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IN DOMINICAN REPUBLIC, POPE SAYS:

Learn from past, build better future

by Agostino Bono
Catholic News Service

SANTO DOMINGO, Dominican Republic—Commemorating the 500th anniversary of Catholicism in the Americas means learning from the past to solve today's problems, said Pope John Paul II Oct. 11 during his trip to the Dominican Republic to observe the anniversary.

The pope grappled with the controversies of Spanish colonization and evangelization, but urged Latin American church and political leaders to build a better future rather than dwell on the dark side of history.

"The past, with its lights and shadows, illustrates and illuminates the reality of the present. But it is the future of this continent that has to be the object of decided and generous effort," he told the diplomatic corps stationed in the Dominican Republic.

The pope urged the diplomats to face "urgent socio-economic challenges" and said that Catholicism can be the necessary glue to bind Latin America because it is professed by about 90 percent of the population.

Catholicism is "a component which—by its very nature—is found on a different and most profound plane than mere socio-political unity," he said.

The papal trip began Oct. 9 and was scheduled to end Oct. 14. It was the pope's 56th trip outside Italy and his first since surgery three months earlier to remove his gallbladder and a large non-cancerous intestinal tumor.

Vatican officials organized a lighter-than-usual schedule for the 72-year-old pope, planning only one event outside the capital of Santo Domingo. But halfway into the trip, the pope decided to add several more events, including a Mass with Latin American seminarians and a visit to a children's hospital.

On the papal flight to Santo Domingo, the pope held a 30-minute news conference, joked about his health and walked around to individually greet each of the 50 journalists. He asked them to judge whether he had recovered.

It was the pope's third visit to the Dominican Republic—an island where Columbus stopped during his 1492 voyage. The pope made the trip to commemorate the 500th anniversary and to open the Oct. 12-28 Fourth General Conference of the Latin American Episcopate.

Santo Domingo was chosen as the site of the meeting because it was the first diocese in the Americas.

The purpose of the meeting is to map plans for a new evangelization in Latin America. The region has 395 million Catholics, about 43 percent of the world's total. But the faith is seen as superficial

among many people, especially indigenous populations.

The pope began outlining his ideas for a new evangelization at an Oct. 10 Mass for priests and religious. He told them to avoid apostolic activities not in accord with the hierarchy.

"Do not be deluded by the idea that everything is resolved by denouncing evils which hinder or impede social development or by the noble will to share the faith of the disinherited," he added.

At an Oct. 11 outdoor Mass to commemorate the anniversary, the pope said evangelization should penetrate every aspect of Latin American life, ranging from personal morality to social problems. He said attention should be paid to abuses against Indians and efforts must be made to more rapidly overcome the region's massive poverty.

The Latin American bishops were asked to find new ways of meeting the challenges of today.

At the meeting with diplomats, the pope asked for greater political and economic integration of Latin America. He criticized the flight of capital, the accumulation of wealth in the hands of a few and massive spending on weapons as hindrances to improving the economic situation.

Regarding the 500th anniversary, the pope set the tone for celebrations in his Oct. 9 arrival speech. The anniversary should be celebrated "with neither tri-



WELCOMING THE POPE—Dominicans waving the national flag and tambourines line the road to Santo Domingo as the pope and his entourage travel from the airport Oct. 9. The papal visit was to last until Oct. 14. (CNS photo from Reuters)

umphalism nor false modesty" but "with the humility of truth," he said.

During his in-flight news conference the pope called the evangelization of the

Americas "one of the greatest events in history" and said that historically evangelization "started together with the discovery of America."

The pope acknowledged that abuses were committed during the colonial era and called them "sins" that were criticized by church people at the time.

The pope also tackled the controversies at the Oct. 11 outdoor Mass. He praised Columbus as someone who wanted to spread Catholicism to the lands he explored.

The Mass was held at the base of the controversial cross-shaped Columbus lighthouse in Santo Domingo, newly built as a museum and resting place for the reputed bones of Columbus. Columbus is criticized by many as a symbol of the abuses of colonialism.

Added to this have been criticisms of the multimillion dollar cost of the monument in a poor country and the eviction of numerous squatters to build it.

Many Dominicans, however, also take pride in the monument and praise it as something that can stimulate badly-needed tourist money.

The pope mentioned the lighthouse and noted that its cross shape symbolizes Columbus' desire to bring the faith to the New World. But he did not bless it.

After the Mass, he offered prayers for two people who died in anti-lighthouse demonstrations before he arrived in the country.



GENERATION BRIDGE—Jazz saxophonist Jimmy McDaniel plays "Candy Man" while 526 students encircle the church and sing with him on Grandparents' Day Oct. 9 at St. Therese (Little Flower) School. Two hundred grandparents came to visit the school, have lunch and stop in the children's rooms on the day that has become a tradition at Little Flower. (Photo by Margaret Nelson)



QUINCENTENARY—Children dressed in flowers and white satin lead the procession as Holy Rosary Church in Indianapolis celebrates the 500th anniversary of the evangelization of the Americas at a concert and Mass on Sunday Oct. 11. The Knights of Columbus brought the Evangelization Cross into the church. The Mass began with the ringing of the bells of Holy Rosary. (Photo by Margaret Nelson)

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THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Called to unity of faith and unity of charity

by Archbishop Daniel M. Buechlein, OSB

I am thoroughly enjoying the special celebrations associated with my installation as your new archbishop. It has been only a month now and I have been to most of the deaneries around the archdiocese and I look forward to the several deanery celebrations that remain. I have celebrated with our senior church and with our young church, with our religious sisters, brothers and priests and with those celebrating Golden Wedding anniversaries. I presided at the 75th anniversary celebration of Saint Ann's parish on the south side of Indianapolis. I was able to help celebrate 100 years of Catholic education for the African-American members of our archdiocese, although all too briefly. I presided at the election of the new prioress, Mother Joseph, at the Carmelite monastery in Terre Haute. Last Sunday I had my first confirmation celebration in the archdiocese for some 40 Spirit-filled youth of Holy Spirit Parish.



Being with so many of you both in prayer and at the receptions following has been a wonderful experience of church. I am reminded that Pope John Paul once said that, in addition to our churches, wherever the people gather, there is the sanctuary of Jesus. He also said that in terms of

activity, he feels that visiting the parishes and leading people in Eucharist is now and was (in Poland) at the heart of his pastoral ministry. It is his conviction that the visible symbolism of bishop and people praying together, especially at Mass, is the chief vehicle to bring about unity in the diocese. I share that conviction. It was affirmed during my five-year experience in the Diocese of Memphis and it is affirmed by my beginning experience here in the Archdiocese of Indianapolis.

We are called to a unity of faith and we are called to a unity of charity. During the Mass of my installation a month ago, I pointed out that a bishop provides leadership to serve the unity of faith and the unity of charity in the local church. We are a community of faith by virtue of our baptism. Our challenge is to discover and nurture among ourselves the unity that is already ours. Human as we are, that is not always easy, and it requires a lot of effort to understand each other, and it takes a lot of patience and a humble willingness to forgive each other for our failings.

Not surprisingly, now I am getting mail from people expressing various concerns about the state of our archdiocese. This is fine because it means people care. Needless to say, in the midst of all the initial activity and meetings (as well as longstanding commitments outside the archdiocese which were made before I knew of my appointment to Indianapolis), I haven't had much reading time. However I have read enough to notice

that not all the letter writers seem to look for what unites us as a community of faith. Indeed some dwell only on what divides us and that in a not very friendly manner.

It concerns me when some letters don't carry at least an underlying note of charity. When charity and some reasonable restraint are lacking, I begin to wonder what motives are at work and whether the intention is of God. Of course, sometimes intemperate language and broad, judgmental accusations are the result of anxiety, deep concern or hurt. Nonetheless, we share a responsibility for the unity of charity as well as for the unity of our faith in our archdiocese.

(I need to mention two things about mail. When I receive a letter I look first to see if it is signed. I do not read unsigned, anonymous letters nor do I keep them. There is no way of knowing whether they are credible. I learned something else over the years. Official mail sent to my private residence is generally manipulative and/or hostile. I read mail at my office, so there is no need to send letters to my house, or put them at my door. They are very likely to go unread and get lost!)

I am here to provide leadership for the unity of our faith and our charity. I am here for everyone. Meeting so many of you, especially at prayer, has been a wonderful experience of our mutual understanding that we share the responsibility for the commonweal of our archdiocese. God will surely bless our efforts.

EDITORIAL COMMENTARY

When can an innocent man be executed?

by John F. Fink
Editor, The Criterion

If a person who has been convicted of murder in a fair trial is later found to be innocent, should he be executed anyway?

Believe it or not, that is the question that was debated before the U.S. Supreme Court last Wednesday, and some strange arguments were presented. For example, Margaret P. Griffey, Texas assistant attorney general, argued that innocence is irrelevant once someone has been justly convicted and sentenced.

The case was that of Leonel Torres Herrera, a Texas man whose execution was stopped when new evidence 10 years after his conviction showed that his now-dead brother was the one who committed the murders of two police officers, the crime of which Herrera was convicted. A federal appeals court reversed the stay of execution, saying there is no constitutional protection from a death sentence if a conviction is based on a fair trial, even if innocence can later be proved.

Is it naive to believe that the sole purpose of our criminal court system is to determine whether or not a defendant is guilty of the crime he or she is charged with committing? Now it seems that some people at least believe that the smooth functioning of the justice system is more important.

During the hearing at the Supreme Court, some of the justices seemed concerned that if Herrera were allowed to present new evidence of his innocence it would start a wave of similar claims by other death-row inmates and clog up the court system. Griffey argued that federal

courts may not consider evidence of innocence after the allotted period of time for presenting it has passed.

Herrera's attorney argued that innocence is reason enough to revoke a death sentence, an argument that seems perfectly reasonable, and he cited rulings prohibiting the execution of the innocent as cruel and unusual punishment. That brought this

rejoinder from Justice Sandra Day O'Connor: "But we don't have an innocent person here. We have someone who's been convicted." Apparently in her mind, a court's decision determines guilt or innocence, not whether or not the person actually did the deed.

The rule Herrera's attorney wants the Supreme Court to establish would say that

Providence Srs. to honor foundress; public invited

The public is invited to join the Sisters of Providence in a special celebration honoring Venerable Mother Theodore Guerin Oct. 25 at the congregation's motherhouse at St. Mary of the Woods, near Terre Haute.

Mother Theodore, the foundress of the Sisters of Providence, was granted the title "venerable" by Pope John Paul II on July 11. The papal decree acknowledges her extraordinary faith and heroically virtuous life. Venerable is the first of three degrees of recognition for sainthood. Mother Theodore is the first person from Indiana to be so honored by the Catholic Church.

The Oct. 25 event, which also marks the 152nd anniversary of the founding of the Sisters of Providence, is the first public celebration of the decree. Sister Nancy Nolan, general superior of the order, said, "We look forward to all of our friends, family and former students being a part of this joyous occasion."

The day's official festivities will begin at

1:15 p.m. with a commemorative procession along the main avenue. Presentations on the life of Mother Theodore will then be given by U.S. Rep. John Myers, Terre Haute Mayor Pete Chalos, St. Mary of the Woods chaplain Msgr. James P. Galvin, and Sister Barbara Doherty, president of St. Mary of the Woods College.

At 2 p.m. a eucharistic liturgy will be celebrated in the Church of the Immaculate Conception. A reception will follow in the Providence Center.

Prior to and after the official festivities, a variety of historical materials will be displayed in the Providence Center. Historical tours of the motherhouse grounds will begin at the Providence Center at 11 a.m. and 3 p.m. Tours will also be offered on Saturday, Oct. 24, every hour from 10 a.m. to 3 p.m.

Sunday brunch at the Woods will be served from 10:30 a.m. to 1:30 p.m.

an inmate with a culpable claim of innocence may not be executed without a hearing on the merits of that claim.

Frank McNierny, national coordinator of Catholics Against Capital Punishment, took issue with the justices' worry that the court system would be clogged with appeals if they agreed to establish that rule. "That's a good argument to do away with death row altogether," he said.

He also asked, "Is it that important to make the legal machinery work" that society is willing to risk executing innocent people?



Venerable Theodore Guerin, SP

Share with others our gift of faith

Dear Beloved in Christ,

In his encyclical "The Mission of the Redeemer," Pope John Paul II wrote: "The Lord is always calling us to come out of ourselves and to share with others the goods we possess, starting with the most precious gift of all—our faith."

World Mission Sunday, Oct. 18, affords us one way to fulfill our responsibility to the church's mission for it provides an opportunity to share the gift of faith we have received. On World Mission Sunday we all unite in recommitment to our common vocation, the continuation of Jesus' mission. Our prayer and sacrifice offered through the Propagation of the Faith help us to share the faith we have received with our brothers and sisters throughout the world. Our own bishops in their World Mission Pastoral, "To the Ends of the Earth," have urged the "fullest celebration of World Mission Sunday in every parish."

This World Mission Sunday, when we are asked to contribute prayerfully and financially to the church's worldwide missionary effort through the Propagation of the Faith, let us remember missionaries day after day sharing the faith they have received. Recall, too, the days the church in the United States was young and struggling, her prayers for support answered by the Catholics of Europe. Finally, remember that we, too, are called to share our faith, called to be missionaries. The duty and privilege we received at baptism was to continue Jesus' mission, to help proclaim Christ to all people.

Pray for our men and women in the missions and, in gratitude to God for the gift of faith, give generously in support of those priests, religious and lay catechists who share in word and witness their own faith with the poor.

Sincerely yours in Christ,

Archbishop Daniel M. Buechlein, OSB

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis



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Volunteers are honored for service to youth

by Mary Ann Wyand

Volunteerism—the giving of self to others—exemplifies “the Spirit of God working among us,” Archbishop Daniel M. Buechlein told adults and youth gathered for the Catholic Youth Organization’s 40th annual Indianapolis Deaneves Awards Banquet on Oct. 6 at Secunia Memorial High School.

During the banquet, eight CYO volunteers were honored with St. John Bosco Medals for distinguished service to youth and members of 16 parish youth groups were recognized for outstanding contributions to their church and community.

St. John Bosco recipients honored for longtime service to youth were Indianapolis residents Robert Bosson of St. Simon Parish, Peter Corsaro of St. Catherine Parish, James “Mo” Harolson of St. Luke Parish, Melissa Mates of St. Matthew Parish, Kenneth Meier of St. Lawrence Parish, Carol Roembke of Our Lady of Lourdes Parish, and Elaine Shaw of St. Roch Parish, as well as Theresa Crowe of St. Malachy Parish in Brownsburg.

“Ministry to youth, to our young church, will be at the very top of my priorities in the leadership I offer,” Archbishop Buechlein told the St. John Bosco Award recipients and other CYO volunteers. “I want to praise, to commend and to congratulate you on your leadership. I see you as representatives of so many others who I’m sure help you behind the scenes. I was thinking as I was observing and giving out awards about how much time has been given just by the



ST. JOHN BOSCO RECIPIENTS—1992 recipients of the Catholic Youth Organization’s St. John Bosco Award for distinguished service to youth are Kenneth Meier of St. Lawrence Parish, (from left), Robert Bosson of St. Simon Parish, Carol Roembke of Our Lady of Lourdes Parish, James “Mo” Harolson of St. Luke Parish, Teresa Crowe of St. Malachy Parish, Peter Corsaro of St. Catherine Parish, Melissa Mates of St. Matthew Parish, and Elaine Shaw of St. Roch Parish.

group gathered here over many years. Who could measure the talent and the uniqueness of all the contributions you have made to youth?”

Volunteer service is “a great treasure for our archdiocese,” the archbishop said. “We appreciate you and I hope you realize that, always of course remembering we do it because we love each other and because that’s the way God’s love gets expressed—through us, through our leadership, through our talents, and through the time

we spend helping others. It was said long ago in the Bible, ‘By their love you shall know that they are Christian.’”

By serving others, the archbishop said, we “develop who we are, discover who we are, and become the best we can be, always trying to do it for the love of God, who gave us all that we have, and for all the people with whom we live. If we do that, then we’ve learned a great deal and given a great deal.”

Also during the program, CYO execu-

tive director Edward J. Tinder offered a memorial tribute to the late Michael A. Carroll, a 1984 St. John Bosco recipient who was killed in a plane crash on Sept. 11.

“Mike’s tragic and untimely death left a void in the community that can never be filled,” Tinder said. “With all of the awards and citations that Mike received in his fruitful life, the one that was highlighted in his obituary was the CYO St. John Bosco Medal. Perhaps it’s because the award is presented not so much for individual accomplishments, but for how much an individual has helped others.”

Since Carroll’s death last month, Tinder said, “CYO has received contributions in Mike’s name from literally all over the country.”

Praising the generosity of hundreds of volunteers, CYO board president Charles B. Lauck noted that, “We’re all thankful that CYO is able to continue to serve youth today and to give kids something strong and positive to belong to, which is very important to young people today. CYO is able to do what it does and be what it is because of the hundreds and hundreds of adult volunteers who choose to spend their leisure time and apply their volunteer efforts to its programs and activities. The tradition of CYO is truly in its volunteers. The archbishop and chancery office oversee CYO, the board of directors govern it, the staff administer it, but it just doesn’t work without caring and committed people getting involved in programs and activities.”



NETWORK—Bill Bromer (from left), ARIA president Daughters of Charity Sister Nancy Crowder, Mary Jo Matheny and Sister of St. Joseph Catherine Pinkerton share a break during an election workshop, sponsored by the Association of Religious in the Archdiocese. (Photo by Margaret Nelson)

Network representative calls for politics as ‘a ministry of justice’

Sister of St. Joseph Catherine Pinkerton brought the views of Network, a national Catholic social justice lobbying group, to the Beech Grove Benedictine Center during an election workshop last Saturday.

Sister Catherine gave an analysis of “how we got where we are,” the critical nature of the decisions, and an overview of how long it took to get in the present state. She cited the policies of the ‘70s, the tax system that “went awry,” and military buildup, with lack of investment in the economy.

“There is no easy solution,” said Sister Catherine. “We need to try to get people to understand the \$4 trillion deficit.” She said that most economists say we will have six percent unemployment for a decade.

Regarding the use of money saved from reduction of military spending, Network advocates putting it into job security rather than the deficit or infrastructure, she said.

Sister Catherine said that the U.S. should resolve the economy with fair trade so that jobs are not just exported or other countries exploited. She calls for a comprehensive free trade document that takes the environment into account and facilitates globalization of the economy.

Network calls for a different distribution of power. “We have to be a partnership and share resources,” she said. “This is a

moment when the values and resources of the world belong to all.”

On the solidarity of the human family, Sister said, “No document has the relevance that the economic pastoral has.”

Of one of the big concerns—health care—she said, “It is a right, not a benefit. We are most concerned that the poor have good health care.”

“Poverty in the country should be looked at from the standpoint of the Gospels,” Sister Catherine said. “The moral fabric of a nation is determined by how well it takes care of its poor. This is a very critical moment. It is not so much where we are as who we have become.”

“We have become a nation of individuals. For the last 12 years we have become taxpayers, rather than individuals,” she said.

Sister Catherine pointed to the gap between the rich and middle class, and the middle class and the poor. “People are having a hard time just surviving,” she said. “She said that voters must deal with the realities, not only of classism, but racism. And women are at the bottom of the pile,” she said.

“Politics in a democratic society should be a ministry of justice,” said Sister Catherine Pinkerton.

Holy Name, Beech Grove, is conducting parish renewal effort

Holy Name Parish in Beech Grove has been conducting an extensive parish renewal effort during the months of September and October.

The goals of the renewal are to help deepen the faith life of active members, invite back those who have drifted away, and extend a welcome to people looking for a deeper meaning and sense of belonging in their lives.

Father Ron Luka, a Claretian priest from Chicago, is assisting in the renewal effort. He has been preaching at the Sunday liturgies on the theme, “Experiencing the Lord.” Written developments of each week’s theme are attached to the parish bulletins and the theme is further developed during an hour-long session on Monday nights.

Father Luka has also met with ushers, music minister, lectors and eucharistic ministers to explore what he does to help develop the weekend liturgies to become a more faith-building experience.

The parish sponsored a “Bring a Friend Sunday.” Parishioners were encouraged to reach out and invite neighbors to join them for Mass.

Each week Father Luka met twice with the children in Holy Name School to discuss the Sunday themes. He met with



Father Ron Luka, CMF

the parents of the children at the school and in the parish religious education ministry to reflect with them on their role in the religious formation of their children.

There was a special forum on Oct. 13 on “Problems with Being Catholic” and a discussion on Oct. 14 for couples in interfaith marriages.

Terre Haute Carmelites elect prioress, invest new sister

On Oct. 1, Archbishop Daniel Buechlein celebrated the Eucharist with the Carmelite Sisters in Terre Haute.

The community held its triennial elections in the chapter room after Mass.

After the newly-elected prioress, Mother Joseph McKenzie accepted her office, the archbishop blessed her with holy water and confirmed her in office.

After songs and the ringing of the toll bell, the nuns processed to the choir room. The archbishop read special prayers and the sisters pledged obedience to the new prioress and exchanged the monastic sign of peace.

The former prioress, Mother Marie, then passed a lighted candle to Mother Joseph, symbolizing the Holy Spirit.

Three councillors were elected to assist the prioress: Sister Anne Brackmann, Marie Marcin and Elizabeth Hills.

On Oct. 15, the community received a postulant, now Sister Marianna of Divine Mercy.

Trial postponed

The scheduled Oct. 19 jury trial of Divine Word Father Ponciano Ramos has been postponed. During the Oct. 7 pre-trial hearing in Marion County Criminal Court 4, the prosecutor said she would not be ready on the October date. The case is scheduled to be heard on Feb. 22, 1993.

On June 10, Father Ramos was accused of child molestation by three junior high boys he searched on April 24 when “stink bombs” were set off in St. Rita School.

Pastor of St. Rita Parish since 1987, Father Ramos said that he is innocent.

FROM THE EDITOR

Defender of the Indians after Columbus

by John F. Fink

It's common knowledge that this year's celebration of the quincentenary of Columbus' discovery of America and the bringing of Christianity to the New World has met its share of criticism. Columbus has been blamed for the treatment of the native Americans by the Spanish colonists and by succeeding generations of Americans, as if that was all his fault. Yet, of course, if Columbus had not discovered America, someone else surely would have and the result probably would have been the same.

It is true that the Spanish deserved much of the criticism that has been heard this year, there is one man from that era who deserves to be more celebrated than he ever has been. That's the Dominican priest Bartolome de Las Casas, who lived from 1474 to 1566. He worked tirelessly on behalf of the Indians and warned people in Europe about the way they were being treated in the New World. He was better known while he was alive than he is today.

STRANGELY, THOUGH, historians don't agree about details of his early life. One history book says, "Among priests who accompanied him (Columbus) on his second voyage were Bernard Boyl, first vicar apostolic in the New World, and the Dominican, Las Casas, who later, in his *Brevissima Relacion*, accused the Spaniards of frightful cruelty towards the Indians." But Las Casas was not a priest at the time of Columbus' second voyage because he would have been only 19 years old.

Another historian says that Las Casas "had seen his first Indians when he was still a boy of eight, during Holy Week in Seville, at the triumphal return of Columbus." This, too, can't be right because Columbus returned from

his first voyage in March of 1493 when Las Casas would have been 18 or 19.

Still another historian says that he was "the son of one of the adventurers with the second voyage of Columbus and the first priest to be ordained in America." Another historian, though, says that "he was ordained a priest in Rome in 1507."

WHAT SEEMS TRUE IS that he first went to Hispaniola about the age of 18 and fell in love with the place and its inhabitants. After his ordination (wherever that happened), he devoted himself to catechizing the Indians. He believed in their goodness but his efforts at founding a model colony were destroyed by an Indian uprising. Father Las Casas had to take refuge with the Dominicans and was persuaded to become one of them.

He became a writer. In "The Life of Columbus" he wrote most of what we know about Christopher Columbus, transcribing from his shipboard logs which have since been lost.

Meanwhile, in Spain, some friars were preaching that the Indians were incapable of being Christians and that God had condemned them to extinction. To counteract that, Las Casas wrote "The Only Way to Draw All People to a Living Faith." That way was "a gentle, coaxing, gracious way," he wrote, the way taught by Christ. He wrote of the Indians that "they cultivate friendship and live in life-giving ways and run their governments according to laws that are often superior to our own."

This document had wide influence. Thomas More used it when describing unspoiled people in the second part of his "Utopia" and Pope Paul III in 1536 wrote an encyclical based point by point on "The Only Way." With the encyclical he wrote an implementing brief to Cardinal Tavera in Spain, who was to announce that anyone who enslaved or mistreated the Indians was excommunicated. Unfortunately, King Charles I of Spain was able to persuade the pope to revoke that brief in return for a truce

between Spain and France, which the pope had been promoting.

Las Casas began gathering reports and documents on how the Indians were being treated. He spent time in Nicaragua, then in Mexico.

FATHER DE LAS CASAS was eventually sent back to Spain by the Dominicans as a recruiter for the missions. While there he sent a report to King Charles on "The Decimation of the Indians." The king called a special commission to hear the report. For five days Las Casas read what is known as the "Larguissima," the "Long Account of the Holocaust of the Indians." He tried to make it clear that the Indians were dying from forced labor and hunger. Las Casas had 22 packloads of notarized documents, letters, and other papers to support his claims.

The result was that about 20 "New Laws for the Good Government of the Indies and the Preservation of the Indians" were enacted. This has been called "Spain's greatest humanitarian achievement on the behalf of the Indians and the most sweeping Bill of Rights issued by a conquering nation on behalf of those it had conquered."

After these laws were passed, Las Casas was asked to write a briefer version of the "Larguissima" for Crown Prince Philip. This became known as the "Brevissima." He also was well known for his "General History of the Indies."

The passage of the laws did not end the fight for Las Casas because the enemies of the Indians managed to persuade Charles I to revoke the general law that would have set the Indians free. Las Casas worked for another five years in Spain and eventually got the New Laws put back into effect.

Las Casas' last battle was on behalf of the Indians in Peru when King Philip II, who succeeded Charles I, was offered a large amount of money by the Peruvian landowners if "their Indians" would be granted to them. Las Casas' last two books were devoted to this cause.



My brother and I were two 'afterthought' children

by Lou Jacquet

My younger brother Jim headed back to the West Coast a while ago after our first visit together in five years. Now that he is gone and I have had time to think about the visit, I find myself reliving the highlights of the week and recalling again why a brother who might not have been born in today's ideological climate is such a precious possession.

We grew up together in the late 1950s, two "afterthought" children of a middle-aged couple who had already nearly raised three sons

and lost two daughters to death in infancy. Our parents were more grandparents than parents to us. Mom was two weeks shy of 47 when Jim was born, and Dad was 53. I was five when he arrived on the scene. Family lore has it that I was not pleased; Mom had promised a little brother to play ball with, but when I held him all I said was, "Mom, he's so small!"

Jim had a rough childhood, much of which was my fault to some extent. In school he was an independent youngster who had to face many of the same devotee women religious who taught us five years after his docile and obedient older brother had gone through grade school without causing a ripple.

He struggled academically; a memory I'll always treasure was the day he came home from first grade beaming and

waving a paper high over his head, as he told me he'd gotten "A B minus on my reading paper."

Jim never cared much for academics but he was naturally bright and inquisitive. We had some happy days together growing up in a relatively normal, healthy household. We could not know then how blessed we were compared to other youngsters we knew who were living in abusive homes.

Have often wondered what would have happened if my folks had decided not to have Jim and me later in life. Surely we were "surprises" of a sort; our arrival could not have been all cause for joy, since it meant that our folks had to start all over again to raise children just as our brothers were almost grown. Fortunately, abortion was never a consideration.

We are welcomed despite the jokes and

snickering that Pop had to undergo at work for being a father again at 48 and 53. Before she died, my mother once told me that she loved all her children, but that Jim and I had brought her special joy in the last three decades of her life. It is a remark I keep tucked away in the recesses of my heart to take out on occasion and savor.

A brother I do not see nearly as often as I would like, and parents who gave the two youngest Jacquet brothers life at an age when some parents might have opted for an easier solution... life-affirming choices that I thank the Lord for every day.

Like millions of Catholic parents nationwide in their generation, Ed and Dorothy were "respecting life" even before it became an important theme to celebrate in the Church.

Praise God they did.



Looking more deeply into the role of unions

By Msgr. George Higgins

A new book-length commentary on Pope John Paul II's 1991 social encyclical *"Centesimus Annus"* writes less than two pages to what the document says about the role of unions in a market economy.

The section of the book on unions starts by saying that "most workers seem to think that the labor movement is obsolete."

I don't know about most workers, but clearly Pope John Paul II does not think the labor movement is obsolete. He still thinks—as he said a decade ago in his first social encyclical, *"Laborum Exercens"*—that unions in today's world are "indispensable."

It is also clear that for him the purpose of unions is not merely to render services to members. Unions are also "places" where workers can express themselves. Unions "serve the development of an authentic culture of work and help workers to share in a fully human way in the life of their place of employment."

"*Centesimus Annus*" says unions "defend workers' rights and protect their

interests as persons, while fulfilling a vital cultural role."

"*Centesimus Annus*" considers free trade unions among the indispensable non-governmental mediating structures in a democratic society. I think that we in the United States have yet to come to terms adequately with his teaching of this.

"*Laborum Exercens*" spoke of "a wide range of intermediate bodies" with economic purposes, enjoying "real autonomy" with regard to public powers and pursuing their aims "in honest collaboration with each other and in subordination to the demands of the common good."

But it is my impression that many in the United States who rightly stress the importance of these intermediate bodies tend to see them as parallel to corporate structures and do not really envisage them as institutionally involved, autonomous bodies with economic purposes, in the economic decision-making process of individual nations or the world community.

I am inclined to think that this limited anti-statist understanding of the role of intermediate structures and organizations accounts, at least to some extent, for the massive and menacing lack of concern in conservative circles about the growing weakness of American unions.

Robert A. Nisbet is one of the few conservative social and political philo-

sophers who strongly lament the decline of organized labor in the United States, but even he tends to think of unions one-sidedly as powerful forces in support of capitalism and bulwarks against political invasion of economic freedom.

In his book "The Quest for Community," published in 1958 and recently made available again in a new edition, Nisbet writes that "the labor union and co-operative are foremost among new forms of association that have served to keep alive the symbols of economic freedom as such. It should be remarked, they have been the first objects of economic destruction in totalitarian countries. . . . For in such an association, the individual can find a sense of relatedness to the entire culture and thus become its eager partisan."

Nisbet says "the mythology of individualism continues to reign in discussions of economic freedom. By too many participants of management the labor union is regarded as a major obstacle to economic autonomy and as partial paralysis of capitalism. But to weaken, whether from political or individualistic motives, the social structures of family, local community, labor union or industrial community, is to convert culture into an atomized mass. Such a mass will have neither the will, nor the incentive, nor the ability to combat tendencies toward political collectivism."

These are welcome words at a time when some of the most influential U.S. employer organizations are insistently calling for a union-free environment.

With the Iron Curtain down, it is now time for scholars of Nisbet's stature in the conservative community to stress not only the negative role of unions as bulwarks against statism but their positive role in the proper ordering of economic life.

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THE CRITERION



To the Editor

Reply to letter about Medjugorje

This letter is in reply to Father Stephen D. Donahue's letter "Mary's Reported Apparitions" in the Sept. 18th issue of *The Critic*. I will reply as one who has visited Medjugorje, a place of apparitions in former Yugoslavia.

Father Donahue raises many interesting questions and has no answers for them. I would like to attempt to answer them from the point of view of a faithful Catholic who believes that the mother of God is indeed speaking to this troubled world.

Yet I am surprised by Father's view that we believe in apparitions put our faith in the apparition. It is in Jesus and his church, the true teachings of the church, wherein we place our faith. Because of the questions Father Donahue raises please let me try to make something clear for people who are wondering about the church's disposition toward Medjugorje, for even this publication has failed to keep the faithful informed re. regards to rulings on Medjugorje.

The Holy Father refused to accept the local bishops' commission statement that Medjugorje was fraudulent. For the first time in history a local bishop gave out a commission and a new commission was appointed. This was because the local bishop was found to be too biased. Anyone can check out the position of the church by writing to the Congregation for the Doctrine of the Faith in Rome and ask about the commission. (Editor's note: This was reported in *The Critic* at the time it occurred.)

Remember, Fatima was vigorously opposed by the local bishop and many priests and it took many years, 131 believe, for that to come to a favorable conclusion.

Now I know that Father Donahue was speaking not only of Medjugorje but of many other apparition sites, perhaps even the one a few weeks ago in Kentucky. I was present for that apparition.

LIGHT ONE CANDLE

Columbus' discovery in 1492

by Fr. John Catoir
Director, The Christophers

"In fourteen hundred ninety-two, Columbus sailed the ocean blue. This year we celebrate the centennial year of the first voyage of Christopher Columbus to what is now America. This son of an Italian weaver from Genoa set sail on Aug. 3, 1492 with 90 sailors under his command. The Port of Spain and dreams of reaching the Far East by sailing west. Instead, he discovered a whole new world.

Why did he sail in the first place? Legend has it that he was religiously motivated. Not so. It was purely an adventurous business trip. He wanted to become a wealthy man, and who can blame him? He knew there were gold and jewels in the Orient. Marco Polo had proven that a century earlier. The Portuguese had already sailed to India by way of South Africa. Accepting the prevailing opinion that the world was round, Columbus set out to find a shorter route to these worldly treasures.

It took him many years to find a patron rich enough to finance his expedition. King Queen Isabella of Spain, in need of money herself due to Spain's extended wars with the Moors, took a chance and financed his dream. She wasn't disappointed. After each voyage he returned with artifacts, exotic birds and jewelry, and even small amounts of gold which excited the greed of investors.

The first voyage (1492-1493) brought him to the Bahamas and the island of Hispaniola which today is the Dominican

Republic and Haiti. On the second trip, in 1493-1494, he reached Jamaica, and in 1498 he sighted Venezuela. On his fourth voyage in 1502, still trying to reach India, he arrived on the shores of Central America. He was the first European to see the natives as Indians because he thought he had reached a chain of islands off the coast of India.

As a reward for his efforts, on his return Columbus was honored with parades and celebrations. But in all the hoopla no one had a clue that the land he had discovered was far from a paradise for the Europeans itself. In truth, Cristobal Colon, as he was known then, not only failed to achieve his original goal, he didn't even know that he had failed.

He wasn't even the first explorer to reach the New World. Several groups had preceded him. Leif Ericson had sailed with a group of Vikings as far back as 1000 A.D. when he discovered Newfoundland.

So here we are 500 years later, citizens of a thriving continent. On Oct. 12 we will honor a man who didn't know where he was going, and didn't know where he had been. And yet, what he actually accomplished was more important than he or anyone else realized.

Life is certainly a mystery. Some people like Columbus actually fail in their primary goal, but the world hails them as a great success. Others appear to fail, but in reality they've been marvelously successful. The image of Jesus transfigured on the cross comes to mind.

Worldly applause, or the lack of it, should never be taken as the sole criterion for estimating a person's true success. The true test is in fulfilling God's plan for your life.

(For a free copy of the *Christopher News* Note "Failure isn't Fatal," send a stamped self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, NY 10017.)



very grateful for them, yet there are many who are not teaching church teachings but popular opinions. Mary tells us to pray for them. I will end saying that we are hungry and Mary is feeding us, with truth.

Kathy Denney

Greenwood

Another opinion about Medjugorje

I did a slow burn as I read Winferd Moody's letter giving Father Steve Donahue a hard time because he has a hard time going along with all of this apparition business. Moody would be surprised to find that Father Donahue is not alone in his beliefs. Of the 16 bishops in Yugoslavia at the height of all of this apparition talk, only one bishop gave it any credence. And he was not from the diocese where the apparitions are supposed to be occurring. And many lay people discredit it, including myself.

Father Donahue came to my parish right from the seminary and it didn't take him long to endear himself to the parishioners. You could tell he was sincere and very intelligent. I am very proud of the new young priests.

Jesus did not ask Mary to be his spokesperson while here on earth, so why now? One friend said it makes a good story and no harm can come from all the hubbub—all Mary wants you to do is pray for peace.

I also asked a Protestant friend what she and others of her faith think of all these apparitions. She said they put it in the same category as Oral Roberts and his prayer tower, and Jim Bakker and Jerry Falwell. They claim that God talks directly to them, no go-betweens.

My Catholic faith means most to me. It is my most precious possession. I pray the rosary daily and sleep under a picture of Mary, so Mr. Moody can't say I just don't know what I'm talking about. Believe me, I do and so does Father Donahue. And we are entitled to our opinions, without being chastised for them.

Elizabeth M. Suding

New Whiteland

Put pro-life issues ahead of all else

During this election year, in the midst of all the assurances, slurs, promises and denials, one fact emerges as clear as a bell: We know for sure that President Bush has consistently been pro-life. He has signed bills that restrict abortion and has vetoed any that would fund or encourage abortion. He has truly shown that where abortion is concerned, he has "put his action where his mouth is."

On the other hand, we have Clinton and Gore—among whose many promises two facts are very clear. Al Gore co-sponsored the Freedom of Choice Act—the most diabolical, immoral bill ever sponsored in Congress. It would eliminate any chance whatsoever to make abortion illegal or even to put restrictions on it. We would then be paying for abortions with our taxes. There are many other immoral actions that could not be restricted or eliminated if their terrible bill should be passed. There would be no hope of veto because Bill Clinton has promised to sign this bill.

With the morality of our country at a new low—what with abortions and the pollution on TV eating away at the minds of our kids and grandkids—it is high time that we put pro-life and clean life issues ahead of all else.

Whatever else Clinton and Gore will do we don't know, but we do know that the stand they have taken on abortion definitely indicates more abortions—another generation exterminated—and no matter how we feel, our taxes will pay for them.

With all the talk about choices, we would all be wise to ask ourselves, "Is this the kind of country I want for my children and grandchildren?"

Mary Collins

Indianapolis

Point of View

Help missionaries take the Word of God to those in need

by Fr. James Barton
Archdiocesan Mission Director

As we celebrate World Mission Sunday on Oct. 18, let us recall that in 1822 the first collection of the Propagation of the Faith was divided three ways among the

missions of that time—China, Kentucky and Louisiana. From 1822 to 1922 more than \$7 million was provided to the young United States churches from sacrifices offered to the Propagation of the Faith. The list of places helped cover the entire country from California to Connecticut, from Missouri to Montana, from Texas to Tennessee—including Indiana! Prayer accompanied giving to our beginning churches.

Now it is our turn to give to our mission churches here in this country through the American Board of Catholic Missions and to mission churches overseas through the Propagation of the Faith and the Catholic Near East Welfare Association. Those in

need all over the world are helped by the collection taken on Mission Sunday.

In the very poor areas and cities of our country and in villages throughout the world there are missionaries, "faith leaders," who are giving their lives to share the Gospel. These missionaries are visitors to the sick and teachers of children. They prepare adults and children for the sacraments and speak of faith to those who have never heard of God. They know where the outcast hides, that the father of a family is injured, that twins are born in one household and that a baby has died in another, that a family is ready for baptism while an old man needs prayers, and that a young man is dying of AIDS.

Your prayers and financial sacrifices offered through the Propagation of the Faith this World Mission Sunday will help missionaries take the Word of the Lord to those in need as they share the faith they have received. Our way of sharing—for each of us is a missionary by virtue of our baptism—is to pray for those missionaries directly to the needy and to help them financially. Let us be generous!



CORNUCOPIA

Sacraments are a sacrifice

by Cynthia Dewes

Introducing the sacraments to the very young makes you feel like the Old Testament guy crying in the wilderness: Making straight the way of the Lord just doesn't compute easily with little Christians.

Of course we can't blame them for their reluctance when it comes to baptism. Who wouldn't take exception to a strange man wearing a dress who suddenly turns you upside down and pours water over your head?

For that matter, total baptismal immersion when you are old enough to know what's coming next isn't the most relaxing event, either. Many of us enjoy water, but not soaking wet in front of an audience.

The sacrament of Eucharist may be better for teaching purposes. Even tiny tots understand eating, all too well. They tag along cheerfully with mom or dad in the Communion line, and open their mouths like sympathetic little birds when their parents receive the host.

Babes in arms may often snatch at the host, figuring that it must be something special to eat if mom and dad go to all this trouble to get it.

Of course it is special, but it's also dry,

flavorless, and it sticks to the roof of your mouth. Try explaining that to the sprouts at the same time you're promoting dignity and reverence for the Body and Blood of Christ.

Penance, silly traveling today under the alias of Reconciliation, is also tough to explain now that personal responsibility is such an unpopular concept. Terms like "sin" or "confess" or "penitence" are practically disfigured from use in the English language, let alone the (uh) confessional.

It seemed easier to present the idea of repentance when divine/parental wrath was a given, and even children's crimes were inevitably followed by punishment. But, difficult as it is, the modern effort to bring about reconciliation by encouraging positive reflection and discouraging intimidation, is commendable.

One factor adds some confusion to the proceedings: youthful penitents (the reconciles) usually haven't lived long enough or matured enough to see a pattern in their own (mis)behavior. So they're not able to discuss recurring faults or modifications with their reconcilers. Oh well, if Reconciliation is not naturally a kid's favorite sacrament, it's probably not anyone else's, either.

Little guys don't need to learn about the sacrament of Confirmation until they're a few years older. What a relief. Once again, the idea of being a "soldier for Christ" is not favored in this anti-militaristic era, so we're forced to come up with something new to grasp the essence of the sacrament.

We can also put the Sacraments of Marriage and Holy Orders on hold for a few years. Those are for the older folks who are supposed to be ready for big-time commitment. Meanwhile, we the committed are supposed to be laying the groundwork for their choices.

The Sacrament of the Sick won't need to be explained until later, we hope. Nevertheless, it may be helpful to put a beloved grandparent's face on the idea of suffering and death.

vips...



Mr. and Mrs. Joseph A. Brunsman will celebrate their 60th Wedding Anniversary with a Mass of Thanksgiving at 8:30 a.m. on Sunday, Oct. 25 in St. Anthony of Padua Church, Morris. Joseph Brunsman and the former Emma Hartman were married in the same church on Oct. 26, 1932. A reception for their friends and relatives will be hosted by the Brunsmans' children the same day from 1 to 4:30 p.m. in the parish hall. Their four daughters are: Helen Laugh, Alma Waywood, Theresa Holbert and Anita Peters. They also have 10 living grandchildren and 12 great-grandchildren.

Jesuit Father Albert J. Bischoff has been appointed as the rector of the Jesuit community at Brebeuf Preparatory High School in Indianapolis. Formerly, Bischoff was the associate director of university ministry and campus pastor at Xavier University, Cincinnati.

Kristin Taylor, a contemporary Christian recording artist, will present a concert on Friday, Oct. 23 at St. Patrick Church, 1807 Poplar Street, Terre Haute. A former resident of Terre Haute, Taylor is the mother of four children, including twins and one daughter with spina bifida. The evening will begin at 6:30 p.m. with Taylor's husband, David Stoszak, and songs by St. Patrick music minister Tina French, followed by Taylor's concert from 7:30 to 9 p.m. Another concert will be presented earlier, on Wednesday, Oct. 21 at 7:30 p.m. at Our Lady of Grace Parish, 191st Street and State Road 37, Noblesville.

Cathy Boerste, a teacher at St. Mary of the Woods College has been selected for the 1992 Who's Who Among America's Teachers. The award is presented to teachers who "made the difference" in the life of a student. Boerste was nominated by one of her former students from Culver Military Academy and Culver Girls Academy.

Providence Sister Ruth Eileen Dwyer is participating in the Citizen Ambassador Program as a member of a people-to-people delegation of religious educators to Russia and Uzbekistan during October. In part, the purpose of the trip is to discuss Russia's new religious freedom in the context of education in religion. Sister Ruth Eileen is a professor in the theology, philosophy and gerontology departments at SMWC.

Catholic Social Services of Central Indiana will present the Spirit of Indy Award to the Cathedral Kitchen, Indianapolis Council of St. Vincent de Paul and the Salvation Army Harbor Light Center on Friday, Nov. 13 at the Children's Museum in Indianapolis. The award honors organizations for their commitment to human services to those in need physically, emotionally and spiritually.

check-it-out...

The Maxwell Rabb International Scholarship Program has been established at Catholic University in Washington, D.C. to encourage the exchange of students between Italy and the United States. Scholarships and stipends will be offered to undergraduate and graduate students from Italy and selected developing nations who wish to study at CUA, and to CUA students who wish to study in Italy. For more information contact Anne Smith at 202-319-5600.

The Sisters of St. Joseph of Tipton, who were founded in 1888 to teach immigrant children in rural Tipton, Mo., have expanded their ministries over the years to include serving retreatants and conference groups. Now, in order to open their home to retired women and men as well, they will begin a renovation project which is expected to be completed by the early Fall of 1993. On Sunday, Nov. 1 a "New Beginnings" celebration will be held at 2 p.m. in the stone building at Main Street and Division Road, Tipton. Everyone is invited to attend.

OOPSI Mary, Queen of Peace Parish in Danville will hold a Holiday Craft Show from 11 a.m. to 7 p.m. on Saturday, Nov. 7. Booths and additional tables are available for exhibitors to rent by calling the correct phone number: 317-745-7497 before Oct. 24.

The Ladies Guild of Westside K of C will hold its 8th Annual Arts and Crafts Bazaar from 10 a.m. until 4 p.m. at Ritter High School, West 30th Street at Tibbs Avenue. This is a new location for the event, which will feature more than 80 booths and luncheon in the cafeteria. Booth rental space is still available in smoking or non-smoking areas by calling Susie at 317-925-3995.

IUPUI Newman Center, located at 1309 West Michigan Street offers a Mid-Week Menu of home-cooked food and conversation at 5:30 p.m. every Wednesday. The cost is \$2.50, and everyone is invited. On Sundays the Center sponsors 5:30 p.m. Mass in St. Bridget Church, 801 Dr. Martin Luther King Jr. Street. Future Center activities include a Fall Retreat at St. Meinrad Archabbey on the theme "Journey to Christ." The cost, \$30 for the weekend, with financial help available. Registration deadline is Oct. 19. Call 317-632-4375 for more information.

A film series on Addictions, by Father Joseph C. Martin will be shown from 7:30 to 9 p.m. on Wednesdays, Oct. 21, 28, Nov. 4 and 11 in the reception room at St. Luke Parish, 7575 Holladay Drive East. Topics include: Chalk Talk on Alcohol; The "Journey to Christ" Feelings, and Students-Your Choice, Parents-Silent Condones. Everyone who would like to learn more about this subject is invited to attend.

Resolve Through Sharing, a support group for parents who have lost infants through miscarriage, ectopic pregnancies, stillbirths or newborn death will meet from 7 to 9 p.m. on Thursday, Nov. 5 at St. Vincent Martin House, 1801 West 86th Street. The group will meet the first Thursday of every month. Call 317-871-2238 for more information.

Suburban landscaper Cynthia Edwards and agronomist Matthew Arnsberger will present a **Permaculture (applied ecology) Workshop** on the weekend of November 13-15 at Michaela's Farm, owned by the Sisters of St. Francis in Oldenburg. Registration is \$35. For more information or registration call 812-933-0260.

Oldenburg Academy, operated by the Sisters of St. Francis will hold its Fall Open House from 1 to 3:30 p.m. on Sunday, Nov. 1. The all-girls secondary school offers a traditional day school and a five-day boarding program for girls from the tri-state area of Indiana, Ohio and Kentucky. Call 812-934-4440 for more information.



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The Society for the Propagation of the Faith

Rev. James Barton, Archdiocesan Director

Remembers all Missionaries and especially our own on Mission Sunday, October 18, 1992

Aubin, Henry A.
Bourne, Martha F.
Boyle, Brendan
Burkhardt, Andrew
Charlton, Terrence P.
Doyle, John
Earl, Rose Lauren
Eschenbach, Mary Catherine
Evard, Paul A.
Fu, Donna Marie
Gaynor, James E.
Geis, Lorraine
Goofee, Paul
Greife, Ruth
Hayes, Katie
Kern, Rose Henry
Klaiber, Jeffrey L.
Kohn, Mary Rose
Molineaux, David
Montero, Enrique
Newbold, Ronan
Norris, Margaret Anne
Riebe, Todd M.
Schellenberger, Angilberta
Schoeffelkotte, Anne
Schroeder, Rosemary
Schuman, Paulita
Shelly, Otto
Souigny, Dorothy
Steinmetz, Gerald
Suding, Stephen
Sullivan, J. David
Tasto, John P.
Wilmetting, John Henry
Witte, Clarence J.
Zickler, Jerome
Zolack, Paul

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REL SR MM
REL SR OSF
REL SR OSF
REL PR SJ
REL BR OFM CONV
REL SR MM
REL SR OSF
REL SR SP
REL PR CPPS
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in Sudan
in Australia
in Uganda
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in Mexico
in Zaire
in Philippines
in Mexico
in Honduras
in Japan
in India
in Brazil

The Propagation of the Faith is grateful to the United States Catholic Mission Association for providing the above list

If names of other missionaries overseas are omitted from the above list, please notify the Propagation of the Faith Office (317) 236-1485

Fatima Retreat League will sponsor an **All Saints Day Card and Dessert Party** from 6 to 9 p.m. on Sunday, Nov. 1 at Fatima Retreat House, 5353 East 56th Street. Card or board games will be played, and door prizes for a catered Italian dinner for 10 and other prizes will be awarded. Tickets are \$5 each. Call 317-545-7681 for more information.

Wanda Gonzalez will be featured **speakee** at Women's Interfaith Table (WIT) from 6 to 9 p.m. on Monday, Oct. 26 at Congregation Beth-El Zedeck. A kosher meal will be served for \$10. Call 317-257-2519 for reservations. WIT is a group of Jewish, Catholic and Protestant women united by common concerns and visions.

Rehab Resource, Inc. is offering a limited supply of **self-adhesive weather stripping** suitable for window sealing or pipe insulation to low-to-moderate income people. Rehab Resource is an affordable building materials warehouse designed to help not-for-profit organizations and individuals repair and maintain their property. For more information call 317-637-3701.

The Indianapolis Deanery Council of **Catholic Women (ACWC)** will hold its second quarterly board meeting at 10:30 a.m. on Wednesday, Nov. 11 in Room 206 at the Catholic Center, 1400 North Meridian Street. Reservations are due by Nov. 7 to: Virginia Back, 11245 Gutapfel Road, Sunman, IN 47041, 812-623-2270.

Concert to assist Christmas Store

On Friday, November 13, Charles and Dianne Gardner will perform with Father Dan Atkins in an evening of song at St. Pius X Church, in Indianapolis. The event will benefit the Catholic Social Services Christmas Store.

Admission to the songfest will be a new, unwrapped item for the Christmas Store, where needy families are given the dignity to shop for gifts, but at very small fees. Board games, dolls, toys for older boys, and articles of children's clothing are especially suitable.

Music will be from the American folk ballad era, such as Peter, Paul and Mary songs. More recent popular songs will also be featured. The audience will be invited to sing along for some pieces.

The coffee house will feature flavored coffees (including decaffeinated), cookies, soft drinks, popcorn and pretzels.

Charles Gardner is director of music for the archdiocese. He and his wife Dianne coordinate music for St. Pius X Church. Father Dan Atkins is priest minister at St. Catherine and St. James parishes in Indianapolis, while serving as chaplain at Roncalli High School. Father Atkins often uses music in his ministry.

"We are really excited about using our music to help the Christmas Store," said Dianne Gardner.



STRUMMERS—Father Dan Atkins and Charles Gardner get together with their guitars before their Nov. 13 songfest at St. Pius X Church. (Photo by Margaret Nelson)

Volunteers needed for store

The Christmas Store is the Christmas giving program of Catholic Social Services (CSS) of Indianapolis. The store is open two weeks before Christmas so that families in economic need can shop for their children at a very small fee. It gives these parents the dignity of selecting gifts for their own families.

The store is stocked with new merchandise that has been donated or purchased with grant money.

Customers are recommended by social service agencies or counselors.

Fifteen volunteers are needed to clean and set up the store on each of two Saturdays and during the week of Nov. 16. On Nov. 7, those who can help are asked to bring cleaning equipment.

November 14 and the third week of November will be used to set up the store.

The store will open for the families to shop beginning Monday, Nov. 30 and will close Friday, Dec. 11. Volunteers are also needed to help during shopping hours.

Those wishing to help may call Dick Kramer at 317-236-1500.

Bloomington parishes to back peace and justice program

"Food for Thought" is an Oct. 18 program at St. John the Apostle Church to help people in Bloomington understand hunger in Third World countries.

Proceeds from the meal will go to the lunch program for Bloomington's sister city, Posoltega, Nicaragua.

Participants will pray together and watch a skit. They will experience one of three different meals, planned according to distributions and types of meals available daily to First, Second and Third World people.

A slide presentation will be given to show the issues of hunger in Nicaragua.

The 6 to 8 p.m. event is the third program

sponsored by the tri-parish peace and justice committee that includes representatives of three Bloomington parishes: St. John, St. Charles Borromeo and St. Paul's Catholic Center at Indiana University.

It is a collaborative effort with the Campaign for Human Development.

There will be information and craft booths, some providing holiday gift options from Third World countries.

The cost of the meal is \$2.50, \$1.50 for children 10 and under. The number that can be served is limited to 150. Babysitting will be available. Those wishing further information should call 812-339-6006.

Nativity grad ordained in Boston

A graduate of Nativity elementary and Roncalli high schools in Indianapolis, Father William Gerard Mullen was ordained to the priesthood for the Oblates of the Virgin Mary (OVM) in Boston. Auxili-

ary Bishop John R. McNamara of Boston presided at the Oct. 10 ordination.

Father Donald Schmidlin attended the ordination. The new priest celebrated his first Mass at St. Clement's Eucharistic Shrine in Boston.

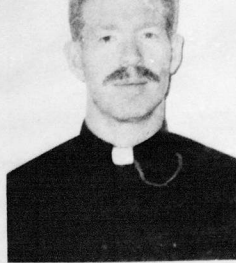
Father Mullen will celebrate Mass in his home parish of Nativity on Sunday, Oct. 18 at 11 a.m. After the liturgy, the entire parish, his family and friends will gather for dinner in the parish hall.

After his graduation from Roncalli in 1977, Mullen served in the Air Force as a pharmacy technician. He worked and studied a few years before visiting the OVM seminary. He began studying philosophy and liberal arts in 1984. He began his novitiate in 1987 and made his first profession of vows in 1988.

Father Mullen studied theology for one year at the University of St. Thomas in Rome and completed studies this year at St. John Seminary in Boston.

Father Mullen was ordained a deacon in March of this year by Bishop Alfred Hughes, auxiliary of Boston.

The new priest's parents, Bernie and Mary Mullen, were Nativity parishioners for 33 years before they moved to St. Thomas More Parish in Mooresville in 1991.



Father William Mullen, OMV



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St. Pius group repairing home

by Margaret Nelson

Members of suburban St. Pius X Parish have been spending their spare time rehabilitating a center city home.

Saturday, more than 30 members of St. Pius—including children—worked on a house in the 1100 block of N. Tacoma alongside members of nearby St. Philip Neri Parish.

The volunteers painted the exterior of the house and



PAINTERS—Cindy Mattingly (foreground) and fellow parishioners spend their Saturday at a house that is being rehabilitated for a center city family to buy.

garage and rewired the interior Saturday. The St. Pius group had been working since June on the project, and had spent three Saturdays scraping the old paint in preparation for the Oct. 10 painting "blitz." They are also building a deck on the back of the house to replace a lean-to shed.

It was the same day as the Eastside Community Investments (ECI) annual Caulk of the Town program, where volunteers helped senior citizens and disabled residents seal their windows to save on their heating bills.

The rehabbed home will be part of ECI's home ownership program. The agency is supervising and working with Patricia and John King and their family, who will reside in the home. They are participating in the work. And Patricia King is receiving training in the Campaign for Human Development program that will enable her to open a day care facility in the home.

Vickie Cage, chairperson of St. Pius's peace and justice committee, said the group has been working on the home for the past six months and wanted to get the outside work done before winter.

Bob Kealing, a contractor who is a member of St. Pius, has supervised the work after going over the plans with the ECI. Two men in the parish, Mike and Tim Coffey, who are electricians with their own business, supervised the wiring and completed any tie-ins. It is all according to code, Cage said.

After the wiring is completed, they will add insulation and replace the drywall. Next summer, they will reseed the lawn.



ENABLING—A group of 30 St. Pius X parishioners work with neighborhood volunteers to rehab a house for Patricia King (at right, on ladder), her husband and children to purchase through the Eastside Community Investments. (Photos by Margaret Nelson)

Holy Angels annual revival draws crowd

by Margaret Nelson

Detroit radio and television evangelizer Father Clarence Williams drew a standing-room-only crowd for the "Stand Up and Be a Witness" revival at Holy Angels Church on Oct. 5, 6 and 7.

More than 300 persons attended the Monday gathering when Father Williams spoke on "Under New Management."

"A lot of problems are nothing more than God's flying

lessons," said Father Williams. "A lot of Christians forget that when you make God your manager—when you put God in charge—he takes care of your ups and he takes care of your downs."

"We should put our whole lives under God's management. We're insured, we're fully covered for fire, theft, even death. It's all in that Book," he said.

He said when he has needs in his ministry, he puts them in God's hands: "Lord, this is your idea. You take care of it." He's my credit manager; he's my IRA; that's how God manages things. I don't have to balance it," Father Williams said.

He said that a lot of people say, "I can't make it, because my father was no good."

"That's why we need God's management program—somebody working for us 24 hours a day," said Father Williams. He ran through an alphabet of ways God helps, ending with, "The zeal of the Lord will just consume you and take you up. You need to put ourselves under the Blood."

He asked the assembly to be witnesses for God. "We have something to tell people about if we put ourselves in God's new management from A to Z. We need to begin to carry our cross. You have problems; I have problems; Jesus had problems."

"It's business as usual, but you know in your heart of hearts, you're going to make it. Under new management, we can get rid of that animal part of our nature," said Father Williams.

"You can begin to soar if you think you need God in your life and just invite him in," he said. On Tuesday, Father Williams talked about the "Young at Heart." And on Wednesday, he talked about "A Check Up from the Neck Up."

Each night of the eighth annual revival began with music, a call to worship, and a selection by the Holy Angels Choir.

Scripture readings preceded the talks by Father Williams. The assembly was invited to witnessing and prayer on Monday and Wednesday. A healing service was held on Tuesday.

Father Clarence Waldon, pastor of Holy Angels; Rev. Alfred E. Brown; and Divine Word Father Anthony Clark, St. Rita Church, were present for the benedictions.



EVANGELIZER—Father Clarence Williams from Detroit speaks to 300 people during Holy Angels revival, as the choir listens. (Photo by Margaret Nelson)

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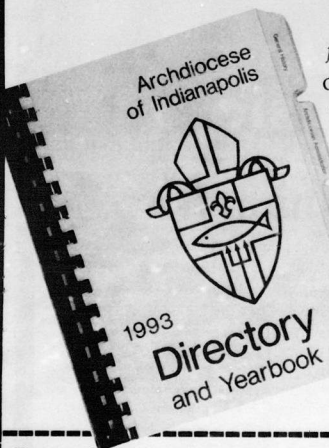
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Haitians still live in poverty and oppression

by Dan Voss

I recently returned from a visit to Haiti, where my brother, Father Ron Voss, ministers to the people of that impoverished country.

Father Ron was instrumental in establishing Hospice St. Joseph in Port-au-Prince in 1989. The hospice is a combination guest house and clinic. It provides lodging and meals for representatives of U.S. sister parishes that have adopted Haitian parishes, as well as visitors from other ministries and organizations.

The infirmity accommodates many Haitians in need of medical attention. The hospice recently began distributing water (a very scarce commodity) to the local residents. Water is trucked from wells outside the city and kept in a cistern at the hospice for distribution twice a day by the hospice staff.

Haitians are currently in a state of siege and continual harassment by the military, who in September, 1991, overthrew the first democratically elected president of that country, Father Jean-Bertrand Aristide.

The city of Port-au-Prince offers visitors unforgettable experiences. Upon my arrival, I joined parishioners from a Pennsylvania church in a visit to the orphanage Father Aristide started before he was elected. After the coup, soldiers entered the orphanage, killed many of the children and burned the buildings.

While we were there, several of the older orphan boys were in the process of rebuilding a portion of the building and preparing a classroom to be reopened. The

next day we went to Cite Soleil, the worst slum imaginable. Words cannot describe the incredible poverty that exists in that area, with starving people, open sewers and begging children.

Father Ron took me to the local hospitals, including St. Damien's, a hospital for very ill babies. Sister Grace, an elderly Dominican nun, took us to many rooms where the babies, suffering primarily from malnutrition, were fighting for their lives.

Contrasts exist throughout the city. A few beautiful homes are to be seen, but small, dilapidated shacks that house many families are prevalent.

After his inauguration, Aristide began reforms, including plans to tax the wealthy in order to pay for much-needed improvements to the roads, agricultural system, etc., and providing jobs in a country where the unemployment rate is 80 percent. Since the coup, any such progress was halted and the military is completely in charge.

Fear of oppression and persecution engulfs the entire country. The only graffiti in evidence in Port-au-Prince reads, "Aba Aristide-Vive L'Armee (Aristide is a thief—long live the army)." Such graffiti is generally written on or near military buildings. A week before my arrival, three men were shot to death for merely displaying pro-Aristide posters in Cite Soleil. Continual fear is reflected in the faces of the people.

On the day that Hurricane Andrew ravaged South Florida, I attempted to return from Haiti to Miami. The Miami airport was closed for an extended period. When I finally was able to fly, I had the experience of sitting next to a

Haitian businessman who boasted of his homes in Miami, Texas, New York and Haiti. He said he owned a ship used to transport grain and flour from Texas to his warehouse in Port-au-Prince. He condemned Aristide for daring to tax his business to provide programs to aid the poor people of his country.

When I arrived in Miami and viewed some of the devastation of the hurricane, the massive relief effort was already underway. My thoughts and prayers were with the people of Haiti, most of whom had lived their entire lives in unbelievable poverty and oppression.

I thought about how great it would be if

the generosity displayed for the people of South Florida could also be directed to the people of Haiti and all the other poverty-stricken countries of the world.

Contributions for the programs of Hospice St. Joseph may be made to the Center for Peace and Life Studies, where Father Ron was director before his Haiti assignment: 2010 W. Co. Rd. 1270, N.; Muncie, Ind. 47303.

Those wishing information about the Haiti Parish Twinning Program may write or call: 805 N. Graham Road, Indianapolis, Ind. 46250; 317-849-5512.

(Dan Voss is a member of St. Pius X Parish in Indianapolis.)



James E. Murphy

**Cathedral High School
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'Whose Life Is It Anyway?' gives audience lots of food for thought

by Mary Ann Wyzand

The hopes, rights and choices of people who are terminally ill are explored in a new drama/comedy currently on stage at the Eadyean Repertory Theatre at the Christian Theological Seminary in Indianapolis.

Brian Clark's play "Whose Life Is It Anyway?" tackles the controversial issues of what constitutes quality of life, death with dignity, and the ethics of personal choice regarding withholding or withdrawing medical treatment.

Director Rose Kleiman's skill combined with actress Miki Mathioudakis' theatrical expertise are already earning rave reviews for the play, which continues Oct. 16-18 and Oct. 22-25 at CTB.

For ticket information, telephone the Eadyean Theatre box office at 317-923-1516. The theater is located at 1000 W. 42nd St. near Butler University.

"This play deals with the 'right to die' issue and other health-related topics," Eadyean Repertory Theatre staff member

Dotti Peck explained. "The Friday evening post-play Matrix discussions are of particular interest to people of all faiths."

Lobby displays feature information on legislative health issues, living wills, medical and durable power of attorney, patient/doctor relationships, and choices to be considered in a critical care situation.

Peck said the Eadyean Theatre is known as "theater with a purpose" and "like so many other theaters, offers more than entertainment. In fulfilling our mission statement, it is the intent of the Eadyean Theatre to welcome diverse viewpoints of issues raised by the production."

In "Whose Life Is It Anyway?" a successful sculptor played by Mathioudakis is paralyzed in a car accident and kept alive by support systems in a hospital. Outwardly cheerful and often funny, she eventually becomes overwhelmed by the fact that she has lost control of her life.

The patient and doctor disagree on her future medical care, so a judge joins her battle to determine her fate.

Cathedral High School was only nineteen years old when I enrolled as a freshman in 1937. I had come from Irvington and Our Lady of Lourdes parish where Monsignor Michael Lyons was pastor. At Our Lady of Lourdes, eight Sisters of Saint Francis commended the penmanship of the Palmer Method, hoisted flash cards to drill us in arithmetic, prepared us to receive the sacraments, and taught the boys the Latin prayers at the foot of the altar.

At Cathedral the faculty consisted of twenty-two Brothers of Holy Cross, men with religious names like Damian and Bruno, Gerard and Francis, Paul and Pierre. Just as a band of earlier Brothers had travelled with Sorin from Vincennes to found Notre Dame, CSC Brothers, with the beloved Bishop Joseph Chartrand, were the founders of Cathedral High School. CHS and Notre Dame share a philosophy and a vision. Academics are their highest priority. They have an unmistakable religious dimension and a commitment to Catholic values undergirded by discipline. Moreover, they offer an array of extracurricular activities with valuable lessons to be learned on the playing field, the debate platform, the concert stage, and in community service programs.

The year 1972 was a benchmark in Cathedral's history. It brought changes in governance, location and the composition of its student body. A group of graduates and concerned citizens generated unprecedented financial resources and, like Notre Dame five years earlier, created a predominantly lay board of directors or trustees. The school moved from Fourteenth and Meridian Streets to the suburban site of the earlier Ladywood School. Girls joined the student body, enriching the classrooms and extracurricular activities in ever so many ways.

A 1947 Notre Dame graduate, I retired last year after thirty-nine years in University Relations work on the South Bend campus. Although I have been away from Indianapolis since 1952, I have followed Cathedral's growth and development with great interest and admiration. The commitment of its directors, the vision of its administration, the excellence of its faculty, the high calibre of its students, and the legendary loyalty and generosity of its alumni promise that Cathedral's best years are yet to be.

In 1993 the school will celebrate its 75th anniversary. I would like to propose a toast to Cathedral High School, old but ever new, proud of its past and confident of its future.

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Signed: *John F. Fink*, Editor

Bp. McManus to speak at education meeting

Bishop William E. McManus, retired Bishop of Fort Wayne-South Bend, will be the featured speaker at 12 noon at the Catholic Education Conference to be held on Oct. 22 at Cardinal Ritter High School in Indianapolis.

Teachers and administrators from Catholic schools throughout the state of Indiana, as well as from Kentucky and Ohio, will attend the conference.

The theme for the event is "Explorations and Discoveries." The conference will highlight those areas unique to the Catholic school system.

Bishop McManus has devoted most of his life to Catholic education. In 1945, he was appointed assistant director of the education department of what is now the U.S. Catholic Conference.

After 11 years in Washington, Father McManus returned to his hometown of Chicago to become superintendent of schools for the Archdiocese of Chicago, the largest Catholic school system in the nation.

In 1967, he was ordained auxiliary bishop for Chicago and in 1976 he became bishop of the Diocese of Fort Wayne-South Bend.

He retired in 1985 when he reached the age of 75. He

likes to tell people that in his retirement, his purpose "is to stir up trouble and run."

Bishop McManus has received many awards for his work in education. Recently he co-authored a book with Father Andrew Greeley: "Catholic Contributions: Sociology and Policy," noted for its recommendations on fundraising.

The day-long institute will begin with registration at 8 a.m. Archbishop Daniel Buechlein will preside at the 9 a.m. liturgy. The three workshop sessions will be at 10:45 a.m., 1:30 p.m. and 2:35 p.m.

Forty educational leaders from the archdiocese and from other areas will make presentations. The topics were recommended by the teachers and administrators serving on the program committee. Some of the workshop topics are: curriculum, student assistance programs, CPR and first aid, athletics, legal responsibilities, advanced placement courses, academic honors diploma requirements.

There will be a high school/middle school forum designed to meet specific needs of this school population. Selected individual subjects will be covered with facilitators, so that teachers may share ideas and create new techniques to implement in their classrooms.



Bishop William McManus

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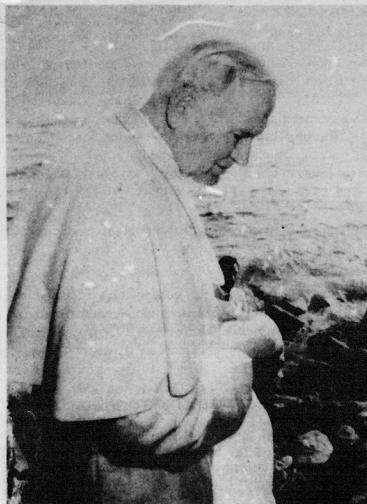
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Domestic abuse hurts relatives and friends

by Br. Cyprian L. Rowe, FMS

The headlines are mind-boggling: "Little Lisa Beaten to Death," "Parents Starve Child to Death," "Eleven-Year-Old Dies of Cardiac Failure, Starved by Parents."

Abuse, the assault on another person through words, blows or silence: How can this happen among real people whose lives together should be made up of the stuff of love?

But there it is in the headlines—daily! And what we hear about and read about are but leaves from full forests.

We know little of the forest—only about the abuse that ends in dramatic headlines. (Lawyers in domestic courts around the country know that there are thousands of little Lisas.)

I began to understand all this one night, years before I began to practice helping people overcome the effects of abuse.

Toland sat opposite me. The table between us was filled with the breads and the cheeses and the other little things restaurants use to cover the wait and to sell the drinks. "I treat myself to a great meal out at least once a week!" he noted.

"That must be very expensive," I said. "Listen," he said as he was jutting his finger back and forth at me for emphasis, "when you grow up like I did, you not only deserve it, you need it . . ."

"One of my parents died when I was a few months old. There were so many of us that we were put into a foundling home first and then into foster care."

"When I started to remember things, I was with a family where there were two adopted children, a boy and a girl, and I was the foster child . . ."

"Every night I was sent up to bed early. And while I was trying to get to sleep, I could hear the others downstairs having their 'midnight snacks.' This happened every night and I was always left out . . . hungry for love at night and beaten during the day."

It was almost as if he had fallen into a reverie. He shook his head, then his voice brightened.

"So now you know why I deserve it," he said, " . . . and I need it."

Moments passed. He held me with his eyes.

"An atom bomb went off in my life when I was a child," he said. "If I had dealt with it then, I would have died."

I didn't see that night with Toland. The food in front of me got cold. But he finished his meal.

Years later he told me that he was back into therapy, explaining: "The bomb's got a world of fallout. Every day it gets into my eyes and I cry."

Physical abuse with its black eyes and broken arms, cigarette burns, imprisonment in closets, chainings—an assault on the weak and dependent—plays well on television and gives reason for universal moral outrage.

But abuse is any sort of violence, active or passive. Yelling, whipping, screaming, cursing, slapping, shaking, constant teasing—these are abuse, yes. But so is the withholding of an embrace from one who needs to be held.

So is the deep silence of fathers and mothers and children and teachers and siblings and friends when words of care are needed.

It is abuse for fathers and mothers, sisters and brothers never to say they love one another and to show it. Even the showing of it as a way for never saying it might be insidious in a world where language, at some point, helps us to name and know what is real.

It is abuse for husbands and fathers and mothers and wives to come home night after night and use fatigue as the battering ram for driving their children and their spouses away.

It is abuse for children to ignore the human needs of their parents. Parents need to be understood and not ignored and taken for granted, to be attended to, touched, smiled at, and included in their children's lives. Children, especially teens, can be as abusive with their silences as parents.

It is abuse to casually stay away from home when expected and never see the need to let people know that one is safe.

Abuse, ultimately, becomes a way of dealing with the world. And if a nation makes violence part of its repertoire of might (not to whisper ordinary behaviors, abuse becomes part of its way of life).

So television is filled with children who are smart-alecks and pepper their parents with wisecracks at which every-one laughs because someone else has been "hit by a word bomb." Every crime show fills us with the sort of rage that calls for us to "beat" those who would dare transgress. And all of this is related to abuse.

Victims of abuse and abusers themselves must work hard against coming to believe that abuse is the ordinary and routine way of dealing with interpersonal frustration. Prisons and the offices of psychotherapists are filled with people who never learn these things.

(*Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore. He also is a faculty member of the University of Maryland, Baltimore.*)



VICTIMIZED—Sadly, abuse happens among people who should love each other. Victims of abuse and abusers themselves must work hard against coming to believe that abuse is the ordinary and routine way of dealing with interpersonal frustration. Women, children and the elderly are frequent targets of abuse, but professional counseling can help prevent domestic violence. (CNS illustration by Caele Lowry)

Abusive behavior is a symptom

by David Gibson

Abusive behavior needs to be recognized for what it is.

Whether verbal, emotional or physical in form, acting abusively means one is losing sight of another person as a human being who has a right to emotional and physical safety and who, whatever his or her imperfections, is valued by God.

Perhaps the person who becomes verbally abusive, for example, is feeling desperate, or hopeless, or fearful and wants to seize control of a situation in order to end those feelings.

Abuse suggests, however, that the control now sought is excessive and that clear thinking is not operative in the

situation. Steps are needed to restore clear thinking.

The person who acts abusively may do so out of extreme anger. This person needs to learn other ways of handling anger.

There are other explanations for why abuse occurs. The abuse is a symptom.

People in abusive situations benefit from outside guidance. For abusive behavior doesn't work, won't work, in dealings with other people. Abusive behavior can be a plea for help.

Abusive behavior represents a breakdown in the God-given power people have to communicate and to work together to creatively enhance each other's lives.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Victims need refuge, counseling

This Week's Question

As one involved in a church ministry, how do you advise a person who is suffering abuse in the home?

"First I would listen to them and hear their story so I could understand their pain. It is important that they tell their story to someone, otherwise it stays bottled up inside. I would also suggest strongly that they see a professional counselor. Even though I'm a church minister, I'm not an expert in this area and thus alone I could do more harm than good without the professional experience." (Sister Louise M. Olsofsky, Conaopolis, Pennsylvania)

"Get physically safe from the abuser. The next thing is counseling for both the abused and the abuser. The same things apply even if the abuse is emotional rather than physical. Emotional abuse is more subtle . . . That's why it can be so destructive, because it is harder to recognize and people can feel more guilty trying to leave the abuser."

"The key is helping the victim not feel guilt or blame." (Rod O'Connor, Raleigh, North Carolina)

"Often the abused take responsibility for the abuse by feeling something they said or some way they acted caused the abuse when in fact there is never an excuse for abuse. The family has to get to the point where no abuse is acceptable. I stress to parents that it is their responsibility to ensure the safety of their children. Often there is a lot of love in these families. It's just that . . . they have never learned to express what they need in a safe, appropriate way." (Donna Gould, San Rafael, California)

Lend Us Your Voice

An upcoming edition asks: What is "tough love" for? Is it effective?

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Violence within family harms body and spirit

by H. Richard McCord Jr.

For many people, home is where the heart is. But for increasing numbers of women and children, home is where the hurt is.

Violence within family life's privacy is becoming a widespread social problem, health risk and moral challenge.

Domestic violence assumes many forms. It may be physical, sexual, verbal or psychological. Women, children and the elderly are its most frequent targets.

Consider statistics on just the physical abuse of women:

►Almost 4 million women are battered each year by their husbands or partners. Thirty percent of women who visit emergency rooms do so for abuse-related reasons.

►The Ford Foundation recently described battering as the single greatest cause of injury to women.

Abusive behavior can no longer just be some other family's embarrassing secret or private terror. We must face this situation as a society and as a church, allowing the truth to be told by victims and seeking justice and healing for victims and abusers alike.

The American Medical Association recommends that physicians routinely ask women patients whether they have been abused. And the AMA urges doctors to offer battered women information about protection, shelter, legal options, etc.

When an abused woman summons the courage to seek help she may contact her doctor, but she might just as likely turn to her church.

The U.S. Catholic bishops' Committees on Marriage and Family and on Women in Society and Church recognize this. They

soon will issue a statement condemning violence against women in the homes, published along with practical suggestions for women trying to escape abuse and for parishes wanting to minister to them.

What steps could parishes take to combat domestic abuse of women? There are preventive and remedial measures.

Preventive programs include any education offered for engaged or married couples about handling conflict, solving problems, and communicating more effectively. Also included is education for all parishioners about the extent of abuse and recognizing its symptoms.

Battering thrives on sexism. So making sure that educational programs are free of sexual stereotyping is a necessary step in preventing abuse. Preaching and teaching about the equal dignity of men and women, and the mutual respect each owes the other, can also be an effective strategy.

In addition, there are many steps that parish leaders and members can take to remedy abuse. Suggestions include:

►Make the parish a safe place where abused women can come for help and communicate a feeling of hospitality.

►Train staff members and volunteers to recognize the physical and psychological signs of abuse.

►Take every abused woman's story seriously. Listen carefully and assess as quickly as possible the degree of danger she may be in.

►Have a plan ready to help victims: provide physical protection, refer the person to a shelter, offer legal services and counseling.

►Identify in the parish bulletin certain parishioners, groups or agencies an abused woman might contact for help.



ALIENATION—The story of Cain and Abel in the Bible is a story of violence and alienation from others. (CNS artwork from wood engraving of Cain and Abel)

►Offer prayers at Mass for abuse victims, for men who abuse women, and for those who minister to both.

►Encourage parishioners to volunteer at shelters or crisis hotlines.

►Organize recovery groups for victims.

►Don't forget the abusers. If possible, urge them to seek treatment.

Domestic violence has serious repercussions,

not just for its victims but for all of us. For example, when children witness such violence the stage is set for abuse to continue into the next generation.

Churches can play a role in breaking this cycle and encouraging behavior that strengthens family life.

(H. Richard McCord is the associate director of the U.S. bishops' secretariat for Family, Laity, Women and Youth.)



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TWENTY-NINTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, October 18, 1992

Exodus 17:8-13 — 2 Timothy 3:14-4:2 — Luke 18:1-8

by Fr. Owen F. Campion

The Book of Exodus provides this weekend's Liturgy of the Word with its first reading.

Exodus is the religious account of the passage of the Hebrew people from Egypt, where they were slaves, to the Promised Land. It was a long and trying journey, and entry into the Promised Land and settlement there were not easy undertakings.

This weekend's reading presents Moses as the great leader of the people, the bridge between them and their needs on the one hand and God on the other. As the people are threatened by an enemy, they seek the aid of Moses in enlisting the protection and power of God.

Moses stands, overlooking the battlefield, and holds his arms extended. His arms are in salute to God and in supplication for God's help. As long as Moses held his arms outstretched in this act of homage and appeal, God moved among the soldiers of his people with his strength and wisdom. In the end, they were victorious over their foes.

Once more this season, the church turns to the Second Epistle to Timothy for its liturgical reading. This reading continues a theme that the liturgy for the fall already has developed extensively and well. Christians have been called to follow Jesus. They have been equipped for the task with the knowledge and inspiration available in the Scriptures, with the insight and determination available in God's gift of grace. In response, they must be what they testify themselves to be: Jesus alive in them, with all the acts of mercy and goodness that that implies.

St. Luke's Gospel is the source of this weekend's third reading. It is the story of a judge who is not a very good judge. In fact, he is corrupt. One poor widow approaches him again and again to protest for a judgment to which her rights entitle her. At last, she succeeds.

To understand this part of the story, it is important to know the situation of life surrounding Jesus. In government, even

in the discharge of "justice," there were no checks and balances as would apply in democratic societies today. People could approach their rulers and the courts, but most often they were at the whim of the officials involved. Persons who were not citizens of Rome, and by no means even were all the inhabitants of Rome citizens of Rome, had no rights whatsoever. They were hardly above animals, and perhaps in reality at times they were esteemed less than animals.

There was no social safety net. Women were not expected to earn their own keep. When a husband or a father died, surviving wives, daughters, mothers and sisters were very often in terrible circumstances. To be a widow was almost a synonym with being dreadfully poor, poor to the point of starvation.

The Gospel reading contrasts the indifference of the corrupt judge in the face of the widow's intense need with the immense mercy and swift generosity of God. The bad judge lingered on in setting the scales straight in the woman's behalf. God acts at once to give those who love him all the treasures of his grace. However, the Lord asks in the Gospel, will anyone respond to God and the lavishness of his love? Will there be any faith on earth when the Lord returns in glory?

Reflection

For several weeks, the church repeatedly has encouraged worshippers at the weekend liturgies to hear in these scriptural messages a statement of the fact that in the gift of faith they have been richly blessed, and then to ask themselves how well or how poorly they have thanked God for the great gift that has come their way.

It is a theme reiterated in the readings this weekend. God answers prayers not on the basis of how often they are spoken, but how earnestly they are prayed.

The evil judge mentioned in the Gospel listened again and again to the appeals of a most deserving, possibly most abused, person, the widow. Only at long last and without enthusiasm did the judge act.

God is quite different indeed from the evil judge. God acts abundantly and at one to rescue those who love them.

Springing to mind right away is the image of richness being bestowed upon

THE POPE TEACHES

Bishops reflect unity, universality

by Pope John Paul II

Remarks at Vatican audience October 7

The Second Vatican Council presented its teaching on episcopal collegiality by likening the college of bishops in union with the pope to the college of the apostles, to which Christ entrusted the mission of preaching the Gospel and governing the church (cf. *Lumen Gentium*, 22).

The college of bishops reflects both the universality of the people of God and its unity under one head.

Together with the pope and never apart from him, the college of bishops

exercises supreme authority in the church, an authority expressed most solemnly in ecumenical councils, but also in collegial actions taken by the bishops throughout the world, always in union with the bishop of Rome.

The college's solicitude for the universal church (cf. *Lumen Gentium*, 23) also finds expression in the ancient patriarchal churches, in the Synod of Bishops, in episcopal conferences and in other groupings similar to these.

Through the activity of the college of bishops, the church is enabled to remain faithful to the unity and catholicity which are among her essential characteristics.

—by David Joseph Stewart

(David Stewart is a member of St. Joseph Church in Terre Haute. He is 13 years old.)

Daily Readings

Monday, October 19
Isaac Jogues and John de Brebeuf,
priests and martyrs,
and companions, martyrs
Ephesians 2:1-10
Psalms 100:2-5
Luke 12:13-21

Tuesday, October 20
Paul of the Cross, priest
Ephesians 12:1-22
Psalms 85:9-14
Luke 12:35-38

Wednesday, October 21
Seasonal weekday
Ephesians 3:2-12
(Psalms) Isaiah 12:2-6
Luke 12:39-48

Thursday, October 22
Seasonal weekday
Ephesians 3:14-21
Psalms 33:1-2, 4-5,
11-12, 18-19
Luke 12:49-53

Friday, October 23
John of Capistrano, priest
Ephesians 4:1-6
Psalms 24:1-6
Luke 12:54-59

Saturday, October 24
Anthony Claret, bishop
Ephesians 4:7-16
Psalms 122:1-5
Luke 13:1-9

Christians if they are poor and request wealth, or of health coming to those who intend to follow God if they are not well and ask for relief.

The second reading reminds us all that life on earth necessarily and naturally has its dark days. The apostles themselves experienced dark days. Paul was jailed and eventually died a criminal's death, beneath a Roman sword.

God's rescue is eternal. God's presence fortifies us in the turmoil and pain of the present life, but it saves us finally and eternally in the hereafter.

So, we must fight the good fight, as the soldiers of the Chosen People fought long

ago. The first reading recalls their fight. The story is a mirror reflecting Christian life and the protection of the Lord. They had the intercession of Moses, his arms outstretched.

As we fight the struggles of our lives, our intercessor and support is none other than the Son of God himself, Jesus the Lord, his arms outstretched on the cross of his sacrifice.

He gathers for us the strength and power of God as we move past the obstacles of this life en route to the Promised Land of heaven to which we are summoned as committed Christians, as brothers and sisters of Jesus.

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MY JOURNEY TO GOD
Life's Journey

Life is like a journey on a train.
With two travelers at each window pane,
I may sit beside you

all the journey through,

Or I may sit elsewhere,

never knowing you,

But should fate make me sit by your side,

Let's be pleasant travelers—

It's so short a ride.

—by David Joseph Stewart

(David Stewart is a member of St. Joseph Church in Terre Haute. He is 13 years old.)

Entertainment

VIEWING WITH ARNOLD

'Husbands and Wives' is a disappointing film

by James W. Arnold

The big Woody Allen movies over the last 20 years have been mostly up and down, something like those other New York institutions, the stock market and the Mets. From a Catholic perspective, "Alice" (1991) was definitely a peak, and "Crimes and Misdemeanors" (1989) was a near-miss. Thus it's no surprise that "Husbands and Wives" is a large disappointment.



The film brings us back to the familiar Manhattan setting of upper middle-class professionals and intellectuals with comically botched marriages and relationships. Like Woody himself, the characters have now drifted into middle-age.

Writer-director Allen's perspective in these films is rarely glee: it's mostly gallows humor, in the Jewish tradition of laughing through one's misery. As in the best comedy, the characters are worse than we are, though we share some of their faults. Chuckling at them makes us feel better, and the moral advantage is that we may avoid making similar mistakes.

In Woody's movies, the adult characters are self-deluded. They're not libertines; they're confused and wounded, reaching out for happiness. They persist in wanting what they shouldn't have, especially sexuality. They're nearly always divorced or headed that way, or recovering from adulterous adventures which generally bring little satisfaction.

If they're old, they're searching for youth; if they're young, they're trying to get into the wonderful stuff that the adults are doing. Male-female relationships don't last; they are destined to become happy or sad memories.

Woody sees the irony in all this, typified by the joke about the man with the dull but steady marriage living next to the guy whose life is filled with wild one-night stands. (Each envies the other.) The moral of both movie and joke: don't expect too much out of life.

The basic trouble with "Husbands and Wives" is that, somewhere in the work of Woody or Alan Alda or Ingmar Bergman, it's been done before and better.

At the center are two mature, long-wed couples who are close friends: Jack and Sally (Sydney Pollack and Judy Davis, who blazes off the screen) announce, with modern cool, that they're getting a divorce. This greatly upsets Gabe Koth's wife, Judy (Allen, *Mia Farrow*). The Roths both sense their presumably model marriage is also going sour.

The humor is in observing the nonsense as all four seriously consider other mates, and find the territory full of landmines. Jack and Sally search on purpose, Gabe and Judy guiltily, without admitting it even to themselves. But they don't really know what they're doing. The theme is apt: "What Is This Thing Called Love?" (Cole Porter, 1929).

An obvious point is the weakness of marital bonds as couples go through midlife. Men look for younger women, women feel threatened and become suspicious, then respond in kind. Doubtless similar passions and fears haunt Catholics, but their situation is different: there are usually children, the culture is



'HUSBANDS AND WIVES'—Writer-director Woody Allen portrays a college professor who is attracted to a student, actress Julie Lewis, in "Husbands and Wives." The U.S. Catholic Conference said Allen's latest film is "a cynical assessment of long-term relationships and a satire of older men's follies with much younger women." The USCC classifies the film A-III for adults. (CNS photo from TriStar Pictures)

pro-marriage in capital letters. (Few movies have emerged since the Graham Greene classics to tell their story. A recent example was "Moonstruck.")

Jack finds a young beauty, Samantha (British actress Lysette Anthony), a stereotyped dumb bunny that he'll soon tire of. Sally is introduced to Mike (Liam Neeson) by Judy, but prefers none to remain single. As it turns out, it's really Judy who likes Mike. Meanwhile, Gabe, a novelist and professor at Columbia, mentors a young (but manipulative) female writing student (Juliette Lewis). It's a situation that both, without fully realizing it, want to exploit.

There is comedy but little joy (or even sex) in any of these affairs. The movie is largely a series of verbal confrontations, ranging from naggy whispering to explosive tirades, shot like a direct cinema documentary (extended closeups, hand-held camera, on-camera interviews, voiceover narration). The technique saves time but otherwise seems pointless and distracting.

Some of these verbal tiffs are well-staged and funny, e.g., Jack's attempts to get a reluctant and feisty Samantha out of a party where she's rabidly defending the indefensible (astrology). But it all drags on much too long with too many words. These

are the kinds of characters you wish would just shut up. They're recognizably human, but shallow. The 107 minutes you spend with them make your ears ache.

Of course, all these people are really searching for God. In other films, Woody has sensed that. Here, he notes it in passing. Responding to Einstein's line, "God doesn't play dice with the universe," Gabe quips, "Yeah, only hide and seek." Marital morass in Manhattan; mildly funny, talky, aimless; language, sex situations; okay for mature audiences.

USCC classification: A-III, adults.

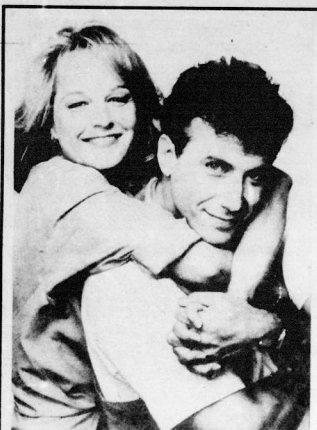
Recent USCC Film Classifications

Breaking the Rules O
1492: Conquest of Paradise A-II
Heistress III: Hell on Earth O
Johnny Stecchino A-III
A River Runs Through It A-III
Simple Men A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the "C" before the title.

'The Best of Friends' profiles three kindred spirits

by Gerri Pare
Catholic News Service

Sharing the thoughts and feelings of three unusual kindred spirits is the British play "The Best of Friends,"



MAD ABOUT YOU—Helen Hunt and Paul Reiser star in the new NBC-TV series "Mad About You" about not-quite-newlyweds trying to keep magic in their marriage. Reiser, also the show's creator and producer, said he developed the series to make the point that marriage is a forever endeavor. (CNS photo from NBC)

airing Sunday, Oct. 18, from 9 p.m. until 10:30 p.m. on PBS. (Check local listings to verify program date and time.)

The three-character stage piece revolves around Sidney Cockerell (Sir John Gielgud), a museum curator and art collector; Dame Laurentia MacLachlan (Dame Wendy Hiller), a cloistered Benedictine nun, and author-playwright George Bernard Shaw (Patrick McGoohan).

Cockerell's friendship with Dame Laurentia began in 1907 when he met her on a visit to Stanbrook Abbey to study a rare medieval manuscript. Cockerell introduced Shaw, a longtime friend, to Dame Laurentia in 1924 and the author of "Saint Joan" was captivated by what he called "the enclosed nun with the unenclosed mind."

The friendship between this unlikely trio was maintained and deepened over the years through regular correspondence and occasional meetings until their deaths after World War II.

Based upon their letters and other writings, the play by Hugh Whitmore is a lively cerebral exercise as the actors speak the lines written long ago on matters that still concern and largely delight thoughtful people.

Among their exchanges on various aspects of life and culture, the central theme is, not surprisingly, religion. Cockerell is an agnostic who finds "little truths in many religions." Though not a churchgoer, Shaw considered himself a Catholic and welcomed the prayers said for him by Dame Laurentia and the other nuns at the abbey.

When the now-Abbess Laurentia condemned one of his books as blasphemous, Shaw defended it as being "irreverent and iconoclastic but not irreligious."

Shaw wrote her that it was "sometimes necessary to shock people to make them think seriously about religion."

Brother Bernard, as the abbess always addressed Shaw, was miserable when he received no reply to his letter. How the rift between them was healed a year later is both very funny and very human.

Gielgud's Cockerell is in almost all the scenes as the one telling of the trio's relationship, but Dame Hiller steals the show as the abbess who knows the material world more than well enough to treasure the life of the spirit.

In trying to explain to her friends why she became a nun and what monastic life is all about, Dame Hiller's abbess is elegantly eloquent and convincingly dedicated to her religious calling. At the end, the abbess muses on the mystery of true friendship, calling it "one of the subtle and beautiful forces that glorify life."

There is something marvelous in seeing the bond of

friendship that grows between these three very different individuals over the course of a half century.

Produced by London Films and directed by Alvin Kalkoff, this "Masterpiece Theatre" offering is for anyone who enjoys the play of the mind in well-turned phrases and the tug of the heart that binds kindred spirits.

TV Programs of Note

Sunday, Oct. 18, 10:30-11 p.m. (PBS) "A Personal Matter: Gordon Hirabayashi vs. the United States." Special examines the 1942 case in which a Japanese-American student turned himself in for violating the internment order, confident the Constitution would protect him. He lost in court only to be vindicated 43 years later as detailed in interviews that make evident his continued commitment to the principles of the U.S. Constitution.

Monday, Oct. 19, 9-11 p.m. (PBS) "American Playhouse" presents an uneven drama about World War II cultural exiles in "Tales from Hollywood." The play by Christopher Hampton centers on an Austro-Hungarian German-speaking writer (Jeremy Irons) who flees Europe in 1938 to take a job scripting Hollywood movies. Directed by Gordon Davidson, the drama is a jumble of disconnected events displaying the angst of displaced artists in the unreal world of Tinseltown while the real world is at war.

Monday, Oct. 19, 9-11 p.m. (NBC) "Jonathan: The Boy Nobody Wanted." The effect that volunteer Ginny Moore (JoBeth Williams) has on the life of an abandoned child is movingly portrayed in this "NBC Monday Night at the Movies" feature. At the center is a jumble of disconnected events displaying the angst of displaced artists in the unreal world of Tinseltown while the real world is at war.

Tuesday, Oct. 20, 9-10 p.m. (PBS) "The Politics of Power." A "Frontline" program examines the story of our nation's failed energy policy that leaves America increasingly dependent on foreign oil supplies.

Wednesday, Oct. 21, 9-11 p.m. (PBS) "The Choice '92." With the presidential election looming, "Frontline" looks at the lives and political careers of the two main candidates. It was prepared before Ross Perot rejoined the race.

(Check local listings to verify program dates and times. Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

Couple wants to 'share' confession

by Fr. John Dietzen

A question arose during a table discussion at our catechumenate program. I understand about group penance services and also know there is a need for personal reconciliation.

One of our teachers informed us that she and her husband go to confession together. She said that every priest would not allow it and they had to find one that would.

She said she and her husband are so close that they have no secrets and know what the other is thinking.

I really would have to disagree with that. All of us have a side that no one knows, and who is to say when situations or moods might influence actions that are foreign even to a devoted spouse?

Many couples have deep caring relationships, but all should still have the freedom to sit before the priest for personal reconciliation and consultation about their insight into life.

Am I wrong? Is the practice of couple reconciliation accepted?

At a recent reconciliation service where several priests were available, this couple went together to a priest and he then, visibly enjoying a friendly sharing between the three. (New York)

There is no provision whatsoever in the church's liturgy for sacramental confession of the type you mention. It seems to me no priest has a right to introduce this type of sacramental action.

FAMILY TALK

Take precautions when driving to stay awake

by Dr. James and Mary Kenny

Dear Dr. Kenny: My son fell asleep while driving home recently. The car went off the road and hit a tree. If he had not been seatbelted, he would have died in the crash. No alcohol whatsoever was involved. He simply nodded off.

This is the third accident in recent weeks among our circle of family and friends that was caused by fatigue. One of them was fatal.

Have you any suggestions to make this less likely? (Indiana)

Answer: Yes. At the first indication that you are sleepy, STOP! Take a break. Have a short nap. Then walk around or get physically active for 5-10 minutes.

Thank you for raising a problem as common as icy roads and as dangerous as alcohol.

Fatigue, like alcohol, when mixed with driving, is a killer. Fatigue and falling asleep are a very common cause of serious accidents.

We all suffer from drowsiness sometimes while we are driving. Unfortunately, many of us try to shake our head awake and ignore it. Here are some better suggestions:

► Take regular breaks. Don't wait until you are sleepy and start to nod off. Whether you think you need it or not you should stop every two hours.

Use the break to buy gas, have a snack, go to the bathroom.

► Avoid long trips. Day-and-nights are an invitation to tragedy. Eight hours, 10 at the longest, are plenty of driving time for a day.

► Be careful of the mid-night hour. Most accidents due to fatigue occur between midnight and 3 a.m.

► Drive with a companion. Take turns driving if you can. Talk to one another, especially if you think the driver might be vulnerable to sleep.

► Use your seatbelts. They may not keep you awake, but seatbelts are the No. 1 safety factor in avoiding fatalities.

► Stimulants may help. Coffee and cola will aid in staying awake, but can make you jittery. Consequently they are more useful for highway driving than in city traffic.

► Keep a window open. Heat and stuffiness promote sleep. Fresh air helps you stay alert.

► Play the radio or a tape. Listening to something is helpful in staying awake. Perhaps you have an audiotape with some "stay-awake" music.

My closest friend nodded off momentarily, just as the highway curved. He snapped alert, cut the wheel quickly, and rolled the car three times. His seatbelt saved his life.

Fatigue is a little-discussed and underrated major factor in auto accidents. I hope your letter reminds us all to take sleepiness seriously.

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

As you indicate, while there may be deep intimacy between a husband and wife, they still have their individual relationships to God and that relationship must be respected in the sacrament of penance.

In spite of what your acquaintance says, perhaps what they are experiencing is not really the sacrament of penance. The priest may be talking with them, and even sharing with them and for them a prayer of forgiveness and reconciliation without it being the sacrament itself.

I have occasionally experienced a husband and wife coming together, particularly in a communal penance service, Marriage Encounter or other appropriate situation, wanting to speak of their mutual concerns and faults and asking God's forgiveness and healing.

Obviously this may be a beautiful, spiritually enriching and forgiving experience for them as well as for the priest.

According to the church's discipline, however, such an event remains distinct from the sacrament of penance.

To be honest, I would be uncomfortable, if not suspicious, toward any partner who pushed for confession together with his or her spouse, whether or not it was intended to be exclusive of individual penance.

As I said, the good that can be accomplished is attainable in other ways.

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

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

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HBO movie on Becky Bell is not factual, Helen Alvare says

by Catholic News Service

WASHINGTON—A new Home Box Office movie that tells the story of 17-year-old Becky Bell, the Indianapolis girl who allegedly died from an illegal abortion, is not factual, says Helen Alvare, spokeswoman for the U.S. bishops' pro-life office.

"Its most fundamental premise—that Becky died from an illegal abortion—has never been verified," Alvare wrote in a letter to HBO executives. "In fact, no one knows for sure whether she had an induced abortion of any kind."

A copy of her letter was released Oct. 8 in Washington.

The HBO dramatization of the real-life story "compounds rather than clears up the problem" of teen decisions on abortion and also "contradicts known facts about Becky's situation," according to Alvare, director of planning and information for the National Conference of Catholic Bishops' Pro-Life Secretariat.

"Public Law 106: The Becky Bell Story" links the death of the teen-age girl to Indiana's restrictive abortion law.

The Oct. 13 debut of the program was to be followed by repeats of it through the end of October as part of the cable channel's series "Lifestyles: Families in Crisis."

In the show, the pregnant teen-age is abandoned by her boyfriend and afraid to talk to her parents, fearing she might disappoint them. At a local clinic she rejects the idea of adoption, saying she would always wonder if the baby was receiving enough love and care.

The counselor tells the girl that abortions are "one of the

safest surgical procedures doctors perform." But she also tells her that under Indiana state law, she would need parental consent or a judge's ruling to proceed with an abortion. Not trusting that a judge would rule in her favor and not wanting to travel to another state for fear she might not make it home in time for dinner, the girl opts for an illegal abortion.

Days later, her parents rush her to the hospital, where she dies. The screen message says she died from a "massive infection caused by dirty instruments used during an illegal abortion."

Becky died in 1988 at the age of 17, but Alvare contends her death is not accurately depicted in the television drama. She included a fact sheet with her letter to HBO executives that refers to the coroner's report. That report said the cause of death was "septic abortion with pneumonia" and the manner of death is "undetermined."

More specifically, it said, she had an "incomplete abortion," meaning some fetal tissue remained in the uterus, decomposed and became infected. It is not known whether this was a "spontaneous abortion" (miscarriage) or "induced abortion," but her uterus is "without obvious evidence of instrumentation" and has no "perforation."

The coroner reported that Becky had told conflicting stories about abortion plans and "the exact circumstances of the abortion are not known." The report, unlike the television show, noted that on the night she became ill, Becky had been at a party where illegal drugs were used. She claimed someone put a drug in her drink, an action which Alvare says may have provoked a miscarriage.

Even Planned Parenthood, which uses its version of Becky's story to promote unregulated abortion, concedes that it cannot say with certainty if Becky had an induced abortion. According to Alvare, Planned Parenthood said that Becky "either had an illegal abortion or was having a miscarriage and didn't get proper treatment."

In the television show, Becky's friend accompanies her to an illegal and unsafe abortionist. But according to news accounts, the friend, Heather Clark, says Becky talked about getting a legal abortion until she died. Heather claims her friend had a spontaneous abortion.

In light of such discrepancies, Alvare suggested that the cable channel run an advisory before and after the show explaining that the program is a "fictionalized account of Becky's story."

Alvare said that even if the show had factual basis, it sends a dangerous message to teens because it ignores deeper sources of problems such as premarital sexual intercourse, the refusal of the father of the child to provide support, and the teen's perception that her parents would not stand by her.

At the end of the segment, Becky's actual parents urge young women and their parents to find out the options for abortion in their state. "All you want for your child is for her to come home safely," says Karen Bell. "Our daughter didn't."

Mrs. Bell says that her daughter died because she "couldn't do what the parental consent law wanted her to do." What she does not say is that she and her husband have been under contract with the Fund for the Feminist Majority, receiving \$500 a week for their efforts to prevent parental notification laws.

According to a report in *The New York Times*, the fund credits the Bells for defeat of the Oregon referendum two years ago, the nation's first state referendum on parental notification.

The Bells toured the state, participating in rallies and television shows to tell the story of how their daughter died because of a state law.

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Cartoon on singer's ridicule of pope draws cardinal's protest

by Catholic News Service

CHICAGO—Cardinal Joseph L. Bernardin asked a Chicago daily newspaper to apologize for an editorial cartoon that links singer Sinead O'Connor's recent ridicule of the pope to sex abuse cases involving some Chicago archdiocesan priests.

But the paper, the *Chicago Tribune*, refused, saying the issue remained a subject of "enormous concern and legitimate journalistic comment," including satire by cartoonists.

The Oct. 9 cartoon, by Pulitzer Prize-winning cartoonist Jeff MacNelly, showed a group of priests watching as O'Connor tore up a photo of Pope John Paul II on NBC's "Saturday Night Live." The show was broadcast Oct. 3.

In the cartoon, one of the priests says, "Shame! Tearing up a photo of the Holy Father."

"Poor pathetic little bald girl," another priest in the

cartoon says. "Probably abused as a small child by some trusted authority figure," says a third. A fourth priest in the cartoon wonders to himself "what she's doing Friday night."

Cardinal Bernardin demanded an apology in an Oct. 9 letter to the editorial page editor, N. Don Wycliffe. He said he was "saddened and offended" by the cartoon, which he said "by innuendo insults every good priest serving in the Archdiocese of Chicago."

In an editorial published Oct. 11, the *Tribune* said, "We regret if any of the good priests of the Archdiocese of Chicago felt unfairly treated," but added the cartoon "did not indict all the priests in the cartoon itself, let alone insult every good priest in the archdiocese."

Cardinal Bernardin, who in September unveiled strict guidelines for penalizing priests charged with sexual misconduct, said in his letter, "Admittedly, a few priests have engaged in behavior that has caused anguish for victims, their families and their communities, as well as for the priesthood itself. I share that anguish."

But the cartoon, he added, "implies that priests are either abusers or totally insensitive to this moral evil."

O'Connor, an Irish Catholic, has said in the past she was a victim of child abuse and that Ireland's religious climate was somehow partly to blame for it. After days without comment, she said the Oct. 3 "Saturday Night Live" incident was a protest to what she perceives as religious oppression in heavily Catholic Ireland.

Tom O'Connell, executive director of the Chicago chapter of the Catholic League for Civil and Religious Rights added his protest of the cartoon.

"Catholics, Catholic clergy and Catholic values have become the whipping post for every bigot in America," O'Connell said in an Oct. 9 statement. "We will not

continue to accept this disrespect and disregard of our faith."

Catholic League chapters in New York and Los Angeles and its national headquarters also demanded a public apology from O'Connor, whose action was still getting reaction from U.S. Catholic bishops several days later.

Cardinal John J. O'Connor of New York, in a column in the Oct. 8 issue of *Catholic New York*, archdiocesan newspaper, said, without naming O'Connor, that "tearing up a picture can be like sticking a pin in a doll."

The cardinal added, "One can never dismiss any hatred acted out in violence, even the violence of tearing up a picture, as simply pique, or artistic tantrum, or political propaganda, if there be any threat of a clever agenda behind it."

"It has been used too cleverly, by too many propagandists, who have tried to pretend to be merely outrageous," Cardinal O'Connor said.

Bishop James T. McHugh of Camden, N.J., in an Oct. 6 statement, said what O'Connor did was "an attack on the Catholic Church. It cannot be condoned or justified."

NBC, he added, "cannot claim innocence or inability to restrain expressions of discrimination or bigotry. The networks are responsible for what so-called entertainers do. They must set up mechanisms to forestall such outbursts."

Archbishop John R. Quinn of San Francisco said the picture-ripping episode was just one in a recent series of anti-Catholic actions given publicity.

"These attacks are attacks on you and me," he said in an Oct. 7 homily to juniors in Catholic high schools.

"They are not going to diminish. They are going to be more virulent and bold and bigoted. You and I will have to stand firm in our faith in the face of these growing attacks."

Actor Joe Pesci, hosting the Oct. 10 "Saturday Night Live," held up a patched-up picture of Pope John Paul and said, "Sinead O'Connor tore up a picture of the pope and I thought that was wrong." The comment brought applause from the audience.

"But I'll tell you one thing. She was very lucky it wasn't my show. Because if it was my show, I would have given her such a smack," Pesci said of the shaven-headed singer. "I woulda grabbed her by—her eyebrows."

U.N. urges global efforts to feed undernourished

by John Thavis

Catholic News Service

ROME—The U.N. Food and Agriculture Organization called for a new global effort to aid the 786 million chronically undernourished people in the Third World.

FAO has asked Pope John Paul II to help in the campaign by giving the keynote address at an International Conference on Nutrition in Rome Dec. 5-11. Vatican officials said the pope was expected to accept the invitation.

"The pope has been very clear about the need to improve nutrition throughout the world. He is a strong proponent of this, and one whom we much appreciate," John Lupien, director of FAO's Food Policy and Nutrition Division, said Oct. 8.

Lupien said the nutrition conference was expected to draw about 1,000 government ministers and experts from some 150 countries. He compared it to last spring's Earth Summit in Rio de Janeiro, and said the goal is to come up with global strategies for action.

In a message marking World Food Day Oct. 16, FAO Director-General Edouard Saouma said the current starvation in Somalia and the drought in southern Africa are reminders of the suffering still caused by both human policies and nature.

"In a world that produces more than it consumes, roughly a fifth of mankind still lacks the food it needs for a healthy and productive life. This is intolerable," Saouma said.

The FAO officials noted that progress has been made in combating Third World hunger, demonstrating that it is not a futile task.

Lupien, speaking at a Rome press conference, said the number of chronically malnourished in the developing world dropped from 941 million to 786 million in the last 20 years—despite a population increase of 1.8 billion.

That meant the percentage of undernourished in developing countries fell from 36 to 20 percent, he said. Food supplies have kept up with population growth.

"That's the good news. The bad news is that the food is not getting to all the people in the world," he said.

Africa in particular is suffering. There, the number of malnourished has shot up more than 50 percent in the last two decades, Lupien said.

There are new problems in Eastern Europe, where the refugee population has exploded and agriculture is struggling to adjust to a new economic system, he said.

Worldwide, nearly 13 million children under the age of 5 die every year from hunger, malnutrition or infections, he said. About 2 billion people suffer from a lack of vital nutrients such as iron, iodine and Vitamin A.

Lupien said U.N. demographic experts predict that the world's population will double over the next 35 years, adding dramatically to the food need.

But he said "there is still room to grow" in many parts of the globe, and there is reason to hope the world can produce enough food to feed even 11 billion people. But he suggested that dietary changes will be necessary—such as curtailing the great amount of resources that now go toward the feeding of animals, he said.

Even if food production keeps pace, "the problem will remain: how to get the food to all the people," he said. That's why today's experts have to take a close look at transportation networks, marketing facilities and international price structures.

The nutritional conference is also expected to examine agricultural techniques and nutrition education. Other items on the agenda include:

►Urbanization. In Latin America, for example, 70 percent of the population is expected to live in cities by the year 2000. This could pose severe food problems, Lupien said.

►Food contamination. FAO is concerned about bacteria, pesticide residues and industrial residues in the food supply.

►Over-nutrition, and food-related diseases among people who eat too much.

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The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. 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.

October 16

St. Simon School, 8400 Roy Rd. will sponsor a Halloween Dance for adults only from 8 p.m.-12 midnight. \$5 at the door.

☆☆

Catholic Charismatic Renewal of Central Indiana will continue its Life in the Spirit Seminar and sponsor a City-Wide Prayer Meeting and Healing Service at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

October 16-18

A Men's Retreat on "The Rainbow Bridge: Covenant and Commitment" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

October 17

A Bereavement Workshop on "Transformation of Grief" will be held from 9 a.m.-4:30 p.m. at Chatham High School. Call 317-236-1596.

☆☆

Pro-Lifers will pray the rosary at

9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at Holy Spirit Church, 7241 E. 10th St. followed by dinner at Chi Chi's, 1445 at Washington St. Call Mary 317-255-3841 for details.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

☆☆

The Sisters of St. Francis at Oldenburg will sponsor a Day of Prayer from 9:30 a.m.-4 p.m. EST. \$10 cost includes lunch. Call 812-933-6462.

☆☆

Santa Maria Circle, Daughters of Isabella will hold its annual Salad Luncheon/Card Party from 12 noon-3 p.m. in Wagner Hall, Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. Admission \$3.50.

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St. Patrick Parish, 19th and Oak Sts., Terre Haute will hold its annual Fall Festival and Craft Fair from 9 a.m.-4 p.m. Leprechaun's Lair, food, raffles, games, bingo.

October 17-18

High school girls will visit Our Lady of Grace Monastery, Beech Grove from 2 p.m. Sat. to 1 p.m. Sun. To register call Benedictine Sister Joan Marie Massura at 317-787-3287.

October 18

The Adult Catechetical Team of Christ the King Parish, 5858 Crittenden Ave. will present Father Bob Klein speaking on "Discipleship" after 9 a.m. Mass.

☆☆

October Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Warren Heitz speaking on "Mary, Our Mother."

☆☆

A National Issues Forum on "Remedies for Racial Inequality: Why Progress Has Stalled, What Can Be Done" will be held from 2-5 p.m. at St. Andrew Parish, 3922 E. 38th St. Call 317-545-2814.

☆☆

Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-255-3841.

☆☆

The Royal Lichtenstein Circus will perform at 3 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Admission \$1.

☆☆

Hearian pastor Pere Rebecca of St. Jean Marie Parish will concelebrate 10:30 a.m. Mass at St. Thomas Aquinas Church, 46th and Illinois Sts. Pitch-in lunch and square dance follow.

☆☆

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

☆☆

A Crop Walk for the hungry will begin at 3 p.m. at First Congregational Church, Terre Haute, concluding with a meal at 5 p.m. at St. Benedict Parish.

☆☆

October 19

The Young Widowed Group will meet at 7 p.m. at St. Matthew Parish, 4100 E. 56th St. Call 317-236-1596 for details.

☆☆

Father James Farrell will present a Leisure Day on "Stories—Have We Missed Their Message?" at Fatima Retreat House, 5333 E. 56th St. Call 317-545-7681 for details.

☆☆

The Fall Divorce Recovery discussion series continues from 7:30-9 p.m. with "Being Single in a Couples World" at the Catholic Center, 1400 N. Meridian St.

☆☆

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

☆☆

New Albany Deaneary Youth Ministry continues its Digging the Bible Series from 7:30-9 p.m. at the Aquinas Center, Clarksville.

☆☆

The Children of Divorce Program for parents and kids ages 6-16 continues from 6:30-8:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

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Parenting Teens (ages 11-18) classes continue from 7:30-9 p.m. at Walker Career Center, 9500 E. 16th St. Call 317-899-2000.

☆☆

Systematic Training for Effective Parenting (STEP) classes for all ages continue from 7:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave. Call 317-783-8554.

☆☆

A Priests' Retreat continuing through Oct. 23 begins at Fatima Retreat House, 5333 E. 56th St. Call 317-545-7681.

October 19-21

A Marriage Encounter Weekend will be held at the Sisters of St. Francis Retreat House in Oldenburg. Call Dave and Mary Timmerman 317-897-2052.

October 20

New Albany Deaneary Youth Ministry continues its Fall Religious Studies Program on Our Catholic Creed from 7:30-9:30 p.m. at St. Joseph Hill religious education center. Call 812-246-3969.

☆☆

A Marian Prayer Group meets each Tues. at 7 p.m. at Our Lady of the Greenwood Farm, 335 S. Meridian St., Greenwood.

☆☆

The Newman Guild of Butler

© 1992 Catholic News Service



University will meet at 11:30 a.m. at Holcomb Garden House on campus. Bring covered dish. New members welcome.

☆☆

The Strengthening Stepfamilies series concludes from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Mature Living Seminars on History in the Making continue with "Transformation of South Africa" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College, 52 donation. Bring or buy lunch.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother at held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-783-7517.

☆☆

Systematic Training for Effective Parenting (STEP) classes for all

ages continue from 7:30 p.m. at St. Joan of Arc School, 500 E. 42nd St. Call 317-283-1518.

October 21

Systematic Training for Effective Parenting (STEP) classes for all ages continue from 7:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St. Call 317-253-1277.

☆☆

Systematic Training for Effective Parenting (STEP) classes for all ages continue from 7:30 p.m. at Our Lady of the Greenwood Wood Parish, 335 S. Meridian St. Call 317-888-2861.

☆☆

Systematic Training for Effective Parenting (STEP) classes for all ages continue from 7:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

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The Basic Teachings of the Catholic Faith series continues from

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Introduction to Centering Prayer — 7:00-9:00 p.m. An opportunity to deepen your experience of prayer and become acquainted with the Christian tradition of meditation and contemplation.

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SESSION IV Students—Your Choice and
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Wednesday, November 11th
7:30-9:00 p.m.

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☆☆

The monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

☆☆

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. in the Catholic Center Assembly Hall for ragtime music program. Newly widowed meet at 7 p.m.

☆☆

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in the Catholic Center, 1400 N. Meridian St.

☆☆

A film series on Addictions begins with "Chalk Talk on Alcohol" from 7:30-9 p.m. at St. Luke Parish, 7575 Holiday Dr. E.

☆☆

A Morning Retreat on "Christ in Luke's Gospel" will be held from 9 a.m.-1 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

October 22

Exposition of the Blessed Sacrament will be held from 7 a.m.-5:30 p.m. Mass for vocations in St. Lawrence Church, 46th and Shadeland.

☆☆

A Eucharistic Holy Hour is held

each Thurs. at 7 p.m. in St. Roch Church, 4600 S. Pennsylvania St. Benedictine 8 p.m.

☆☆

Parenting: Teens (ages 11-18) classes continue from 7:30-9 p.m. at St. Joan of Arc School, 500 E. 4 2nd St. Call 317-283-1518.

☆☆

A Personal Enrichment: Planning program will be held from 7-10 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

☆☆

A free introduction to Centering Prayer Workshop will be held from 7-9 p.m. at Terre Haute Deane Center, 2931 Ohio Blvd. Register before Oct. 21 at 812-232-8400.

October 23

Gloria Dei Cantores will present a concert at 8 p.m. in SS. Peter and Paul Cathedral, 14th and Meridian Sts. Call 317-236-1483 for ticket information.

☆☆

Catholic Alumni Club (CAC) will visit Paramount Music Palace, E. Washington and I-465 at 7 p.m. Call Mary 317-255-3841 for details.

☆☆

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. La-

wrence Church, 46th and Shadeland.

☆☆

The Ladies Club of Little Flower Parish will hold a Harvest Luncheon at 11:30 a.m. and Card Parties at 1 p.m. and 7:30 p.m. at the parish social hall, 13th and Bosart (corrected date). Luncheon \$4; card parties \$2.50.

☆☆

St. Luke Singles will meet at 6:30 p.m. at church for a Hayride/Bonfire. Call Mary Beth 317-253-7324.

October 24

The Women's Club of St. Monica Parish, 6131 N. Michigan Rd. will hold a Treasures for All Seasons Boutique from 9 a.m.-8 p.m. Chicken noodle dinner 5-7 p.m. Baby quilts, handcrafted items, bake sale.

☆☆

Centering Prayer Presenter Training continuing through Oct. 31 begins at Beech Grove Benedictine Center. Call 317-788-7581.

☆☆

The Knights of Columbus, 2100 E. 71st St. will host a Fall Dance from 8 p.m.-12 midnight. Music by Triple Play Band. \$4 advance; \$5 at the door. Fried chicken dinner served 5:30-8 p.m. \$6

reserved; \$7 at the door. Call 317-253-5471.

☆☆

A dinner featuring Dale Bullock's Stew, Monte Carlo and All Saints Alumni raffle drawing will be held at Holy Trinity Parish. Dinner \$5; Monte Carlo \$2.

☆☆

Catholic Widowed Organization (CWO) will hold a Halloween Party at the Catholic Center, 1400 N. Meridian St. Bring snacks. \$1 fee.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

The last Outdoor Mass of the season sponsored by St. Agnes Parish, Nashville will be cele-

brated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

October 25

October Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey conclude at 2 p.m. CDT with Benedictine Father Mark O'Keefe speaking on "Mary at the Foot of the Cross."

☆☆

The Medjugorje Prayer Group of St. Charles Borromeo Parish, Bloomington will meet at 3 p.m. in the chapel.

☆☆

Centering Prayer: Presenter Training lasting through Oct. 31 begins at Beech Grove Benedictine Center. Call 317-788-7581.

☆☆

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

☆☆

The Secular Franciscans will meet at Sacred Heart Parish chapel, 1530 Union St. at 3 p.m.

☆☆

St. Jude Parish, 5353 McFarland Rd. will begin a Parish Retreat on "Sharing Our Faith" from 7-9 p.m., continuing through Oct. 28. Father Clarence Waldon, homilist.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-872-6047.

Vatican approves opening beatification process for Cardinal Terence Cooke

NEW YORK (CNS)—The Vatican has approved opening the cause for sainthood for Cardinal Terence J. Cooke, the late archbishop of New York.

Cardinal John J. O'Connor made the announcement Oct. 6 at St. Patrick's Cathedral during a Mass to mark the

ninth anniversary of the death of his predecessor.

The congregation at the cathedral, which included members of the Cardinal Cooke Guild, applauded the announcement. The guild was formed eight years ago to promote the cardinal's cause.



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Venerable Mother Theodore Guerin Foundress of the Sisters of Providence

On July 11, 1992, Mother Theodore Guerin was declared "Venerable" by Pope John Paul II. The title is the first of three degrees of recognition for sainthood.

Mother Theodore is the first person from Indiana to be so recognized.

The papal proclamation comes nearly 152 years after Mother Theodore established the Sisters of Providence motherhouse and a female academy at Saint Mary-of-the-Woods, Indiana.

The Sisters of Providence now have nearly 800 members ministering in 26 states and Taiwan. They have founded and staffed more than 200 missions, many of them elementary or high schools, from Massachusetts to mainland China.

Please join the Sisters of Providence in a celebration of the life and spirit of Venerable Mother Theodore

Sunday, October 25 at Saint Mary-of-the-Woods

Procession at 1:15 pm - Eucharistic Liturgy at 2 pm - Reception following Liturgy

Brunch available-10:30 am to 1:30 pm

Historical Tours-11 am and 3 pm

Tours also available Saturday, hourly, 10 am to 3 pm - All times Eastern Standard

For more information, telephone 812-535-4193.

**"Have confidence in the Providence
that so far has never failed us."**

- Venerable Mother Theodore Guerin



We seek Mother Theodore's beatification to make known what trust in God's Providence can accomplish. Please report favors gained through her intercession to:

sisters of Providence, Saint Mary-of-the-Woods, Indiana, USA, 47876

This notice made possible through the generous support of a person devoted to the Cause of Venerable Mother Theodore Guerin.

Youth News/Views

CYO honors teen-agers for service to others

by Mary Ann Wyand

Archbishop Daniel M. Buechlein joined officials of the Catholic Youth Organization, the Office of Catholic Education and the Office of Youth and Young Adult Ministries in recognizing outstanding Catholic teen-agers and parish youth groups during the 40th annual CYO Indianapolis Deaneys Awards Banquet on Oct. 6 at Secunia Memorial High School.

"I can go back to my camping days and my youth leadership days," Archbishop Buechlein told the teen-agers, "and so much of what I learned about getting along with people, so much of my early opportunities for leadership and my early opportunities to learn how to deal with competition and ambition and how to look out for the person who gets overlooked, all those things came from having the experiences in youth programs. It's made all the difference in my life, and I think you'll find that it does the same for you."

Before presenting Spirit of Youth Awards to 13 teen-agers, Julie Szolek-Van Valkenburgh, director of Youth and Young Adult Ministries, praised the youth for service to their church and community.

"It gives me great hope to see so many young people and adults who are committed to the vision of Jesus and to changing our world and making it a better place," she said. "Youth ministry is the church's response to our young people, and all of you contribute to that in some way. Anytime our church responds to the needs of young people it's youth ministry. The Catholic Youth Organization is one

great example of that. Our Catholic schools are another example. Our parish youth ministry coordinators, our directors of religious education, and all of our parish programs are committed to that."

Spirit of Youth Awards went to Rachel Gardner, Immaculate Heart of Mary Parish; Stefanie Crum, Holy Spirit Parish; Julie Watts, Little Flower Parish; Julie Goebes, Nativity Parish; Helen Lawrence, St. Bernabas Parish; and Bobby Keller, St. Catherine Parish.

Youth service awards were also presented to Michelle Linden, St. Luke Parish; Aaron Logan, St. Mark Parish; John Watson, St. Michael Parish; Jennifer Iles, St. Monica Parish; Renee Landers, St. Pius X Parish; Kurt Kiefer, St. Roch Parish; and Jenny Thibo, St. Simon Parish.

Parish youth groups recognized for outstanding volunteer service to their church and community included St. Christopher Parish, Immaculate Heart of Mary Parish, Holy Spirit Parish, Little Flower Parish, Nativity Parish, St. Bernabas Parish, St. Catherine Parish, St. Jude Parish, St. Lawrence Parish and St. Luke Parish. Also recognized for outstanding service were youth groups from St. Mark Parish, St. Michael Parish, St. Monica Parish, St. Pius X Parish, St. Roch Parish and St. Simon Parish.

Youth volunteer activities included service to the Holy Family Shelter, Ronald McDonald House, Cathedral Soup Kitchen, Fatima Retreat House, Holy Cross Food Pantry, Juvenile Center, and nursing homes, as well as participation in Respect Life activities, Drug Awareness programming, and Workcamp in Indy.



CYO FOOTBALL GAME—Our Lady of Lourdes football coach John Gause (above) of Indianapolis watches the action in a Cadet League game against St. Matthew Parish on Sept. 27 as a referee and St. Matthew player run along the sidelines. At halftime, Lourdes eighth-grade cheerleader Gina Bozell (below) cheers her team. St. Matthew won the gridiron contest on their home field. (Photos by Mary Ann Wyand)



Friends mourn the death of Ritter exchange student

by Mary Ann Wyand

Just a few short months ago, foreign exchange student Rosa Amelia Colorado of Coatzacoalcas, Mexico, and her American "sister" Jennifer Stone were excitedly donning caps and gowns for Cardinal Ritter High School's commencement exercises.

Graduation was the culmination of a happy year at Ritter for Rosa, who was always smiling and thinking about others and looking forward to each new day.

When the letter came from Rosa's parents in Mexico, her American family couldn't believe the news that this vibrant young woman they knew and loved had been killed in a car accident on Sept. 26.

"We are sad because our daughter

passed away," Tomas and Amelia Y. Tomas Fernandez Colorado wrote to St. Malachy parishioners James and Mary Ann Stone and their children, who were Rosa's host family during the last school year.

"We know you will be sad and share in our pain," her parents wrote. "Rosa always told us how you used to care about her in Indiana. May God give you support."

At the time of her death, Rosa was studying accounting at the University of Del Mayab in Yucatan, Mexico. She went for a ride with four friends, her parents said, and was killed "almost instantly" when the driver lost control of the car.

"Thank you for all the love that you gave to our dearest Rosa during the time she stayed with your family," they said.

"Please give our greatest thanks to all her

friends. In the future, God willing, we hope to give you our personal thanks. Rosa left us, but she had us in her heart. Our best wishes for your family."

Friends are invited to attend a 4 p.m. memorial liturgy on Oct. 17 at St. Francis Chapel at Cardinal Ritter High School.

Father Joseph Schaezel, a Ritter staff member, said Rosa was a gift to the students and faculty.

"I have never known a student in this school who attended for so short a time who touched so many lives," he said. "She was always smiling. There were not enough hours in the day for Rosa to do all that she wanted to do, meet everybody she wanted to meet, go everywhere she wanted to go, and talk as much as she wanted to talk. Last fall God brought a gift to our lives, a gift we all shared. God sent us Rosa for those nine months at Ritter, and she touched all of our lives. The gift which she brought was to remind us that life is great."

Father Schaezel said Ritter faculty members heard about her death on a Sunday and scheduled a memorial Mass on the following Wednesday evening at the school chapel.

"We felt it was important to do something right way to help people in their grieving process," he said. "I was just amazed at the great outpouring of faith and love for Rosa. The chapel was filled, with standing room only, and people were standing in the hall."

Because of the response, he said, Ritter officials decided to plan a second memorial liturgy so more of Rosa's friends could celebrate her life.

When Rosa first arrived in Indianapolis on Aug. 14, 1991, her American "brother" Michael Stone said she "seemed shy and a little embarrassed by what she thought was a meager knowledge of English. But even then, it was apparent that she had a special way with people and could make friends instantly."

The first night, he said, Rosa's host-sister, Jennifer, helped her choose her classes

and they stayed up talking until 3 a.m. It was the beginning of a wonderful friendship between Rosa and the Stone family.

"It was obvious how very much her family meant to her. If the number of letters she wrote or phone calls she made to Mexico are any indication," Michael Stone said. "She stated that, 'My mother is my best friend.'"

When school began, he said, "Rosa quickly and completely hypnotized the teaching staff and student population with her energy, curiosity and love. She loved to dance, and enjoyed singing the words to the music."

By Christmas, he said, "her command of the English language was growing by leaps and bounds. One of her passions was movies. Sometimes she would literally stay up around the clock on weekends watching videos."

As sisters, he said, "Jennifer and Rosa were inseparable, and talked many times of when they married how they would be each other's maid of honor and eventually godmothers to their children."

Always busy, Rosa "tried to cram the American experience into one year," he said, "which is why everyone around her felt dizzy at times. She tried out for the basketball team. Although she didn't make it, the spring didn't seem to slow her down. In the spring, she tried out for the softball team and made it, eventually receiving the Mental Attitude Award at the end of the season."

Throughout her time in Indiana, Stone said, "she was the first one there if you needed a lift or felt sad."

When Rosa returned home, he said, she started collegiate studies in accounting.

"She called and wrote often to her host family," he said. "She spoke of how she missed them all, but it would see them all again soon. Sadly, that was not to be. She left behind many friends who will miss her terribly."

(Cardinal Ritter High School officials have established a scholarship in Rosa's memory. Direct inquiries to Ritter's Development Office at 317-924-4333.)



GRADUATION DAY—Cardinal Ritter High School foreign exchange student Rosa Amelia Colorado of Mexico (left) poses with her American "sister" Jennifer Stone at commencement ceremonies last June. Rosa was killed in a car accident in Mexico on Sept. 26. A memorial service is scheduled on Oct. 17 at Ritter's St. Francis Chapel.

Roncalli's Ron Mencias claims fourth city title

by Mary Ann Wyand

Roncalli High School senior and tennis star Ron Mencias got a standing ovation from students during a Homecoming pep rally on Oct. 9 at the Indianapolis South Deanery high school.

It was actually a rally for the football team, but for a few minutes the students' cheers were for Ron's prowess on the tennis court. His school friends were pretty excited because Ron won the Indianapolis City Tennis Championship on Sept. 10 for the fourth time in four years.

The varsity tennis star from Our Lady of the Greenwood Parish also happens to be



CITY CHAMPION—Roncalli High School senior Ron Mencias dominates city tennis tournaments. (Photo by Mary Ann Wyand)

the defending state champion in the Indiana High School Athletic Association's boys' singles tennis competition.

Asked about his unbeaten city record, Ron said his strengths are "probably my serve and forehand."

School activities and private tennis lessons with instructor Ronen Graziana year-round make for a busy schedule, but Ron also found time to serve his school as junior class president last year. He said his favorite courses are Calculus and Physics because they are fun and challenging.

Next year, Ron said, he hopes to begin collegiate studies at either the University of Notre Dame, Northwestern, Kentucky or Indiana University in preparation for a career in sports medicine.

His older brother, Ajay, who was Roncalli's valedictorian three years ago, attends Notre Dame. Ron also earns As.

"I've been playing tennis since I was 10," he said. "I started playing after taking clinics at Craig Park in Greenwood."

During the city finals, Ron faced Greg McDaniel from Cathedral High School.

"The score was 6-2, 6-0," he said. "I beat Cathedral all four years in the city finals. I also played Greg my sophomore year."

Also for the fourth year, Ron only needed two sets to win the city title.

Cathedral won the team championship this year and Roncalli's team, coached by Mindy Welch, finished second.

Asked about favorite professional tennis players, Ron said he likes John McEnroe's style of play.

"Mostly I watch their style and strategy and try to imitate the ones I like," he said. "John McEnroe appeals to me because he plays with a lot of intensity."

Tennis is a great sport, Ron said, because on the court it's "one on one" and "you control your own destiny."



LIVING ROSARY—Bishop Chatard High School seniors participate in the school's annual Living Rosary on Oct. 7 at the Indianapolis North Deanery high school. Chatard's Living Rosary dates back to 1965. (Photo by Mary Ann Wyand)

Author teaches Chatard students

Bishop Chatard High School students recently welcomed Father Justin Belitz, author of "Success: Full Living," to the school to share his insights.

The Franciscan priest is the founder of The Hermitage in Indianapolis.

Peer ministry students are using donated copies of Father Justin's book as an instructional manual. He is studying its application in the classroom environment.

The Franciscan author and speaker is internationally known for his motivational, inspirational and educational programs.

"Success: Full Living" is about being in control of your journey and enjoying it."

Father Justin said. "By setting goals, you make choices now for your future life. Positive goals lead to a positive life. You create your own reality."

☆☆☆

The Congress-Bundestag Youth Exchange Program, a joint venture by the U.S. Congress and the German Parliament, is offering scholarships to students interested in spending a year with German host families while attending high school.

For information, contact Sheila Jellison, AFS Intercultural Programs representative, at 317-823-6130 before Nov. 10.

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BOOK REVIEW

'Fashioning Healthier Religion'

FASHIONING A HEALTHIER RELIGION, by Father Thomas Aldworth, O.F.M. Thomas More Press (Chicago, 1992), 149 pp., \$12.95.

Reviewed by Msgr. Charles Dollen

If you grew up with a childhood view of God as that "stern old man with the long white beard who viewed everything

with suspicion," then you need "Fashioning a Healthier Religion." Franciscan Father Thomas Aldworth has spent 25 years in pastoral work and he has experienced all the harm that these childish notions can have—and how long they can influence adult behavior.

All the old saws that were given us in grade school religion classes come up in this book. Every pastor will recognize them. They include earning salvation, the sacraments as a

and neglected—when their more affluent elements migrated to the suburbs.

"I find it essential," he once wrote, "that we try to appreciate ethnic and racial diversity. It is the people," he went on, "who understand and value the differences, the people living in the neighborhoods, the building blocks of cities, who must be looked to in revitalizing our urban society."

He became director of program development of the U.S. Catholic Conference Task Force on Urban Problems in 1970 and while in that post was one of those responsible for developing the concept for the Campaign for Human Development, the U.S. bishops' anti-poverty program. In 1971 he founded the National Center for Urban Ethnic Affairs, an affiliate of the U.S. Catholic Conference.

"Geno" is a complete story because it contains sorrow as well as joy, disappointment as well as achievement. It is complete because O'Rourke left his subject's rough edges in place. Without those edges, it wouldn't be Geno Baroni's story.

Besides being good biography, "Geno" is an important link between U.S. history and U.S. Catholic history. For students of both, it's a must read.

(O'Rourke is editor of the *Northwest Indiana Catholic*, newspaper of the Diocese of Gary, Ind.)

An urban justice priest

GENO: THE LIFE AND MISSION OF GENO BARONI, by Lawrence M. O'Rourke. Paulist Press (Mahwah, N.J., 1991), 315 pp., \$11.95.

Reviewed by Brian T. Olszewski

Nearly midway through "Geno: The Life and Mission of Geno Baroni," Lawrence O'Rourke summarizes the life of his subject:

"Granted all his weaknesses—he was competent as a manager; he was inarticulate as a writer and thinker; he stole others' ideas shamelessly; he was bound by personal insecurities—he was also a brilliant strategist and political analyst; a genius at connecting people and ideas; a deeply religious man who suffered on a lonely but ever-onward pilgrimage for justice."

Msgr. Geno C. Baroni, who died in 1984, was widely known as a gadfly who played a major role in the nation's urban affairs as an advocate and organizer of older city neighborhoods. He saw that those neighborhoods shed an uneasy mix of ethnic groups left behind—alienated

special sort of magic, "Are you saved?" and the born-again phenomenon.

The author uses theology, literature, personal experiences and, above all else, common sense. Once in a while, in his effort to get ideas across, he may oversimplify. His words on the priestly vocation, meant to dispel the error of "disappointing God" if one leaves the seminary, could be misinterpreted to say that God doesn't care if you have a religious vocation.

However, if the reader brings along his own common sense, these attempts to make religion a little more understandable will be taken in stride. Some of the examples used in the book are the humorous Everyman type of experiences. Others may be attention grabbers, such as interpreting Jeremiah's exclamation "How are we as close to God as a kin cloth (Jer 13:11) that we are, perhaps akin to God's underwear."

Pastoral theology is an art, and Father Aldworth practices it in the highest degree. A delightful read!

(Msgr. Dollen is book review editor for *The Priest* magazine and a pastor in Southern California.)

(At your bookstore or order prepaid from *Thomas More Press*, 205 W. Monroe St., Chicago, IL 60606. Add \$2 for shipping and handling.)

+ Rest in Peace

(The *Criterion* requests death notices from parishes and individuals who have died in any other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests, their parents and religious sisters serving 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.)

+ **BROSNA, Marie**, 87, St. Luke, Indianapolis, Sept. 17. Mother of Ursuline Sister Joan. Maryellen Gorman, Martha Erickson and Providence Sister Nancy, sister of George Hutton; grandmother of seven; great-grandmother of nine.

+ **BROWN, Robert F.**, 80, St. Paul, Tell City, Sept. 26. Husband of Alvina (Kraus); father of James, Delbert, Dale, Connie Hope and Phyllis Addison; brother of Harold, William, Walter, and Dorothy Hicks; grandfather of 14; great-grandfather of 11.

+ **CARROLL, Agnes B.**, 86, St. Barnabas, Indianapolis, Oct. 5.

+ **COX, Sara Chism**, St. Augustine, Jeffersonville, Sept. 29. Aunt of Anna Belle Newton.

+ **DOLL, James "Al"**, 80, St. Mary, Rushville, Sept. 29. Husband of Helen (Edwards); father of Alfred, David, Henry, Rebecca Crowder and Sue Wilcinski; grandfather of 19; great-grandfather of 30.

+ **HUSE, Dorothy Julia**, 81, Christ the King, Indianapolis, Aug. 29. Sister of Grace Beggins.

+ **MCALL, Edna Wright**, St. Anthony, Indianapolis, Sept. 28.

+ **PITTINGER, Edith May**, 76, Christ the King, Indianapolis, Aug. 4. Sister of Joseph Hart, Mary Swisher, Ruth Woodruff and Fern Fowland.

+ **QUATMAN, John J. Jr.**, 70, Christ the King, Indianapolis, Oct. 3. Husband of Mary Anne; father of Janus, Ann Partenheimer and Janet; brother of

Helen Drewes, mother of Father Robert, dies at 83

BROOKVILLE—Helen M. (Schuck) Drewes, mother of Father Robert Drewes, pastor of Holy Parish in North Vernon, died Sept. 17 at the age of 83. Her funeral was held here Sept. 21 in St. Michael Church, of which she was a member.

According to Father Drewes, his mother was a "homemaker in the very best sense of the word." She had a green thumb, and was fond of raising plants, both inside and outside the house. She also picked quilts.

For 10 years, Mrs. Drewes was a cook at St. Michael School cafeteria. She was noted for getting kids to eat when others could not. Although she spent the last seven years of her life in nursing homes, she was "always ready to travel, and interested in everything."


In addition to Father Drewes, she is survived by two other sons, Richard and Thomas, and two daughters, Mary Ann Dorsel and Benedictine Sister Betty. She also leaves a brother, Henry Schuck, and a sister, Clara Kohl.

Ten grandchildren survive: Stephen, Diane, Debbie Kaiser, David, Roger Dorsel, Jeffrey Dorsel, Monica Dorsel, Sharon, Mark and Linda.

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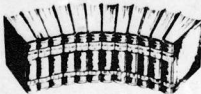
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Liberation theology to be topic for the Latin American bishops

by Agostino Bono
Catholic News Service

ROME—Liberation theology, after two decades as a controversial blend of social analysis and revealed truths, comes under the microscope of the Latin American bishops this month.

Discussion of liberation theology is on the agenda of the Oct. 12-28 Fourth General Conference of the Latin American Episcopate in Santo Domingo, Dominican Republic.

The concept of liberation theology involves determining the moral starting point for dealing with massive poverty in the only part of the world where the overwhelming majority of the people profess Catholicism.

Do you start by converting the hearts of sinners so that they no longer commit social injustices? Or, do you start by helping to improve political and socio-economic situations, converting hearts in the process?

Converting hearts is the traditional starting point, while liberation theology favors transforming society.

The contrast also reflects the unconventional approach of liberation theology. It is a theological reflection on reality rather than an academic deepening of insights into the Bible and church teachings. It starts with an examination of the surrounding world and then seeks insights and meaning from the Bible.

The preparatory document for the bishops' meeting favors the traditional starting point.

"We must not forget that the unjust conditions in which so many human beings live were caused by man, himself, and are the fruit of sin," says the preparatory document.

"To the extent that the conversion of heart and mind is achieved, there can be authentic human promotion," it adds.

But Peruvian Father Gustavo Gutierrez, often called the "father of liberation theology," describes a "critical function of theology" that looks at the way people live and act in the contemporary world.

"The main fact of this presence in our time, above all in underdeveloped and oppressed countries, is the struggle to build a just and fraternal society," he said in his 1971 book, "A Theology of Liberation."

The term "liberation" is used because "it takes note that persons transform themselves by conquering their liberty throughout their existence and throughout history," Father Gutierrez said in the book.

Many liberation theologians describe "liberation" as another way of expressing the biblical concept of "salvation." They say that "liberation" conveys the concept of freedom from the material bondage of poverty and the spiritual slavery of sin.

This non-traditional starting point meant liberation theology evolved differently than traditional European theological schools.

It leaned heavily on social sciences for analyzing the causes of poverty. It became politically sensitive and socially activist in its pastoral orientation. It capitalized its concern for the downtrodden with the catch-phrase "preferential option for the poor" and emphasized the formation of small local groups of Catholics reflecting on their social situation in the light of biblical teachings.

These groups are now widespread in Latin America and are called basic Christian communities. They are also scheduled for review at the October bishops' meeting.

Some are controversial because of their political orientations and their efforts to keep their distance from hierarchical control.

Liberation theology has come under close watch by the Vatican and many Latin American bishops because many of its exponents use Marxist social analysis and terms such as "class struggle" to describe the causes of poverty in Latin America.

A principal problem in examining liberation theology is that there are many branches.

The emphasis on Marxism varies from theologian to theologian. Some advocated violence. Most oppose it, while others justify it in limited circumstances but not as a main method of transforming society.

The Vatican became directly involved in the issue through 1984 and 1986 documents issued by the Congregation for the Doctrine of the Faith outlining the limits of an acceptable liberation theology.

The bottom line was Vatican encouragement of efforts to improve social conditions but a strong caution against becoming involved in partisan politics and ideologies. It strongly criticized use of Marxist social analysis, saying it is nearly impossible in practice to isolate aspects of Marxism from its atheistic, ideological base.

The congregation has had lengthy discussions with

liberation theologians, including Father Gutierrez, and asked for clarifications of the theologians' thoughts.

In 1985 the Vatican disciplined one Brazilian liberation theologian, Franciscan Father Leonardo Boff, and continues monitoring theological trends.

The October review by the Latin American hierarchy comes 24 years after another Latin American bishops' conference popularized the term "liberation."

The final document of the 1968 meeting in Medellin, Colombia, amply used the term "liberation" in describing the pastoral challenges facing Latin America. It spoke of "a deafening cry" from millions of Latin Americans

"asking their pastors for a liberation that reaches them from nowhere else."

The document did not coin the phrase "theology of liberation," but its emphasis on social action and the need for the church to be involved in social transformation planted the seeds for Catholic thinkers to develop the numerous branches of liberation theology.

In this year's review, the Latin American bishops are faced with an evolved liberation theology. Years of debate have produced modifications by liberation theologians.

These discussions have been a "rich spiritual experience" with "painful moments," Father Gutierrez said in the new preface to the 1990 revision of "A Theology of Liberation."

One change in the book substitutes "faith and social conflict" for "Christian brotherhood and class struggle."

The new preface also says that the "orienting pole" of theological analysis of reality is liberation from sin as the "ultimate root of all servitude."

It also reaffirms that "the historical matrix of the theology of liberation is found in the life of poor people."

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Vatican calls for better treatment of refugees

by Patricia Zapor
Catholic News Service

WASHINGTON—Americans can do their part to help some of the world's refugees simply by making them feel welcome at church, but international policy, says a new Vatican document, could also treat them better.

The document asks for changes that would broaden international refugee policy and calls for parish action to welcome newcomers, noting that 17 million people have fled their homelands recently because of war, natural disaster, collapsing economies, ethnic violence or other mistreatment.

Today's refugees range from Somalis fleeing tribal warfare and famine to Croatians and Bosnians escaping "ethnic cleansing" in what was Yugoslavia and Haitians leaving behind a harsh regime.

With a few notable exceptions, the United States has a fairly good record of an openness toward receiving refugees, said Dawn Calabria, director of refugee policy for the U.S. Catholic Conference Office's Migration and Refugee Services.

African and Latin American countries tend to be more accepting of people who do not fit into the United Nations' definition of refugees, while European nations are more restrictive, she said.

International law should be updated to include people who flee "armed conflict, erroneous economic policy and

economic disasters," said the Vatican document, called "Refugees: A Challenge to Solidarity." It was issued Oct. 2 by the Pontifical Council for the Pastoral Care of Migrants and Travelers and the Pontifical Council "Cor Unum," the Vatican's relief coordinating office.

With the exception of the current policy toward Haitians who are turned back before they can apply for asylum, the United States has treated refugees fairly well recently, said Calabria. But even here, "selfishness and fear of the unknown" dominate policy toward people who flee other lands, she said.

"Too often when we talk about refugee status, we forget about the human rights violations that led them to flee," said Calabria. "These are people who gave up their country, their families, their ties to their culture. They're not coming for economic reasons."

When those refugees arrive in the United States, they often encounter Catholic churches that are foreboding and unfamiliar and fellow Catholics who don't try to help them feel at home in the congregation, said a Florida pastor who is active in efforts to resettle refugees, and a Washington nun who has been researching the problems of immigrants in the church.

"The Catholic Church couldn't be more visible than it is in the United States, but for migrants it couldn't be more invisible," said Father Frank O'Loughlin, pastor of St. Thomas More Parish in Boynton Beach, Fla.

He was recently honored for his work among migrants as the National Public Citizen of the Year by the National Association of Social Workers and the International Federation of Social Workers.

It's not so much that American Catholics are hostile toward refugees, as they are oblivious to their needs, explained Immaculate Heart of Mary Sister Eleace King, a researcher at the Center for Applied Research in the Apostolate at Georgetown University.

"What does a refugee experience except another face of indifference?" asked Sister Eleace. She recently completed a study of the experiences of immigrants in the U.S. church for the Ad Hoc Committee on a Pastoral Response to the Challenge of Proselytism of the National Conference of Catholic Bishops.

The Vatican document challenges parishes to sensitize members to the plight of refugees and welcome them.

"The responsibility to offer refugees hospitality, solidarity and assistance lies first of all with the local church," said the document.

"(A parish) should not view the new arrivals as a threat to its cultural identity and well-being, but as an incentive to walk together with these new brothers and sisters who are themselves rich in particular gifts," it said.

But the parish system "simply isn't designed to receive absolute strangers," said Father O'Loughlin. Too often a parish that is willing to accommodate another culture does so by assigning them to the basement, literally or figuratively.

"They give them some dead time slot like 3 in the afternoon for a Sunday Mass and tell them they don't want any sign left that they were there," he said.

In her study of dioceses with large immigrant populations, Sister Eleace said, she found newcomers were likely to stick with a church that provided clergy, decor, music reflective of their own heritage, whether the church was Catholic or of some other denomination.

One result has been a trend for Catholics from other lands to join non-Catholic churches in the United States because that's where they feel welcome.

The historical record of U.S. Catholics isn't much better, according to Father O'Loughlin.

Earlier in this century, dioceses established national parishes to meet the needs of immigrants who felt unwelcome in established congregations and who wanted religious centers that reflected the cultures they left behind, he explained. As populations shifted many of those national parishes have closed and few have been opened in recent years.

But in the 19th century it also was expected that priests who wished to become pastors had to be bilingual. That produced a generation of bishops who were more "pro-active" with communities of immigrants, said Father O'Loughlin.

Today's priests and parishes are not hostile toward new ethnic communities, so much as they feel overburdened caring for what they have, he said.

"It's almost never all will," according to Father O'Loughlin. "But the pastors are under pressure themselves trying to meet the demands of their own parishioners."

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