

Pope criticizes Iraq, seeks negotiated settlement

by Catholic News Service

CASTEL GANDOLFO, Italy—Pope John Paul II asked for a negotiated solution to the "truly worrying" crisis in the Persian Gulf and criticized Iraq for "grave viola-

tions of international law" during a talk Aug. 26. World stability "is gravely threatened," and the crisis has "negative repercussions in the social and economic order," especially on the "poorest nations," the pope said during his midday Angelus talk at his

summer residence in Castel Gandolfo, 15 miles south of Rome.

The 300-word speech was his most explicit talk about the gathering war clouds in the Gulf region since Iraq's invasion of Kuwait Aug. 2.

The pope also asked prayers for

Western hostages being held in Iraq and for solutions to other Middle Eastern problems, such as those of the Palestinians and the Lebanese.

"Mary, Queen of Peace, intercede for us and above all for those who suffer because (See POPE SEEKS, page 9)

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Pope to visit four African nations

by John Thavis

Catholic News Service



LULWORTH PROCESSION—The liturgical procession walks toward the chapel at Lulworth Castle on the south coast of England Aug. 15 to celebrate a Mass marking the

200th anniversary of the consecration of John Carroll, the first U.S. bishop, at the same site. (CNS photo by Phil Yeomans)

VATICAN CITY—When Pope John Paul II returns to Africa tomorrow, he will visit four countries that embody many of the continent's troubles and aspirations.

During a Sept. 1-10 tour through East Africa, the pope will witness the successes and shortcomings of "African socialism" in Tanzania, at a time when one-party rule in that country—and throughout the continent—is under increasing challenge.

Rwanda, a fertile land pushed to ecological limits by population growth, will give the pontiff a close-up look at an active church that is allied with the government on many social fronts.

In tiny Burundi, the pope is expected to bless a movement for national reconciliation in the wake of bloody ethnic rivalries that have lasted decades.

Finally, in what may be the most controversial gesture of all his African travels, the pope will stop in West Africa and consecrate a \$150 million cathedral in the Ivory Coast—a relatively well-off country that has recently fallen upon economic hard times.

Throughout his 10-city journey—his seventh to the continent—the pope will speak most directly to Africa's growing Catholic communities and encourage them to keep up their work of "self-evangelization." One topic is sure to be on the pope's mind: the region's increasing number of priestly vocations. It is significant—and highly unusual—that he will ordain priests in each of the three main countries on the itinerary.

The pope will crosscross Tanzania, a country where the (See POPE TO VISIT, page 10)

Small Christian communities subject of discussion

On Aug. 22, 63 people from 14 parishes gathered at Fatima Retreat House for a two-day workshop on "Restructuring the Parish through Developing Small Christian Communities (SCCs)."

One participant said he had come to the meeting in order to understand whether SCCs could be a tool for enlivening the faith of the people.

The workshop leader was Father Art Baranowski from the Archdiocese of Detroit, who is currently working with the National Renew Office.

Father Baranowski shared his vision of a parish community that calls its members into conscious reflection on life experiences, the intertwining of the

presence of God with those experiences, and the sharing of the fruits of this reflection to "make a difference for the parish and especially the kingdom of God."

The leader began the workshop by telling participants to have perseverance to carry out their vision—"You gotta be a mule!" He shared his experiences in two Detroit area parishes that restructured through SCCs. "It's quite possible to do this," he said.

Father Baranowski gave pointers to enable an environment for faith reflection and sharing within the parish. He stressed

that "half the job is to do what is being done with a different vision."

He gave a three-step process for calling parishioners into the SCCs. The trained pastoral facilitator (PF), who provides a link between SCC, the pastor and the larger church, is considered a vital role in the SCCs.

As the workshop ended, the parish leaders caucused to form local alliances for support and sharing as they pursue the pastoral strategy of developing SCCs.

The alliances are: Southern Indiana, consisting of St. Michael, Brookville; St. Mary, North Vernon; and the five parishes clustered in the Madison area—St. Mary, St. Michael, St. Patrick, St.

Anthony in China and Most Sorrowful Mother in Vevay.

Indianapolis South includes St. John, Bloomington; St. Michael, Greenfield; Holy Name, Beech Grove; and St. Mark and Nativity in Indianapolis.

The Indianapolis West group has St. Malachy in Brownsburg and St. Monica in Indianapolis. Indianapolis North includes St. Joan of Arc, Immaculate Heart of Mary, St. Matthew and St. Pius X, all of Indianapolis.

"It outlines a process by which the importance of each member of our parish can be utilized," said one participant. Another said, "It gave me a sense of direction—something I can work toward personally and within my parish."

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SMALL COMMUNITIES—Father Louis E. Schumacher, center, pastor of St. Michael parish, Brookville, talks with his group during the workshop on "Restructuring the Parish through Developing Small Christian Communities." (Photo by Kevin DePrey)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The coming synod on formation of priests

by John F. Fink

There doesn't seem to be as much interest in the 1990 world Synod of Bishops as there was in the 1987 synod. The topic in 1987 was "The Vocation and Mission of the Laity in the Church and in the World." This year the bishops will discuss "The Formation of Priests in the Circumstances of the Present Day" from Sept. 30 to Oct. 28.

Perhaps there's a feeling that this synod is of interest only to priests or to those planning to become priests. But it seems to me that the type of priests we get in our parishes and elsewhere is of vital concern to all Catholics. That's why *The Criterion* has published news stories about preparation for this synod, including a long article about the contents of the *instrumentum laboris*, or working document.

THIS SYNOD WILL BE the 10th to be held since the end of Vatican Council II. For the record, here are the dates and topics discussed at the other nine: Sept. 29-Oct. 29, 1967, the preservation and strengthening of the Catholic faith; Oct. 11-28, 1969, the relationship of the pope and bishops; Sept. 30-Nov. 6, 1971, the ministerial priesthood and, as a separate topic, justice in the world; Sept. 27-Oct. 26, 1974, evangelization; Sept. 30-Oct. 29, 1977, catechesis; Sept. 26-Oct. 25, 1980, the family; Sept. 29-Oct. 29, 1983, penance and reconciliation; Nov. 24-Dec. 8, 1985, a review of Vatican II 20 years after it ended; and Oct. 1-30, 1987, the laity.

Unlike a council at which all bishops attend, synods are attended by representatives of the bishops from national or regional bishops' conferences. The U.S. bishops elected their representatives during their meeting last November. Those elected were Archbishop Daniel Piaczyk of

Cincinnati, president of the National Conference of Catholic Bishops; Cardinal Joseph Bernardin of Chicago (who has been selected by his brother bishops to every one of the synods); Cardinal James Hickey of Washington; and Bishop John Marshall of Burlington, Vt.

THE 60-PAGE WORKING document for the 1990 synod is a Vatican compilation of reflections on the formation of the modern priest submitted by bishops, bishops' conferences and other church organizations. It's a guide for discussion during the synod, but the bishops will be free to discuss anything else that pertains to this topic.

There is nothing in the working document that would seem to open up discussion of such things as the possibility of women priests or priests who would serve only for a specified number of years, but don't bet that these topics won't be brought up by some bishop. Celibacy is discussed, with the document acknowledging that "problems arise about its obligation. Some priests question this requirement, and some candidates leave formation for this reason. The problem becomes more serious as priests seek to live in a world characterized by eroticism."

Priestly celibacy is also discussed under the evangelical counsel of chastity. The paragraph says: "Formation to chastity in celibacy on behalf of the kingdom presents some specific demands. It calls for a proper presentation of the meaning of priestly celibacy not simply as a juridical norm or as a totally external condition for being admitted to ordination, but as a love for Christ and his church, a love which knows of no rivals, and a joyous and complete disposition of heart and pastoral service."

Of all three evangelical counsels—poverty, chastity and obedience—the document asks this question: "To what extent are secular priests called upon to practice the evangelical counsels to which religious commit themselves through vow and consecration?"

It says that both obedience and poverty have changed greatly "since the middle of the century." In the matter of obedience, it says, "Today emphasis is placed on a form of dialogue, on consultation as two adults and on a common effort of discernment." Regarding poverty, it says, "In a consumer society which drives a person to seek always to have more rather than less, the future priest is to learn to live a deeper detachment from material goods and a real sobriety in their use" and notes that "in certain cases seminarians enjoy a tenor of life which does not foster a spirit of poverty."

ALTHOUGH PRIESTLY FORMATION is at the heart of the document, there are two large sections on circumstances of the present day and the identity and mission of the priest. It says about the latter that the synod should conduct "a thorough examination of the theological dimension of the priest's identity as well as a consideration of pertinent aspects of priestly spirituality."

The document acknowledges that there is a deep crisis in the minds of some persons as to the identity of the priest, i.e., his function and place in society. In this situation a priest can become isolated and misunderstood to the point of becoming deeply demoralized.

Discussion of the circumstances of the present day includes secularism and materialism, the decline in family life because of "the almost permanent absence of persons who are engaged in work outside of the home," the increase in divorce and in the number of couples living together, the fact that "the family has lost its fundamental role in education," and the existence of "a disturbing mentality toward sexuality which expresses itself in a degrading, immoral behavior that robs a person of every dignity." All these, the document says, contribute to the decline in the number of candidates for the priesthood in Western Europe and North America.

Exactly because of this decline, this year's synod is important. It should be interesting to see what the bishops have to say.

Father Stineman traces priests' burial sites

by Margaret Nelson

The consuming avocation Father William F. Stineman has today grown from something he saw just after he was ordained in 1949—a priest's gravesite that had been badly neglected.

From his parish of St. Mary, North Vernon, Father Stineman visited a small, nearly-abandoned church in Scipio to have Mass once a month and an occasional funeral. The grave of Father Daniel Molony (who died June 26, 1874) was right near the church steps and it was "kind of delapidated," he said. "It always stuck in my mind. I thought that someday I would like to locate the gravesites of all the priests who served the archdiocese."

Part of the mission of the pastor of St. John, Indianapolis, is to encourage people to take care of the gravesites. Father Stineman said, "I hope would be that groups like the Knights of Columbus or the Daughters of Isabella would take on the task of looking after the graves on a regular basis," perhaps by deanery.

He said that many graves are overgrown and in deplorable condition and that headstones are broken or lop-sided. Many priests have no family to care for the sites.

Furthermore, Father Stineman believes that such a project would strengthen the attitude toward religious vocations. "Someone could be inspired by the fact that we care enough to take care of the priests' graves," he said.

"I'll bet a lot of people don't know that there is a priest in the Bloomington public cemetery," Father Stineman said. And Father George Coffin, who died in 1981, was buried in Crown Hill Cemetery in Indianapolis with a headstone that gives no indication that he was a priest, he added.

In May of 1988, Father Stineman spoke to then-Monsignor Gerald Gettelinger, now Bishop of Evansville.

Father Stineman remembers, "He said that if I ever do it, it would be valuable work."

"Father (Jack W.) Porter (St. John associate pastor) and I started out and drove to every Catholic cemetery," he said. Now they are compiling what they have learned into a necrology they will publish at their own expense. In fact, the travel, telephone and mail expenses have all been their own contribution.



NECROLOGIST—Father William Stineman checks over his records of burial sites of deceased priests who served the archdiocese. (Photo by Margaret Nelson)

Clergy invited to Tell City fest

by Peg Hall

All priests who have served St. Paul Parish, Tell City, are being invited to share in the Heritage Fest on Sunday, Sept. 16. The park across the street from the church will be the site of the party.

The homecoming committee will also display photos and information about the priests assigned to the parish during its 132-year history.

The committee consists of Mark and Meredith Oberhausen and Paul and Kay Etienne. They sent a letter to the clergy: "This year, St. Paul's would like to recognize those men who have served our parish as priests. You are invited to attend

our fest, to join us for Mass at 11:30 a.m. (EST), have dinner, and spend the afternoon meeting many of the people you served so faithfully."

Kay Etienne said that the list of addresses is incomplete and she hopes that readers will help the homecoming committee obtain them. She would also welcome photos and information, including historical anecdotes, about former pastors and assistant or associate pastors to use for the display.

Information can be sent to the Heritage Fest Homecoming Committee, St. Paul, 814 Jefferson St., Tell City, Ind. 47586. The names of the priests whose addresses are missing may be obtained by calling 812-547-7994.

The mission statement, which will comprise the first page of the publication, reads: "In memory of the deceased bishops, priests and deacons who served in the Diocese of Vincennes and the Archdiocese of Indianapolis, including early missionaries who served these territories before the erection of dioceses."

The list of archdiocesan priests has biographical data on each, including the full name, date and place of birth, date and place of ordination, the years served in this territory, the date and place of death, and the exact place of interment.

Father Stineman said, "From this, one could do a sociological study, such as the average age of death, etc."

The list of bishops has roughly the same data, but he said that more information is included because they often came from other dioceses, or moved in and out of this diocese.

For the priests in some 20 religious communities that have served the area of the archdiocese, the two St. John priests have listed the name, date of death and place of burial. At the end of that list, there is an alphabetical catalog of the 624 names, with each priest's religious community, for cross-reference purposes.

A complete register of the cemeteries has been compiled, all listed by city. "I don't know that we would ever publish this, but it would be available for research," Father Stineman said.

There is a folder for every deceased priest. All the information, work sheets, corrections and notes from phone calls have been saved.

"It has been hard work, a lot of driving, a lot of letters and a lot of phone calls." The driving is finished, he said, but he still has a stack of letters—to places as far away as Brighton, England—waiting for answers to biographical questions.

"Another problem has been that a lot of records have been burned or lost. There are going to be gaps because of that," Father Stineman said.

Archbishop O'Meara's Schedule

Week of September 2

WEDNESDAY, Sept. 5—Election of Prior, Monastery of the Resurrection, Discalced Carmelites, Indianapolis, 9 a.m.

—Eucharistic Liturgy and Blessing of Chapel, Brebeuf Preparatory School, Indianapolis, 5:15 p.m.



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Programs serve needs of separated, divorced

by Mary Ann Wyand

Lingering pain and feelings of loss from a grief experience may demand renewed attention from time to time, but people typically may try to dismiss these ongoing emotional responses rather than open old wounds to address them again.

Marilyn Hess, assistant director of the archdiocesan Family Life Office, told *The Criterion* that as time passes separated or divorced persons may feel reluctance about talking with others about prolonged bereavement.

"Sometimes people aren't comfortable sharing how they feel or don't have a person they can talk with about their divorce," Hess said. "There's real value in talking with someone who's been there. Healing comes when we find someone who acknowledges that what we feel is okay and normal."

When people get involved in divorce support groups, she said, they have a greater opportunity to share those feelings and be affirmed. As a side benefit, new friendships develop that can help people move on with their lives.

Ironically, Hess noted, "When people are divorced, there often is a loss of some of their old friends. And single parents have more responsibility and less time to develop new friendships."

Family Life staff members often receive telephone calls from people in various stages of grief who "really aren't aware that the feelings they are having are normal," she said. "They may have been living with those feelings for a long

time, and they are relieved to find out that other people experience the same feelings."

This year, Hess added, members of Separated, Divorced and Remarried Catholics have tried to focus their programs on the many different needs in divorced ministry.

"A lot of people who come to the SDRC meetings are in different places (in the adjustment process)," she said, "and it's difficult for one group to address so many varied needs. SDRC is making an effort to identify collaborative resources to find out who's doing what and how they can use those resources to help fill these needs."

Writing in "New Horizons," an archdiocesan newsletter for separated, divorced and remarried Catholics, Conventual Franciscan Brother Martin Masler noted, "Feelings of unbearable loneliness and grief generally follow the loss of a spouse through separation, divorce or death."

Group support systems such as Beginning Experience, a weekend retreat for divorced persons, provide much-needed opportunities to share common feelings and experiences, he said. Participants need encouragement to "pause and examine their lives, share their needs, joys and frustrations, and close the door on one phase of their lives, freeing them to open new doors to singleness."

Bereaved individuals experience five stages of grieving, Brother Martin said. This necessary cycle includes anger, guilt, denial, bargaining and depression related to the old relationship.

"During the journey," he explained, "they may find themselves experiencing different levels of permanent closure before new beginnings can take place. If the door has been slammed shut, it should be reopened and unfinished business dealt with before permanent closure takes place."

Healing programs like Beginning Experience weekends are most effective for divorced persons at the final stages of the grieving process, Brother Martin noted. Participants must "feel single, no longer divorced, and function as single for a period of time."

He said Beginning Experience programming is based on a three-part concept of "helping yourself, helping others work through the stages of grief, and serving on the BE team ministry."

SDRC coordinator John Lee wrote an article on divorce from the male perspective for the same issue of "New Horizons" because he wanted people to realize that it is both necessary and important to fully experience the divorce process.

"We owe it to ourselves to put our lives in order, to prioritize, regain our confidence and composure, and return to living fully," Lee wrote. "Granted, we were hurt, perhaps more deeply and profoundly than ever before. However, the hurt can show us the depth and breadth of our emotional being."

Divorce causes a person to get in touch with feelings, Lee noted, not necessarily out of choice, but out of necessity.

And, Marilyn Hess said, divorce recovery programs can help with that and other difficult and challenging adjustments.

Family Life plans divorce-related programming

Contact the archdiocesan Family Life Office at 317-236-1596 for registration information for the following programs:

"Relationships — God First" — Father Roger Gaudet, associate pastor of St. Simon Church, is the retreat master for this weekend retreat for separated and divorced persons Sept. 8-9 at Alverno Retreat Center in Indianapolis. Sponsored by Separated, Divorced and Remarried Catholics, the two-day retreat begins at 1 p.m. Saturday and concludes at 3 p.m. Sunday. Registration fees are \$40 or \$50 depending upon room choice.

"Strengthening Stepfamilies" — This five-week study group on step-parenting begins Sept. 18 at the Catholic Center in Indianapolis. Each program lasts from 6:30 p.m. until 9 p.m. Registration costs \$11.

"Divorce and Beyond" — Beginning Oct. 1 at 7:30 p.m. at the Catholic Center, this eight-week divorce recovery program focuses on the "mourning" state of divorce. The cost is \$5.

"When Your Parents Call It Splits" — This support group for adolescents and teen-agers also begins Oct. 1 at 7:30 p.m. at the Catholic Center. It will be

facilitated by students from Cardinal Ritter High School under the guidance of Conventual Franciscan Brother Martin Masler.

"Annual Family Mass for Separated, Divorced and Remarried Catholics" — Archbishop Edward T. O'Meara will celebrate Mass at St. Peter and Paul Cathedral in Indianapolis Oct. 12 at 7:30 p.m. for families. A reception for parents and children follows at the Catholic Center.

"Beginning Experience" — A weekend retreat for divorced or widowed persons, this three-day program Oct. 12-14 at St. Bernadette Parish in Indianapolis has been designed to assist participants with the process of moving beyond the death or divorce of a spouse back into the mainstream of life. The cost is \$60.

"Are You Ready to Remarry?" — A helpful workshop on remarriage, this two-day program is scheduled Nov. 3-4 at Alverno Retreat Center. Topics include healing the past, deepening communication, discovering personality differences, learning to pray together, and blending families. The fee is \$65 per person.

Police officer bequeaths gifts to Cathedral H.S., St. Meinrad

by Dave Allen

He couldn't afford to attend Cathedral High School, although he had always wanted to.

But Joseph M. Griffin, a career patrol and motorcycle officer with the Indianapolis Police Department and later a security guard at RCA Consumer Electronics, has left Cathedral one of the largest gifts of an individual in the school's 73-year history.

The last will and testament of Joe Griffin, who died May 26 of last year, bequeathed \$153,776—half of his estate—to Cathedral and half to St. Meinrad Seminary.

"Mr. Griffin wanted to provide Catholic education for young adults and seminarians," Benedictine Father Abbot Timothy Sweeney said after receiving notification of the gift to St. Meinrad's. "We're grateful to Mr. Griffin for his willingness to help educate the priests of tomorrow."

Friends describe Griffin as a quiet man who never married. In the early years, his family lived in the Irish Hill section of southside Indianapolis and attended St. Patrick Church on Prospect Street. In 1931, they moved to St. Philip Neri Parish on the near-eastside.

The Griffin children included William, Joe, Ann, John, and Thomas, who attended Cathedral High School in the late 1930s and played basketball and baseball. Joe was the last living Griffin child.

"Tuition was \$50 a year at Cathedral," 1938 CHS graduate F. B. Quinn, a friend and basketball teammate of Thomas Griffin, recalled. Quinn was a neighbor and frequent visitor to the Griffin household at 840 Eastern Avenue.

"Joe's dad worked for the railroad, as I remember it," Quinn said, "and in those Depression times private schooling was out of reach of many people."

Determined that the Griffins would be represented at Cathedral, the family sacrificed much so that Thomas, the youngest of the five, could attend the school.

"The other brothers, including Joe, admired Cathedral and wanted to go themselves," Quinn said. "They even chipped in when they could to put Thomas through."

The Griffin family's fragility and



OFFICER AND GENTLEMAN—This 1940 photograph of Joseph M. Griffin was taken a few years after he joined the staff of the Indianapolis Police Department.

teamwork paid off, as Thomas graduated in the Cathedral class of 1939.

By 1937, Joe had begun his police career. He graduated in the American Class of the police academy and, except for the interruption of World War II, remained with the Indianapolis Police Department until his retirement in 1959.

Joe Griffin served in the U.S. Army throughout World War II, joining up Jan. 31, 1941, and receiving his honorable discharge Oct. 16, 1945. As a member of the 9th Armored Division, he was decorated with Bronze Stars for five campaigns, including Normandy, Northern France, the Rhineland, Central Europe, and Ardennes.

Most of his police service was spent as a motorcycle patrolman. After retiring from the police force in 1959, he accepted a security job at RCA Consumer Electronics at Michigan Street and Sherman Drive in 1961 and worked there through 1975.

Joe loved football, baseball and golf, and was a member of the Fraternal Order of Police #86, Veterans of Foreign Wars Post #2999, and American Legion Post #56.

The story of Joseph M. Griffin will live on through his generosity to Cathedral High School and St. Meinrad Seminary. He was one of Cathedral's biggest all-time boosters.

The four Day brothers have all been married at least 50 years

by Margaret Nelson

August 19 was a special day for the Day family from New Albany. As of that Sunday, all four of the brothers were married 50 years—or more!

Clement and Rita Day celebrated their Golden Wedding Anniversary at St. Raphael Church in Louisville on Aug. 19. Edgar and Eustacia Day, members of Perpetual Help, New Albany, celebrated their 55th wedding anniversary in June, 1990.

Paul and Florence Day of St. Catherine, Indianapolis, will mark 52 years of marriage in October, 1990. Paul arranges get-togethers of the four families every few months.

Bernard and Frances Day, members of St. Mary, New Albany, marked their 51st anniversary this month. The three "veteran" husbands are active in the Knights of Columbus.

The three Day sisters are all widowed now, and two live in Florida, but they all joined their brothers and sisters-in-law for the Aug. 19 celebration. They are Agnes Mahoney, Dorothy Naville and Frances Gibson.

Those who know Father Wilfred "Sonny" Day, director of priest personnel who grew up in St. Mary, Lanesville, may wonder if he is related. He's a third cousin to the seven New Albany Days. And his parents, Wilfred and Marie Day, were married on June 24, 1937—53 years ago!



GOLDEN DAYS—The four Day brothers from New Albany pose with their brides of 50-plus years as Clement and Rita celebrate their Golden Anniversary on Aug. 19. They are (from left): Frances and Bernard Day, Rita and Clement Day, Florence and Paul Day, and Eustacia and Edgar Day. (Photo by Paul Schellenberger, New Albany Tribune)

Commentary

EVERYDAY FAITH

As he closes a door, he opens . . . a mind

by Lou Jacquet

If there's one cliché among believers that used to drive me to the edge, it had to be "when the Lord closes a door, he opens a window." It's a pat phrase that, to my mind, seemed to smack of the worst kind of overly simplistic spirituality.

But that was last year. Something happened in my life that made me rethink what the Lord asks of me. About a year ago, I moved to western Pennsylvania to take a job in the communications department of a computer parts supplier. I knew my



agenda: to learn the computer business, to earn a good salary, and to start fresh in a new city.

The Lord must have had other ideas. The job never panned out. Within six months I had left corporate life, eager to resume my work in the Catholic press. Looking back, the best thing that happened that year in western Pennsylvania came about when the Lord "closed a door and opened a window." What developed was clearly not on my agenda. But it must have been on his. It was simply this: For the first time in my life, I started going to daily Mass on a regular basis.

To say so in print might open me to charges of "better than thou" Phariseism. But I raise the point because I believe it illustrates so well how the Lord operates in our lives. This significant change in my spirituality began when a friend invited me

to start going to Mass with him in the mornings.

My initial reaction was total resistance. "I'm in a fog until about nine o'clock," I told him. (It wasn't far from the truth.) "Besides, I would go, but it would mean cutting my drive time to work too close." My friend never pressured, but he invited me to go on several occasions. Finally I agreed. The first couple of weeks were agony. I hated the idea. It was a painful transition; losing that extra hour of sleep that an insomniac especially treasures was a real sacrifice.

Then something unexpected happened. To my surprise, I started to look forward to daily Mass. The 7 a.m. start never got more convenient. But I noticed that on the days when I didn't get to Mass, I felt out of sorts. On the days I did go, things seemed to be more under control. I felt more at peace with myself, better able to handle whatever the day might bring.

Is daily Mass for everybody? Probably not. Some deeply spiritual people I have known face pressing concerns that keep them from attending Mass and receiving the Eucharist, but their schedules—or the pressures of raising small children, for example—prevent them from going more often. Perfectly understandable.

So, no edicts here. Let this simply serve as a small, quiet nudge for those who have never given much thought to attending Mass on a daily basis but are able to do so. In the beginning, the transition may be difficult. The work of the flesh, and the devil will make it seem foolish to get out of bed early and drive to church for Mass on a weekday. Why not sleep in?



But in the end, that lost hour of sleep will seem like a small price to pay for such inner peace of heart. Besides you'll be amazed at how many of your fellow believers show up at that time of the morning to start their day in the presence of the Lord. It's but one more example of how he takes us right where we are, accepts our limitations and our human frailties, then opens us to new growth in our faith if we show even the least desire to become more than we were.

(Jacquet is now editor of *The Dialogue*, the newspaper for the Diocese of Wilmington, Del.)

THE YARDSTICK

The problems that need to be recognized on this Labor Day

by Msgr. George G. Higgins

Next May marks the 100th anniversary of "*Remuneration*," Pope Leo XIII's pioneering encyclical on the condition of labor whose most direct and lasting effect in the United States was the impetus it gave to unionization by opening the doors to a more massive and intensive collaboration between Catholics and the labor movement.

Its anniversary comes at a time when the U.S. labor movement is experiencing a crisis so serious that some experts fear it may prove terminal. The labor movement rejects this doomsday pessimism, but is painfully aware that it may become crippled beyond recovery unless its leaders resolve the challenges and problems posed by today's rapidly changing and highly competitive global economy.

To survive, let alone prosper, the movement must take stock of its traditional



methods, plans and programs, and be prepared to adopt new ways of doing business.

Today's economy calls for "an imaginative vision . . . that can help shape economic arrangements in critical new ways," the U.S. bishops said in their 1983 pastoral letter on the economy. The pastoral emphasized the role organized labor and management, with government's assistance, can play in developing new forms of bona fide partnership for the public good.

This has new and important meaning as American industry and labor struggle to try to find ways to become more profitable and competitive without sacrificing such hard-won human gains as equal employment opportunity, safe and decent working conditions, adequate wages, security in both employment and retirement, and the opportunity to improve one's standard of living.

But, the bishops warned, such partnerships are possible "only when both groups possess real freedom and power to influence decisions."

"Workers rightly reject calls for less adversarial relations when they are a

smokescreen for demands that labor make all the concessions," they said. It is useless to theorize about new forms of cooperation without a consensus that unions are not only legitimate, but indispensable in a society like ours.

No such consensus exists today. Indeed there is reason to think that we may be moving further and further away from it.

Government also plays an indispensable role in bringing about new forms of labor-management cooperation. First and foremost ought to be a new look at our aging federal labor laws.

The modest—and rejected—reforms proposed in the 1970s are still badly needed; far more extensive reforms will be required to meet the new challenges.

One badly needed reform is to outlaw the permanent replacement of workers involved in a legitimate strike. Employers who exploit outmoded court decisions to replace legitimate strikers represent a serious threat to our social fabric.

What we need are not just technical innovations in labor-management-government relations, but solutions to ethical and profoundly human problems of great

significance for the future of our society. There has to be recognition that:

► As a moral and economic world leader and model for other nations, the United States has a responsibility to achieve a just balance between economic and human needs.

► The right to employment security is basic in an advanced and humane society.

► We need to develop ways to tap the often-neglected creative talents of workers.

► Workers need to be able to develop their talents and skills in a meaningful fashion.

► Technological advances should serve workers as well as business. Everyone should benefit from new technology and participate in its development.

► We need to think about competitiveness in a way that does not sacrifice a segment of the population. We have a moral obligation to provide workers whose skills or industries have become obsolete with the means to again become contributors to the economy.

► We need not be trapped by the past; its lessons can help create new opportunities and approaches consistent with our values.

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THE HUMAN SIDE

What delayed vocations, signs of times say about spirit of courage

by Fr. Eugene Hemrick

The age at which people marry has risen. Men also are entering the priesthood at a later age. What does this tell us?

Such trends suggest that people are older today when they make major life commitments. At the same time, these trends may point to another sign of the times that is worthy of concern.

A recent *Washington Post* headline proclaimed: "Area Divorce Rates Drive in 10 Years."

The article said that far fewer Washington-area marriages now end in divorce. The area's divorce rate has dropped 30 to 45 percent since 1980. Several reasons were offered for the decline.

Many of those delaying marriage are building up some financial security first so they won't have to start out on a shoestring. A good number have completed their formal education, this avoiding another pressure in their marriage.



Social analysts feel that such developments reflect a more cautious generation that is less inclined to jump into things. Couples today are less casual about marriage and more hesitant about divorce. There also seem to be more couples who, because they are older when they marry, have a stick-to-it attitude.

Some say that people today are more concerned about ecology, AIDS, the cost of living. And along with a sense of responsibility for society comes a growing sense of responsibility about marriage.

Of course, living together outside marriage is another factor in the declining divorce statistics, analysts note. When these couples separate, the termination of their relationship is not recorded as a divorce.

Studies reveal that today's seminarian also is much older and more secure when he enters the seminary than would have been the case in the 1960s.

A young man is more likely to delay ordination and even go away for a year in the midst of his seminary training to discern his vocation.

These trends among married couples and seminarians seem to indicate we have entered a more prudent age. We are willing

to take counsel with others as we seek out the best means of reaching a goal.

The goal in these cases is a lasting marriage or priestly vocation.

As healthy as these trends may seem, however, older workers also are alerting us to the warning of another virtue in society: youthful courage.

It is a goal of education to make us prudent in our judgments. Thus, many educators would hail the age of delayed vocations.

Yet youthful courage is a driving force in education, suggesting that no one can ever perfectly plan his or her future. At some point in life we must begin to try to build our future, even though we don't know where it will all end.

Although some firsts were the work of older people, many were the accomplishments of youthful adventurers willing to make a giant leap forward on behalf of progress.

Youthfulness was an asset because it contained a freshness as well as the energy to meet the heavy pressures of the adventure. Of course, youthful courage is fostered by the example and encouragement young people find in their elders.

If people are taking commitments seriously, it is all to the good. At the same time, a curious "sign of the times" may be reflected in such developments.

Has our generation somehow become overly suspicious of the spirit of courage?

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THE CRITERION

To the Editor

A duty to defend people by force

Father Bernard Survil, in your Aug. 17 issue, writes from his mission under the Southern Cross, in Guatemala. He speaks fittingly of the poverty and malnutrition in his midst.

Then he makes a general statement—alleging the “guilt” of American taxpayers who provide \$3 billion for a new aircraft carrier, when he implies that they might better be taxed for the same amount to help the poor in his part of the world. Perhaps Father Survil is so involved in his tasks that he isn’t aware that our budgets—federal, state and local—provide far more for social needs than for defense.

I was among the thousands of Americans who spent years south of the equator beneath the Southern Cross—in the 1940s—under unbelievable conditions—fighting with costly ships and weapons to save our free nation from invasion and from dictatorship. We looked up to that same sky and prayed for victory and for the safety of our families. We made our homeland and many others free so that Catholics and others could worship as they please. Sometimes freedom needs to be fought for!

Certainly, Father Survil has the right goals. But he overlooks the fact that food and clothing are produced by labor and material—most efficiently by free men. Compassion does not mean taking from some to give to others. Who is to decide what is just?

In 1989, the U.S. took in over three million legal immigrants—the poor seeking freedom and the right to be rewarded for their labor. The world out there is a jungle—and the freedom-loving nations have a right—indeed a duty—to defend their people by force, if necessary. America has a record spanning 75 years of trying to keep most of the world free.

To some people—perhaps naively—“military” is always stereotyped as a dirty word. But Christ never condemned the Roman soldiers. Indeed, he cured the son of a centurion without any hesitation.

Father Survil, in his last paragraph, asks if readers would repent—as if all or any of them were guilty of spending so much money on the aircraft carrier. He then offers to hear their confessions!

LIGHT ONE CANDLE

God delights in loving you

by Fr. John Catoir
Director, The Christophers

Each of the saints in heaven had a slightly different insight about God's love. St. Francis of Assisi had special fondness for seeing God in nature, in the sun, the moon, the birds and the flowers. He called all living things his brothers and sisters. St. John of the Cross composed love poems to the Almighty God. The Little Flower often thought of herself as a baby in the arms of her Divine Father. There are countless saints who had a mystical understanding of their relationship with God.

One of my favorite mystics is a woman who lived at the turn of the 15th century. Blessed Julian of Norwich. She is known today only through her book, “Showings: Revelations of Divine Love.”

Julian had a gift for understanding God's inner life of love. She lived in a cell attached to the Church of St. Julian (hence her name) in the city of Norwich, England. Her reputation for holiness spread abroad. At about the age of 30, she suddenly became deathly sick. In her delirium, she clung to the crucifix. Suddenly she was completely healed: her pain vanished and from that day on she



A “big brother” type of government that taxes wage-earners to support others is not charity. Love and charity come from the heart—and they are voluntary.

Don Backe

Crawfordsville

Renovating the Oldenburg chapel

I'd like to thank the lady who, in the Aug. 17 issue of *The Criterion*, seemed so concerned about the renovation of our chapel at Oldenburg and the sisters who pray there. I would also like to assure her that we are renovating with several very sound concepts in mind.

First, of course, is the liturgy which is participated in by all the sisters at the motherhouse, the other 300 sisters who do not yet live there, the Academy girls, the lay staff, the frequent guests of the sisters and some of the local people. All have a right to experience the liturgy of Vatican II in the most meaningful way possible.

Another concern is the building itself. The guidelines from the American bishops, called *Environment and Art for Catholic Worship*, simply tell us “a renovation can respect both the best qualities of the original structure and the requirements of contemporary worship.” We know the best qualities and we will preserve them.

Last but not least, much loved and certainly not “abused” are the retired and ill sisters who pray daily in the chapel. We are deeply concerned about their well being in the chapel as well as all aspects of their lives. We will improve the accessibility of the space for those sisters in wheelchairs (20-30), create lighting and positioning of the altar for enhanced visibility and improve the sound system so our hearing impaired sisters can participate better in all forms of prayer in the chapel. These improvements are requested by the sisters themselves.

Be assured that, as ever, the Sisters of St. Francis from Oldenburg are quietly, steadily, conscientiously doing the bidding of the Gospel Jesus, as well as the church he founded.

Sister Sandra Schweitzer, OSF
Chair, Chapel Renovation Committee
Oldenburg

began having mystical experiences. Here is an excerpt from her journal:

“I saw God's love was behind everything he has done or will do, thus I learned that love was Our Lord's meaning. . . We are his bliss, he endlessly delights in us.”

Julian taught me to believe in God's love with an unwavering faith. Her writings sparked my imagination with fresh hope, opening new insights for me. Here is another quote of hers:

“It is God's will that we have true delight with him in our salvation. And in it he wants us to be greatly comforted and strengthened, and so joyfully he wishes our souls to be occupied by his grace. For we are his bliss, because he endlessly delights in us, and so with his grace shall we delight in him.” (*The Classics of Western Spirituality*, “Showings,” Paulist Press).

The Gospel assures us that God is love, and it also challenges us to love him with our whole heart, mind and soul. How comforting it is to realize that God's will and his love are one. The essential purpose of every human life is to do God's will, in effect we are to be open to his love. He wants us to “have true delight with him in our salvation.” This means that surrendering to God's will is to live in his love.

(For a free copy of the *Christopher News Notes*, “Whatsoever You Do . . .” send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, N.Y. 10017.)

(Father Catoir's “*Christopher Close-Up*” can be seen each Sunday at 6:30 a.m. on WISN Channel 8 in Indianapolis.)

Taking issue with Fr. Hemrick's facts

The Aug. 10 commentary on the priesthood by Father Eugene Hemrick has many inspirational elements, but is woefully short on facts and long on unsupported inferences. That there is a dramatic drop in the number of diocesan priests is, by now, old news. That the diocesan priesthood as we know it is aging dramatically is also apparent, with the median age of diocesan priests currently at 50 and slated to be close to 70 by only 2000.

Problems of fact emerge when he notes that resignations from the priesthood have dropped to about one-half what they were in the early 1970s. Such a figure is misleading when we note that so-called laicizations from Rome for resigning priests are almost non-existent under the present pope. This is in sharp contrast to the early 1970s when they were granted more freely. This leaves a would-be resigning priest no real option if he would retain sacramental union and seek marriage. We simply do not know how many currently active priests would seek laicization if it were being granted. To suggest without this qualification that resignations have declined to this extent is grossly misleading. In fact, the continuation of the one-half in spite of this obstacle might suggest that this is only the tip of the iceberg.

The portion of this article claiming that the church has been most effective with a balance of young priests working with more seasoned priests is purely capricious and totally unsubstantiated by any research of which I am aware. It may or may not be true, but certainly smacks of personal and unsubstantiated opinion and ought to be labeled as such. Indeed, the labeling of young priests as having “vigor” and mature priests as having “steadiness” and “wisdom,” in view of emerging gerontological findings questioning such stereotypes, is simply absurd. Indeed, the mix of

young and old clergy has never been demographically examined in depth, and the pastoral implications of a particular mix not even considered worthy of notice.

Father Hemrick's concern about smaller numbers of young persons choosing the priesthood as a career overlooks the fact that Protestant seminaries are overflowing and most churches other than Catholic have a surplus of ministers. He has to be familiar with the work of Deane Hog of Catholic University and Richard Schoenherr and others definitively identifying obligatory celibacy as a major factor in the declining numbers of would-be priests. This in spite of the fact that major changes have occurred in the manner of implementation of church authority over priests and much more attention paid to the establishment of practices promoting high clergy morale and work satisfaction. His analogy to smaller numbers of medical students and young people seeking government jobs relates to demographic shifts and smaller numbers of younger people available to seek such employment and training. In any case, these are not of the magnitude of the precipitous decline in numbers of those seeking the priesthood.

The time and energy being wasted in mental and journalistic gymnastics to mislabel the celibacy problem as something other than it is truly fascinating. If we are, in Father Hemrick's closing words, to reexamine the dynamics which might cause others to want to become part of it (the priesthood), mandatory celibacy must, in fact, be considered first. What's wrong with a return to the earlier practice of a married diocesan priesthood? Who says that marriage or the lack thereof has any essential relationship to the presence or absence of a purpose in life? To suggest that this is the case is to denigrate the lives of many married but highly purposeful Catholics who are daily making a difference in other people's lives.

Bernard G. Riegel, Ph.D.
University of Notre Dame

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CORNUCOPIA

Secret of human attraction

by Cynthia Dewes

Have you ever been mystified by seeing two rather plain people gazing raptly into each other's eyes, obviously enchanted with what they saw? Did you think you must have missed something, since neither of them would rate a second glance, even shipwrecked alone on a desert island?

It's hard to be objective about human attraction. One fellow's Kathleen Turner is another's Ma Kettle, and what it is about Richard Gere that drives one woman to distraction, drives another to Maalox.

Some of this contradiction comes from cultural differences. I mean, how many guys west of the Canary Islands long to smooch ladies with six-inch lips, stretched to their cosmetic size at a tender age by metal plates?

Or, conversely, what upwardly mobile California housewife would cozy up to a bushman carrying a wicked spear, even to keep herself in credit cards?



On a less exotic level, passionate attractions between conservative Jews and practicing Muslims, or between street people and Wall Street brokers may be hard to find. (If they ever do, it is called the "Abe's Irish Rose" syndrome.)

On the other hand, we all believe that opposites attract. The quiet man of few words is invariably married to the outgoing lady of many. Or, to the envy of thousands, the gorgeous woman is often escorted by a guy who blends with the furniture. (The "Jack Sprat and Wife" theory.)

Styles make a difference, too. What was copasetic in the '40s or cool in the '60s may be merely lame in the '90s.

Take a '50s scenario. When first they met, the beloved wore a tweed suit and smoked a pipe. He didn't need to shave as yet, but he had graceful hands and could arch one eyebrow. He was Her Kind of Guy.

This was the case mostly because her attraction at the time ran to sophisticated things, and that's what she thought tweed suits and pipe smoking were. Nowadays we'd put the guy's picture in *Mad* magazine, and use it to throw darts at.

It was also a symptom of late adolescence to believe that what her eyes were seeing, and what her heart was yearning

for, was a handsome intellectual, when in fact the object of her affections was just another late adolescent trying to look suave.

And that's another factor: the perceptions of age. Fifty-year-old ladies are not necessarily thrilled by the likes of rock stars or professional wrestlers, but callow 17-year-olds are apt to be. The New Kids on the Block normally don't appeal to the old ones.

We can just about tell what year someone was born by the movie stars they continue to drool over. Jamie Lee Curtis? How about 1940? Gregory Peck? 1939?

But after we have applied the Abe's Irish Rose Syndrome, the Jack Sprat and Wife theory, cultural, age, style and even developmental factors, we're still in the dark about why people are attracted to each other. Why, oh, why?

Beats me. But then, we are the same people who can't even figure out why God loves us!

vips...

Franciscan Father Paul Zoderer will celebrate his 25th Sacred Ordination Jubilee at a 10 a.m. Mass on Sunday, Sept. 2 in Sacred Heart Church, Indianapolis. A reception will follow in the parish hall. Father Zoderer, a native of Indianapolis, attended Sacred Heart Grade School and St. Joseph's Franciscan Seminary in Illinois, followed by entrance into the Franciscan novitiate. He was ordained in 1965 and worked as a teacher, seminary rector and pastor. He will return to South America in October as vicar general of the recently established Diocese of Itapubeta and pastor of the Cathedral Parish of St. Ann.



Immaculate Heart of Mary seventh graders Jonathan Cornelius and Karl Ote placed sixth in the eighth in a National History Contest held in Washington, D.C. in June. The Indianapolis students won the State History Contest held earlier in the year, making them eligible for national competition.

St. Vincent Hospital Guild has announced officers of the 1990-91 board of directors. They are: Katie Connor, president; Jane J. Bush, vice president; Barbara Mitchell, recording secretary; Clare Klingner, corresponding secretary; Dorothy Kinnett, treasurer; and Teresa Fanning, assistant treasurer.

check-it-out...

The Guardian Angel Guild will sponsor "A Heavenly Happening" annual luncheon/style show beginning with cocktails at 11:30 p.m. on Friday, Sept. 21 at the Ritz Carlton. Fashion and beauty demonstrations at the Crossing shops will be featured. Raffle prizes will include dinner for two at the Marriott, two 50-yard-line Colts' tickets, a framed "Angel in a Basket" stained glass, and a gift certificate from O'Malia Food Markets. Tickets are \$20. Call 317-547-2214 for reservations.

A Liturgical Music Reading Session will be presented from 2:30 p.m. to 5:30 p.m. on Sunday, Sept. 30 at St. Jude Church, 5924 Bridgetown Road, Cincinnati, Ohio. Liturgical musician James Hansen will lead the singing of new music for choirs, cantors and congregations. Call 513-574-1230 or 513-598-2102 for more details.

St. Vincent Stress Center will hold its 8th Anniversary Dinner on Wednesday, Nov. 7 at the Ritz Charles in Carmel. Father Joseph Martin, known for his work in the field of alcoholism, will be featured speaker. Tickets go on sale Sept. 1, at \$18 for dinner/speaker or \$7 for speaker only. Call 317-875-4728 for more information.

The fourth annual Peter and Viola Dollé Endowed Lecture in Church Art and Architecture will be held at 8 p.m. on Thursday, Sept. 20 in St. Bede Theatre on

the grounds of St. Meinrad Archabbey. The free public lecture series will feature Notre Dame graduate William Schickel, a liturgical and secular designer who specializes in stained glass.

The Catholic Communications Campaign will sponsor the PBS premiere of "Teatro!", an award-winning documentary presenting the story of an Honduran acting troupe which works to change society without violence or force. The film will be simulcast in English and Spanish on the PBS series "P.O.V." ("point of view") during the week of September 4. Check local listings for exact date and time.

Bright Wings, a rural retreat and hermitage affiliated with the Jesuit Renewal Center in Milford, Ohio, offers spiritual opportunities in a wooded setting halfway between Cincinnati and Indianapolis. Upcoming programs include: a hermitage retreat which can be arranged on Oct. 15; a message retreat Sept. 19; photography retreats on Oct. 6-8 and Jan. 12-14, 1991; and a God in Nature retreat on Oct. 12-14. For more information call the Jesuit Renewal Center at 513-831-6010.

A sacramental preparation class will begin in October for mildly mentally handicapped children living in Indianapolis North Decatur parishes. It will be taught by Mary Jo Chaney, director of special education for Indianapolis Public Schools. For more information call Mary Lynn Cavanaugh at 317-543-4925.

St. Philip Neri Class of '75 invites graduates, coaches, parents and friends of St. Philip Neri School during the 1970s to attend a celebration at 8:30 p.m. on Saturday, Sept. 8 in Msgr. Busal Hall. The cost of \$30 per person, \$15 per couple includes beer, set-ups, snacks and music. For more information call Ann (Bidler) Hausz at 317-357-9504 or Martha Traub at 317-299-2440.

St. Peter Claver Council and Court #201 will hold a St. Peter Claver Day Celebration on Sunday, Sept. 9 beginning with 9 a.m. Liturgy in St. Andrew Church. Brunch will follow at 10:45 a.m. in the Claver Center, 310 Suberland Ave. The suggested donation is \$6; reservation deadline Sept. 4. Call Jean Turner at 317-546-6262 or Clara Smith at 317-546-0161.

An 18-week Adult Bible Study will be held at St. Paul the Apostle Parish in Greencastle from 10 to 11:30 a.m. Thursdays, beginning Sept. 20 at the parish center. The study is centered on the Gospel of John and the Johannine Epistles.


A Weekend of Quiet, devoted to private prayer, reflection, reading and discussing Franciscan living, will be held on the weekend of September 28-30 at Alverna Retreat Center, 3140 Spring Mill Road. Franciscan Father Clarence Korgie will be available to meet with participants, and Mass will be offered daily. Call 317-257-7338.

The Providence Center will sponsor a Two-Day Pilgrimage on Thursday and Friday, Oct. 4-5 beginning at 10 a.m. at Our Lady of Providence Shrine at St. Mary of the Woods and concluding at Lady of the Snows in Belleville, Ill. The bus will leave at 1 p.m. Thurs. and return at 6 p.m. Fri. The cost for bus, four meals and one night at the Pilgrim's Inn is \$69 per double room, \$83 for a single room. For reservations call Sr. Rita Ann Roethelie at 812-535-4193, ext. 141 before Sept. 20.

Fatima Retreat House will begin a new program series on Contemporary Issues for the Christian Family from 3:30 to 6:30 p.m. on Sunday, Sept. 9. Marriage and family therapist Dr. William Steele will present "Messaging Messages and Media Madness." The day will also include discussion and dessert. The cost is \$10 per person, \$15 per couple, with a non-refundable deposit of \$5. Call 3217-545-7681 for reservations.

A luncheon and fashion show for the benefit of St. Mary of the Woods College Alumnae Club Scholarship Fund will be held at 12:30 p.m. on Saturday, Sept. 22 in Providence Center on the college campus. L. Meis, Ltd. will present fashions for fall and winter, modeled by students, alumnae and family members. Tickets are \$15 and reservations are due by Sept. 15. Call 812-535-5211.

A Benefit Dance to aid mentally handicapped workers at the Southside Work Center in Indianapolis will be held (Continued on Page 7)



The St. Vincent de Paul Society operates a 26,000 square foot Distribution Center from which hundreds of thousands of dollars worth of clothing and household furnishings are distributed free of charge to the poor. Support of the charity service is requested.

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New center has Our Lady of Providence shrine

In the new Providence Center at St. Mary of the Woods, the picture of Our Lady of Providence has been enshrined in a space appropriate for pilgrims to pause and pray.

The new center will be blessed at 2 p.m. on Sunday, Sept. 9. The public has been invited to an open house from 11 a.m. to 3 p.m. that day.

Providence Sister Nancy Nolan, general superior of the Sisters of Providence, said that the development of the Providence Center gives the sisters a new opportunity to share their spirituality and tradition. That tradition includes devotion to Our Lady of Providence, Queen of the Home.

Since 1925 St. Mary of the Woods has been designated as the American headquarters for the Confraternity of Our Lady of Providence. One of the aims of the confraternity is to strengthen the family through devotion to Our Lady under the title Queen of the Home.

Sister Nancy said, "Our society needs help in discerning the nature of family life in a very complex era. This center can provide certain family services, such as retreats and conferences, connected with the shrine."

The Confraternity of Our Lady of Providence was established in 1774 in the

Church of San Carlo a Catinari in Rome. There the original picture of Our Lady of Providence, inscribed "*Mater Digne Providentiae*," is enshrined in a monastery corridor. Since 1664, when the picture was first placed there in the keeping of the Barnabite Fathers, people who visited the shrine reported remarkable favors received through the intercession of Our Lady of Providence.

The Barnabites noted in their records how touching it was to see the poor, the sick and handicapped praying fervently and trustfully before the picture.

It was not only the poor who prayed to Mary there. Pope Pius VII was made a captive by Napoleon in 1809 and deported to France where he remained in exile until 1814. On his return to Rome he went to the Church of San Carlo and to the shrine of Our Lady of Providence to pray in gratitude. He attributed his return to Rome to the maternal providence of the Blessed Virgin.

When an image or picture of the Blessed Virgin has received the prayers of successive generations and when the people attribute miracles to it, the pope, after sufficient investigation and consideration, blesses and crowns the image. This solemn

honor was given to Our Lady of Providence in 1888 by Pope Leo XIII.

The original picture of Our Lady of Providence was painted in approximately 1580 by Scipione Pulzoni, commonly

known as Gaetano because he was a native of Gaeto, Italy. The picture at St. Mary of the Woods is an oil copy of that original and was painted by Pompei Coccia in 1927 at the request of Mother Mary Cleophas



NEW SHRINE—The picture of Our Lady of Providence is enshrined in the new Providence Center at St. Mary of the Woods.



GATHERING—The staff of the Society of the Propagation of the Faith Office gather during a visit from Bishop James Odongo (seated, left) of the Diocese of Tororo, Uganda, East Africa. With him are (from left) Maureen Geis, mission educator; Providence Sister Marian T. Kinney, associate director; Father James D. Barton, director of the office; and African Missionary Sister Demetria Smith, mission educator in Washington, D.C. Bishop Odongo is making appeals in the archdiocese as part of the Missionary Cooperation Plan. (Photo by Margaret Nelson)

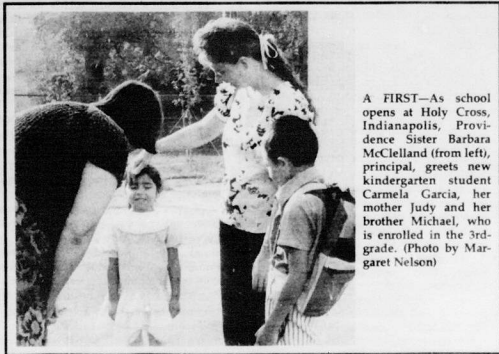
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(Continued from Page 6)

from 8 p.m. to 12 midnight on Friday, Sept. 28 at Southside K of C, U.S. 31 and Thompson Road. Music will be furnished by The Memories Band. Tickets are \$10 per person, with paid reservations due by Sept. 21. Call 317-881-1013. The Southside Work Center is a non-profit corporation which provides employment for mentally handicapped adults by con-

tracting for piecework with businesses. Those wishing more information concerning employment of the handicapped, or enrolling workers in the Center may call 317-783-4274.

Pastoral minister Gwen Goss will facilitate a **Centering Prayer Workshop** series at St. Paul the Apostle Parish in Greencastle. Sessions will be held from 7 to 9 p.m. on Tuesdays, Sept. 25 through Oct. 30 and from 9 to 11 a.m. on Fridays, Sept. 21 through Oct. 26. To register call the parish office at 317-653-5678.



A FIRST—As school opens at Holy Cross, Indianapolis, Providence Sister Barbara McClelland (from left), principal, greets new kindergarten student Carmela Garcia, her mother Judy and her brother Michael, who is enrolled in the 3rd grade. (Photo by Margaret Nelson)

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Latin School was victim of new life patterns

by Cynthia Dewes

Father John P. O'Brien, pastor of St. Rose of Lima Parish in Franklin, believes boys who are interested in becoming priests must ask themselves, at some point, "Where am I on my journey with the Lord? Where is Jesus for me?"

In 1955 the archdiocesan Latin School of Indianapolis was created to help young men of high school age answer just such questions. It was successful for more than 20 years, producing nearly three-fourths of all priests ordained for the archdiocese during that time.

Msgr. (then Father) Joseph D. Brokhage was appointed by Archbishop Paul C. Schulte as the first director of the Latin School, which was initially located in classrooms at Cathedral High School on North Meridian Street, now the site of the archdiocesan Catholic Center.

The archbishop noticed that 12- and 13-year-old Catholic boys were being sent to high school seminaries in other states, Msgr. Brokhage said. So he conceived of the Latin School as a place where bright young men from every economic background might be prepared for college, and

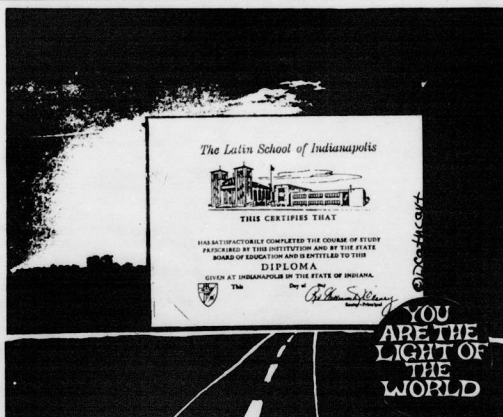
possibly the seminary, without having to leave their homes and families at a tender age.

Msgr. Brokhage said the archbishop was "extremely interested in the school," and saw to it that the most qualified priests were assigned there each year. He envisioned Latin School as becoming the premier college preparatory school for boys in the entire archdiocese.

However, Msgr. Brokhage said, Archbishop Schulte would never allow Latin School to be referred to as a seminary school, or its students to be called seminarians. If we don't call it that, he told Msgr. Brokhage, "then we can possess our souls in peace." He meant they would not have to report to the Vatican agency which handled seminarians!

The Latin School "was a very outstanding school at the time," Msgr. Brokhage said. The median of its academic statistical scores was consistently in the top two percent in the nation. It became affiliated with Catholic University, and it was the first archdiocesan high school to receive accreditation from the North Central association.

Latin School graduates who did not go



on to priesthood nevertheless received excellent religious and academic educations. Many became active in parish work and lay ministry in the years following graduation.

Former Latin School students often tested out of preliminary courses when they reached the college level. Msgr. Brokhage recalled one graduate, who later earned a doctorate and became a college professor, as saying that "he went backwards (academically) when he went away to college."

Archbishop Schulte was saddened when the Latin School was closed in 1978. Msgr. Brokhage said, but with his customary reticence he said only, "I might've made a different decision."

Many of the religious sisters teaching in areas of the archdiocese outside Indianapolis were very helpful in steering bright male students to the Latin School, Msgr. Brokhage said. Because of enrollment growth, it became apparent that there was a need for on-campus housing during the week.

It is somewhat ironic that the school which Archbishop Schulte hoped would provide an alternative, allowing young boys to stay close to home, evolved eventually into a boarding school. It is one factor which may have helped cause the school's demise.

Despite being the product of a live-in high school seminary (at St. Meinrad) himself, Father Martin Peter, pastor of St. Pius X Parish in Indianapolis, believes that "adolescent kids should be with their families."

Over time, he said, our understanding of church and priesthood became more mature and realistic. We realized that vocational career decisions made later in life tended to be more permanent.

Msgr. Francis R. Tuohy, then archdiocesan vicar general and now pastor of St. Luke Parish in Indianapolis, remembers the Latin School as a valuable vocational tool. But the "character of the school changed from being a seminary high school to a Christian leadership training school," he said.

Today men are coming to priesthood later, in accordance with the rest of the population, Msgr. added. "People marry later, have kids later, make life choices later."

Father Jeff Godeker, then vice president of the Priests' Senate, said he made the decision to close the Latin School, said that when the Latin School opened, "It was a different church in a different world."

Closing the school was painful for everyone, he said, but because of declining enrollment, financial problems and new insights into adolescent development, it was inevitable.

Father William Cleary, pastor of Immaculate Conception (St. Mary) Parish in Rushville, was rector of the Latin School at the time of its closing. "I expected it would happen, but not that way," he said.

The school had been involved for some time in a lengthy evaluation process, Father Cleary said. In 1977 it was praised by a national evaluation team report as "making a serious and total attempt to implement the Bishops' Program of Priestly Formation." Nevertheless, the school was closed precipitously the very next year.

One of the reasons given for closing was declining enrollment, Father Cleary said. But he noted with interest that three or four of the young men who have been ordained in recent years were students at the Latin School when it closed.

Maybe it takes time for the influence of a place like Latin School to germinate, Father Cleary said, but even if such a school were open today it might be hard to fill with students. "It doesn't seem to appeal to boys that age any more," he said.

When it was announced that the school would close, other priests and lay people criticized the decision in numerous letters to *The Criterion*.

Father Tom Clegg, then president of the student council at Latin School, publicly asked for help in "our struggle" to save the school.

Today he doesn't feel that way, Father Clegg said. "I don't know if that (seminary high school) is the best training ground for priests."

Instead, he favors houses of formation connected to coeducational colleges and universities. Although we "never had to worry about anything" as seminary students, Father Clegg grinned, he wonders how different his progression to priesthood might have been had he not attended such a school.

Seminary life, even in high school, was stricter before Vatican II. The Latin School students were more or less segregated from the other boys at Cathedral, with a separate study hall, scholastic records and discipline.

They joined the Cathedral students for physical education classes, but their curriculum stressed the study of Latin and English.

Before Vatican II, Latin was not exactly the dead language it was purported to be. Mass was celebrated in Latin world-wide and priests were educated in Latin, the language of official church teaching. Most church music was sung in Latin.

Young men who were interested in religious vocations often attended high school seminaries, called "Latin" schools from the same tradition. They were places where youths could receive spiritual formation and education, and be afforded a taste of priestly life.

In 1956, in addition to his duties as rector of the Latin School, Father Brokhage was appointed pastor of Holy Rosary Parish on the near Southside of Indianapolis. The parish school was declining significantly in numbers and soon would be consolidated into Central Catholic Grade School nearby.

The emptying school classrooms at Holy Rosary seemed the ideal place to house the increasing enrollment of the Latin School, and in 1959 the first senior class graduated from what had been the old parish school building.

In 1961 a new two-story wing was added to the former Holy Rosary grade school building, and a third story was added to the school in 1967. Three dormitories for boarding students were built on adjoining property, with four others planned for the future.

Enrollment at Latin School peaked in 1965 with 240 students. At the time of its closing in the spring of 1978 there were well under 100.

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COMMENTARY AND POINT OF VIEW

Religious values and the Persian Gulf crisis

by George Erile Irani

Four weeks have passed since Iraq invaded Kuwait. In its editorial on Aug. 9, the Vatican daily newspaper, *L'Osservatore Romano* lamented the fact that after the world community and the international media had condemned the Iraqi invasion, attention shifted to the "problems of the financial exchanges and the rise in the cost of petroleum." The Vatican wonders "what have become of the dignity and sovereignty of an independent state which is a full-fledged member of the international community?"

In this post-cold war era the Catholic observer may agree with *L'Osservatore Romano's* important question in that the pope himself has on several occasions expressed his strong opposition to the abuse of the human rights of individuals and the sovereignty of independent states.

A case in point is the Vatican and the pope's attitude toward the situation in Lebanon. Like Kuwait, Lebanon has also been invaded—by Syrian and Israeli troops in addition to Palestinian, Iranian, Libyan, and other obscure armies. Like Kuwait, Lebanon has enjoyed some kind of pluralism and freedom of expression. John Paul II, through his envoys and personally, has often condemned the occupation of Lebanon and called for the immediate withdrawal of non-Lebanese troops from the country. We find the same attitude today regarding Kuwait.

As Catholics we are bound to look at the current and dangerous stand-off in the Persian Gulf from an ethical and Christian vantage point. That is, can you answer the use of force by using a larger and more lethal counter-force? Is military power sufficient to redress the grievances of nation-states that are only 40 years old? Kuwait, like Jordan and most of the countries in the Middle East, was created by a fiat of the colonial powers, France and Britain.

This does not mean that if Saddam Hussein had a justified claim on Kuwait he could send his troops and grab the country in total disregard for the charter of the United Nations. But why be surprised? The Iraqi dictator has precedents to rely on to justify his barbarous act: the Soviet invasion of Hungary (1956), Czechoslovakia (1968), and Afghanistan (1980), the U.S. invasions of Santo Domingo in the 1950s, Grenada and recently Panama, and, last but not least, the Israeli invasion of Lebanon in 1982. What has the world community done then and now? Offered condemnations and pious resolutions that were never implemented. But, of course, this time we are talking about oil, the lifeline of the West, the blood of our "way of life," as George Bush put it.

American Catholics have to be more discerning and sophisticated in their reaction to the tragedy in the Gulf. Christian brothers and sisters are again going to pay the heaviest price in this

clash between the Arab-Islamic world and the United States. There are today in Iraq several hundred Chaldean Christians who are bracing themselves for dark times. In addition to the ruthless regime of Saddam Hussein, they have to face the ire of their Muslim compatriots.

Christianity in the Middle East is today at a crossroads. It could happen that, if events in that part of the world go unchecked and unresolved, the land where Jesus was born, lived and died could soon be devoid of his followers.

In the Israeli-occupied territories Arab Christians have been selling their land and property and fleeing to Los Angeles, New York or Brasilia. In Lebanon, just since last January, more than 300,000 Lebanese Christians have sought refuge in Europe, the U.S. and Australia.

There is something disturbing in the silence of the Catholic hierarchy in the U.S. regarding the current mess in the

Gulf. A year ago the National Conference of Catholic Bishops issued a powerful and highly valued statement on the Middle East. What happened to that statement? Can't we use it in our lobbying efforts with our respective congresspeople at home and in Washington, D.C.?

In the Persian Gulf today Islam and Christianity are again facing off. Both faiths have a lot in common, i.e., a belief in a common God, a reverence for Jesus the Christ and his mother Mary, the Holy Virgin Mary, and a deep respect for human life. Did George Bush the Episcopal and Saddam Hussein the Sunni Muslim absorb their respective religion's teachings? As of today, it seems doubtful.

(Irani, a professor at Franklin College, is a Lebanese-born American citizen and author of "The Papacy and the Middle East," published by the University of Notre Dame Press.)

Pope seeks negotiations in Gulf

(Continued from page 1)

they are unjustly held far from their homeland," the pope said of the thousands of citizens of Western nations refused permission to leave Iraq.

The pope launched an appeal to world leaders for "a constructive dialogue in search of a just solution for the current difficulty."

Prayers are needed so that "the star of

peace may shine brightly on the troubled populations of the Persian Gulf and all the people of the Middle East, above all those tested populations of Lebanon and Palestine," he said.

In the Gulf region, "we are witnesses of grave violations of international law and of the U.N. Charter, as well as the ethical principles which must rule the living together of people," said the pope.

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Pope to visit African nations

(Continued from page 1)

church has tripled in size during the last 30 years and won national respect through its social programs. Tanzanian leader Julius Nyerere, who stepped aside as president in 1985 but who still carries enormous influence in his country, is a devout Catholic who introduced a brand of socialism the church could live with.

The church saw in Nyerere's "Ujamaa" or "family community" program a blend of Christian and African values. Catholic leaders supported his efforts to reduce illiteracy, redistribute income to the poorest and set up cooperative systems at the village level.

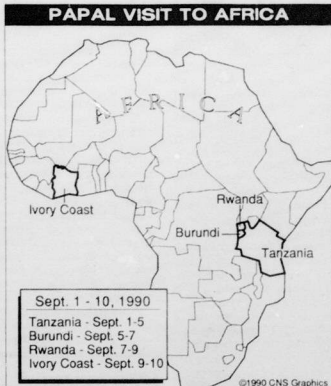
For a long time, almost any educated person in Tanzania was a product of the Catholic school system. When the government nationalized schools in 1970, that influence diminished. More and more, the church has placed its personnel and resources in health care. Today it manages 44 hospitals, 287 health centers and 10 leper colonies—essential services in an area where the government has recently had to cut funding.

When he meets with non-Christian leaders in Tanzania, the pope is expected to make a strong call for Christian-Muslim dialogue. Relations have been generally good between the two religions, but money from Middle Eastern countries has fueled more aggressive proselytism by a new breed of Muslim groups.

In Burundi, the pope will spend two days in a country sometimes called the "Switzerland of Africa," but which has a history of bloody ethnic and political fighting. The conflict has had a marked effect on the church.

Members of the minority Tutsi population have dominated Burundi politics, despite their being outnumbered by a 6-1 ratio by Hutus. While tribal animosity goes back hundreds of years, some of the worst violence occurred in 1972, when Tutsis massacred 120,000 Hutus. The church has called it a "genocide" of the Hutu voting elite. Nearly all Hutus are Catholic.

Church-state relations worsened in the 1980s under the regime of Col. Jean-Baptiste Bagaza, who nationalized



AFRICA VISIT—Pope John Paul II will visit four countries in Africa Sept. 1-10. This will be the pontiff's 49th trip outside Italy. (CNS graphic)

seminaries, jailed priests, expelled nearly 600 missionaries and suppressed catechesis and church life. He reportedly feared the church would become a vehicle for Hutu revolution.

In 1987, Bagaza was overthrown, and the new government has restored all the church's traditional rights. Catholics still feel the effects of the persecution, however,

especially in seminary programs and the lack of religion teachers. When seminaries were nationalized, non-seminarians were enrolled in the schools and are being allowed to finish their education.

In recent years, two top Vatican officials have made fact-finding trips to Burundi to aid in the recovery—a sign of Vatican interest in a country that is 60 percent Catholic.

In Burundi and neighboring Rwanda, local churches are heavily involved in health and social services, staffed largely by religious women. The vocation rate for priests in this part of Africa is so high that Burundi, for example, has begun to send missionaries to other parts of Africa. For the Vatican, this is an important sign of ecclesial health.

Rwanda has one of the fastest-growing populations in Africa, and its small territory is already bursting with the highest population density on the continent. The country's bishops have promoted natural family planning techniques as an answer to the crisis.

The situation is worsening, however. Last spring, hundreds died in what relief workers called a "green famine"—caused by exhausted land, slumping commodity prices and depleted food reserves. Catholic priests and nuns were among those handing out food bags every day.

The government depends on the church in other ways, too. Rwanda's Catholic school system is extensive, and its network of orphanages, maternity clinics and centers for the handicapped has drawn official praise.

The church makes up about 44 percent of the population in Rwanda, about the same as followers of traditional religions. Islam is a minority of about 9 percent.

The pope will end his trip with an overnight stop in the Ivory Coast city of Yamoussoukro, to celebrate an inaugural Mass in the Basilica of Our Lady of Peace. The massive, marble-and-concrete edifice, which resembles St. Peter's Basilica in Rome and rivals it in size, was the gift of President Felix Houphouët-Boigny.

The pope agreed to accept the basilica only after a hospital was worked into the long-range building plans—thus creating a symbol of the church's dual commitment to the spiritual and material well-being of Africans. Vatican officials hope this will mute some of the criticism aimed at the project. Opponents, including some Catholics, have denounced the lavish building as a waste in a country that is experiencing a serious economic crisis.



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The Sunday Readings

Sunday, September 2, 1990

Jeremiah 20:7-9 — Romans 12:1-2 — Matthew 16:21-27

by Fr. Owen F. Campion

The Book of Jeremiah, the source of this weekend's first reading, is one of the most important and fascinating of the ancient Hebrew prophecies. Jeremiah himself was the son of a priest, and he was a prophetic voice among his people for almost 40 years.

Jeremiah's writings are interesting in that he relentlessly called people to be loyal to God despite their often strong opposition to his demands. He was sensitive to that situation. His reluctance in accepting God's call to be a prophet, recorded early in the book, is a classic in religious composition. In the reading for this weekend, Jeremiah refers to the insults he endured from others. Life was no picnic for this famous figure in salvation history. On the contrary, he felt the sharp rebukes and even threats of his people. Nevertheless, he was faithful to God and to his own calling. He never doubted that in the end God's power and justice would triumph and that would vindicate Jeremiah. However, such trust did not altogether dull the anxiety, disgust, and anger that seized Jeremiah when his people rejected his prophecies.

Often this summer, the church has proclaimed St. Paul's Epistle to the Romans in its Liturgies of the Word. This weekend, it again presents Romans as a reading. This weekend's reading is very brief, and it provides a lesson heard so often in Christian circles that it might be called a truism. Nevertheless, the advice needs to be repeated. It is basic to Christian living, and Christians historically have ignored it. The advice is simple: We must judge



events, and our responses to events, by God's law and not by human standards.

St. Paul's advice in this regard was well-served for the Christian community in ancient Rome in which he sent this epistle initially. Prevailing over all life there was the law of Rome. It was a law standing upon human instinct and human reasoning, and not without a certain human perfection. But, since it was human in origin, was limited, short-sighted, and flawed. On the other hand, God, and His law, are perfect, utterly true, and absolutely fulfilling.

Last weekend, the Gospel of St. Matthew gave us a glimpse of the moment when the Lord conferred upon Peter the extraordinary task of supervising the work of salvation after the Lord's departure from the earth. Then Jesus named Simon the "rock," and he said that upon the rock he would build the church.

The Gospel reading is the section of St. Matthew's Gospel following that selection of Peter to head the Lord's household of faith. It is an instruction to the Apostles.

In this instruction, the Lord speaks of his own death, and he presents that death as a part of God's plan for redemption. The apostles lived in a world of oppression and violence. Such was Roman occupation and Roman disregard for the rights of the vanquished. They were hardly strangers to the process by which Rome dealt with anyone who confronted its authority. Further, Roman management of dissent often slayed the innocent in its sweep to rid itself of the guilty. However, the apostles looked upon Jesus as being specially protected by God. That the Lord one day himself would succumb to the sin and treachery of others was hardly taken as a likelihood.

Instead, Jesus instructed them that one day in the future he would be betrayed, humiliated, abused, and killed. Then he reminded them that anyone

following him must expect similar misfortune or ill-treatment.

As was the case last weekend, Peter is an important figure in the story. In this reading, his own love for Jesus, and astonishment at the message, feeds his impulsive character. He calls for action! He insists that all must resist such an unhappy outcome to the Lord's life and mission. Jesus rebukes him abruptly. It is God's plan that must overcome all. To that plan, all must offer their loyalty and their cooperation.

Reflection

This weekend, the church continues to instruct us about life, and about the Christian life. Over the past several weeks, it has established Jesus as the summit of wisdom, joy, and eternal life. It also has given its own credentials to teach, and to heal, in the Lord's stead. The credentials imply a visible presence and activity in the world, finally through the office of the Roman pontiff who succeeds Peter, the "rock."

It is a blissful, easily defined picture, until we consider the hardships, disappointment, bewilderment, and rejections that people face inevitably in their lives and

often in the course of their attempt to live the Christian life. It was that way in the church's first days. Surely it was that way for the Roman Christians to whom St. Paul wrote his epistle.

Always the church has taken the care of souls as its solemn responsibility. Its experience in that responsibility over the centuries has taught it many lessons.

This weekend, it shares with us the knowledge of that experience in frankly recognizing that very often indeed human inclination and even strictly human wisdom seem to negate what the Gospels say and what the church repeats. In that knowledge, it tells us in these readings that the correct response is not to set the Church's message aside, but rather to fortify the resolve to follow Christ. His way is God's way. That may be misunderstood. But the long pattern of human experience shows the path of Jesus along the highway to peace and happiness in life now and everlastingly.

Conventional wisdom, culture, and human reasoning may call our Christian belief into question. They have innumerable ways called that belief into question in the past. Always God's Word has endured as truth, and as the straight road to satisfaction and eternal reward.

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New Testament reveals one God in three divine persons

by Pope John Paul II

Remarks at audience August 22

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The Old Testament often speaks of the Spirit of God, but deals more with the Spirit's activity in man and in history than with his reality as a person. The oldest texts speak of the Spirit as God's "breath" of life or as a supernatural power given at various times to chosen leaders such as, for example, Samson or Gideon.

In addition to this transient divine activity, we also find many examples of a

more permanent activity, as in the case of the prophets who, as bearers of the Spirit, were enabled to speak God's word. Most important of all in this regard are the texts, especially in Isaiah, which refer to the Spirit of the Lord "resting" upon the Messiah and upon the Messianic community.

With its many references to the activity of the Spirit, the Old Testament prepared the way for the New Testament revelation of the Spirit as one of three divine persons within the unity of the Godhead.

In the New Testament era, a greater appreciation of human personhood made it possible to recognize the Holy Spirit as that divine person who, by his indwelling, sanctifies man with the power of the love which the Spirit himself is. Moreover, the revelation of the Spirit as a divine person casts light on the inner depths of the human spirit and enables us to better understand how the Holy Spirit is the source of our communion with God and with others.

MY JOURNEY TO GOD

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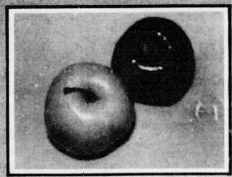
God above, full of might,
you are to me a guiding light.

I love thee now and will forever more,
for I am the apple and you are the core.

You are the center of everything I do.
Dear God Almighty, I love you.

—by Rob Burkholder

(A recent graduate of Our Lady of Providence High School, Rob is the son of Mr. and Mrs. Robert Burkholder of St. Joe Hill Parish.)



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Entertainment

VIEWING WITH ARNOLD

'Mo' Better Blues' tells wry tale of two friends

by James W. Arnold

Spike Lee's new movie, "Mo' Better Blues," is a wry tale, set in a contemporary Brooklyn jazz club background, about two boyhood friends who learn more or less simultaneously to straighten out their lives. They learn it the hard way, by getting the stuffing whipped out of them by a couple of thugs in an alley.

The beating is one of the more repulsively bloody violent sequences in recent movies, and the only reasonable defense for it is its larger moral purpose. The guys are beaten up by goons for a bookie, but symbolically they're being punished for their transgressions, their stupidity and selfishness. Their suffering must be more than brief and casual.

This is the major dark passage. Otherwise, the movie could be described as warm, funny, musical, romantic. Lee's intentions were to use his jazz roots to say something about the life of black musicians as a corrective to myths perpetuated in other films, especially the idea that talent is "natural" and comes easily or that jazzmen

are usually involved with white women and drugs.

Denzel Washington breaks through in his first post-Oscar lead role as charismatic but hard-practicing trumpeter Bleek Gilliam, whose quintet is doing big business in a cozy venue called the Beneath the Underdog Club (named after the Charles Mingus line about how far down most jazz musicians live).

Bleek has trouble with women, largely because he's so centered on music that he feels no urgency to decide between a schoolteacher (Joie Lee) and svelte would-be singer (Cynda Williams). But he's perfectly willing to exploit them sexually, while remaining hazy about love or commitment (sort of a male disease of the times).

Bleek's mindless selfishness is nicely caught in a montage of lovemaking in which the woman partner is either the teacher or singer. He confuses their names, and each becomes similarly angry. If the movie seems awash in sex scenes, it's because Lee's men and women relate to each other primarily in bed. It's a fault. It also caused some understandable nerves during shooting for Washington, a minister's son and Fordham alumnus.

There's also dissension in Bleek's band because he's touchingly loyal to his boyhood pal, Giant (Ironic, of course. The character is played by pipsqueak writer-director Lee himself.) As the band's incompetent agent, Giant has them stuck in a bad financial deal with comically greedy, white brothers who run the club. Thus, everybody (mainly star saxist Wesley Snipes) constantly complains about money.

The boss brothers are obviously Jewish (though played by John and Nicholas Turburo) and this has raised some angry and merited charges of anti-semitism. You can argue the reality of the situation—black employees at odds with tight Jewish employers—but it's the stereotyping that hurts. In today's edgy environment, certain groups deserve to be treated with a



TRUMPET PLAYER—Actor Denzel Washington stars as band leader Bleek Gilliam, a man torn between his music and the women in his life, in "Mo' Better Blues," a new movie by filmmaker Spike Lee. The U.S. Catholic Conference says award-winning actor Washington turns in a "finely shaded performance" and that Lee delivers an "emotionally involving film" that it classifies as A-IV for adults, with reservations. (CNS photo from Universal)

special sensitivity because they're at special risk. That seems to apply to blacks, Jews, probably Hispanics, but apparently not (for example) to Baptists or Catholics.

The bleakable Giant is an additional drag because he's a chronic loser betting big bucks on baseball games. He keeps promising to reform, but never does, until after the gruesome beating. Bleek gets himself kicked as well when he tries to help. The damage to his mouth puts his career in limbo, and in hard times he learns what's really important in life. Somewhat upliftingly, that turns out to be love, marriage, family.

Despite the agreeable moral, "Blues" doesn't come off as profound. Nor is it the definitive film about either the music or the men who play it. But Lee captures the camaraderie and insider feelings. He also has Bleek raise (unanswered) the anguished question about why so few African Americans appreciate "their own music."

The film has homages to great jazz

sources like Coltrane and a rich harvest of stirring music (including new material composed by Lee's jazzman father, Bill), much of it played by extraordinary artists like Branford Marsalis and Terence Blanchard.

The music unleashes Lee's expressive filmic impulses. The stunged numbers are extended, warm and mellow, stroked by a gently soaring, swooping camera and bravura editing effects. When they're exciting and beautiful, to compliment the sound. Or the effect is more brutal: e.g., the alley beatings are intercut with a slashing, stabbing trumpet performance inside the club.

No question "Blues" has its soft spots, but it's one of the better \$10 million movies on display this summer.

(Cinematic, jazz-centered mix of melodrama, comedy, romance and morality play; sexual situations, violence, satisfactory for adults.)

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

Recent USCC Film Classifications

After Dark, My Sweet A-III
The Exorcist III A-IV
My Blue Heaven A-II
Wild at Heart O
The Witches A-II

Legend: A-I—general purpose; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high rating is given when the USCC is indicated by the letter before the title.

'Learning in America' skips the parochial schools

by Henry Herz

Last year's PBS series "Learning in America" made a rather gloomy assessment of the nation's public education system. Taking another look—this time on the upbeat side of the public-school story—is "Learning in America: Schools That Work," airing Wednesday, Sept. 3, 9-11 p.m. on PBS. (Check local listings to verify program date and time.)

The program is devoted to four elementary schools where students work in classes and excel in studies. These youngsters do not live in affluent communities, but come predominantly from working-class and minority homes. The schools are located in Manhattan, Kan.; Landover, Md.; Lowell, Mass.; and Corpus Christi, Texas.

Hosting the program is TV journalist Roger Mudd, who notes that the grade school pupils of today represent the high school class of the year 2000.

According to present statistics, Mudd says, one out of three high schoolers drop out before graduation and five out of six of those who graduate are barely literate.

That's a problem, Mudd suggests, that can be turned around if there are more schools like the four he visits during the course of the program.

And, indeed, the selected schools represent American public education at its best. The teachers want to teach, the principals want to help them teach, the students want to learn, and their parents get involved in the process. Teaching is a vocation, and viewers will see some outstanding examples of what can be done by those who have a calling to it. Without such highly motivated people, formal education is a will-o'-the-wisp.

Viewers also will see students from lower-income white, black and Hispanic homes flourish both academically and personally in schools that care about them and their futures.

At the end, Mudd sums up what other schools can learn from the four that he visited—committed teachers who work together, the end of administrative bureaucracy, greater

parent involvement and, fundamentally, a belief that public education is an essential part of U.S. democracy.

While it is heartening to see good schools bettering the minds and hearts of their young charges, the program furnishes little more than a Band-Aid approach to the deepening crisis in public school education.

Mudd is correct in saying that the success of the schools he visited had less to do with money, physical facilities or educational techniques than with "values and relationships."

These are some of the human intangibles that got lost in post-World War II mass education. Indirectly, Mudd and the program are affirming that the school crisis is a spiritual one. All the more reason why the omission of parochial schools is so glaring. As an alternate to the public school, the parochial school has long demonstrated its worth to the education of Americans.

There are many examples of parochial schools that are doing an outstanding job in the inner cities of metropolitan America—another of the program's glaring omissions.

As it stands, this MacNeill-Lehrer production is filled with the happy faces of students who are receiving the benefits of a good education from highly motivated teachers.

Determinedly positive, the program ends with a well-deserved tribute to the teaching profession with Mudd putting teachers on a par with "doctors or captains of industry or TV announcers."

There is something to be said for spending two hours in grade schools that do their job well. Yet for all of its upbeat flavor, one knows that these "points of light" are exceptions to the general morass facing America's public schools and taxpayers.

TV Programs of Note

Sunday, Sept. 2, 8-9 p.m. (PBS) "A 3-2-1 Contact Extra: You Can't Grow Home Again." This Children's Television Workshop special follows the journey of 13-year-old

Stephanie Yu to Costa Rica, where she learns about the rapid destruction of the world's rain forests from Gary Hartshorn of the World Wildlife Fund and other naturalists.

Monday, Sept. 3, 8-9 p.m. (PBS) "Captain Bligh and the Child of the Bounty." Retrospect of an "Adventure" episode in which Australian mariner Ronald Bligh-Ware recreates the infamous 1789 Tonga-to-Timor voyage of his ancestor, William Bligh, captain of the HMS Bounty.

Monday, Sept. 3, 10-11 p.m. (PBS) "Child Care: Families in the Balance." Actress Ellen Burstyn narrates a documentary on how day care affects today's working families, focusing on four families and their struggle to balance job demands with raising children.

Tuesday, Sept. 4, 9-10 p.m. (PBS) "Can't Afford to Grow Old." Retrospect of a program on the growing demand for long-term health care in America, examining the physical, emotional and financial pressures faced by the elderly and their caregivers.

Tuesday, Sept. 4, 10-11:30 p.m. (PBS) "Teatro!" and "Ossian." This two-part "POV" program visits a grass-roots theater company founded by a Jesuit priest from St. Louis, and then follows the experiences of a Western youth who entered a Tibetan monastery.

Thursday, Sept. 6, 8-10 p.m. (ABC) "The Renegade Priest." In a "Father Dowling Mysteries" special, the sleuthing cleric (Tom Bosley) sets out to prove the innocence of a young priest accused of murder but the clues seem to point to the priest's being framed by a member of his own family. It's likely family fare.

Friday, Sept. 7, 10-11 p.m. (PBS) "Why Do These Kids Love School?" Introduced by author Tom Peters, this documentary looks at innovative approaches to education that are teaching children much more than the traditional "three R's."

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

QUESTION CORNER

Teachings on indulgences still valid

by Fr. John Dietzen

Q Are indulgences still recognized by the Catholic Church? Someone told me that we no longer speak of them.

What does the Catholic Church say about indulgences? (Louisiana)

A It's true that indulgences are not spoken of with the same spiritual implications as they used to be.

One major reason is that Catholic doctrine concerning indulgences has been badly misunderstood and abused in the past by non-Catholics and Catholics alike.

The truths which underlie Catholic practices concerning indulgences are still valid, however, and very much a part of authentic Catholic life.

When Pope Paul VI, in "Doctrine of Indulgences" (1967), called for reform of the whole indulgence structure, he recalled that the early church community "was fully convinced that it was pursuing the work of salvation in community."

The doctrine of the communion of saints, so alive in the early church, means that all children of God in Christ, whether in this life or in eternity, are linked in the mystical body of Christ.

In light of this fact, said Pope Paul, the church "undertook various ways of applying the fruits of our Lord's redemption to the individual faithful, leading them to cooperate in the salvation of their brothers, so the entire body of the church might be prepared" for the fullness of God's kingdom (6).

In accord with directions given by the Holy Father, some significant differences are evident in the new "Enchiridion (compendium) of Indulgences," published the following year.

Perhaps the differences most older Catholics will notice



first is that the number of formally indulgenced prayers and "works" is now drastically reduced, placing primary emphasis on the holiness of our daily responsibilities and activities.

The main concern, says the official compendium, "has been to attach greater importance to a Christian way of life and lead souls to cultivate a spirit of prayer and penance and to practice the theological virtues (faith, hope and charity) rather than merely repeat certain formulas and acts."

"Partial indulgences" are granted using only those words; there is no determination of days or years as was common in the past.

Among other things, this is to avoid some of the confusion mentioned above. Contrary to what many Catholics believed, an indulgence of one year, for example, did not mean one year "off of purgatory."

Plenary (full) indulgences can now be gained only once a day with proper conditions fulfilled.

As in all other areas of its life today, the church is taking great pains to keep its understanding and practice of indulgences in harmony with the teachings of the Gospel and with the vision of the bishops at Vatican Council II.

Again, the main point to keep in mind is that "the faithful will be more effectively moved to live holier and more useful lives, thus healing the split between the faith many profess and their daily lives." ("Enchiridion," observations n. 4).

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

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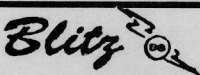
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FAMILY TALK

A grandson's taste in pin-up pictures

by Dr. James and Mary Kenny

Dear Mary: I'd like to think of myself as a non-interfering grandpop to my 14-year-old grandson, but recently, listening to his progress on the guitar in his room, I noticed for the first time on the wall a 2-feet-by-3-feet picture of a beautiful 14-year-old female dancer in a scanty lace costume.

Immediately I feared for the development of a gay grandson, also because he is not having the benefits of Catholic schooling as his mother did.

He is very popular with both his male and female friends, star on his soccer team, etc.

I wanted to speak to my daughter regarding this, my displeasure, but decided to hear your opinion first. (Pennsylvania)

Answer: Your instinct to defer speaking to your daughter was probably wise. Sexual interest is a normal development in 14-year-olds.

Your grandson seems to be displaying an interest in and appreciation of pretty 14-year-old girls. He appears to have a normal heterosexual attraction.

Moreover, the poster in his room suggests that sexual interest is accepted in this family as a normal part of life. Such tolerance on the part of his parents suggests that both parents and child are comfortable about sex.

The child may well feel more comfortable discussing sexual matters with his parents than children in a household where all sexual material is taboo.

A further concern might be, Does material such as pinups encourage sexual activity or sexual experimentation? Sexual curiosity in the 14-year-old is not triggered by pin-ups. The curiosity is there in abundance, with or without posters.

The poster probably represents a dream, an attractive but unattainable ideal woman. Thus, rather than encouraging sexual behavior, the poster might serve as a substitute.

Sexual curiosity is normal and active in 14-year-olds. Your daughter and son-in-law have chosen to tolerate this curiosity openly rather than to suppress it and drive it into hiding. There is a realistic and responsible choice.

Your grandson seems to be an all-around OK young man. In permitting him to display a pinup, his parents are acting reasonably.

For your own peace of mind you might ask your daughter how she feels about the pinup, but do not tell her what to do about it. She and her husband seem to be doing well as parents.

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

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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 31

A free Outdoor Music Festival featuring Charles Gardner and six East Deane music groups will be held from 6-11 p.m. at Little Flower Parish, 4220 E. 13th St. Food booths available.

September 1

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

☆☆

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

☆☆

Fatima devotions and a FIRE

chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

Catholic Adults Reaching Out (CARO) will attend WENS fireworks. Meet at 7:30 p.m. at St. Mary Child Center, 901 Dr. Martin Luther King Jr. St. Bring lawn chair.

September 2

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 Name, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart

Parish chapel, 1530 Union St. Everyone welcome.

☆☆

A Natural Family Planning Class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. \$15 fee. Call 812-934-3338 or 812-934-4054 for reservations.

September 3

St. Anthony of Padua Parish, Morris will hold a Labor Day Picnic, serving chicken and roast beef dinners from 10:30 a.m.-3 p.m. Adults \$5.50; kids \$2.50. Mock turtle soup, quilts, games.

☆☆

St. John Parish, Elkhart will sponsor its annual Picnic serving fried chicken dinners from 11 a.m.-2 p.m. EST. Adults \$4; kids \$2.50. Turtle soup 3-8 p.m. Entertainment.

☆☆

A 70th Annual Labor Day Festival will be held at St. Peter Parish, 1207 E. Road, Brookville. Country style chicken dinner from 10:15 a.m.-2:45 p.m. EST, raffles, crafts, German village.

☆☆

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

☆☆

The Catholic Alumni Club (CAC) will hold its annual Labor Day Cookout at Al's at 12 noon. General meeting follows. Bring \$2 and own food and drink. Call 317-436-7213 for directions.

September 5

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.

☆☆

Catholic Adults Reaching Out (CARO) will play miniature golf at Rustic Gardens, 1500 S. Arlington Ave. Meet 6:30 p.m. in parking lot.

September 6

A program for Female Adult survivors of incest Abuse Sexual Recovery, sponsored by Catholic Social Services begins from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500 to register.

☆☆

A Garage Sale for the benefit of Mother and Unborn Baby Care Pregnancy Problem Centers will be held at 6115 E. 10th St. Call 317-357-9715 for more information.

September 7

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.

☆☆

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

September 7-8

Catholic Alumni Club (CAC) will attend "Friend and Lover" conference for single adults presented by Dick Purnell at Kingsway Christian Church, 12313 W. 10th St. Call Mary 317-255-3841 or Dan 317-442-0855 for details.

September 8

Catholic Alumni Club (CAC) will attend Oktoberfest at German Park, 8600 S. Meridian St. Meet at 7 p.m. at concession stand in shelter house. Call 317-255-3841 evenings.



"...And here we are at the Tower of Pisa."

September 9

St. Mary Parish, Rushville will present its Annual Fall Festival from 9 a.m.-4 p.m. Chicken or ham dinners 11 a.m.-2 p.m. EST; adults \$5 advance, \$5.50 at door; kids under 12 \$2.50. \$1.00 drawing, homemade candy, video games, flea market.

☆☆

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

☆☆

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.

☆☆

Mary, Queen of Peace Parish, Danville will hold a Parish Picnic/Pic-in at 1 p.m. in the big shelter house at Ellis Park. Bring

PILGRIMAGE 1990

A pilgrimage to Medjugorje, with side trips to historic cities in Western Yugoslavia, and a tour of Assisi/Rome is planned for early November 1990. The pilgrimage will depart Indianapolis International airport on November 5, returning to Indianapolis on November 15.

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

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

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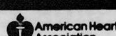
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A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee, pre-registration required. Call 317-236-1596.

☆☆☆
St. Elizabeth Seton Parish, Carmel will hold a Fall Festival and Picnic from 12-4 p.m. Children's games, pony rides, bingo, big screen TV. Food served 12:30-3 p.m.; adults \$6.50; kids 12 and under \$4.50.

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

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

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

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, 7:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:45 p.m.

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Mother Teresa

Mother Teresa is 80 years old

by Agostino Bono
Catholic News Service

VATICAN CITY—Mother Teresa of Calcutta turned 80 with the blessing of Pope John Paul II for her "selfless caring for all God's children without discrimination."

"Giving prayerful thanks to God for the eloquent testimony of your religious consecration and of your lifelong dedication and service to the poorest of the poor, I wish to assure you of my warmest best wishes on the occasion of your 80th birthday," said the pope.

The pope sent his birthday wishes Aug. 27 to the Calcutta, India, headquarters of the Missionaries of Charity, the religious order founded by Mother Teresa.

Earlier this year, the pope accepted her resignation as head of the order because of declining health due to heart problems. In September, the Missionaries of Charity are scheduled to elect her successor.

Mother Teresa was born Agnes Gonxha Bojaxhiu on Aug. 27, 1910, to Albanian parents in Skopje, in what is now Yugoslavia. At age 15 she joined the Irish branch of the Institute of the Blessed Virgin Mary and made her first

vows as a nun in 1928. She was assigned to work as an educator in Calcutta.

The massive poverty of the city, with its destitute and dying people living in the city streets, depressed her, and she decided in 1946 to leave her work and begin a new apostolate of helping the poor by living among them.

Mother Teresa founded the Missionaries of Charity in 1950, and it was formally recognized by the Vatican 15 years later.

Currently the order has about 2,000 members working in 92 countries with the elderly, lepers, abandoned children and AIDS patients.

In 1979, Mother Teresa accepted the Nobel Peace Prize "in the name of the hungry, of the naked, of the homeless, of the blind, of the lepers, of all those who feel unwanted, unloved, uncared for throughout society."

She has so captivated the world that she has been showered with honorary degrees and other awards, almost universally praised by the media and sought out by popes, presidents, philanthropists and other figures of influence.

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Youth News/Views

Teens talk about war

by Mary Ann Wyand

How do you feel about the American military presence in the Persian Gulf?

The Criterion asked students at Bishop Chatard High School in Indianapolis to comment on that question. Instructor Paul Schnieders gave the special assignment to sophomores in the fourth-period New Testament class on Aug. 27. Their responses reflect a diversity of opinions on this international crisis.

"Gas prices. It is that what all of the commotion is about? Going to war and risking millions of lives over gas prices is hideous. Before we do something we will regret for years to come, we need to stop and think. Wouldn't prices go up anyway?"

Julia Adenisi
"We have to protect the hostages and the countries around Iraq. If the leader of Iraq tries to kill anyone, we must bomb Iraq. I think he has too much pride to make peace with the more powerful countries."

Peter Yeardon
"I feel that the American military presence in the Persian Gulf is necessary, but I wish we could restrain ourselves from going to war. I am sure there are other ways of handling the situation—bargaining, or something of that sort. If we went to war over this, it would just be senseless deaths."

Jim Thomas
"I think it is good that we have people there to show that we are ready to fight if we have to. If we go to war, at least we'll be ready."

Jeff Bartenbuch
"I really don't know what I want the United States to do. I don't want them to get involved and go to war because that would bring death to many American soldiers. But if we just duck out, we won't be serving the real way of the United States of America. We have always stood for peace, justice, and the American way, and have always tried to protect smaller, more vulnerable countries. But now that I think about it, I think we should stand up for what we believe in and help force Iraq out of Kuwait."

Courtney Condon
"I personally feel that the United States will not initiate war in the Persian Gulf, although I feel they will not hesitate to fight once war is initiated. The hostage situation is truly tragic."

Dylan Houe

"We should not get involved in it because we have innocent people over here getting drafted to fight. I say we just ignore it and worry about other things like South Africa and poor people in our country who need serious help and get our noses out of the Gulf."

Mac Owens

"My feelings about the American presence in the Persian Gulf are that America is only trying to protect its dealings in the Gulf. Now that they have American citizens as hostages, we are forced to take some action. Military occupation is there to protect American lives and I think the President was justified by moving military force in."

Lara Hague

"I feel concerned about the American military presence in the Persian Gulf because I don't know what's going to happen or what the end result will be. I feel sure about their capabilities, and I think that they will get done what needs to be done to the best of their capabilities."

Kim Shockley

"I believe our presence is necessary in the Persian Gulf for many reasons. One of the most important is they have taken control over some American citizens and because of this we have become involved. Our country has leadership and I am glad we are not going to stand by and watch one country try to take over. I do get upset when I think about war. Before we actually get involved in war, I would like to know that we did everything possible to solve the problems by communicating. It could save millions of lives."

Carey Cannon

"I believe the deployment of U.S. troops to the Persian Gulf was a premature action on the part of President Bush. I am not saying that Saddam Hussein was justified in his invasion of Kuwait and that there should not be any action taken against Iraq and Hussein. Since no other acts of aggression since the invasion have taken place, I think it is a matter for the Arab nations. I feel that the United States is trying to be the policeman of the world and should stop before more violence occurs."

Josh Valentine

"I feel that it is very important for the government to do something about this situation. If there is going to be a war, it would have a big effect on us as teen-agers and on our families. If the situation doesn't improve, it would be a disaster in our world."

Quiona Ackles



WORLD FOCUS—Religion instructor Paul Schnieders (above) talks with Bishop Chatard High School students about international news stories in The Criterion. He plans to use the archdiocesan newspaper as a teaching tool. Sophomore Matt Fischer (right) concentrates on an article. (Photos by Mary Ann Wyand)

"I think that the government should send troops over to get the Americans who are hostages and then just come back home instead of losing all those lives. That would result in a war breaking out."

Richard Oldham

"I feel that we are going to war and that in itself is frightening. I don't know whether or not we should be so involved sending thousands of troops over, but I know American lives will be shed and that makes me afraid. I just hope it can be resolved. I hope the soldiers' families are okay and I pray for them."

Rebecca Fleischauer
"I think the U.S. is going to go in there, whoop some people up, and the war would be ended in a couple of years. It won't last as long as Vietnam did because our Armed Forces are better. We have more technical advances than our enemy. The war won't last long."

Marcus Smith

"I think that the presence of the American military is necessary because they are holding some Americans against their will and we will have to fight to get them back. If we bomb them like we did Libya, it will not accomplish much but we will get our people back."

Rene Wilson

"I think that we have no right to be involved in this thing. This is not any of our business. We shouldn't have sent our troops over. We aren't responsible."

Mark Hatfield

"I don't think war is ever a good way to solve problems, but I know sometimes it can't be helped. All I know is that if a lot of innocent people are going to die it better be



for a very good cause. I have an uncle in the reserves. I don't know if he will be called over. I just hope nothing happens to him and to other people."

Michelle Costello

"I think that the American military presence in the Persian Gulf is a serious thing. I wish this never had started because there is probably going to be a war, which means people are going to be killed. All I want to know is why do people want to cause trouble? Why does this have to happen?"

Clare Strance

"I wonder why we have to have wars. It makes no sense to me. I feel bad about having a war because my brother is in the Persian Gulf. I try not to think about him, but he's on my mind every minute of the day. I hope he comes home soon."

Les Howard

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Students need to realize this may be your war

by Christopher Carstens

It was late summer of 1963. Your parents were in junior high or high school, busy worrying about summer jobs and Friday night dates and who would make the football team. And those were the right things for teen-agers to worry about in the last few weeks before school started.

But at that same time, on the other side of the world, the American presence in Vietnam was building. First a few hundred, then a few thousand, and gradually the armies grew until hundreds of thousands of American men and women were fighting in Vietnam.

From those first steps, a great war unfolded that eventually cut off the lives of enough American men and women to populate a good-sized city. But your parents couldn't see the future. In the late summer of 1963, they had no way of knowing what would happen. They were busy buying clothes for school. There was some stuff about Vietnam on the news, but everybody knows high school kids don't pay attention to the news.

By the time your parents finished college, they knew more about Vietnam than they ever wanted to know. They knew because the draft notices came, and from

every college, every city, every small farm community, young men went off to war. Many of their sisters also chose to join them. Honorable, loyal and patriotic, they went because their country told them that this was a fight for freedom.

At home, your parents' generation now looked at the TV news differently, because those were their new husbands, their brothers, sisters and boyfriends fighting and sometimes dying in the jungles and rice paddies of Vietnam. Vietnam had become your parents' war.

Eventually, anguish over that war tore America apart. The church also was divided, and parish families were deeply scarred as some faithful church members supported the war effort while others marched against it.

In the late summer and early fall of 1990, American men and women again prepared for battle half way around the world. The movement of soldiers and airplanes and ships into the Persian Gulf advanced with unbelievable speed.

For those of you starting classes and sports practices in the fall of 1990, the Persian Gulf must seem very far away indeed. Jobs and dates and making the team are still the right things for teen-agers to worry about. Besides,

everybody knows that high school kids don't pay attention to the news.

But you need to know this cold fact. A real war in the Persian Gulf would be your war. Real wars are fought by young men and women right out of high school. Today, that means your big brothers, your cousins, and your older friends. But very soon—frighteningly soon—it also could mean you.

Some say this is a fight for freedom, a fight to stop ruthless aggression by a tyrant who uses chemical weapons against his own people. Others maintain it is nothing more than a battle to maintain American access to gasoline at the cheapest prices in the world.

The church has long held that war is basically evil, but that some wars have just cause, a purpose which balances out the dreadful cost in wrecked human lives. A war in the Persian Gulf would be fought with your parents' tax dollars and the bodies of your brothers and sisters, your cousins and boyfriends. This could be your war. Would it be worth the cost?

Perhaps some teen-agers ought to start paying attention to the news.

(Christopher Carstens writes for Catholic News Service.)

Youth events

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

Sept. 15—"Moral Formation of Catholic Youth," Youth Ministry Leaders Day at the Catholic Center in Indianapolis, 9 a.m. to 3:30 p.m., featuring Jesuit Father James J. DiGiacomo. Contact CYO at 317-632-9311 for information.

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

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

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

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

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BOOK REVIEW

On bicentennial of U.S. Church

PERSPECTIVES IN THE AMERICAN CATHOLIC CHURCH 1789-1989, edited by Stephen Vicchio and Sister Virginia Geiger. Christian Classics, Inc. (Westminster, Md., 1989). 343 pp., \$24.95 paperback.

Reviewed by Msgr. Charles Dolan

The growth and maturity of the American Catholic Church in the United States is described as "but little short of the miraculous" by Msgr. John Tracy Ellis in his foreword to "Perspectives in the American Catholic Church 1789-1989," a striking volume of historical essays.

Fifteen scholars, fully a third of them women, take a look at the church in their areas of expertise to show what has happened, and may well happen further, as we pass the milestone of the second century of the establishment of the U.S. hierarchy.

The first half of the book discusses the historical perspectives that such an anniversary marks. The rapid growth of dioceses and then archdioceses is but one outward mark of evident growth. The original diocese, which covered the whole republic, has now grown into several full-sized provinces.

The historical section deals with several important subjects, such as the immigrant pattern, the status of women, the church among blacks, intellectual development, and an excellent essay on the history of monasticism in the United States. Strongly needed in future editions would be a treatment of Hispanic Catholics in the former Spanish colonies that are now part of the United States, and the continuing flow of immigrants from Latin America. American efforts for the world missions is also a matter of great importance.

The second half of this fine study casts an honest look at

the problems and issues that faced the church in its phenomenal growth here. They include the attempt to have an American liturgy, Catholic education, sexual and medical ethics in a pluralistic society, social work and the influence of the laity.

It's a great measure of the success of this volume that such weighty issues can be studied in overview, yet with adequate depth. Msgr. Ellis remarks at each of the essays in this book that they can be expanded into separate books. That would be a great project for the next year or two.

(Msgr. Dolan is the book review editor of *The Priest* magazine and a pastor in Southern California.)

+Rest in Peace

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

Charles Louis, brother of Will, and Eddie Mae Newman, mother of 19; great-grandfather of six.

+ KANNAPPEL, William B. Sr., 59, Our Lady of Perpetual Help, New Albany, Aug. 21. Husband of Jeanne (Sajjaner sky); father of William B. Jr., and Jennifer M. Abrahamson; son of Margaret E.; brother of John A. and Betty Vankirk; grandfather of four.

+ KESSANS, Hilary S., 82, Our Lady of Perpetual Help, New Albany, Aug. 21. Father of Ralph, Darla Lake and Alma J. Schnellberger; brother of Leo, Freda Cronin and Mabel Berger; grandfather of nine; great-grandfather of eight.

+ KIPP, Ladonna M., 66, St. Gabriel, Connersville, Aug. 21. Vincent, Martin L., and Andrea Allen; sister of Theodore Selm and Juanita Tate; grandmother of three; step-grandmother of two.

+ MAGIN, Gloria L., 83, St. Pius X, Indianapolis, Aug. 21. Wife of Rudolph; mother of Gloria L. Holling.

+ MEINERS, Adelaide, 95, St. Anthony of Padua, Clarksville, Aug. 20.

+ METZLER, Charles V., 81, St. Mary, Greensburg, Aug. 25. Husband of Mary A.; father of Charles E., Nelson C., Robert W., and Marlene R.; brother of Thomas; brother of Raymond, and Mildred Witt; grandfather of 14; great-grandfather of nine.

+ MEYER, Dr. William J., 71, St. Mary, Rushville, Aug. 21. Husband of Lila (Sorel); father of Billy, Karl, Jeffery, Laura and Kira; stepfather of David and Steven Miller; and Lisa Abrams; step-grandfather of one.

+ NOON, James H., 65, St. Anthony of Padua, Clarksville, Aug. 15. Husband of Mary Lou; father of Jimmy, Larry, David, Sharon Brock and Lou Ann VonAllen; grandfather of six.

+ RAMEY, Anna Beatrice, 99, formerly St. Christopher, Indianapolis, Aug. 14. Mother of William, and Mary Seeman; sister of Edward Boersig, Helen Riedy, and Elizabeth Meyer; grandmother of seven; great-grandmother of 14.

+ REIFEL, Dorothy M., 94, St. Michael, Brookville, Aug. 17. Sister of Harry, Bert, and Betty Niehaus.

+ RICHMER, Melton R. Sr., 65, St. Mary, New Albany, Aug. 19. Husband of Leona (Grube); father of Daniel A., Melton Jr., and Donna L. Payne; brother of Raymond, and Martha Zauschmeide; grandfather of three.

+ ROBERTS, John, 71, St. Columba, Columbus, Aug. 19. Father of Frances L. and John Jr.; grandfather of John L.

+ SCHULER, Edward J., 93, St. Augustine, Jeffersonville, Aug. 19.

+ STUMLER, Mary Frances, 75, Our Lady of Perpetual Help, New Albany, Aug. 19. Mother of J.P., Adam Jr., and Mary Adeline Stith; grandmother of five.

+ STUMPH, John C., 81, St. Bartholomew, Columbus, Aug. 19. Father of Michael and Charlene Ely; Stephen Peleky and Lynette Sullivan; brother of Edward and Frederick.

+ WIEMLER, Estelle M., 78, Holy Spirit, Indianapolis, Aug. 14.



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+ JONES, Leroy, 76, St. Bridget, Indianapolis, Aug. 18. Husband of Beatrice (McKellon); father of Norma J. Meredith, Grace L. Scisney, Veva L. Brewer, Jacqueline M. Woods, Agnes A. Helen Denise, Doris Jean, daughter of Mary Louise, Leroy Jr., Michael Shane, William, Eddie and

Cardinal denies accusations Catholics took church by force

by Agostino Bono
Catholic News Service

ROME—Russian Orthodox accusations that Catholics used force to take possession of St. George's Cathedral in the Ukrainian city of Lvov are "utterly false," said Cardinal Myroslav Lubachivsky, head of the Ukrainian Catholic Church.

The Russian Orthodox Church must "abandon its divisive actions against the Ukrainian Catholic Church and begin a coexistence with us in the Ukraine," the cardinal said.

Cardinal Lubachivsky answered the Russian Orthodox accusations in an Aug. 23 statement issued from his Rome headquarters.

The day before, Orthodox bishops said at a Moscow news conference that Ukrainian Catholics attacked Orthodox clerics prior to seizing the cathedral Aug. 12. Orthodox Bishop Andrei Horak of Lvov said he was held hostage for four days at his residence.

The Orthodox Church leaders called the situation a "religious war."

"The Russian Orthodox bishop of Lvov is accusing our faithful of holding him against his will for four days. As with all other accusations, this is utterly false," said Cardinal Lubachivsky.

"We have been accused of violence and actions against Orthodox clergy and faithful which have never been substantiated," he added.

Cardinal Lubachivsky said the Orthodox leaders' statements were the latest in a series of "false public accusations."

"Bishop Horak was not even present" when Ukrainian Catholics marched on the cathedral Aug. 12, said Cardinal Lubachivsky. "At no time did anyone restrain Bishop Horak."

Also denied were allegations that Catholics broke cathedral windows.

The cardinal said it would have been impossible for the alleged damage to occur because the march on the cathedral "was attended by 30,000 persons, among whom were the chairmen and deputies of the Lvov city and regional councils and council deputies and deputies of the Supreme Soviet of the Ukraine."

"The cathedral of St. George was in no way damaged by Ukrainian Catholics. The cathedral is dear to the hearts of all Ukrainian Catholics," he said.

The cathedral is among the more than 4,000 churches that belonged to Ukrainian Catholics and were turned over to the Russian Orthodox after the Ukrainian church became illegal in the Soviet Union in 1946, he added.

Return of these church buildings has become a heated issue since the Ukrainian church has been allowed to

emerge, under reform policies of Soviet President Mikhail Gorbachev, from its clandestine life.

The controversy also has harmed overall Catholic-Orthodox ecumenical relations and Vatican relations with the Soviet government.

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A Vatican-Russian Orthodox plan to have a commission determine the status of each contested church fell apart earlier this year when Catholic bishops in the Ukraine decided not to participate.

The commission was to be composed of Vatican authorities, Russian Orthodox officials of the Moscow Patriarchate, and local Catholic and Orthodox representatives.

Vatican officials still have hopes of reviving the commission in the fall in the wake of a June meeting at the Vatican between the pope and the entire Ukrainian hierarchy to map a common strategy for the future of the Ukrainian church.

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Seven bishops say scrap pastoral on women

by Laurie Hansen
Catholic News Service

WASHINGTON—Seven U.S. bishops have urged in an amendment to the proposed pastoral letter on women that the letter be scrapped—at least for now.

And Bishop Joseph L. Imsch of Joliet, Ill., chairman of the U.S. bishops' committee writing the document, told Catholic News Service Aug. 24 that there was "certainly not" the unanimity on the women's pastoral that there has been on other bishops' pastorals.

"I don't know of any pastoral letters that haven't been approved. Maybe we'll make some history that way," he said.

The amendment was submitted to Bishop Imsch's committee on the heels of the release of two statements this summer calling on the bishops to drop their proposed pastoral letter on women. The statements were by the Center of Concern, a social justice group, and the Leadership Conference of Women Religious, a national organization of heads of women's religious orders.

In addition, Archbishop Rembert G. Weakland of Milwaukee, in May, citing credibility problems raised in part by the draft's treatment of the issue of women's ordination, suggested the bishops' proposed pastoral letter be scuttled.

The amendment by the seven bishops says that rather than publishing the document as a formal pastoral letter, the bishops should continue their process of reflection on concerns of women, a bishop who signed the amendment

told CNS. He declined to be identified or release the names of the signers.

In interviews in late August, however, a number of bishops contacted by CNS said they would vote against approval of the pastoral letter at the bishops' general meeting in November.

Bishop Imsch, in commenting on the amendment, said that if some bishops thought that instead of issuing a formal pastoral letter by the whole body of bishops the document should just be issued by a committee, the public would probably not note the distinction.

As for those who complain about the way moral teachings are treated in the second draft, Bishop Imsch suggests they try to write a pastoral on women's concerns.

"Pastoral letters do not make new teachings. There were restrictions in this (pastoral) that were not there in other letters. How many moral stands are there on the economy?" he said, referring to the bishops' 1986 economics pastoral.

The bishops' deadline for submitting amendments to the second draft of the proposed pastoral is Sept. 1.

The text of the second draft of the proposed pastoral letter on women is "so inadequate that it would be counterproductive to approve it," Auxiliary Bishop P. Francis Murphy of Baltimore told CNS. Bishop Murphy was a member of the bishops' Committee on Women in Society and the Church for 12 years.

While past pastoral letters by the U.S. bishops on war and peace, economic justice, Hispanic ministry and racism were "uplifting" and "visionary," Bishop Murphy said "quite candidly I do not find either vision or hope in the first or second draft" of the proposed pastoral on women.

"Those Catholic women who are quite informed on the issues are clearly dissatisfied with the document" as are Catholic women "who are very comfortable with the status quo and who do not wish any change in the role of women," he said.

Many will not take the document seriously, he said, adding that "loss of credibility in any sphere negatively affects the full range of bishops' public policy efforts, including our pro-life agenda, our peace and economic agenda, parochial school issues and global matters."

Bishop Murphy said he hoped the committee writing the document would prepare a "pastoral plan of study and action" for the bishops' November meeting based on the 25 recommendations made in the pastoral's second draft.

Bishop William A. Hughes of Covington, Ky., said he would like to see the proposed pastoral letter on women tabled. "I think it would be unwise to issue the document in November," he said. He said that in the second draft the bishops are "not facing the issues as squarely as we need to. The whole issue of equality is enunciated more clearly than ever before, but in its application we use gender to justify what seem to be inequalities," such as prohibiting women from being ordained to the priesthood.

If the letter is approved in its present form, the bishop

said, "it has the possibility of upsetting many women." The effect on the church "would be hard to gauge... but we rely on the expertise of women for practically all of our apostolates," he said.

Bishop Raymond A. Lucker of New Ulm, Minn., said he planned to vote in November to table the proposed pastoral letter on women.

It has "raised consciousness of women's issues on church and society and identified sexism as sinful," said Bishop Lucker.

In the proposed pastoral "we say women are equal in creation, in redemption and in call to holiness. Then we get to the fact that women for centuries have been treated unequally in the church. It's hard to admit we've been wrong," he said.

He said some two-thirds of women he has met with in the New Ulm Diocese since the second draft was released favor tabling the pastoral.

"These are not folks on the far ends of the spectrum. These are good solid Catholic people who want to do what's right.... If we publish the document substantially as is, it will further polarize us as church in this country," he said.

Bishop Walter F. Sullivan of Richmond, Va., said he, too, opposed publication of the bishops' pastoral letter on women.

He cited "too many ambiguities" in the second draft of the pastoral and a "need for much more dialogue" on the issues of "anthropology, equality, complementarity and patriarchal systems."

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