for the dead, which number more than 1,000. The pope also asked for aid to the more than 3,000 people

injured during the quake and for assistance to the more than 88,000 people who government officials say were left homeless.

International aid was said to be pouring into Manila, the Philippines capital, but was apparently slow in getting to the most devastated places and the neediest victims.

CRS is accepting contributions by telephone at (800) 736-3467, and by mail at P.O. Box 17220, Baltimore, Md. 21297-0304.

The Catholic Medical Mission Board is also accepting donations for Philippine quake relief by telephone at (212) 242-7757 and by mail at 10 W. 17th St., New York, N.Y. 10011.

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Commission to meet in September about catechism revisions

by Cindy Wooden
Catholic News Service

VATICAN CITY—The Vatican commission on the new church catechism will meet in September to review reaction to the document's first draft and decide how work on the compendium of church teaching will proceed.

A committee appointed by the 12-member commission to draft the catechism for the universal church met in Frascati, Italy, during the first two weeks of July, a Vatican statement said. Archbishop William J. Levada of Portland, Ore., is a member of the drafting committee.

The committee's report on the "hundreds of responses from bishops from every continent and nation" will be examined by the commission members at their September meeting, it said.

The commission is led by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith. He is expected to give a progress report on the catechism to bishops attending the Sept. 30-Oct. 28 world Synod of Bishops.

Although the deadline for comments on the first draft was May 31, reports are still being received at the Vatican and all will be considered by the commission, the statement said.

The Administrative Committee of the U.S. bishops' conference had urged the Vatican to extend the period for consultation on the first draft, which most bishops received in December or January.

An ad hoc committee formed by the U.S. bishops to critique the catechism gave the document good marks on a number of points, but called for substantial revisions.

The suggestions included:

►Making the structure and content more up-to-date.
►Making it clear that all church teachings do not have the same weight.

►Using biblical references in a way which more closely reflects modern scholarship.

The Vatican statement said the responses gave the drafting committee "the impression of a very positive evaluation."

"The great majority of the bishops responding have judged the draft of the catechism to provide a valid basis for a revised text," it said.

The statement gave no specific details about the responses nor the work of the drafting committee. It did not say when a final draft is expected nor if another round of consultation on a second draft would precede final publication as requested by the U.S. bishops.

At their September meeting, "the commission members will make any necessary decisions regarding the future work to be accomplished," the statement said.

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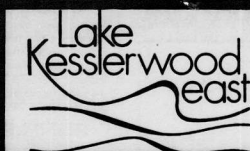
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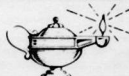
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PILGRIMAGE 1990

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

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

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

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

RESERVATION DUE BY SEPTEMBER 5.

CONTACT: St. Louis de Montfort Church
for further details

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Youth News/Views

Teen-agers learn skills for Christian leadership

by Mary Ann Wyand

"Do not let anyone look down upon you because you are young, but be an example for the believers in your speech, your conduct, your love, your faith and purity."

1 Timothy 4:12

That inspirational New Testament passage was printed on the 1990 Christian Leadership Institute T-shirt given to the 86 youths from throughout the state who journeyed to Indianapolis last month to learn parish leadership and liturgical skills.

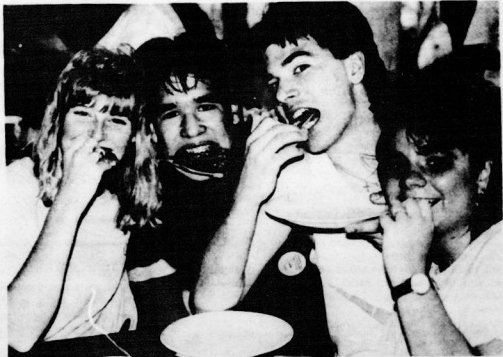
The Biblical quotation also formed the theme for the Catholic Youth Organization's annual leadership seminar July 16-20 at the CYO Youth Center.

During Mass on July 19, institute participants prayed with Father Adolph

Dwenger, administrator of St. Bridget Parish in Indianapolis and chaplain of the Newman Center at Indiana University/Purdue University at Indianapolis.

"Lord, Jesus, you have called each of us by name," Father Dwenger said. "You know us so well. You know what we're good at. Help us that we could develop that and truly make our church and our world a better place."

As part of the liturgy, several teen-agers took turns reading an essay prepared during a workshop that expressed their desires to "become good leaders when we grow up, which takes a lot of time and is a big challenge. The second goal is friendship—to develop new friends and meet a lot of people. Our third goal is faith—discovering faith to God. God is our faith and God is our hope. He is the fountain of strength."



MAKING IT GREAT—Four Christian Leadership Institute participants (above) discover that pizza donated by Pizza Hut and music provided by disc jockey Paul Myers (right) of Sacred Heart Parish in Terre Haute help make the Catholic Youth Organization's annual summer institute a great experience. They were among 86 teen-agers who gained leadership skills in a Christian atmosphere July 16-20 at the CYO Youth Center in Indianapolis. (Photos by Mary Ann Wyand)

'Touch the Sky III' teaches spirituality

by Amy Ballinger

The first week of July proved to be a great experience for some of the high school youths from St. Luke Parish in Indianapolis.

On a sweltering Friday afternoon, 30 of us along with 10 adults headed westward, bound for the coolness of Rocky Mountain National Park in Colorado. The trip was called "St. Luke Touch the Sky III Rocky Mountain Jubilee Retreat" and was sponsored by the St. Luke youth ministry program.

After what seemed to be the longest 26-hour drive imaginable, we arrived at our destination. The park's beauty was indescribable and we like to think that the mountains were anticipating our arrival. As each tent was pitched, our excitement grew. The week ahead was sure to be one of the most exciting as well as one of the most spiritual weeks of our lives.

Sure enough, we weren't let down! The trip was 10 days of enjoyment and laughs and for many of us it became the most meaningful and prayerful experience of our lives.

Adventures included breath-taking dips into the glacier-fed Alberta Falls and a rewarding hike to Chasm Lake, a mere 13,000 feet above sea level. The wonders of nature continued to unfold all week long through white-water rafting, horseback riding, and other outdoor recreational activities.

St. Luke youth ministry coordinator Bob Schultz, who organized the trip, said "Touch the Sky III" was "a dream come true. I've always wanted to take St. Luke teens to the Rocky Mountains to provide an opportunity for them to experience God's awesome creation and bring that awareness back home."

Brebeuf Preparatory School sophomore Jessica Stenz, an active member of St. Luke's youth group, said the trip was "a great way to get to know yourself, friends and God—a lot better. It's something I will probably remember for the rest of my life!"

One of the highlights for Cathedral High School sophomore Nick Radecki was the spiritual Mass in the mountains celebrated by Father Ken Leone, pastor of Spirit of Life Church in Denver.

"It was great being outside in the mountains with Father Ken, who came all the way to celebrate with us when he didn't even know us and his father was very sick in the hospital," Nick explained. "He even learned all our names!" It was great getting to know a priest who wasn't stuck in tradition and appreciated us teen-agers."

Reflecting on the trip, I definitely felt appreciated by my friends, the adults on the trip, and mostly by God. I am glad to have been a part of the Rocky Mountain Jubilee and the "Touch the Sky" program.

Plans for "Touch the Sky IV" are already in the making and may possibly take place in the Grand Tetons of Wyoming or the Green Mountains on the East Coast.

No matter where, I plan to be there and once again celebrate my faith with my friends and with God.

(A sophomore at Brebeuf Preparatory School, Amy Ballinger is active in St. Luke's youth ministry program.)

Cathedral students make new friends in cultural exchange

As part of the fifth annual Indianapolis-Nuremberg Cultural Youth Exchange Program, seven Cathedral High School students traveled to Germany in mid-July for a three-week visit to Nuremberg, Berlin and Dresden.

Glenn Mauger, chemistry instructor, accompanied Patty Gable, Stephen Pfanstiel, Brian Fischer, Daniel Weas, Mary Viehmann, Colleen Turner and Jay Zrnhal on the trip to both West and East Germany. They left on July 17 and will return August 5.

Fourteen students from Nuremberg will visit Indianapolis with their director, Helmut Herz, from August 10-24. They will stay with host families who are parents of Cathedral students, and will also tour Chicago, New York City, and Washington, D.C. while in America.

The exchange was made possible for the second year with cooperation from the German department at Cathedral High School under the direction of instructor Mary Ann Verkamp. Buddy McCart, Indiana German Heritage Society chairman for the project, worked with Verkamp and the Nuremberg Youth Office on group travel arrangements.

The Connorsville Deaneys Youth Council recently hosted a Homecoming Day at Treaty Line Camp near Brookville Lake.

This annual event honors graduating seniors and welcomes former youth group members back for a day of fun in the sun.

Swimming, softball, volleyball, a cook-out and dance were among the homecoming activities.

Father Rick Ginther, pastor of St. Mary Parish at Richmond, was the celebrant for the afternoon liturgy, which was planned by the Youth Council. A prayer around the campfire concluded the day's events.

Youth Council members who helped plan Homecoming Day are Mike Augustin, adult advisor Bob Schmeisser, Jim Tush, Bob Heinrich, Mary Tresse, Rachelle Barrett, adult advisor Nancy Jackson, Ben Rowland, Mike Bihl, Darren Case and Genny Heinrich.

Archdiocesan youths will compete in the 37th annual CYO Talent Contest

August 12 at 7:30 p.m. at the Garfield Park Amphitheater on the Indianapolis southside.

Sponsored by the Catholic Youth Organization, the event is free and open to the public. Entrants will compete in vocal, dance and instrumental categories.

National Merit Scholarship Corporation officials have awarded scholarships to eight more graduates of Catholic high schools in the Archdiocese of Indianapolis.

Pursuing undergraduate studies this fall with financial assistance from National Merit Scholarships are Academy of the Immaculate Conception graduate Becky Simmeyer, Brebeuf Preparatory School graduates Peter Brown, Brian Diggs and Bertrand Taeng, Cathedral High School graduates Mark Engel and Matt Lamberti, and Roncalli High School graduate Ruth Nugent.

Oops! In a story about Cathedral High School graduate Amy Greer published July 13, The Criterion omitted Amy's selection as a member of the Indiana High School Girls Volleyball All-Star Team.

As a member of that team, Amy participated in the Mikasa Cup Volleyball Tournament June 8-9 in Richmond. All-star teams from Illinois, Ohio, Michigan, Minnesota and Iowa joined the Hoosier team in the second annual competition.

Cathedral High School sophomore Darnone Johnson was appointed to serve as a Congressional page for Congressman Andy Jacobs, Jr., in the United States House of Representatives at Washington, D.C.

Darnone's essay about the reform of the franking privilege won him this position.

St. Thomas Aquinas student Dawn McDaniel won the first-place award in the Engineering Challenge at The Children's Museum. She received \$250 for winning the annual contest.

Classmate Erin Clarke claimed second-place honors and a \$150 award in the competition.



EXPLORERS—St. Luke youth group members J. J. Bovitz (seated), Rob Schott (standing, from left), Brian Walsh and Matt Rydell (Indians) enjoy the Alpine Tundra area of Rocky Mountain National Park in Colorado. (Photo by Bob Schultz)

Roncalli stair-lift will benefit disabled students

by Mary Ann Wyand

Thanks to the generosity of a number of individuals, students with temporary or permanent disabilities who want to pursue a Catholic secondary education will benefit from a new stair-lift project currently in the works for Roncalli High School in Indianapolis.

The \$45,000 stair-lift attaches to a stair railing and will make the five-level school accessible to persons with physical handicaps who could not attend or visit the South Deane parochial high school.

Other individuals are looking at the Roncalli project and discussing the possibility of raising funds for another stair-lift they want to install at Bishop Chatard High School in the Indianapolis North Deane. Both archdiocesan schools were built in the 1960s and have identical floor plans without elevators.

Last week President George Bush signed the Americans with Disabilities Act, a new federal law which bars discrimination against an estimated 43 million U.S. citizens who are disabled.

Indianapolis physician Charles Hasbrook, an Immaculate Heart of Mary parishioner, told *The Criterion* that he hopes passage of that law will increase public awareness of the many difficult challenges that disabled persons must face each day.

Hasbrook serves as volunteer chairman of the Roncalli Stair-Lift Fund, an ambitious fund-raising effort to make the southside secondary school accessible to disabled persons, whether students, friends or parents.

By early August, Hasbrook had received donations amounting to 80 percent of the estimated cost of the project. His goal is to complete the fund raiser in time to get the special stair-lift in place at Roncalli before school starts later this month.

Direct inquiries or donations to the Roncalli Stair-Lift Fund in care of Dr. Charles Hasbrook, 1670 W. 86th St., Indianapolis, Ind., 46260. All contributions are tax deductible.

St. Barnabas parishioners recently helped bolster the Roncalli stair-lift project with a donation from the parish "Our Special Kids" Fund. And Hasbrook said several donors who wish to remain anonymous have also been very generous. But he still needs to raise the remaining 20 percent of the funds within two weeks.

"It's easy to contribute to something that you think is important," Hasbrook explained. "We're just breaking ground (at Roncalli). I think all of the schools are going to have to realize that this (creating handicap access) is something that is going to have to happen."

Hasbrook said he also investigated the feasibility of installing an elevator, but the \$200,000 estimate was prohibitive and given the school's floor plan would not be as useful as the stair-lift.

"It's actually attached to the stair railing," he explained. "and it's powered by an electrical system. The lift itself has a motor. It can stop at every level and the person on the lift controls it. You can call from any floor for it to come to that level, and it can be sent back down automatically."

Mickey Lentz, support services coordinator for the Office of Catholic Education, expressed gratitude for this unique gift to an archdiocesan school.

"We at the Office of Catholic Education are very excited about this opportunity for Roncalli High School," she said. "It is a beginning for many students who are handicapped and cannot attend a Catholic High School specifically."

Lentz said a limited number of the archdiocesan elementary schools are handicap accessible, but at this time none of the high schools can accommodate students or visitors with special transportation needs.

That structural limitation meant that disabled students who attended South Deane parochial schools had to transfer to Perry Meridian High School and adjust to a completely new environment among strangers. Taking into consideration the importance of continuing a Catholic education with longtime friends, Lentz said, the stair-lift project is a real blessing for students with special needs.

"This is a real step forward for us," she said, "looking at the special needs of all the children in the archdiocese from kindergarten to grade 12 and saying we will as best we can accommodate them and give them a Catholic school education."

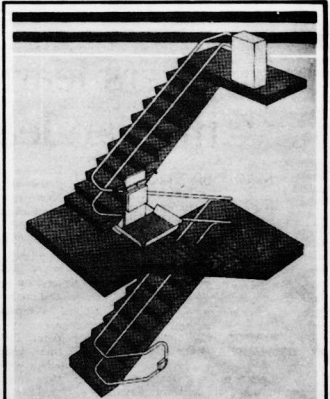
But, Lentz said, budget constraints have prevented construction of equipment like the stair-lift that would enable disabled students to attend archdiocesan inter-parochial high schools.

"It was really the determination and the initiative of the parents and a group who are supporting the parents who have been pushing and getting people behind them and finding private donors," she said. "They are within 80 percent of their goal in pledges and feel very confident that the rest will come in time. It's a commitment and dedication from the parents and people behind Catholic education that want to see this happen."

Roncalli principal Joe Hollowell told *The Criterion* that he is looking forward to opening the school to students with special physical needs.

"I see this as not only benefiting the students that did not previously have access to Roncalli," Hollowell said, "but I see as much benefit to the remainder of the student body that will get to see the examples of courage and determination set by these kids."

Hollowell noted that the addition of persons with physical disabilities to the student body will be "a real blessing to all of our students and faculty alike in having special students here. I think their examples of courage and determination are going to be an inspiration to everyone here in our building, and I'm really looking forward to those students becoming a part of the Roncalli family."



AUTOMATED—Stair-lift serves disabled persons.

A Guide to Superior Dining



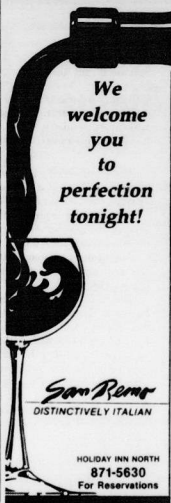
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21st:	Petite Filet Mignon		\$6.50
25th:	Prime Rib	2	\$16.50
28th:	Small Prime Rib		\$6.50

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Youth events

August 3-4—Summerfest Celebration at Sacred Heart Parish, Terre Haute, with teen dance Saturday night.

August 3-4—Archdiocesan Youth Ministers Retreat, "Commitment to Wholeness," Beech Grove Benedictine Center, 7 p.m. Friday until 5 p.m. Saturday. Call the CYO Youth Office at 317-632-9311 for registration information.

August 5—St. Mark Parish, Indianapolis, youth group outing to Clifty Falls State Park, departure at 8:30 a.m. Call St. Mark at 317-787-8246 for more information.

August 12-37th annual Archdiocesan Talent Contest sponsored by the Catholic Youth Organization at the Garfield Park Amphitheater in Indianapolis. Call the CYO Youth Office at 317-632-9311 for information.

August 19—Catholic Youth Organization Youth Mass and Dance at St. Catherine Parish, Indianapolis, with Mass at 6:30 p.m. followed by the dance from 7:30 p.m. until 10 p.m.

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

† **BAYSE, Frank M.**, 83, Little Flower, Indianapolis, July 4. Husband of Margaret (Stem); father of David; grandfather of three.

† **BRESON, George C.**, 73, Holy Name, Beech Grove, July 7. Husband of Pauline "Polly";

Robert Beeson; father of James W., Richard J., and Charles M. Beeson; brother of Forest Beeson; grandfather of 19.

† **CONSTANTINO, Antonio** Conaro, 87, Holy Rosary, Indianapolis, June 22. Mother of Anthony Constantino, Peter, Paul and David Page; Santa Bay, Margaret and Nancy Constantino, Marie Oeschle and Antoinette Dallaghan, sister of Joseph, Daniel, Anthony and Peter Conaro and Lou Field; grandmother of 19; great-grandmother of 14.

† **CORNELIUS, Loretta M.**, 85, Little Flower, Indianapolis, July 5. Mother of Karen D. Wirsching, sister of Clifford and George Budreau; Bertha Cook, Clara Windler and Lucille Fallwell;

grandmother of two; great-grandmother of one.

† **COULTER, Russell H.**, 82, Holy Spirit, Indianapolis, May 27. Husband of Janice M. McNetney Coulter; mother of Shirley Ann McCallion; grandmother of two.

† **DIERCKMAN, Carl**, 75, St. Anthony of Padua, July 11. Husband of Bernice; father of Ted, Mike, Anthony, Helen, Marlene, Ruth Mary and Dr. Judy Dierckman and Jean Huber; brother of Bernard Dierckman and Martha Prickel; grandfather of five; step-grandfather of three.

† **DONOHUE, Jennifer Ann**, 11 days, St. Augustine, Jeffersonville, July 7. Daughter of Paul and Maria Donohue; sister of Shamron Donohue; grand-

daughter of Juanita and Norman Schaal; and Marie Donohue; great-granddaughter of Julius and Catherine Sprigler and Gertrude Schaal.

† **DULWORTH, Martha J.**, 86, St. Augustine, Jeffersonville, July 13. Mother-in-law of Paul Ellison, Jr.; sister of Frances Beard; grandmother of one; great-grandmother of one.

† **FUSS, Ernestine Emma**, 91, St. Lawrence, Indianapolis, July 10. Sister of Raymond Fuss, Laura Sims, Ida Klee and Sisters Mary Ernestine and Agnes Raymond Fuss.

† **GEIST, Mildred A.**, 79, Holy Family, New Albany, July 1. Mother of Robert B. and Paul J. Geist and Mary E. Jeffries; grandmother of 11; great-grandmother of 10.

† **GOFFINET, Hubert J.**, 63, St. Paul, Tell City, July 15. Husband of Dorothy; father of Janice Goffinet, Brenda Powers, Janice Payne and Joanne Herrmann;

brother of William Goffinet and Clara Cook; grandfather of seven; step-grandfather of four; great-grandfather of one.

† **HULL, Helen Frances Glennon** Hull, 73, St. Mark, Indianapolis, July 18. Wife of Benjamin Glennon; mother of Steve, Thomas, David, Susan and Mary Hull, Kathleen Nix and Anna Johnson; sister of Catherine O'Connor, Budget Leonard and Margaret Finerty; grandmother of six.

† **HUMIG, Ferdinand**, 86, St. Michael, Brookville, July 11. Husband of Stella Humig; brother of Mary Lafount.

† **JOHNSON, Harvey Lee**, 42, St. Rose of Lima, Franklin, July 9.

† **JONAS, Joseph H.**, 71, Little Flower, Indianapolis, July 12. Husband of Winifred; father of Sandra Findlay, John E., and Joseph M.; brother of Mary Foy and Rita Oley, mother of four.

† **KNABE, Flora M. (Utz)**, 98, St. Mary, New Albany, July 11. Mother of Velva, Margie, Mary Kemper and Rosalyn Graetz; grandmother of eight; great-grandmother of 11.

† **KOETTER, Alberta A.**, 79, Holy Family, New Albany, July 19. Mother of Carl and William Koetter Jr., Nancy Denison and Barbara Von Allmen; sister of Ramona Breit; grandmother of seven.

† **LOYAL, Benjamin C.**, 60, St. Mark, Indianapolis, July 17. Husband of Patricia May Loyal; father of Joseph, Michael, Vincent and Anthony Loyal, Kristine Garn, Elizabeth Bockus, Julie Ann Hennessy, son of Margaret Simon Loyal; brother of Charles Loyal, Sue Ann Miller and Eileen Redmeier; grandfather of 13.

† **MARCI, Edmund A.**, 64, St. Ambrose, Seymour, July 15. Husband of Eva Marci; father of Sandra Reynolds; brother of John G. Marci, Helen Brennan and Juliana Gorski; grandfather of three; great-grandmother of three.

† **MAVOY, Mary L.**, 73, St. Anthony, Indianapolis, July 14. Mother of Frederick and Edward Mavoy and Madona Dwenger; sister of Ralph, Elmer and William Sowers and Leona Bennett; grandmother of 12; great-grandmother of six.

† **MERCURI, Carl**, 72, St. Mary, Richmond, July 14. Husband of Mary; father of William, David and Allen Mercuri and Debbie Neal; grandfather of eight.

† **MORRIS, Carol A. (Bixler)**, 34, Little Flower, Indianapolis, July 13. Wife of Kevin; daughter of Jerry and Emma Bixler; sister of Michael and David Bixler and Mary Catherine Valentine.

† **ORSCHILL, Dorothy**, 85, St. Michael, Brookville, July 17. Mother of Nathan and Lee Orschill and Lorraine Collins; sister of Louis and Vincent Wiwi; grandmother of 13; great-grandmother of one.

† **PATTERSON, Minnie L.**, Tedrow, 65, Holy Name, Beech Grove, July 13. Mother of Kevin W., Timothy H. and Debra K. Patterson; sister of Kenneth, Betty, Clyde and Herman Claret Tedrow, Eva M. Carbe, Lucille Spear and Aline Thrasher.

† **PHILLIPS, Kathryn L.**, 92, St. Joseph, Shelbyville, July 12.

† **PRATHER, Mary Eileen**, 64, St. Ambrose, Seymour, July 18. Wife of Robert Prather; mother of Daniel Prather, Patricia Mize, Linda Reichenbacher and Tracie Thompson; sister of Patricia Tracy; grandmother of six; great-grandmother of two.

† **REDELMAN, Marcella E.**, 86, Immaculate Conception, Millhousen, July 19. Mother of Carl, Paul and Ralph Redelman, Betty Buing, Rosella Langlois and Maria Wagner; sister of Betty Johnson; grandmother of 24; great-grandmother of 26.

† **RENN, Austin P.**, 72, St. Augustine, Jeffersonville, July 13. Brother of Adeline J. New Kirk; uncle of Alleen M. Barrett.

† **RIGNEY, Joseph Francis**, 73, St. Gabriel, Connersville, July 18. Husband of Eleanor K. Rigney;

father of Joseph F. and Thomas P. Rigney and Mary Digrolamo, Kathryn Ellison, Patricia Cloyd and Joan Simpkins; brother of Frank, Harry and Bill Rigney; grandfather of 16; great-grandfather of two.

† **ROYSE, June M.**, 65, St. Augustine, Jeffersonville, July 19. Wife of Glen Royse; mother of Tim, Stephen, Michael, Patrick and Jeffrey Royse and Pamela Large; sister of Walter Roy and Elizabeth House; grandmother of seven.

† **SIEBERT, Robert L.**, 78, Little Flower, Indianapolis, June 28. Husband of Florence R.; father of Edward W.; brother of Elizabeth Hunt, Hildreth Sitzman and Helen Brown; grandfather of two.

† **SNEER, Charles**, 72, Annunciation, Brazil, July 11. Husband of Theresa; brother of The Brown.

† **SUGRUE, Beatrice LaVerne**, 81, Little Flower, Indianapolis, July 15. Sister of Esther L. Kelley.

† **WALKE, Francis A.**, St. Louis, Batesville, July 2. Husband of Betty; father of Steve Walke, Cheryl Freemeyer, Janet Maple, Joan Dwyer and Carol Baker; grandfather of 19.

† **WILSON, Jacqueline Bernice**, 59, Assumption, Indianapolis, July 16. Wife of Clifford D. Wilson; mother of Randy S. and James L. Wilson and Bonnie K. Agnes; sister of Bud Hoffman, Bobby and David Stout and Beverly Cooper; grandmother of nine; great-grandmother of three.

† **WINCHELL, Floyd J.**, 88, St. Paul, Tell City, July 15. Husband of Mary L. Hagdorn; Winchell, brother of Harold and Millard Winchell.

Providence Sr. Agnes Dolores Warner, 86, dies

ST. MARY OF THE WOODS—The Mass of Christian Burial was celebrated here for Providence Sister Agnes Dolores Warner on July 13. She died July 12 in Karcher Hall at the age of 86.

A native of Chicago, Ill., the former Agnes Warner entered the Congregation of the Sisters of Providence in 1925. In 1932 she professed final vows.

Sister Agnes Dolores taught music in Illinois and Archdiocese here, taught at St. Mary School, Richmond, and at St. Agnes, St. Anthony, St. Joan of Arc, St. Matthew, Nativity and St. Philip Neri schools in Indianapolis.

One niece, Denise Krzyzak of Hinsdale, Ill., and one nephew, Jack Dowling of Philadelphia, Pa., survive Sister Agnes Dolores.

Sr. Eleanor Mary Buckley, 68, dies at Woods July 12

ST. MARY OF THE WOODS—Providence Sister Eleanor Mary Buckley died in Lourdes Hall here on July 12. The Mass of Christian Burial was celebrated for her in the Church of the Immaculate Conception on July 17. She was 68.

The former Eleanor Buckley was born in Chicago, Ill. She entered the Congregation of the Sisters of Providence in 1940 and professed final vows in 1949.

Sister Eleanor Mary was a teacher and administrator in schools in California, Illinois, Indiana, Taiwan, Texas and Washington, D.C. Her assignments in the Archdiocese of Indianapolis included St. Joan of Arc and Immaculate Heart schools in Indianapolis, and St. Margaret Mary School in Terre Haute.

Nieces and nephews are the only immediate survivors of Sister Eleanor Mary.

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Koop blames TV for pregnancies

by Sr. Mary Ann Walsh
Catholic News Service

LOS ANGELES—The TV industry bears some responsibility for the spread of sexually transmitted diseases and the million-plus unwanted pregnancies affecting teen-agers annually, said former U.S. Surgeon General C. Everett Koop July 17.

Television "can do a lot to influence young people,"

Koop said at an NBC press conference in Los Angeles to promote a series of five one-hour specials focusing on modern-day health concerns.

The TV industry, Koop said, has a "particular" effect, both negative and positive, on the behavior "leading so many teen-agers into the problem of sexually transmitted diseases and the disgraceful number of 1.2 million unwanted pregnancies."

Koop singled out soap operas for particular criticism, saying that "young people who watch soap operas got the

impression the only reason you got out of bed in the morning was to jump into somebody else's bed."

After the press conference Koop told Catholic News Service in an interview that television "can emphasize morality" to address the problems of unwanted pregnancies. "I think that an awful lot of people who are concerned about the health of teen-agers, as I have been for about 50 years, need to recognize that when you are dealing with teen-agers it is extraordinarily difficult to change behavior."

"If you go to any high school senior class anywhere in this country," he continued, "and give them a quiz on AIDS they know every answer. Then you ask them if they have changed their behavior because of that and they say 'No.' Whether it is abstinence or use of a condom or any of the other things that might protect them from the very things we're talking about."

Koop said that what may be needed is a return "to good old-fashioned morality. I am convinced you cannot make a teen-ager change his or her behavior on the basis of fear of remote consequences," he added.

Reticent at first about the message given by TV soaps, he added, "If a kid who is in high school comes home from school and has a chance to see three soap operas, from 1:30 on, and everybody in the soap opera is involved in extramarital relationships or something, she is going to grow up with the idea: 'Everybody does this so when my boyfriend says I should do it, I guess I'd better do it.'"

USCC classifications of recent movies

Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

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

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 the * before the title.

Adventures of Ford Fairlane, The O
Adventures of Milo and Otis, The A-I
Another 48 Hrs. O
Anarchyphobia A-II
Back to the Future, Part III A-II
Betsy's Wedding A-III
Big Bang, The A-III
Bird on a Wire A-III
Born on the Fourth of July A-IV
Cadillac Man A-III
Camille Claudel A-III
Cinema Paradiso A-III
Crazy People A-III
Days of Thunder A-III
Dick Tracy A-II
Die Hard 2 O
Driving Miss Daisy A-II
Ernest Goes to Jail A-II
Fire Birds A-III

Frankenhooker O
Freshman, The A-III
Ghost A-III
Ghost Dad A-III
Gremlins 2 A-II
The New Batch A-III
Handmaid's Tale, The A-I
Happily Ever After A-I
Hard to Kill O
Henry V A-IV
House Party A-IV
How to Make Love to a Negro Without Getting Tired O
Hunt for Red October A-II
Imported Bridegroom, The A-III
In the Spirit A-III
Jesus of Montreal A-IV
Jolson, The Movie A-I
Joe vs. the Volcano A-I
Jungle Book, The A-I
Last Exit to Brooklyn A-I
Life Is a Long Quiet River A-III
Longtime Companion A-III
Mr. Fools A-IV
Metropolis A-III
Miami Blues A-IV
Misadventures of Mr. Wilt, The A-IV
Monsieur Hire A-III
Navy Seals A-III
Presumed Innocent A-IV
Pretty Woman A-III
Quick Change A-III
RoboCop2 A-III
Rosalie Goes Shopping A-III
Spaced Invaders A-II
Strapless A-III
Sweetie A-IV
Tales from the Crypt O
Darkside: The Movie O
Teenage Mutant Ninja Turtles A-III

The Me Up! Tie Me Down! O
Too Beautiful for You A-IV
Torn Apart A-III
Total Recall A-III
Unbelievable Truth, The A-III
Wild Orchid A-III
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Speaker says Catholics are too negative about vocations

by Tracy Early
Catholic News Service

NEW YORK—Some Catholics exaggerate the negative side of the vocations picture because they have "other agendas," the rector of the North American College in Rome told the Catholic Daughters of the Americas at their convention in New York.

Msgr. Edwin F. O'Brien, former rector of the New York archdiocesan seminary, St. Joseph's in Dunwoodie, said people promoting a married priesthood and the ordination of women are thinking that sooner or later the church "will be forced to carry out our agenda."

Denying that Catholics had reason to feel "negative and defeatist" about vocations to the priesthood and religious life, Msgr. O'Brien moderated a July 17 session in which speakers urged the Catholic Daughters to help promote

vocations to the priesthood and religious life and encouraged them to believe the prospects for success were high.

"I think there is reason for hope," he told delegates meeting in the Grand Ballroom of the Waldorf Astoria Hotel. "I think the vocations are there."

Msgr. O'Brien acknowledged that young men thinking about the priesthood became reluctant when they sometimes saw priests with "unsettled" or "antagonistic" feelings toward authority and a "love-hate" relationship with the church. Candidates, he said, need to see priests "in love with Christ and his church."

They also need, he said, to see a church presenting a clear vision through its teaching. "People will give their lives to a mystery but never to a question mark," he said.

Msgr. O'Brien cited a recent statistic showing a significant increase in U.S. ordinations to the priesthood and a slight increase in the total number of priests over the previous year and questioned why such news is not given more publicity and greater emphasis.

According to the 1990 Official Catholic Directory published by P.J. Kennedy & Sons of Wilmette, Ill., U.S. ordinations to the priesthood totaled 641 last year, up from the 482 recorded in the 1989 directory. The 1990 directory also reported a slight increase in the total number of priests, from 52,946 in 1989 to 53,111.

But a study for the U.S. bishops released in July said that, in the long run, increasing the rate of priestly ordinations by even 25 percent will not reverse the overall decline in the number of priests.

In his remarks, Msgr. O'Brien said seminarians at the North American College today are on the average five to six years older than students of 25 years ago, and in many cases were men who had tried a secular career and found it unfulfilling. Some, he said, are converts or Catholics coming out of a period of alienation from the church, and so need a program that compensates for normal church experiences they have missed.

"Many of them don't know the rosary and the other practices we are used to," he reported.

Msgr. O'Brien said his students, nonetheless, are "more traditional" than in the recent past. "They have seen some of the craziness of 15 or 20 years ago," he said, "and they don't want it."

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Msgr. O'Brien said some people are troubled by this shift of seminarians toward a more traditional outlook, and he agreed priests would alienate people if they were "traditional and rigid." But to firmly hold up church teaching will be an asset, he said, if they are able and willing to guide people in understanding its importance for their lives.

Speaking at the same session, Notre Dame Sister Deanna Sabetta, who promotes vocations to religious life for the New York Archdiocese, said many young people today were reluctant to enter such a lifestyle because it did not "fit the American dream."

But she emphasized the role of family members in leading young people to or away from the religious life, and urged her listeners to encourage their own children and grandchildren to find religious vocations. "Be there in prayerful support," she said. "The priests and religious of the future will come from your dinner table."

Father Thomas P. Devery, special assistant to Cardinal John J. O'Connor of New York for promotion of vocations to the priesthood, said young people were coming to religious vocations from all walks of life and revealing "a generosity of spirit we've never seen before."

They are traveling "the roller coaster of life" faster than ever before, he said, and many are becoming quickly disillusioned by secular career patterns. "There is a creeping anti-materialism among today's young," he said.

Auxiliary Bishop William G. Culin of Washington, the speaker concluding the session, said young people would respond to the call for vocations when priests and laity such as the Catholic Daughters showed enthusiasm in their devotion to Christ.

"Speak up," the bishop pleaded. "Champion your church. Champion your priests."

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Use last days of summer to develop programs

by Jerry Finn

Those last few lazy days of summer vacation can provide great opportunities for the formation of youth ministry teams.

Regardless of the structure or make-up of your team and whether your members include youths, adults, or both, don't let the last couple weeks of summer pass by without taking advantage of the many opportunities that time holds for program preparation.

Regular school schedules seldom afford the time to do adequate leadership training or team formation, but summertime offers this gift!

Effective ministry with your core group of leaders is best done when you help them develop skills, provide a sense of team, and offer opportunities for faith formation. This is equally true with youth and adults. Your core leaders have the same needs as the youth group. A sense of belonging is very important.

Members have to feel that they are worthwhile and can contribute significantly to the group. There needs to be a sense of safety in the group, made possible with the knowledge that ideas and talents will be respected. And there also needs to be a sense of community, a sense of trust, and a sense of honesty for them to function at their best. The developmental needs of both the youths and the adults need to be considered.

Summertime—even what's left of it—is a great time to be able to do this, which then will enhance the year ahead!

Consider the following six elements to enhance your team formation. Try any or all of them and see if the investment is worth the results!

► **Build Community**—Scientific studies show that there need to be at least 10 hours of contact time together between people to really build a sense of trust. What better time than summer to do this, since schedules are a lot more free for teens (and oftentimes for adults)? An additional bonus is that there is lots of room for creative expression.

Take a group on an overnight camp-out. Build a sense of community by playing together, sharing meals, and spending an overnight at the parish with each other. Share stories around a campfire. Go hiking. Tackle something that requires teamwork, like caving or obstacle courses. Cook a meal together. Build sand castles. Dream together.

Take advantage of parks and recreational areas. Also, retreat centers tend to be less busy during the summertime.

► **History Sharing**—Spend some time sharing the history of the youth program. If you have older members who have been involved for quite some time, invite them to share memories and tell stories of experiences together.

Share some of the richness of the commitment to young people. Looking at our past helps us see where we would like to go in the future, as well as how far we have come. It could also prevent making the same mistakes over again.

► **Mission Statement**—Develop a common vision for the group. If your program

has a mission statement, review it and determine if it still meets your needs.

If you don't have one, then develop one! It doesn't have to be anything elaborate, but it should be concise, clear, and able to be read in less than one minute.

A mission statement should answer the following three statements:

We believe . . .

We represent . . .

Therefore, we do . . .

► **Goals and Objectives**—Now decide what you would like to accomplish this year. Set three to five general goals, and then develop specific objectives that will ensure that the goals become a reality.

Promote each other to review them periodically throughout the year, and do a thorough evaluation at the end with an opportunity for celebration.

Planning is critical for the group. Have them brainstorm about where they would like to see the parish youth program be at the end of three years. Ask what gifts, talents, and resources are available in the parish and the community to help you get there. This type of dreaming together allows the group to see a larger picture than just this year.

► **Expectations and Responsibilities**—Team formation time should allow for each member to share his/her expectations of the group and involvement in it. The best surprise is no surprise at all!

Everyone should know the structure, and there should be clear limits. Sign an agreement or contract together. Busy schedules make people in youth ministry the worst at developing job descriptions,

so let the group help you out here. Develop them together!

Make sure that you include tasks to be performed, abilities needed to get the job done, training needed and how that will be provided, time commitment and meetings to attend, support and how it will be provided, evaluation and how it will be done, and especially the benefits of the position!

► **Share Your Faith Journey**—Sharing your faith journey needs to be a part of your team formation. After all, sharing the Good News is what we are all about! If at a retreat center, see if you can take advantage of Eucharistic liturgy or maybe vespers.

Allow the group to plan worship experiences together. Share stories of faith and discuss who has influenced our faith and brought us to this point. Take advantage of warm, starry summer nights and be creative with the forms of prayer that you use.

Don't feel like you have to do a lot of work. Many dioceses offer leadership development opportunities throughout the year. Check those out and see which ones you can attend.

Some recommended programs include the Christian Leadership Institute, which is a program from the Center for Youth Ministry Development, and books such as "A Chance to Serve" by Reynolds from St. Mary's Press or "Friend to Friend" by Stone.

(Finn serves as director of youth ministries for the New Albany Diocese.)

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Interfaith conference seeks relief for sufferings of children

by Pam Ward
Catholic News Service

PRINCETON, N.J. — Delegates to an international interfaith conference at Princeton July 27 called for religious communities worldwide to help alleviate the sufferings of children from poverty, disease, famine, illiteracy, drug abuse and social injustice.

Co-sponsored by the World Conference on Religion and Peace and the United Nations Children's Fund, the conference at the Princeton Theological Seminary was in preparation for the Sept. 29-30 World Summit of Children at the United Nations in New York.

Catholics, Jews, Protestants, Hindus, Sikhs, Muslims and Shintoists were among the dozen Eastern or Western faiths represented at the conference that drew 150 delegates from 40 countries.

Among the participants were Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, Archbishop Arturo Rivera Damas of San Salvador, and Archbishop Angelo Fernandez of Delhi, India.

James P. Grant, executive director of UNICEF, addressing the opening session July 25, said 280,000 children die every week from diseases which are mostly preventable.

"Why is there not more moral outrage at this obscene daily harvest of our youngest and most vulnerable?" he asked.

"Gathered in this room is a true power base of our civilization," Grant said, "but along with true power comes a tremendous responsibility. Are you willing to use your power on behalf of the children of the world?"

Citing some success stories of programs for child survival developed by religions, he said such programs open the door to "whole new realms of possibility for social mobilization."

One such program was put in place by Archbishop Rivera Damas who, Grant said, played "a courageous role in negotiating a cease-fire" in El Salvador "to ensure that young children could be immunized."

Archbishop Damas received UNICEF's highest award for that effort three years ago.

When asked how the church could effect additional changes for the welfare of children in El Salvador, Archbishop Rivera Damas said the overriding concern of the church must be to stop the war.

War, he said, "affects the entire family and, in particular, children."

"Our attempt has been to humanize the conflict," the archbishop said.

Cardinal Arns detailed church-guided efforts to reverse

the high rates of infant and child mortality and child malnourishment in Brazil. The child care program set up by Brazilian bishops, said the cardinal, attempts to educate mothers to become agents of transformation within their families and communities.

It develops Christian values of fraternity and social co-responsibility, identifies community leaders who in turn can assist up to 12 families, and it trains volunteer leaders in health and education practices.

"To mobilize efforts so that rich countries promote peace," Cardinal Arns proposed that a sum equal to the interest on external debt should be used by public ministries in each country for programs that directly benefit children.

Cardinal Arns also proposed that at least 10 percent of money to make conventional weapons be used in both rich and poor countries "for the survival, protection and development of children."

In an interview later with *The Monitor*, newspaper of the dioceses of Trenton and Metuchen, he said that if "countries would support and finance child protection, rather than war, a revolution would result, perhaps more important

than what has recently happened in Eastern and Western Europe."

"It would change the mind of the world and there would result the greatest revolution in the history of the human race," he said.

On the conference, the cardinal said that in world history, he believed, never had all religions come together "asking for the protection of children, wanting to change the mind of the world to protect and not to destroy."

"We know that the child is the symbol of peace, the best hope of the world," he said.

The Rev. Kyotoshi Kawai, chief priest of the Omiyama Shrine in Japan said, "We emphasize the sanctity of children from the standpoint of Shintoism, which teaches of the limitless possibilities embodied in children, and teaches that the life of the child begins at the time of conception."

"We realize children are a gift from God that exceeds man's understanding," he said.

Among the reports heard by the conference was one that estimated 100 million street children under age 15 are beyond the reach of governmental and private institutions — "unsocial, uncultured, uneducated and unproductive."

The six-page declaration adopted by the delegates recognized the rights of the child, society's responsibility to children, the responsibilities of governments and international organizations, and religious and spiritual responsibilities to the world's children.

"The child is life and miracle, beauty and mystery, fulfillment and promise," the declaration concluded. "Save the child. Protect the child. Care for the child."

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