

Defend rights, dignity of workers, bishop says

by Jerry Filteau
Catholic News Service

WASHINGTON—Bishop John H. Ricard has urged U.S. Catholics observing Labor Day to take up the

challenge of Msgr. George G. Higgins and "recommit ourselves to the Catholic tradition of defending the dignity and rights of workers."

Msgr. Higgins—a regular columnist for *The Criterion* who has been known for half a century simply as "the labor priest"—is "a symbol of what is best in our social justice

tradition," said Bishop Ricard, an auxiliary of Baltimore and chairman of the U.S. Catholic Conference Domestic Policy Committee.

Writing the USCC's annual Labor Day statement on behalf of the committee, Bishop Ricard limited his own comments to

(See DEFEND RIGHTS, page 23)

THE CRITERION

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Couples celebrate lengthy marriages

Archbishop praises 161 couples married at least 50 years for 'keeping those promises'

by Margaret Nelson

More than 300 men and women brought their families and their stories to St. Peter & Paul Cathedral on Sunday, Aug. 29, to participate in the archdiocesan Golden Wedding Anniversary Mass.

"Who could measure the value of the faithful love that comes together to worship and give thanks this afternoon?" said Archbishop Daniel M. Buechlein.

The 161 couples who renewed their wedding vows represented 8,500 years of married life. Fifty-five of the couples marked their golden anniversaries this year. And 16 have been married 60 or more years.

James and Anna Anthony of St. Luke Parish in Indianapolis, married Aug. 4, 1928, were married the longest of the couples. Anna Anthony celebrated her 88th birthday on Sunday. One of their three children is a nun, Poor Handmaids of Jesus Christ Sister Rose Marie Anthony, stationed at Ancilla Domini Convent in Milwaukee. This was the Anthonys' first time to participate in the jubilee.

St. John parishioners Matthias and Cleopha Werner are celebrating 64 years of marriage this year. Married in Enochsburg, they have 17 children, 81 grandchildren and 57 great-grandchildren.

Other couples marking 64 years are Charles and Laura Browning of St. Simon, and Herman and Edne Koers of Holy Rosary. Randolph and Elizabeth Gasper of St. Philip Neri, and James and Elsie Hopp of St. Luke, have been married 63 years. The couples married 63 years are members of Indianapolis parishes.

Four couples were married 62 years: Merle and Gladys Cassidy, St. Christopher, Speedway; Charles and Margaret Murphy, Our Lady of Mount Carmel, Carmel; Virgil and Henrie Rupp, St. Luke, Indianapolis; and Robert and Helen White, Annunciation, Brazil. George and Marie Fatudi, of St. Anthony Parish, Indianapolis, have been married 61 years.

Five couples are marking 60 years of marriage this year: Frank and Angela

Bozich; St. Mary, Danville; Alfred and Pauline Hublar, Our Lady of Perpetual Help, New Albany; Theodore and Helen Munn, Our Lady of the Greenwood; Albert and Mary Owens, Sacred Heart, Terre Haute; and Harold and Margaret Theobald, St. Simon, Indianapolis.

"The celebration of the golden years of marriage is so timely," the archbishop said. "Jesus came among us to tell us a story to reveal his Father and the promise of the Kingdom where every tear will be wiped away."

"Christians are called to live and to share what Jesus asked us to do," said Archbishop Buechlein, commenting that the news reports are full of stories of broken promises.

"We celebrate the simple beauty and life-giving power of golden years of keeping promises," he said. "It means you've lived your faith as best you could."

He said that Pope John Paul II's visit to Denver "made it really clear that our youth look to us for spiritual leadership."

The unbroken promises of those celebrating their golden anniversaries "offer a beacon of hope for our society, especially for our youth... a witness that, with the grace of God, we can keep promises for life."

The archbishop said, "Each of you has a wonderful story. If each of you were to tell your stories, we would have a tapestry woven with beautiful threads of joy, maybe mixed with the dark threads of pain and sorrow. Your lives together stand as a witness to life in a time when respect for life is threatened."

"Your lives portray Gospel success. Christian success. We don't measure Christian success with productive wealth," said Archbishop Buechlein.

"Christ's is a promise of life reached only through the darkness of the cross," the archbishop said. He added that more and more people are turning to secular materialism.

"You've seen much suffering: poverty, hunger, wars, sickness, exploitation. I pray you will continue to take all of this to prayer," he said.



DOUBLE CELEBRATION—James and Anna Anthony of St. Luke Church, Indianapolis, receive congratulations from Archbishop Daniel M. Buechlein, OSB, as the longest-married couple at the Golden Wedding Anniversary Mass Sunday at St. Peter and Paul Cathedral. Married to James for 65 years, Anna Anthony also marked her 88th birthday on the 29th. (Photo by Margaret Nelson)

"We need you as a tremendous powerhouse of prayer. Your children, grandchildren, and great-grandchildren need to see you pray at home and, if you can, at church."

"The cross must be accepted and

carried," the archbishop said. "Dear sisters and brothers, in the evening of life, you show beautifully our hope and our belief that it's OK to carry the cross."

"Remember what a timely gift you are (See COUPLES, page 2)

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Pope John Paul leaves Saturday for visit to three Balkan countries

by Agostino Bono
Catholic News Service

VATICAN CITY—A Sept. 4-10 visit to the Balkans gives Pope John Paul II the chance to spotlight sufferings under Soviet communism while shining a light of hope for the future of the three newly independent countries.

The trip will take the pope to Lithuania, Latvia and Estonia, where sovereignty has brought religious liberty without sufficient personnel and material means to develop it.

The Baltic visit will be the pope's first to former republics of the Soviet Union and his 61st trip outside Italy.

Before leaving, the pope said the trip allows him "to pay homage to peoples who,

through many sufferings and trials, fought to reconquer their freedom."

Baltic populations were aided by a "Christian culture so deeply rooted as to survive even tremendous persecution," the pope added Aug. 22 during his midday Angelus talk.

(See POPE'S VISIT, page 9)

Faith Alive! is back

"Faith Alive!," the two-page religious education articles prepared by Catholic News Service 45 times a year, is back from its annual summer vacation. It is on pages 11 and 12 of this issue.

THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Youth are ready to respond to challenge

by Archbishop Daniel M. Buechlein, OSB

For the next two years there won't be many new priests for the archdiocese, but it is great news that in new candidates for priesthood are entering the seminary this fall. That brings the total number of seminarians studying for our archdiocese to 30 and I am happy to say more young men are showing interest.

Six priests were ordained for the archdiocese last year and five priests were ordained this past June, so we have reason to be grateful. Grateful, yes, but complacent, no.

You will notice a call for new initiatives in the promotion of vocations among the priorities of our Archdiocesan Strategic Plan (which will be published next week). The new initiatives need to be broad ranging and so does the shared responsibility for them.

"I will give you Shepherds" (*Pastores dabo vobis*) was the name given by Pope John Paul II to his apostolic letter following the Synod of Bishops on Priestly Formation in 1990. The Holy Father uses the Bible quotation to make the point that God always has and always will provide priests for the church. The issue is not whether God calls people to priestly ministry (or religious life). It is a matter of whether or not, among so many dissident voices, our youth are able to hear God's call.

It is also a matter of whether or not they find



encouragement for a religious vocation and support at home and in the larger community to answer generously. Our youth will be disposed to hear God's call only in a spiritual context of prayer at home and in our schools and in our parish religious education programs. And the call to priesthood and the religious life needs specific naming and focus. It doesn't work to simply call for a generic response to one's baptismal call to service in the church.

The recent World Youth Day in Denver gave us plenty of evidence that our youth are ready to respond to spiritual and moral challenge. The Denver phenomenon made it clear that at first the media could not figure out what was going on with our Catholic youth. For the most part our youth wouldn't pick up on the dissent issues which kept being pushed in interviews. Only toward the end did the media begin to see that the vast majority of our Catholic youth hunger for spirituality.

All of us tend to be washed in the materialism and secularism of our age and we can underestimate the spiritual yearning of our youth. In fact we can underestimate our own spiritual hungers. Our youth (and we) need to be given religious and spiritual formation at home, at school and in our parish religious education programs. This means we need the solid food of our Catholic doctrine and we need to develop the habits of praying alone and together.

I was invited to speak to the principal and administrators of our schools some weeks ago. In doing so I asked them to focus three priorities in their leadership for the coming year: to involve their directors of religious education and all our pastoral leaders to do the same. Ask all of us who are leaders

in the archdiocese to make "The Catechism of the Catholic Church" (soon to be published) a personal handbook.

Secondly, I ask that all of us be proactive in inviting our youth to consider a priestly or religious vocation.

My third request is basic. I ask that all pastoral leaders help raise awareness about the absolute need for Sunday Eucharist. It is amazing how many families, including some who sacrifice to send their children to Catholic schools, neglect to attend Mass on weekends. I realize many people have to work, but as a priority attendance at Mass can be arranged.

We have a lot of educating to do on all of these priorities, but especially the need for Sunday Eucharist. I suspect the real need is for a renewed catechesis on the nature and meaning of the Holy Eucharist.

If our youth don't know the faith and if they do not attend Mass and pray, if they don't live in a family environment that encourages faith and prayer and if they don't feel particularly invited to consider priesthood or religious life, why would there not be a decline in the number of vocations? People are quick to look for superficial solutions to vocational decline (like optional celibacy). We need to look at the basics of practicing our faith. Without the basics how can God's call be heard?

Join me in thankful prayer to God for blessing us with new seminarians this fall. Let's be grateful to our youth who generously and courageously respond to what they perceive as God's call. They need and deserve our support and our prayer. And, yes, let's figure out how to return to the basics.

EDITORIAL COMMENTARY

The strategic plan is ready to be promulgated

by John F. Fink
Editor, The Criterion

Next Wednesday, Sept. 8, the first strategic plan for the Archdiocese of Indianapolis will be formally promulgated by Archbishop Buechlein. Next week's *Criterion* will contain the complete plan.

Archbishop Buechlein has done exactly what he said he would do. On the day of his appointment as archbishop on July 14, 1992, he told archdiocesan employees, "I plan to take some time to look and to listen and to ask questions before I make any decisions." And he told them that he was a firm believer in the importance of a long-range strategic plan similar to the one he had while he was Bishop of Memphis.

Couples celebrate golden jubilees

(Continued from page 1)

... Thank you for living your promises. Thank you for living and being the Gospel of hope and doing it so eloquently in the staff of every day life.

"You keep promises through the good times and the tough times. And thank you for the goodness of your steady love of the church," said Archbishop Buechlein.

The couples and their families continued the celebration in the Assembly Hall of the Archbishop O'Meara Catholic Center.

The 11th annual event was sponsored by the Family Life Office.



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After his installation on Sept. 9, the new archbishop found a plethora of studies and recommendations on his desk, including work done by the Archdiocesan Pastoral Council, the Future Staffing Project done by the Council of Priests, and studies by the Conservation Company in the areas of Catholic education, urban ministry and Catholic Center management. All these had to be synthesized into some kind of order.

The one who did that was Dan Conway, who had worked with the archbishop for eight years while both were at St. Meinrad and who had helped develop Memphis's plan. Conway, who was then director of planning and communications for the Archdiocese of Louisville, eventually became secretary for planning, communication and development for our archdiocese. He presented a timetable last November for the 13-step development of the strategic plan that called for acceptance of the plan by the archbishop on the first anniversary of his installation. That's exactly what will happen next week.

The archbishop also did what he said he would do when he promised wide consultation on the plan. This began with the appointment of a 14-member core planning team and spread out from there to task forces, archdiocesan employees, various consultative bodies, those who participated

in forums held throughout the archdiocese, and to all readers of *The Criterion* who were invited twice to send in their comments after drafts of parts of the plan were published.

The forums were particularly valuable for the opportunity they provided for anyone in the archdiocese who wanted to talk with the archbishop. About 500 people attended them and about 80 people made comments and suggestions.

The result of all this is a very comprehensive strategic plan. It begins with the archdiocesan mission statement, lists the values we cherish, five goals, and then detailed action plans to achieve each of the goals.

The structure of the archdiocese has also been changed to reflect this plan. Each of the five goals has been assigned to one of six secretariats. Meanwhile, all of the agencies of the archdiocese are in the process of preparing, or revising, their mission statements so they will fit in with that of the archdiocese.

Much of this sounds like something a business corporation does, and there is no doubt that the whole concept of strategic planning is borrowed from the business world. But there is nothing wrong with using processes that have proved to be successful in other areas. The primary mission, values,

goals and plans for our archdiocese are definitely spiritual.

The promulgation of the strategic plan next Wednesday is the culmination of a year's work, but it is also only the beginning of the next phase. Now the plan must be implemented. The plan tells us only what we intend to do. Now we have to do it.

OFFICIAL APPOINTMENTS

Effective August 18, 1993

REV. JEFFREY J. CHARLTON, requested and granted a leave of absence.

Effective August 25, 1993

REV. BERNARD COX, appointed administrator of Our Lady of the Greenwood Parish. This appointment will continue until a full time pastor has been assigned and begins his appointment at Our Lady of the Greenwood.

REV. PIUS PFEIFFER, OFM Conv., from associate pastor at St. Cecilia Parish, Ames, Iowa, appointed to the pastoral care of St. Joseph Parish, Corydon, and missions of Most Precious Blood, New Middleton, and St. Peter, Harrison County. Residence at St. Joseph Rectory.

REV. HENRY TULLY, from pastor of St. Joseph, Corydon, and missions of Most Precious Blood, New Middleton, and St. Peter, Harrison County, granted an extended sabbatical at St. Meinrad for the fall semester 1993.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Fr. James P. Higgins, dies at 68

Father James Patrick Higgins, most recently pastor at St. Martin of Tours Church in Martinsville and dean of the Bloomington Diocese, died on Aug. 27. He was 68 years old.

Ordained in 1951, Father Higgins' first assignment was at St. Peter and Paul Cathedral in Indianapolis. In 1956, he served as superintendent at Cathedral High School and later served as principal at Chatham High School in 1964.

Father Higgins had been administrative director and founding pastor of St. Paul Catholic Center (the center for Catholic students) at Indiana University in Bloomington from 1967 to 1983.

He received a bachelor of arts degree from St. Meinrad College in 1947 and a master of science degree from Butler University in 1958. He served as chaplain for many organizations including St. Pius X Knights of Columbus Council from 1965-1967, St. Jude Police League from 1954-1967, Ancient Order of Hibernians from 1957-1962 and St. Florian Firemen Club from 1956-1959.

Father Higgins was involved with several boards including acting vice president of the Cathedral High School board and the Ethics Committee at Indiana University. He also



Father James P. Higgins

served as Newman Diocesan Director of the Archdiocese of Indianapolis; board member of the Indiana Newman Foundation; and president of the Bloomington United Way. Father Higgins is survived by his brothers, William J., Donald T., and John M. Higgins.

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Canadian pilgrims enjoy Benedictine hospitality

by Mary Ann Wyand

Canadian World Youth Day pilgrims representing four nationalities stopped overnight in Indianapolis on Aug. 18 on their way home from the international

faith gathering Aug. 11-15 with Pope John Paul II at Denver.

For the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove, the Montreal and Quebec pilgrims' overnight visit at the Beech Grove Benedictine

Center was fun and educational although a little confusing at times.

To resolve potential communication problems, the sisters called in Richard Reault, the director of their development campaign, and his wife, Beatrice, who are both French Canadian and speak fluent French.

"We had 11 busloads of pilgrims, 490 strong, and a large number of adults from Quebec and Montreal with us on Aug. 18," Benedictine Sister Anna Rose Lucken, administrator of the Beech Grove Benedictine Center, said. "They arrived at about 7 p.m., stayed overnight, and then left the following morning about 6:30 a.m. or 7 a.m. They were predominantly college-age young adults. At least 75 percent could speak only French."

As arranged by Indianapolis Hub City volunteers and World Youth Day officials, the Benedictine sisters provided an evening meal and a morning breakfast for the Canadian group. They also gave the pilgrims a sack lunch to eat on the road.

"We were supposed to provide them with space to sleep and shower facilities," Sister Anna Rose said. "When they came, we realized that they wanted to have Mass in different languages. The Polish priest headed over to the monastery on his own and requested a Mass at the monastery chapel, so we had a Polish Mass there. An English contingent asked for a separate room, so we had their Mass in Room 105. The Italian group had Mass on the grounds, and the French group had Mass in the gym."

The Canadian pilgrims' Beech Grove visit was interesting, Reault said. "They had been on the road for 12 nights, sleeping out of sleeping bags and they had Mass every single day whether they were on the road or not. The services provided here by the Benedictine sisters were a luxury to them because they had not been sleeping in an air-conditioned room with carpeting, and they were very appreciative of the fact that they had nice accommodations and hot food. A lot of them wanted to sleep on the grounds, and Sister Anna Rose gave them permission to do so."

About 11 p.m., a smaller group of Canadian pilgrims who had become ill during the World Youth Day Mass arrived with a doctor and received special sleeping accommodations at the center.

"We brought them over to the other building," Sister Anna Rose said, "and used one of the rooms as a sick bay. The doctor had to care for the youth who were dehydrated and had to be admitted to the hospital in Kansas City."

Most of the postcards the pilgrims mailed from the Benedictine Center were addressed to Poland and Italy, Reault said, and many of the young adults appeared eager to return home.

"They related to us how impressed they were with so many people at World Youth Day and the fact that although they were not able to see the pope up front, that at least they experienced the inner feeling of having such a person there," he said. "They were very impressed about all the languages that were used and that everybody could understand at least part of the religious ceremonies."

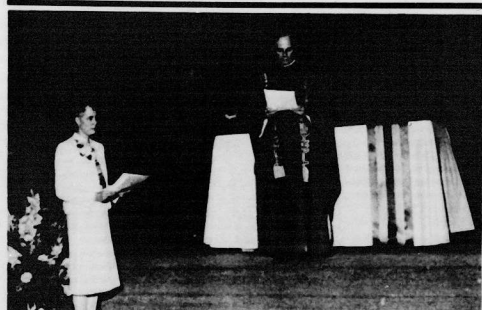
The Canadian pilgrims' only complaint, he said, was about the entrepreneurs who made a lot of money selling expensive World Youth Day souvenirs and costly food.

Sister Anna Rose said one pilgrim told her that he had watched the pope on television and had seen pictures of the Holy Father in newspapers and magazines, but nothing could compare with the feeling and the charisma of actually seeing the pontiff in person.

"He said there was just something radiating from the man," she recalled, "and he was just overwhelmed by that experience."

Sister Anna Rose said some of the Benedictine sisters who greeted the pilgrims met a young woman who plans to enter a Benedictine community at Montreal next year, so they gave her a tour of their monastery. They also met another young woman who is entering a Carmelite community.

We had at least 15 of our sisters mingling among the people, welcoming them," she said. "We found out that the pilgrims were looking forward to getting home to be with their families."



INSTALLATION—Providence Sister Constance Kramer is formally installed as parish life coordinator for St. Ann Church in Terre Haute. Father Bernard Head, dean for the Terre Haute Deaneery, presided at the ceremony, which took place during a Mass on Sunday, Aug. 29. Sister Connie is the fourth parish life coordinator to be installed in the archdiocese. She will be responsible for the pastoral care of the parish, with the assistance of Father Anthony Volz, priest moderator. (Photo by John Fuller)

'It's a King Thing' brings neighborhood together

by Margaret Nelson



MARCHERS—Benedictine Father Boniface Hardin, president of Martin University, Father Michael O'Mara, pastor of St. Philip Neri, and members of Holy Cross, St. Philip and east side Indianapolis churches of several denominations, mark the 30th anniversary of the civil rights March on Washington with an "It's a King Thing" march, prayer service and dinner on Saturday, Aug. 29. (Photo by Margaret Nelson)

Despite extremes in weather, about 150 people of different faiths gathered at St. Philip Neri Church to commemorate the 30th anniversary of the March on Washington when Dr. Martin Luther King Jr. delivered his "I Have a Dream" speech.

Presby, ministers, church members, and neighbors from the Near Eastside Church and Community Ministry Project carried banners and sang freedom songs the three kilometers they walked through the Indianapolis area in 90-degree noon heat. Then they were hit with a sudden downpour before they returned to the church.

But at 2 p.m., many of the same people gathered in the church for a program of music and prayer that started with "Lift Every Voice and Sing." Ronald Cushberry, part of the Lighthouse Missions ministry, gave a talk about his participation in the original March on Washington 30 years ago.

The St. Rita Drill Team demonstrated order and discipline. And the Holy Angels Choir sang several spirited songs.

Lillian Hughes, pastoral associate at St. Bridget Church, read the "I Have a Dream" speech. Ministers and members of many of the area churches spoke and sang.

Annual Elizabella Ball raises \$50,000 for St. Elizabeth's

by John F. Fink

This year's Elizabella Ball last Friday evening raised about \$50,000 for St. Elizabeth's. Archdiocesan Chancellor Suzanne Magnant told those in attendance at the ball. The ball, which was at the Indiana Roof in Indianapolis, is an annual fund-raising event for the Indianapolis home that provides programs and services to young women with unplanned or cross pregnancies. St. Elizabeth's is part of Archdiocesan Catholic Charities.

The name of the ball is a combination of "Elizabeth" and "Isabella" because the Daughters of Isabella were the original founders of the home. It was the seventh Elizabella Ball.

During the ball, special awards were presented to the Golden Rule Insurance Co. and Target Stores, Inc. for their special contributions to St. Elizabeth's. Gary Wagner, St. Elizabeth's director of development, presented the award to Al Fennwald for Target Stores, and Steve Beck, St. Elizabeth's board president, presented the award to John Whalen, Golden Rule's president and chief executive officer.

Magnant, representing the archdiocese, thanked all those present for their contributions that helped St. Elizabeth's celebrate 78 years of service to the women and children of Indiana. She also thanked Golden Rule for financing the preparation of a new video about St. Elizabeth's. The new video was shown to those present.

St. Elizabeth's provides residential and outreach care to pregnant women, prenatal medical care, educational programs, short-term care for newborn infants and licensed adoption placement services. In a separate program called PACT (for Parent and Child Together), it also helps single mothers who wish to parent their babies to move toward independent living as knowledgeable, responsible and effective parents.

The maternity residence is located at 931 Woodlawn and the PACT residence is at 2500 Churchman Ave.

During 1992 St. Elizabeth's served 273 women in the two programs. There were 63 births and 21 adoptive placements. There were 139 residents.

Mary Rose Nevitt is executive director of St. Elizabeth's.



CORPORATE AWARDS—Target Stores and Golden Rule Insurance Co. officials hold corporate awards presented to them by St. Elizabeth's during the annual Elizabella Ball Aug. 27 at the Indiana Roof in Indianapolis. From left to right in the photo are Gary Wagner, St. Elizabeth's development director; Al Fennwald of Target Stores; Suzanne Magnant, archdiocesan chancellor; John Whalen, president and chief executive officer of Golden Rule; Steve Beck, chairman of the board for St. Elizabeth's; and J. Patrick Rooney, chairman of the board of Golden Rule. (Photo by John F. Fink)

FROM THE EDITOR

The raising of the mind and heart to God

by John F. Fink

Most people, particularly in this country, acknowledge the existence of God and they pray to him. Throughout history, and even before recorded history, people have always prayed to some being they consider greater than they, or something that they believe can influence events around them. Prayer should come naturally for humans.

The traditional definition of prayer is the raising of the mind and heart to God. Although we sometimes think of prayer mainly as asking God for favors, especially in times of need, we should practice all four types of prayer—adoration, thanksgiving, contrition and petition. If the only time we think of prayer is when we need something, our prayer life really needs improvement.

Prayer is always mental because it involves thought, but it can be vocal, meditative or contemplative, it can be private and personal or it can be communal and social, and it can be official, that is, the prayer of the church as a worshipping community. The last form is called the liturgy.

JESUS SHOULD BE our model of prayer. The Gospels, especially St. Luke's, often describe Jesus at prayer. He prayed, both privately and publicly, before the most important decisions of his ministry. We also are told that Jesus, "rising very early before dawn, left and went off to a deserted place, where he prayed" (Mk 1:35). He prayed in the evening in the Garden of Olives.

Jesus taught us that some prayer should be private: "When you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father, who sees in secret, will repay you" (Mt 6:6).

This was not new teaching. Various passages in the Old

Testament mention people praying in a quiet room that had a window facing Jerusalem. The Book of Daniel, for example, says that Daniel had the "custom of going home to kneel in prayer" and give thanks to his God in the upper chamber three times a day, with the windows open toward Jerusalem" (Dn 6:11).

Jesus also taught us to pray with confidence and perseverance. He assures us that, "if you who are wicked know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him?" (Mt 7:11).

When we pray for ourselves, we should pray above all that God will help us accomplish his will in life and reach our eternal salvation. We shouldn't expect God to give us something that might be detrimental to our salvation. God hears all our prayers but sometimes he might say no for our own spiritual good.

ALTHOUGH WE PRAY in private, we should not always pray only for ourselves. Note that the prayer Jesus taught to his disciples, the Our Father, is a communal prayer, not a private one. In a treatise on the Lord's Prayer, St. Cyprian, a third century bishop and writer, said: "He who preaches peace and unity did not want us to pray by ourselves in private or for ourselves alone. We do not say others, who art in heaven, nor 'Give me this day my daily bread.' It is not for himself alone that each person asks to be forgiven, not to be led into temptation or to be delivered from evil. Rather, we pray in public as a community, and not for one individual but for all. For the people of God are all one."

The Hail Mary, too, is a communal prayer even if it is said in private. In it, we ask Mary to "pray for us sinners."

The Prayer of the Faithful in the Mass is an excellent example of the type of prayer that individuals should say in private. The church tells us to use this prayer to pray for the needs of the church, public authorities and the salvation of

the world, those oppressed by any need, and the local community.

THE HIGHEST FORM of prayer is the liturgy, by its nature a communal prayer because it is the prayer of the whole church united in Christ. It includes the Mass, the other sacraments, and the Divine Office. (It does not include the Stations of the Cross, the rosary, prayer services, etc., even when said by a group of people; these are devotions distinct from the liturgical prayer of the church.)

The Vatican II document "The Constitution on the Sacred Liturgy" says: "Every liturgical celebration, because it is the action of Christ the priest and of his body the church, is a sacred action surpassing all others. No other action of the church can match its claim to efficacy, nor equal the degree of it" (No. 7).

The first, highest, and central form of all liturgy is the Mass, which includes both the Liturgy of the Word and the Liturgy of the Eucharist. Therefore, "The Constitution on the Sacred Liturgy" says, "The full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit" (No. 14).

Nest in importance to the Mass and the sacraments is the Liturgy of the Hours, or the Divine Office. The church considers it so important that it requires those who are in holy orders or who have made solemn religious vows to pray it faithfully. All other Catholics are encouraged to say this prayer, especially Morning Prayers, Vespers or Evening Prayer and the Office of Readings.

Those who pray the Liturgy of the Hours, whether privately or with others, join with all others throughout the world in praying ancient prayers, especially the Psalms, and reading Scripture and the writings of early ecclesiastical authors.

Next week: The various forms of mental prayer.

THE GOOD STEWARD

Stewardship is important part of being a disciple

by Dan Conway

The National Conference of Catholic Bishops' pastoral letter on stewardship had its origins in a proposal submitted to the bishops several years ago. At that time, it had become painfully obvious to the bishops of the United States that the church was experiencing a crisis in its ability to generate the human and financial resources needed to be effective in its mission.

As noted in a previous column, the increasing demand for programs and services in the areas of worship and spirituality, education and faith formation, and Catholic social services was not being matched by a comparable growth in resources. Thus, the question the bishops posed to themselves was: "How can we

develop among ourselves, our priests and our people a spirituality of giving based on the biblical concept of stewardship?"

To help them respond to these questions, the bishops decided to begin the lengthy process of developing a pastoral letter. As in the case of other pastoral letters, the bishops were aware that the process of formulating a pastoral letter—with multiple discussions, arguments, revisions and rewrites—would help them to identify issues and raise awareness both among themselves and, they hoped, among all other members of the Catholic community.

Perhaps the most significant decision the bishops made early in their discussions was to place the question "How do we develop a spirituality of giving?" in the context of the risk and cost of being a disciple of Christ. With this decision the most fundamental principle or value of the pastoral letter on stewardship was identified.

As outlined in the letter, the pastoral letter's "bottom line" is the conviction

that being disciples of Christ in today's world calls us to stewardship. Thus, the main purpose of the letter is to describe

The pastoral letter's 'bottom line' is the conviction that being disciples of Christ in today's world calls us to stewardship.

the reasons why those of us who wish to follow Jesus in our contemporary culture need to be especially conscious of our responsibility (as stewards) to care for the abundant gifts that each of us has received from a lavish and loving God.

The decision—to describe stewardship as an essential element of the baptismal call to discipleship—represents a significant change of attitude for church leaders who have tended to regard administrative and financial matters as somehow unworthy of serious discussion. It also represents a fundamental change of approach from the old days when Catholics did not talk about money in polite company (and became angry or resentful when their pastors tried to discuss money from the pulpit).

In the words of Archbishop Thomas J. Murphy, chair of the U.S. Bishops' Ad Hoc Committee on Stewardship, "We believe that the approach we have taken in the pastoral letter on stewardship is a spiritual basis for (everything we do as Americans) . . . for an appreciation of the economy . . . for an appreciation for all of creation and how we use it . . . and finally for (an appreciation for) the dignity and value of each and every person."

EVERYDAY FAITH

High School reunion is a healing experience

by Lou Jacquet

I worked up the courage a few weeks ago to attend the 25th reunion of my 1968 graduation from the all-boys Cathedral Latin High School in Cleveland. Just making it to the reunion was a triumph of sorts. I'd lasted longer than the school, run by the Maronist Brothers, which closed in 1979.

Despite my fears, it turned out to be a delightful and therapeutic evening. The old cruelties and cliques were behind us. Living out of state, I had not seen these classmates in 25 years. We were all clearly middle-aged now. We swapped stories, secretly compared paunches, openly discussed hairlines, shared a delightful dinner, and mourned the passing of a dozen classmates to the Vietnam War, AIDS, and other realities of life.

The evening passed swiftly. A disc

jockey played records (another 1968 word that dates us), couples danced, but most of us hung around the lounge (yours truly downing Diet Pepsi's with the best of them) and tried to make sense of high tech, low cholesterol, the demise of the Beatles and the Beach Boys, the rise of political correctness, and all the other changes of the past 25 years. We talked about faith, too, some delighting in Catholicism, some openly hostile to it. We were never a class bashful about sharing our opinions, which perhaps accounts for why we are now top-heavy with lawyers. Only three of us out of 220 went into journalism.

It was especially rewarding to see a few of my classmates who had been on the outside in high school now running businesses, married to loving women and raising families. There were sad stories, too—divorces, lost dreams, men bewildered by losing jobs in middle because of corporate buyouts. But mostly it was an evening to put to rest old hurts and to be reminded—as if we needed remind-

ing—of the swift passage of time and the reality of our mortality.

I bought a plaque for my office wall: a picture of a high school that exists now only in my memories. The best thing I took home, however, was the realization that it was time to put the hurts from the high school days to rest. We had graduated amid the uncertainty of political turmoil in the United States and an unpopular war overseas. We were thrown together accidentally by year of birth and geographical proximity.

In high school, the phrase "Men of Latin" was a cliché. Now it is a shared bond, a badge of honor earned by the experiences my classmates and I have endured and the passage of time. Now, whether prom king or outsider, star quarterback or exchange student, newspaper editor, we were all middle-aged time travelers hoping against hope to hang onto every shred of this good earthly existence for as long as possible.

Lord God, bless these good men. Ease their fears, strengthen their hopes. Help them weather sadness and celebrate joy.

Thank you for a healing evening and the first 25. Now we can begin to live the next 25 in inner peace. Why does it take so long to come to that realization?

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To the Editor

Editor is paranoid, inaccurate, arrogant

Regarding the editorial commentary "Surgeon General Nominee's Anti-Catholic Remarks" in the Aug. 13 issue: Why does the editor of *The Criterion* feel the need to act so paranoid about remarks concerning Catholicism, and then use inaccurate statements and first person plural to express himself?

Who cares if Dr. Jocelyn Elders has "abysmal ignorance" about Catholicism? I know many Catholics who are abysmally ignorant about the church and many former Catholics who are "heavily prejudiced against Catholicism." Catholics who live in Catholic countries can also be very badly informed about the Catholic Church.

As for the statement, "Let's be kind and decide that she didn't know any better because she has had so little contact with Catholics," anyone who has studied Western history has had contact with the Catholic Church. The church has had a profound impact on the world. And yes, history is replete with stories of Catholic countries trading in slaves, forcing natives into submission in the name of Jesus, and of anti-Semitism. So let's be kind and do unto others and not cast any stones.

While the church may have officially condemned slavery it made very few, if any, loud noises concerning the practice. The church may have ministered to the poor pagan natives in the Americas, but it also forced them to relinquish their customs and ways of life. There are stories still repeated first-hand of the Indian missions in North America where children were separated from their parents in the name of Jesus. It was also in the name of Jesus that these same youngsters were deprived of their languages and cultures.

The Catholic Church has been guilty of many abuses over the centuries and has contributed to many dysfunctional behaviors (such as this editorial comment) all in the name of a man born in poverty who was tortured and slain because he had different ways of viewing the world into which he was born. He didn't write about his experiences while traveling 35,000 feet over the Atlantic Ocean and he probably had contact with fewer people than the editor of this paper.

It is my opinion that remarks concerning what a person "should be expected to know" need to be made with great care, dignity and humility. Someone may mistake these inaccuracies and this arrogance as traits common to all Catholics.

John M. Price

Indianapolis

Write senators to oppose Elders

I want to strongly remind your readers to call or write their senators to tell them that Dr. Jocelyn Elders is not the right person to be surgeon general.



ON WHAT KIND OF SOIL DID THE SEED FALL?

Bishop James T. McHugh of Camden criticized Elders for "bigoted and contemptuous remarks about Catholics and Christians and for her support of legal abortion."

She favors distribution of condoms in schools which will encourage promiscuity which will result in more cases of AIDS than ever before. Think of all the extra pain and expenses that will follow from that.

Mary Rita Cwlow

Rochester, N.Y.

Good stewards of gift of sexuality

In the parable of the talents (Matthew 25:14-30), Jesus challenged people to use talents and abilities God had given them. He commended those who had put their talents to good use and increased their gifts. At the same time, he did not expect those given less to make as much as those given more. The only person condemned was the person who buried his/her talent out of fear and did not even attempt to make use of it.

This parable is a good resource to use in dealing with the question of responsible parenthood and being responsible stewards of God's creation. The church has always taught that we are to follow our consciences (based on knowledge) in making moral decisions. As baptized Catholics, we profess to develop our consciences and the knowledge of Christ. Our consciences are built upon the foundation of Christ, based upon the Gospel and our tradition led by God's Spirit.

In making a moral decision on what method a couple should use in being stewards of creation and responsible parents, a couple needs to reflect on the gifts and talents that God has given them. Has God given a particular couple the "talent/gift" to respond to birth in their lives in a natural way? If we have been given this talent and ability, we are expected to use it and not allow it to remain buried.

We will all stand accountable before God for what has been given to us and how we have made use of our gifts. However, if this natural talent has not been bestowed upon a couple, the couple should not feel condemned. Remember, in the parable Jesus did not expect a person to do something from where no opportunity was given from God in the first place. Only a given talent or ability not used was the point of criticism.

In recent articles concerning "Humanae Vitae," this aspect of Catholic moral teaching (Christian conscience formation taking into account God-given gifts and extenuating circumstances) has not always been highlighted. Many couples today have chosen an artificial means of birth control as their response to be stewards of creation, and parents when, in fact, they could have done so by a natural means. Our church would not see this as good.

However, to imply that every couple has committed an intrinsically evil act by using an artificial birth control method is also not within the tradition of our faith. St. Thomas Aquinas taught that both the "intention" and the "act" itself must be taken into account in determining the morality of an action. God's presence in a couple's life must also be taken into consideration.

Certainly, our modern times have made us a contraceptive society. Many of the predictions of "Humanae Vitae" have come true. Too many people take the seemingly easy and most convenient road in addressing moral issues. Too often, couples take little time for reflecting on the gifts God might have given them in all aspects of their marriage, particularly the ability to be most conscientious and without using artificial means.

However, it is not right to burden with guilt people who have not been gifted in being stewards of creation by solely natural means. It is to judge without knowing all the facts.

We need to remember the times that Jesus himself stepped outside the law of Moses to deal with a particular human situation. In doing so, Jesus was not giving us an example

to disregard the law or be very casual about it. Yet, to serve people and do the best possible good, given the situations and circumstances, Jesus did make exceptions.

Sometimes, couples also may need to follow this example of Christ and walk outside the law of the church to be responsible parents. When this decision is made, based upon a Christian and prayerful conscience, people should not feel they have committed an intrinsically evil act or have sinned.

In another scriptural reference (Matthew 23:4), Jesus criticized those in authority for tying up heavy burdens, hard to bear, laying them on the shoulders of people without helping to lift them. As the Body of Christ may we be seen by each other as helping one another to carry our burdens in life. May we reflect seriously upon the talents and abilities we have from God and use them wisely. May we be compassionate to those who may have been less gifted. Sexuality is among the most sacred of gifts given to us. May we all be seen by God as good stewards of this gift and of creation, bring forth the best possible good for what has been entrusted to us.

Father Stephen J. Banet

Columbus

Takes courage to speak the truth

In the Aug. 13th *Criterion* was a letter by Mr. Claussion questioning the birth control teachings of the Catholic Church as explained in the encyclical "Humanae Vitae."

Mr. Claussion seems to have many questions regarding the intent, practicality and logic of this encyclical. Perhaps this is because he has not read the entire document and is therefore unable to understand the whole message it presents. Perhaps he has read the encyclical, not through the eyes of faith, but through eyes clouded by society's views of human sexuality and God's place in our lives.

The Catholic Church, led by Jesus Christ and inspired by the Holy Spirit, is wise in her teachings. If, because of a lack of sound theology, we don't understand these teachings, the answer is not to dissent from them but, while striving to understand, to accept them on faith, the faith that God is leading his church. It is our pride that says, "I don't understand this; therefore it cannot be true."

It takes courage to speak the truth when that truth is unpopular. Many church leaders have lost the courage to profess the truth displayed in "Humanae Vitae." Whether we agree or not does not change the fact that God has revealed through his church that artificial contraception is wrong. We are very fortunate to have an archbishop who loves us enough to tell us this truth.

I hope Mr. Claussion can find someone to answer all his questions and help him understand the beauty of "Humanae Vitae" and all it entails. If not, I hope he can accept on faith what he cannot gain by knowledge.

Mary Casabella

Corydon

Stewards of our fertility

Some challenging questions were raised by Earl J. Claussion in the Aug. 13 *Criterion* ("Questions Birth Control Teachings," Letter to the Editor). These questions should be addressed. First, how many children should a couple have, and second, why is the distinction between natural and artificial so important for human sexuality?

We might shed some light on the first question if we were to ask how much money a couple should give to the church, or how much time should be spent in prayer. No number is to be specified; rather, we need to ask ourselves how generously we wish to respond to God's magnificent gifts.

We are responsible, yes, we will even be judged—for how we use what God has given us. God asks us to be stewards of our talents, our goods, and God asks us to be stewards of our fertility. Stewardship is the

answer to the question of how many children we should have. The answer is different for each couple.

We have no existence of our own. God holds us in being, and his action of holding us in existence is a creative act. God is ever creating. God is life-giving. We were made in the image and likeness of God. We too are fertile. Our sexual capacity is not like our digestive capacity. Our fertility is holy, our bodies the temples of the Holy Spirit. The artificial manipulation of our fertility desecrates the temple.

Angels have no bodies. Animals have no souls. We are unique as God's creation—body and soul he made us. We have flesh. Jesus Christ, Word made flesh, was conceived of the Holy Spirit and the Virgin Mary. Profound awe must be our response to God's invitation to reflect his beauty. Our sexual relations must be the image of the love that the members of the Trinity have for each other, ever creating, ever fertile.

So, now comes reality—who among us is without sin? If only the perfect are allowed to stand up for church teaching, then who will promote the faith? May we end this war? And war it is. Abraham Lincoln was president of our country when we fought an actual war over questions of principle. When the war was over, he did not gloat. "With malice toward none," he said, "let us bind up our nation's wounds." The body of Christ has been wounded by the battles over the teaching of the church on birth control. It is time to make peace.

In Jesus Christ we have our Mediator. In the sacrament of penance and Eucharist we have the means to begin anew—all of us sinners—and grow in holiness, rendering to God what is his. To our children we must give what is rightfully theirs—their portion of the authentic teaching of the Catholic Church. Let us make peace and begin the hard work of passing on our faith to our children that they may avoid our mistakes and give praise and glory to God.

Patrick L. Cole

Bedford

Reflects what millions think

In the Aug. 13 issue you published a letter from Earl J. Claussion. I'm not surprised about what Claussion said since it reflects what millions of us think. I'm just surprised you published it.

Mary Alice Prechel

Jasper

Very real challenge facing the church

In reference to Alice Dailey's column "Where Did Humility Go?" (Aug. 20 *Criterion*):

I wonder why women would feel offended by the words "For us men and for our salvation" and other references which exclude women throughout the literature of the church? Perhaps they feel that the church is saying that women are not worthy of salvation. Maybe they worry that their sons will grow up believing that women need men to save them.

This issue is bigger than Mrs. Dailey's treatment of it in her column. In fact, women's exclusion in the Catholic Church is much bigger than the outmoded wording in the English translations of the Bible and common prayers—those are just the tip of the iceberg. Still, changing the discriminatory wording is a step in the right challenge toward total equality between men and women of the Catholic Church.

Equal but different. This church (and this world) is ready for the different style of leadership that women can bring to us.

Don't let fear of change cause us to be flippant about this very real challenge facing the church. Women in the role of spiritual leader (and perhaps lifetime partners to spiritual leaders) will bring a new dimension to the faith we all share. Excluding women and then poking fun at them attempts to correct some wrong will only serve to chase off the best hope the church has for future growth.

Jennifer Cone-Ertel

North Vernon

CORNUCOPIA

A job, but is it labor?

by Cynthia Dewes

Did you ever notice that the world seems top-heavy with people who claim occupations like consultant, analyst, therapist, facilitator, technician, counselor, coordinator, specialist? They sure sound classy and important, but what do these people actually do?

There also seem to be honest-to-goodness jobs hidden behind euphemisms such as sanitary engineer, waste disposal manager, home environmentalist, and even busser, for pete's sake. (Question: does this latter person carry off dirty dishes or kiss the customers?) Really, anyone who does hear of ditch diggers, farmhands, housekeepers or hod carriers. And it's all because a funny thing happened on our way to the 21st century: we lost work, otherwise known as labor.

Time was, labor was so important to us that we made a national holiday out of it. Labor Day was for speech-making and

politicizing and picnics. Best of all, we didn't have to (er) work on that day.

Work was a given in everyone's life like going to school or getting married or pursuing a religious vocation or dying. When you became an adult you Went to Work. And, no matter what the work entailed, mental or physical or professional, it was considered respectable.

Working hard at whatever we did was also expected, and doing so made us worthy persons in the eyes of our fellows. Shirking, manipulating the system, or goofing off on the job were not expected and not appreciated by anyone. During the Great Depression, for example, hard workers were sometimes known to sneer at their brothers in WPA construction gangs who "hung on the end of a shovel" doing make-work on the public dole.

It's true that many of the jobs necessary for life in the old days no longer exist. I mean, how many spear carriers or water diviners or wheelwrights do we need in a modern society? Many jobs have simply been eliminated by technological advances and cultural change. In addition, higher

education or training may be required for many more jobs than in former times.

Nevertheless, no matter how declass their occupations may seem today, we can't snuff at plumbers' helpers or grose monkeys or fruit pickers or, for that matter, housewives, because we need them. We still need people who know how to fix things, who to keep us well-fed, comfortable and healthy, and yes, how to clean the toilets.

There will always be things we can't or won't make, service we can't or won't render for ourselves or our families. Perhaps on this Labor Day we would do well to remember that honest work, carefully and proudly done, is one of the greatest contributors any of us can make to our society.

Congratulations to those who work, including those who clean the toilets and those who consult and counsel.

check-it-out...

The Archbishop's Walk/Run is scheduled for Sept. 25, from 8 a.m. to 12 p.m. at the Marian College campus. The Archbishop has sent a special invitation to young people to participate in this walk/run which will generate much needed funds to continue the work of Catholic Social Services of central Indiana. For more information, call Marianne Downey at 317-236-1516.

The Archdiocese Office for Youth and Young Adult Ministries will host a new administrator's day for any coordinators of youth ministry who are new to the archdiocese. This day will be held Sept. 22, from 9:30 a.m. to 12:30 p.m. at Agnes Parish in Nashville. For more information, call the Office of Youth and Young Adult Ministries at 317-236-1439.

The Indiana Children's Wish Fund has set September 18 as the date for the second annual Portrait of Wishes dinner dance. This major fundraiser for the organization, which grants wishes to young Hoosiers (ages 3 to 18) with life-threatening illnesses, will be held at the Radisson Hotel. Honorary co-chairs for the evening are Susan Bayh and Lorene Burkhardt. For more information, call the Children's Wish Fund at 317-251-WISH.

The Roncalli Alumni Association will be hosting the 2nd Annual Roncalli Homecoming Reunion at the school on Sept. 24. The festivities include a pre-game tent party opening at 5:30 p.m., halftime presentations and a post-game party at Primo Banquet Hall. For more information, call Missy Hoffman at 317-631-6666 or 317-939-3569.

St. Vincent Hospice is offering a fall training session for volunteers. The hospice is a program designed to care for the physical, spiritual and emotional needs of terminally ill patients and their families. Individuals are selected to be volunteers based on their willingness to share themselves, their empathy, and their commitment to people. Although no specific educational background is required, volunteers must have 24 hours of training from St. Vincent Hospice. Day and evening classes will be offered eight consecutive Wednesdays beginning on Sept. 15. For more information or to schedule an interview, call Mary Jo Gallagher at 317-384-4011.

The fall 1993 series of Mature Living Seminars dealing with "The World in Which We Live," will be presented at Marian College from 10 a.m. to 2 p.m. on Tuesdays, Sept. 14 through Nov. 2 in room 251 of Marian Hall. Topics included are women in music, world religions, nutrition, aging, memory and forgetfulness and living with co-dependency. Suggested donation for all eight programs is \$10 or \$2 per session. Participants may bring their own bag lunches or purchase lunch at the college. For more details, call Franciscan Sister Miriam Clare Heskamp at 929-0123.

The 34th Annual St. John Academy Alumni Brunch Buffet will be held on Sept. 12. Mass will be celebrated at 11 a.m. in St. John's Church, with the brunch immediately following at Union Station, Holiday Inn. Cost is \$12. The deadline for reservations is Sept. 8. For further information call Joan Hahn Gates at 317-887-2602.

St. Barnabas School will use Market Day Food Cooperative to raise money to send all teachers to the National Teacher's Conference. Market Day is a year-round, monthly program in which neighborhood neighbors can buy quality food products, with a portion of their purchase payments going back to the school each month. All foods are priced at or below retail. Order forms are distributed in advance and the pre-ordered purchases are picked up at 7:30 p.m. at Clowes Hall a few weeks later. Ten percent of each product's purchase price goes directly to the school. Orders are being taken now through Sept. 7. For more information, call Meg Horcher at 317-782-4019.

The Indianapolis Symphonic Choir, conducted by Robert Porco, is seeking members for the tenor and bass sections. Auditions will be held Sept. 7. Call the ISC office at 317-881-3420 or 317-921-6461.

Roger Williams, a pops pianist, will open Carmel Symphony Orchestra's 1993-94 season Sept. 12 at 7:30 p.m. at Clowes Hall on the campus of Butler University. For tickets, call Clowes Hall Box Office from 2 to 6 p.m. Monday through Saturday at 317-921-6444.

Volunteers are needed to work in human service agencies during United Way of Central Indiana's Day of Caring, which will be held Sept. 11 in Boone, Hancock, Hendricks and Morgan counties and Sept. 13 in Marion and Hamilton counties. United Way agencies have proposed 180 work projects, calling for a variety of skills. Individuals, businesses and organizations that wish to participate are asked to call Debbie Dreiband at 317-921-1251.

vips...

Sister of Charity Mary Catherine Faller, a clinical dietitian at St. Vincent Hospital/Health Center in Indianapolis, is celebrating 25 years as a Sister of Charity of Cincinnati. She was honored at a special liturgy and reception on August 29 at the Sisters of Charity Motherhouse at Mount St. Joseph, just outside of Cincinnati. Sister Mary Catherine has been a clinical dietitian at St. Vincent since 1991 with primary responsibility for the oncology unit—an assignment that she describes as "challenging." From 1988 to 1991 she was coordinator of institutional dietetics at the College of Mount St. Joseph.

Two novices, Brothers Brendan Moss and Adrian Burke, professed temporary vows as Benedictine monks at St. Meinrad Archabbey on August 6. Brother Brendan is the son of Theodore and Mary Moss of Brooklyn, New York. He has a bachelor's degree in English from St. Meinrad College. Brother Adrian, son of John and Nancy Burke of Indianapolis, He has a bachelor's degree in marketing from Indiana University. He has also completed two years of theology at St. Meinrad School of Theology. On Aug. 5 at St. Meinrad Archabbey, three men, Fathers Charles Crouse, Bruce Farmer and Michael Johnson, formally began their novitiate year.

Bishop Andrew Pataki, of the Byzantine Catholic Eparchy of Parma, has appointed Benedictine Father Robert D. Athanasius administrator of St. Athanasius Byzantine Catholic Church in Indianapolis. Father Robert, who resides at St. Maur's Monastery, served at St. Luke Parish in 1984 during the co-pastorate of Fathers Paul Courtney and Bernard Head.

Janie Kilion, a member of the Catholic Youth Organization (CYO) Board of Directors since 1985, has been elected president of the CYO governing body for the 1993-94 year. Kilion succeeds Charles B. Lauck whose term expired in June. Kilion and her husband, Larry, are members of Holy Name Parish in Beech Grove and are the parents of four children.

Henry and Frances Havnert celebrated their 70th wedding anniversary on Aug. 29. The former Frances Wenning and Henry Havnert were married in St. Maurice Church in St. Maurice, Ind. They are the parents of Mary Krieker, Dorota Greeny, Anna Mae Krieker, Bob and Leo Havnert. They have 34 grandchildren; 73 great-grandchildren and two great-great-grandchildren.

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Max DePree, Chairman of the Board, Herman Miller, Inc., and author of *Leadership Is An Art* and *Leadership Jazz*. Mr. DePree's Saturday address will be "Servant Leadership: Three Things Necessary."

Conference workshops relate Servant Leadership to a range of topics, including time management, systems thinking, service learning programs, spiritual practices, quality issues, health care, and current leadership literature.

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For registration information, contact:
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Fax: (317) 925-0166

Married couples must embrace God's presence

by Mary Ann Wyand

"... Seek God... he is not far from each one of us, for 'In him we live and move and have our being'... For we are indeed his offspring."

Excerpts from Acts 17:27-28

This Scripture passage from the Acts of the Apostles is one of David Bethuram's favorite New Testament selections.

Bethuram, director of the archdiocesan Family Life Office, believes this passage offers the key to a successful marriage.

Couples must embrace God in their marriage, he said, and strive to live a married spirituality.

"God is not far from each one of us," Bethuram said. "I think that passage says so much because you have to recognize God in the person you marry. The spiritual dimension to marriage is real important. Marital success depends on that spiritual dimension, not just on learning communication skills and expressing appropriate loving feelings toward one another. It's about being soul mates, responding to one another in a kind and loving but yet challenging way."

Many longtime married couples tell stories which indicate that "their very being, what they've become, is a lot in part due to their married lives," he said, "and also is due to their relationship with their spouse."

Conflict is inevitable in married life, he said, but a happy marriage depends on learning healthy and loving ways to deal with problems and disagreements.

"Areas of conflict breed anger and make couples start distancing themselves from one another," he said. "They think they have to do it all by themselves. They don't pursue those things that can help the relationship. They don't engage one another, but try to fix the other person."

Financial problems, career difficulties, and parenting challenges are only a few of the stresses married couples face in daily life, Bethuram said, but good communication can facilitate conflict resolution.

"There's going to be potential areas of conflict about money, jobs, sex, in-laws, friends, parenting, even leisure time," he said, "so it's important to know what it means to communicate. It's more than just saying 'I love you.' It also involves being able to have the skills to show that you love someone."

Therein lies the challenge, Bethuram said, and couples need to recognize this as an on-going reality of marriage.

During a Family Life workshop on

preparing for marriage, he said, one person asked, "Is love enough? I've loved this person as much as I can. Is that enough?"

Learning how to truly express love to another person is difficult, Bethuram acknowledged. "Couples often lack appropriate sharing and problem-solving skills, such as communication, conflict resolution, and encouragement. The belief that two people 'fall in love' tends to say that a person doesn't have any control over his or her marital fate. Love is truly communicated through specific skills, attitudes, and ways of relating that can be taught and learned. Love does not just happen. Love is a product of two people who treat each other in a loving manner."

Much conflict in marriage is a result of unrealistic expectations, he said. "Some expectations are perpetuated by our culture and others we create ourselves. When our unrealistic expectations are not met in our married relationship, disillusionment and disappointment follows. This gives us the feeling that something has changed in the relationship, and we may have fallen out of love. This is when a couple must remind one another of the promises they made on their wedding day. God was present with them when they first made their promises, and God is with them during this time of disillusionment. Prayer and honest communication defeats unrealistic expectations."

The ultimate goal of intimacy is co-creation, he said, not just procreation.

"That sense of co-creation—creating a unique relationship between husband and wife—is similar to the relationship between God and his people," Bethuram said. "That's what makes all the difference in closeness—facing the world together as a couple instead of doing it alone. Each is a unique person but in a partnership. It's a hard balance, but definitely can be done."

When people become idealistic in their expectations, he said, they create unreal expectations which add stress to marriage.

Crucial to married life is a clear understanding of each partner's family of origin, he said. "There are many explicit and implicit behaviors learned from our families. Couples need to address these issues within themselves and also be able to dialogue about them. It's like being able to say, 'This has been my experience.'"

The Family Life Office works with parishes to help pastoral staffs throughout

the archdiocese identify the needs of married couples and determine ways to affirm marriage by addressing the spiritual, social, and emotional well-being of couples.

"Even in healthy marriages," Bethuram said, "couples need a pat on the back, some affirmation, and new ways of looking at certain issues so growth can happen in their marriage."

In order to achieve balance in togetherness, he said, couples should make time for each other, share decision-making, watch out for boredom, and work to keep their faith alive.

"Couples need to be aware that they need to work at marriage," he said, "and married couples need to talk with other married couples about married life. That's real healthy. Whether in the parish environment or during retreats, they're able to talk about common issues and discuss options in dealing with issues. We help parishes form small sharing groups, like small Christian communities, so couples can support other couples and experience personal growth."

Family Life Office marriage programming also includes "Training on Marriage Enrichment" or "TIME," Bethuram explained. "It's a program offered by the American Guidance Service. It doesn't focus on the spiritual dimension of marriage, but it does address skills of intimacy such as 'How can a couple's expectations be more

realistic?' and 'How do they understand their relationship, express feelings, and make choices in the marriage relationship?' We try to help people realize that some of the things they are doing hurt their relationship. That involves emotional honesty, which is very difficult."

By focusing on programs which enhance parish empowerment, he said, the Family Life Office helps pastoral staffs recognize family issues and build community. Family Life Office staff members also promote National Family Planning.

"When we look at spirituality," Bethuram explained, "we look at the whole person and sexuality is obviously a part of that. Natural Family Planning promotes intimacy. It's a driving force in marriage, because it involves trusting in God and being open to God. It reminds us to be life-giving to one another. When we co-create and also procreate, that's what the fullness of marriage is all about. Sharing married life with God is, first of all, understanding that God is present in the other person and in the relationship. That's the message we find in Acts, and it's a reminder to look for the joys in life."

For information about marriage enrichment programs, telephone the archdiocesan Family Life Office at 317-236-1596 or write to the office in care of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.



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September 10-12 TOBIT WEEKEND

This is a marriage preparation weekend for engaged couples. Presenters: TOBIT Retreat Team.

September 24-26 WOMEN'S SERENITY RETREAT

This program is designed for women whose lives have been affected by alcoholism. Presenter: Sr. Bonnie Kelly.

October 6 ENRICHMENT DAY

"Blessed are those who mourn, for they shall be comforted" will address how God touches us even when we hurt. Presenter: Fr. Rick Gintner, Associate Director, Office of Worship.

October 8-10 TOBIT WEEKEND

This is a marriage preparation weekend for engaged couples. Presenters: TOBIT Retreat Team.

October 12 LEISURE DAY

"Praying with Lions" focuses on encounters with God. Presenter: Fr. Al Ajamie, Pastor, St. Thomas, Fortville.

October 22-24 DISCOVERING GOD'S PRESENCE RETREAT

This silent retreat for men and women will focus on prayer and guided meditations with participants. Presenter: Fr. Jim Farrell, Pastor, Sacred Heart, Jeffersonville.

November 3 LEISURE DAY

"Blessed are the clean of heart for they shall see God" explores the calm and peace of experiencing God in living an open life. Presenter: Fr. Al Buchoff, SJ, Rector, Beaufort Jesuit Community.

November 7 30TH ANNIVERSARY SPAGHETTI FEAST

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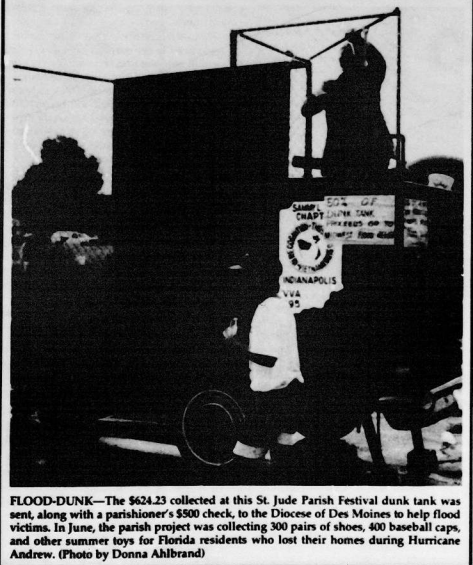
December 3-5 CHARISMATIC RETREAT WEEKEND

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FLOOD-DUNK— The \$624.23 collected at this St. Jude Parish Festival dunk tank was sent, along with a parishioner's \$500 check, to the Diocese of Des Moines to help flood victims. In June, the parish project was collecting 300 pairs of shoes, 400 baseball caps, and other summer toys for Florida residents who lost their homes during Hurricane Andrew. (Photo by Donna Ahlbrand)

Much of the media missed point of papal visit, Catholic papers say

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—World Youth Day '93 and the papal visit to Denver were strong signs of hope for the future of the Catholic Church and the world, but much of the national media missed the point, according to a cross-section of editorials in Catholic newspapers.

"Youth saw and heard the pope clearly and with open minds," said an editorial by Jesuit Father Thomas Widner in *The New World*, Chicago archdiocesan newspaper. "If only the media had done so as well."

An editorial in the *Catholic Standard*, Washington archdiocesan newspaper, said the "hundreds of thousands of young people who flocked to Denver weren't listening to the press reports." The story of Denver, it said, was that "it wasn't a conflict... it was a celebration."

Some felt the attention centered on the Catholic Church during the pope's Aug. 12-15 visit had both good and bad points.

"We know the church has problems, but

thanks in large part to the intense coverage of the pope's visit, the nation found out there is much more to the church than that," said the *Catholic Times* in Springfield, Ill.

"The pope's visit was a blessing in many ways, not the least of which is that it enabled other, less controversial stories about the church to find their way into the public eye," it added.

An editorial by John F. Fink in *The Criterion* of Indianapolis said that there is nothing wrong with discussing controversial issues openly. However, it said, "it seemed unnecessary for daily news programs to keep bringing up these issues except when reporting on what the pope had to say. It was legitimate to give the other side of issues after the pope brought them up in his talks, but not when they should have been reporting on the enthusiasm that the youth demonstrated on being in the pope's presence."

The *Michigan Catholic*, Detroit archdiocesan newspaper, took a harsher view of what it called the "strong and persistent anti-Catholic bias" in secular reporting during the papal trip.

"It seems that in their rush to denigrate Catholics, television, newspapers and magazines fell all over each other in running from the real story," it said. "For some reason, the media could not believe that a quarter million Catholic young people from across the world would gather to publicly proclaim their faith."

"Through ignorance, laziness or prejudice, the media neglected" both the "world" and "youth" aspects of World Youth Day, wrote Father Bernard McGarry in the *Times Review* of LaCrosse, Wis.

"Interviews with 50- to 60-year-old disaffected Catholics or non-Catholics have nothing to do with youth day," he said. "The same tired critics have voiced their negativity many times before."

Terminating World Youth Day "a rousing success," the *St. Louis Review* said the young people's "enthusiasm and spontaneity... gives something as an antidote to the feelings of cynicism and fatigue which some others may experience from time to time."

Victor F. Winkler, editor in chief of *The Beacon* in Paterson, N.J., said that by week's end "most of the media recovered some of their integrity to the extent that they did what they are capable of doing: best-covering events, rather than creating and analyzing them."

"It is hoped the impact of the week's events, capped by Sunday's papal Mass, won't be lost on the youth who represent the future of the church," he added.

Chris Albracht, editor of the *West Texas Catholic* in Amarillo, Texas, urged his fellow Catholic journalists to stop comparing the experience in Denver with the Woodstock rock concert more than two decades ago.

"What makes Denver so much more positive of an event to look back on now and in the future is that... the young adults of the world made everything memorable with the word of God, faith and music," he wrote.

An editorial in *Our Sunday Visitor*, a national Catholic newspaper based in Huntington, Ind., said Pope John Paul "has always thought so highly" of young people that he has issued them his most demanding challenges.

"The story missed in all the pessimistic news reports of dissent and confrontation was that these young people were up to the challenge," it said.

"So, who is really hung up on the issue of sex? The church or the media?" asked an editorial in *The Monitor* of Trenton, N.J. Unless your cable service provided "live and unfettered" coverage via EWTN or VSN, "you were stuck with live reports from people who seemed to have little idea of the purpose of the pilgrimage and focused instead on dissent," it added.

Some Catholic editorial writers centered on the pope's call for a "civilization of love" to counteract the "culture of death." Citing several brutal murders in its own area in recent weeks, *The Catholic Light* of Scranton, Pa., said, "It is not debatable: American culture is in trouble."

"Only the restoration of a basic respect for life will deliver us from our current woes," it added. "The pope's plea must be heeded; his words must generate reform."

"What Pope John Paul was asking young people was to reach for a higher moral vision than the one advertised by modern culture—a vision grounded on faith and reason," said an editorial by Joseph Duerr, editor of *The Record* in Louisville, Ky.

Praising Pope John Paul's characterization of the pro-life movement as the "culture of life," Tod Tamberg, editor of *The Tidings* in Los Angeles, said in a column that all U.S. Catholics would "become convinced of this comprehensive view of life."

"We must oppose with equal vigor every abortion, every execution, every act of euthanasia, every suicide," he said. "What better way is there to express the culture of life's credo than that the right to life is gift from God, not a privilege granted by the state?"

Thomas J. Smith, editor of the *Catholic Herald* in Milwaukee, linked the papal message to a local "crime prevention" proposal that calls for more police, stiffer prison terms and expansion of the death penalty.

"Despite a plethora of 'get tough' legislation on every level of government, crime continues to rise," Smith said. "This trend is bound to continue until the nation realizes that the pope's core values and systems are important in any society which claims to be civilized."

The *Catholic Sun* in Phoenix expressed hope that President Clinton would change his stand on abortion as a result of the meeting with the pope.

"It is clear that Pope John Paul II touched many hearts in his talks with young people," the editorial said. "Let us hope and pray that he also was able to change the heart of President Clinton. Coming face to face with the compelling words and presence of the vicar of Christ may be enough to help him see how wrong he has been."

The *Evangelist* in Albany, N.Y., said Pope John Paul had "allied himself with an idea which was invented and nurtured by American Catholics: the seamless garment of life." U.S. Catholics should be pleased that the pope spoke so eloquently in favor of an idea they invented and have brought to fruition in a thousand different ways," it said.

"There will be those from self-interest who will attempt to dismiss the pope's message as out of touch with reality, who decide him for 'imposing morality,'" wrote editor Stephen M. Kent in *The Catholicist* of Omaha.

"Just suppose, seeing through that transparent self-interest, (young people) instead heed the call of Pope John Paul II," Kent added. "Then, from those modern metropolises, they will begin to build the City of God."

The *Pilot* in Boston urged readers not to expect an overnight religious conversion of the nation or easy resolution of "the thorny moral issues which divided the nation and the Catholic community before the pope arrived."

"The 1,500 youngsters who have just come home to this archdiocese from Denver are still young and need to grow in Christ," *The Pilot* added. "They will need every bit of patient support which we as church can give them. As they inspired us for a few days, so let us return the favor."

Some Catholic journalists returned from Denver with powerful symbols in their minds of the World Youth Day experience. For Elaine Kreever of *The Catholic Post* in Peoria, Ill., it was the double rainbow that appeared over Mile High Stadium during the Aug. 12 papal welcome.

"The impression one would get from the secular media is of a church battered by storms of negative publicity," she wrote. "Through those storms, however, there shone a rainbow of good Catholic kids who came together to share and live their faith."

But the symbol that will remain uppermost in the mind of Tom Toussaint, a youth minister and reporter for *The New World* in Chicago, might be a broken-down bus. "Our 20-hour bus ride (to Denver) actually lasted 40 hours, and once in Denver, our buses regularly broke down, drove in the wrong direction and delivered us to our hotel after 2 a.m. on three occasions," he wrote.

"But the kids were resilient—as kids usually are—and frequently pulled together for prayer meetings, while we chaperons made phone calls and worked to resurect any aspect of this pilgrimage-gone-awry," Toussaint said. "Several of the young people prayed aloud for the first time and many reflected that those prayer meetings were the most powerful spiritual experiences of their lives."

Pope thanks the U.S. bishops for their efforts on World Youth Day

WASHINGTON (CNS)—Pope John Paul II has thanked the U.S. bishops for the work that went into making World Youth Day '93 a success.

In a telegram to Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, the pope thanked the bishops and the conference staff for "the careful work of planning and organization which contributed to the success of this memorable ecclesial event."

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Mgr. Bosler with Archbishop Paul C. Schuler during Vatican Council II.

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Pope's visit to 3 Balkan countries starts Saturday

(Continued from page 1)

The three countries declared independence separately during the 1990-91 period when the communist grip on Soviet power weakened.

Vatican and local church officials said the visit will be a shot in the arm for people who survived 50 years of Soviet domination. "Lithuania is tired. The people are tired. They need help. They need the respect of other countries," said Father Kazimieras Ambraša, head of Vatican Radio's Lithuanian department.

Archbishop Justo Mullor Garcia, apostolic nuncio to all three countries, said the trip comes at a "positive time" when the Baltic nations are "turning a new page socially, politically, culturally and religiously."

People are looking for new values, and the pope can help by proposing church moral and social teachings as inspirations for reconstructing individual lives and nations, said Baltic church leaders.

Church leaders also see the visit as a papal stamp of approval for increasing the international church aid already flowing into Baltic Catholicism.

Governments, interested in polishing their international prestige and receiving Western economic aid, joined Catholic leaders in inviting the pope and encouraging the visit.

Five decades of communist persecution left the Baltics encased in pre-World War II Catholicism. The newly unshackled church lacks priests, religious, teachers, educational materials and institutional structures to update Catholic life and attract and hold generations of people used to official atheism.

Father Andris Jerumonis, Latvian bishop-coordinator for the trip to his country, said the visit is "a great gift to the Catholic Church" and an "important reminder of the universal church's historical support for Baltic independence."

"Rome sustained the church all these years. Without this link, Catholics could not have resisted communist aggression. We are receiving the main responsible for freedom in all the East European countries," he added.

The Vatican never recognized the forceful annexation of the three countries into the Soviet Union during World War II.

In Lithuania, the only country with a Catholic majority, the pope plans to commemorate victims of religious and political persecutions. Catholics form 80 percent of the 3.4 million people.

During the Sept. 4-8 stay, he is scheduled to celebrate Mass on Lithuania's Hill of Crosses, a centuries-old pilgrimage site where people continually put up crosses at night after Communist authorities tore them down during the day.

The pope also plans to visit the graves of 13 Lithuanians killed by Soviet troops Jan. 13, 1991, during pro-independence demonstrations.

These events should set papal tact. Former communists rule Lithuania and have

high government posts in Latvia. Although these officials now espouse democratic and capitalist principles, Catholic leaders are worried that they retain an authoritarian mentality.

Honoring victims of communism also involves treading on Russian sensitivities because of Russian domination during the Soviet era. Baltic populations still refer to the Soviet period as the "Russian occupation," and Russian influence is still strong.

Ethnic Russians are an important and controversial segment of the Baltic inhabitants. They form about one-third of the populations of Latvia and Estonia and 9 percent of the Lithuanian population.

In Latvia and Estonia, major political disputes center on whether ethnic Russians should be granted citizenship.

Under Soviet communism, Russians were the political elite, sent from Moscow to control national life. Russian troops of the Soviet army, their civilian dependents and hundreds of thousands of Russian workers moved into the region to fill the factories of the Soviet-created war industry.

Russian troops are still in all three countries, as phased withdrawals have not been completed. Russia has tied troop removal to better treatment of ethnic Russians.

Russia also is the regional political power and has financial clout because Baltic economies were firmly tied to it during the Soviet decades.

Papal trip advisers do not expect the pope to get involved in the nitty-gritty of these problems. Instead, they said, the pope will give overall guidelines for solving sticky issues, stressing the need to achieve regional justice and peace through dialogue and reconciliation.

Father Jerumonis said that while Russia is pressuring over the ethnic issue, "in everyday life there are no tensions between Latvians and Russians" in Latvia.

The pope also said Aug. 22 that the trip is an excellent opportunity to stress ecumenism as a main component of church rebuilding and should be seen as a stimulus for "intensifying dialogue" among the predominantly Catholic, Lutheran and Orthodox populations.

A papal meeting with ecumenical leaders is planned in all three countries.

The pope will be in Latvia Sept. 8-9 and in Estonia Sept. 10.

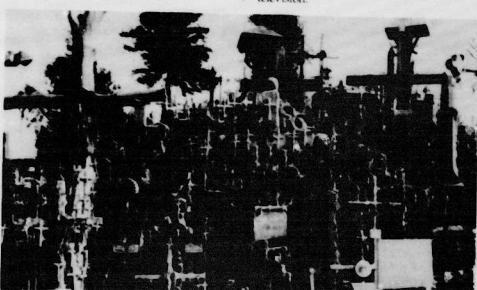
Catholics represent almost 25 percent of Latvia's 2.7 million inhabitants. Lutherans number about the same. Orthodoxy is the other main religion.

There are only 3,000 Catholics in Estonia out of 1.5 million inhabitants. Lutheranism is the main religion, and there are significant numbers of Orthodox.

In Latvia, the ecumenical meeting is planned in the Lutheran cathedral of the capital of Riga. The cathedral was once a Catholic Church but became Lutheran after 1530 when the Duchy of Prussia, to which Latvia belonged, adopted the new religion.

The ecumenical meeting is "very important" for Latvians, said Father Jerumonis, because it will show that Christian churches can cooperate.

Latvian Christian churches already have a council to coordinate projects and work together to produce programs for state television.



HILL OF CROSSES—Crosses and small shrines appear to cover every available inch of ground on Lithuania's Hill of Crosses, a centuries-old pilgrimage site. During communist occupation, people put up the crosses at night and authorities tore them down during the day. Pope John Paul II is scheduled to celebrate Mass here during his Sept. 4-8 trip to Lithuania. (CNS photo by Msgr. R. George Sarauskas)



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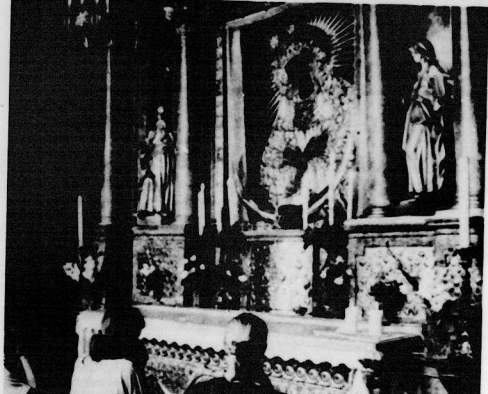
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VILNIUS SHRINE—Visitors pray at the Mother of God shrine in Vilnius, Lithuania, a popular stop for pilgrims. The icon dates from 1671. Pope John Paul II will visit Vilnius during a Sept. 4-10 trip through Lithuania, Latvia and Estonia. (CNS photo from KNA)

ACQUIRING MEDIA SAVVY

Moviegoers should watch with a critical eye

by Gerri Pare
Catholic News Service

"Let the buyer beware" applies today more than ever to moviegoing. Current movies are more costly and what's on screen is much more explicit than in the decades when families routinely could attend movies and take them for granted as innocuous entertainment.

In the '90s, viewers really need critical skills—not just popcorn—to make the most of the moviegoing experience. And

that starts with choosing which movie to attend.

It can be fun keeping abreast of the movie scene if you are aware of the pitfalls, such as: ▶ Advance hype: You can approach a film's pre-release publicity with a certain amount of healthy skepticism. The television show "Entertainment Tonight," for example, with its unfailingly positive descriptions of seemingly every upcoming feature, is of little help to the moviegoer or the parent looking to guide their children's viewing habits. Ditto for the celebrity talk shows where the stars

promote their latest pictures and gush over how uniquely wonderful the script, director and co-stars were.

▶ Television advertisements: While a televised ad may suggest a movie's content, it may only reveal the film's few bright spots or how the studio is marketing the movie to sell the most tickets.

▶ Print advertisements: Watch out when they carry snippets of glowing praise from critics. A few reviewers are so eager to see their names on ads, they are overly generous, while other critics are quoted out of context. Best to take these few words of adulation with a large grain of salt.

▶ Ratings: On a more positive note, movie ratings offer some advance guidance. The Motion Picture Association of America rating system evaluates: visuals and language for what it thinks American parents are willing to accept. It does not attempt to rate movies on their values or quality but simply suggests, by ratings ranging from G (general audiences) through NC-17 (no children under 17 admitted), the level of violence, sensuality or profanity in the films. This approach has its limitations, as evidenced by the R rating (restricted; children under 17 require accompanying parent or guardian) given to the extremely violent and sexually graphic "Basic Instinct."

By contrast, the U.S. Catholic Conference's Office for Film and Broadcasting bases its classifications—from A-I (general patronage) to O (morally offensive)—on the film's values, moral content and overall artistic integrity.

As a sophisticated moviegoer, you don't have to passively accept every movie at face value. By watching with an open, active mind you are more likely to experience movies as a potential source of art and beauty and truth.

Once you're in the movie theater and the images are flickering before you, you might want to ask yourselves some of these questions:

▶ Are the characters truly human, flaws and all, and worth caring about, or are they just stick figures with unchanging good and evil behaviors? A fine film will allow the richness of the human condition, with its varied shades of gray, to shine through in its characterizations.

▶ Do the situations develop plausibly from the plot or do they seem contrived to manipulate the audience's emotions? Many comedies, for example, fall flat on this shortcoming.

▶ Has the director allowed the various elements—script, performance, cinematography, editing, music and production design—to blend into an aesthetic whole? Filmmaking is a collaborative art, not a clash of artistic endeavors.

▶ Do the special effects contribute to the movie's overall artistic integrity or are they an end in themselves? If they are, be aware they can communicate negative messages, especially if they are used to sensationalize violence, as in "Terminator 2: Judgment Day" or "Total Recall."

▶ What values are being promoted in the movie? Is the view of life positive and affirming, or is life seen as a hedonistic trip or a waste of time?

Film Ratings

The ratings used by the Motion Picture Association of America are:

G - general audiences, all ages admitted
PG - parental guidance suggested; some material may not be suitable for children
PG-13 - parents are strongly

cautioned that some material may be inappropriate for children under 13
R - restricted; under 17 requires accompanying parent or adult guardian

NC-17 - no one under 17 admitted

The classifications used by the Office for Film and Broadcasting of the U.S. Catholic Conference are:

A-I - general patronage
A-I - adults and adolescents
A-III - adults with reservations
O - morally offensive

©1993 CNS Graphics

MOVIEGOERS' GUIDE—Movie ratings offer some advance guidance. The Motion Picture Association of America rating system evaluates: visuals and language for what it thinks American parents are willing to accept. By contrast, the U.S. Catholic Conference's Office for Film and Broadcasting bases its classifications on the film's values, moral content and overall artistic integrity. (CNS graphic)

▶ What is the total effect of the film and/or what is the filmmaker trying to say? Does something worthwhile emerge or is gutter language, perverse sensuality and glamorized violence its real focus?

▶ Does the film touch you emotionally, intellectually or spiritually? If it does, by all means share it with others.

If you look at movies with a critical—not negative—eye, you can derive much more from a fine film and more easily dismiss a bad one.

This takes on extra importance if you have children. A steady diet of trashy films can desensitize impressionable youngsters to the very human values that the art of motion pictures can extol.

On the other hand, movies with positive role models and a view of life in concert with Christianity can inspire young people, deepen their respect for life and promote their personal growth.

Either way, the stakes are high. But by actively and objectively evaluating movies while watching them, you can see beyond the surface images to better recognize an empty core or appreciate a universal truth.

(Gerri Pare reviews movies for the U.S. Catholic Conference Office for Film and Broadcasting.)



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5 million suffer post-abortion trauma, new publication says

by Catholic News Service

SPRINGFIELD, Ill.—At least 5 million U.S. women have suffered severe post-abortion trauma, according to a new quarterly publication that will seek to summarize the latest research on the impact of abortion.

The *Post-Abortion Review* is published by the Springfield-based Elliot Institute for Social Sciences Research, founded in 1987 to perform research and education on the impact of abortion on women, men, siblings and society.

"Pro-choice groups continue to hide the fact that at least 20 percent of women suffer post-abortion psychological problems by describing this problem as occurring among only a 'minority' of women," said David Reardon, institute

director. "While 20 percent is technically a 'minority,' it is heartless to dismiss the suffering and pain of 5 million women as insignificant."

In addition to research summaries, *The Post-Abortion Review* will include firsthand testimonies on the impact of abortion and other information related to post-abortion education.

Topics in upcoming issues include abortion and the feminization of poverty, teens and abortion, informed consent issues, the problem of coerced and forced abortions, and the results of two Elliot Institute surveys.

A free sample of *The Post-Abortion Review* is available by sending a self-addressed stamped (52 cents) envelope to: The Elliot Institute, P.O. Box 9079, Springfield, IL 62791.

Faith Alive!

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Four common temptations fuel ethnic cleansing

by Gerard Powers

A troubling development marks our post-Cold War world. A cacophony of ethnic and nationalist conflict is drowning out the calls for a new era of international cooperation and peace.

Look at Bosnia:

>A Serbian Orthodox woman legitimates war against her Bosnian Muslim and Croatian Catholic neighbors, claiming it is better "to die in battle than to live in shame."

>A Bosnian Muslim cleric declares that Serbian atrocities "can be neither forgotten nor forgiven."

>A Croatian Catholic justifies dismembering the Bosnian state by appealing to a moral and historic right to live in an independent Croatia.

Bosnia is anything but unique. From Sudan to Northern Ireland, the same hate and fear spills forth in a hundred different languages.

And in a hundred different places the same tragedy unfolds: tens of thousands killed, millions forced from their homes, whole towns and cities destroyed.

Many experts think ethnic conflicts pose the greatest threat to peace today.

Despite—maybe because of—the unusual ethnic diversity of the United States, many Americans find places like Bosnia and Northern Ireland about as intelligible as the Latin Mass.

>How can the Bosnian Serb woman still be moved by a slogan from the Serb defeat at the hands of the Ottoman Turks—in 1897?

>How can Catholics and Protestants in Northern Ireland clash every summer over parades commemorating the British victory in the Battle of the Boyne—in 1690?

But maybe these conflicts really aren't so foreign after all. Maybe they reflect common temptations that affect all of us—and all countries—to one extent or another.

One temptation is to idolize one's nation. Love of nation—patriotism—is praiseworthy. But idolatry of one's nation is heresy.

In Poland it was love of country (and a good deal of support from the Catholic Church) that proved a powerful moral force in bringing down communism.

But in Serbia (and to a lesser extent Croatia), militant nationalists transform this love of country into a dangerous nationalist ideology that justifies the most despicable acts in the name of national salvation.

A second temptation is to exclude or dominate those who are different. All of us identify ourselves not only by who we

are but also by who we are not. This natural tendency becomes a problem when national and ethnic identity becomes a zero-sum game: when unity and diversity are seen as mutually exclusive.

Thus, the Serb woman would rather die fighting than "live in shame," by which she means living as a minority in a Muslim- or Croat-dominated state rather than in a Greater Serbia.

Sudanese Christians and animists are fighting a repressive Muslim-dominated government for the same reason.

And in Iraq, Turkey and Iran the governments repress Kurdish independence movements in order to prevent the dissolution of their states.

Third is the temptation to vengeance. What the Bosnian cleric says about Serbian crimes in 1993 is identical to what some Serbs say about Croatian crimes in 1943 and what some Croats say about Serbian crimes in 1923.

All agree on one thing: An eye for an eye, a tooth for a tooth.

If we can learn one lesson from ethnic conflicts it is that hatred really does beget hatred, injustice begets injustice and violence begets violence.

Love and forgiveness can break this deadly cycle. But in places where communal conflict and a siege mentality prevail, and where almost everyone can recount stories of victimization by the other group, religious leaders' appeals for love and forgiveness often fall on deaf ears.

The three temptations already mentioned provide fertile ground for a final one: the temptation to dehumanize others.

A society losing its cohesion, security and stability often finds refuge in myths and ideologies that dehumanize the "other."

Hitler used racism and anti-Semitism to blame the Jews for Germany's problems and to unleash an ideology of German superiority. More often we dehumanize people in more subtle ways.

Serb and Croat extremists denigrate Bosnian Muslims as "Islamic fundamentalists." The Muslim cleric who can never forgive talks of Serb "hordes."

No ethnic conflict in the world is free of this kind of religious, racial or ethnic bigotry.

What is striking about the four temptations I've examined is that they are so ordinary. It is when these common personal sins come to dominate the culture and politics of a country that we get the horrors of a Bosnia or the intractability of a Northern Ireland.

In the former Yugoslavia, a Muslim man prays that his long-standing friendships

with his Serb and Croat neighbors will keep the peace.

But his friendships are little defense against an onslaught of political extremism, violence and anarchy, all of which try to convince him that his neighbors are not really friends but enemies, that his candle can burn brightly only if his friends' candles are extinguished.

Personal trust, love and respect serve as antidotes to the nationalist virus. But one also needs the kind of political culture that enables people to overcome temptations of idolatry, chauvinism, vengeance and hatred.

(Gerard Powers is an adviser in the Office of International Justice and Peace of the U.S. Catholic Conference.)



OVERCOMING TEMPTATIONS—There is a need for the kind of political culture that enables people to overcome temptations of idolatry, chauvinism, vengeance and hatred which try to convince them that their candle can burn brightly only if other candles are extinguished. (CNS photo illustration by Caule Lowmy)

We must learn to live with integrity alongside others

by David Gibson

The ethnic cleansing witnessed in Bosnia-Herzegovina has been called a form of slaughter—suggesting that it reduces human life's value to that of cattle or hogs.

Did the world learn anything from the incomparable events of the Holocaust when some 6 million Jews were killed?

Nobel Peace Prize winner Elie Wiesel, a Holocaust survivor, called the Holocaust a defeat for humankind. Perhaps the angel of death substituted himself for God then,

Wiesel once said. (U.S. Catholic/Jahner, September 1977)

Today's ethnic cleansing raises questions for nations and individuals.

Past events constitute a reminder that it is risky for the world to stand by in silence when a nation violently attempts to rid itself of an ethnic or racial group.

How does ethnic cleansing challenge us on a personal level? Peacemaking entails learning to live with integrity alongside others whose language, culture or color differs from my own.

(David Gibson edits Faith Alive.)

DISCUSSION POINT

Misunderstandings breed fears

This Week's Question

What causes people to fear and to fight "outsiders"?

"Misunderstanding. They don't have the background to know where other people come from and to understand their culture. They fear what they don't understand." (Jeff Badger, Jordan, N.Y.)

"You can say differences, but I am beginning to think that it's ... also a primordial anger or rage. People have a lot of anger and rage inside of them. For example, ... if you see your children starving and others have so much more, it fills you with a rage." (Shelly Drake, Cranfordville, Ind.)

"If we're not aware of [the] spiritual battle going on everywhere, even in our own lives, we can get sucked into it—the hatred. It starts with an affront. That evil then spreads to families and neighborhoods. The only way it stops is if you draw on the grace of God ... and say, 'I'm going to love you even though you've hurt me.'" (Maxine Kamats, Naugatuck, Conn.)

"My mother would tell me the stories about how the Poles would try to 'Polanize' the Ukrainians. It was ethnic cleansing—although we didn't have that word back then.

All these things are passed along from generation to generation and enhanced in the telling. People want to relieve the sins of their fathers." (Peter Kurik, Cary, N.C.)

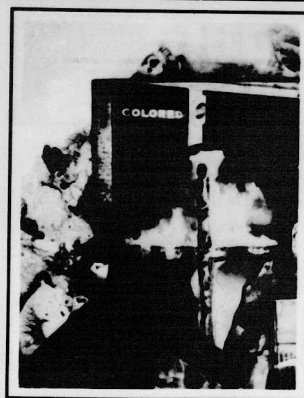
"When people grow up hearing that other people are bad, then they don't even give them a chance. Then when they hear anything bad about these people, it just confirms what they've been told." (Kim Hendrickson, Albuquerque, N.M.)

"You know the story of the Hatfields and the McCoys. You're brought up with this stuff. When people inflict injury on you ... it takes a real spiritual strength to forgive. ... As Jesus says in the Gospels, it is easy to love those who love you. But it is extraordinarily hard to love those who hate you." (Rick Cross, Charleston, Ill.)

Lead Us Your Voice

An upcoming edition asks: Your ministry puts you in contact with pregnant teen-agers. What do you most want to offer them and why?

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



Ethnic cleansing arises from personal failures

by John F. Haught

After the Holocaust, the renowned psychologist Erich Neumann asked the same questions people pose today. What has gone wrong with our ethics? How can people who are supposed to be civilized engage in "ethnic cleansing"?

Neumann was trying to understand the mind of the Nazi, but what he had to say may be applicable, at least in some measure, to the current situation in Bosnia and elsewhere.

Following ideas of C.G. Jung, Neumann theorized that our hostility toward outsiders stems at least in part from a failure to accept the "otherness" within ourselves.

I may think of myself as a strong, rational, generous, honest human being. And I may derive a measure of esteem from this self-image. But each attribute I consciously identify with has an opposing—and often unconscious—side.

I am "shadowed" by features I don't like to admit are also part of me. Along with the positive traits, I also have a certain amount of weakness, irrationality, selfishness, dishonesty and ineptitude.

The more closely I identify the core of my being with what I take to be my positive characteristics, the more anxiety I will experience when these inferior traits intrude into my consciousness.

One way to cope with this anxiety is to project the despised features within myself onto outsiders. Ethnic and religious minorities are likely victims of this projection. Annihilating the outsider is one way to "cleanse" myself of the ambiguities that mess up my self-image.

Ignoring our shadow side narrows us

and shrinks our ethical sensitivity. For it numbs us to the fact of our solidarity with all other imperfect mortals.

Blind to our own imperfections, we pretend to a kind of "purity," including ethnic and religious purity. What is sad is that we often think of God as the ultimate support for our exclusivism.

That religion could sometimes become the sanction for annihilating those who are different, whether Jews, Muslims or others, indicates how miserably our ethical education often has failed.

For many of us, "God" still has little resemblance to the God of Jesus and the Gospels. The Gospels instruct us not to think about God without thinking simultaneously of the man Jesus.

And they imply we should not think about this man apart from his table fellowship with society's outsiders and his desire to embrace others—with their failings and imperfections.

As Sen Kierkegaard wrote, the antithesis of our evil tendencies is not virtue, but faith.

The failure of our ethics is rooted in a refusal to trust that we are wholly embraced by God, seamy side and all.

If we lack the courage to accept the otherness within ourselves, it is not likely we will welcome the otherness outside ourselves.

Of course the monstrous evil of ethnic cleansing is much more complex than this kind of analysis can clarify. There is a demonic, explosive vengeance to it that we cannot fathom.

What should be disturbing is that it is being carried out in countries where Christianity has a long history.

Is it possible that the problem with our ethics is that we still believe in an



AMBIGUITIES—After the Holocaust, psychologist Erich Neumann asked, "How can people who are supposed to be civilized engage in ethnic cleansing?" A Bosnian woman (above) mourns the death of a loved one while refugee children (right) light a fire for protection against the winter cold. (CNS photos above from Reuters)



exclusivist "God" who doesn't accept us as we are?

Do we still cling to a "God" whose primary business is checking up on how perfect we are rather than a God concerned about the wholeness of our lives?

(John Haught is chairman of the Theology Department at Georgetown University. He also is the author of two new books: "Mystery and Promise: A Theology of Revelation," published by Liturgical Press, and "The Promise of Nature: Ecology and Cosmic Purpose," a Paulist publication.)

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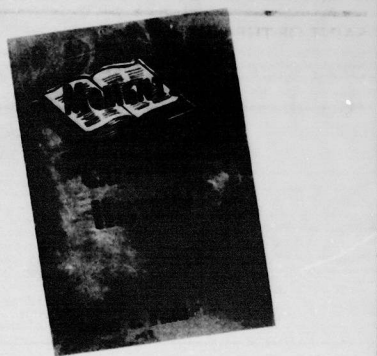
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Entertainment

VIEWING WITH ARNOLD

'Rising Sun' promotes Yellow Peril stereotype

by James W. Arnold

The Yellow Peril, that most enduring of American pop stereotypes, is aroused again, if not quite unleashed, in "Rising Sun."

This is the Sean Connery-Wesley Snipes thriller, the film of the best-seller that darkly raises the subject of the burgeoning economic rivalry between the U.S. and Japan. The author, sizzling hot Michael Crichton ("Jurassic Park"), ironically enough, quit the movie because he felt director Phil Kaufman was taking the politics out of it.



Since both men claim to be friendly to the Japanese, it's strange that the film still emerges as unfriendly. Incompetence aside, the explanation is the irrational Yellow Peril psychology, a fear that Asians are smarter and more cruel and will swamp the West in a vast tide of high-tech steroids and sushi restaurants. It goes back to Fu Manchu, World War II, "Bridge on the River Kwai," the "moral quagmire" of Vietnam, and Rambo's attempts to rescue perished-up American POWs.

But "Rising Sun" is not especially kind to anyone. While most of the Japanese characters are tough, scary and somewhat less than admirable, few of the Americans, including a sleazy U.S. senator and a crooked racist lieutenant (Harvey Keitel), are good prospects for canonization. Left open is the question of who is corrupting whom.

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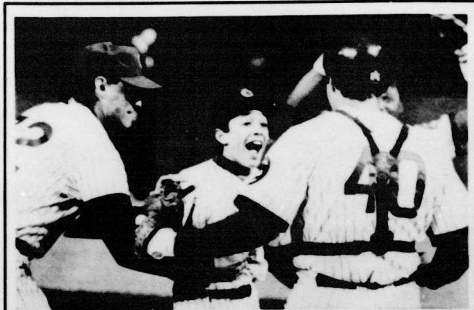
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The twist is the setting, the young woman happens to be offered in the boardroom of Nakamoto, a Japanese mega-corporation, which also happens to be awaiting congressional approval of its purchase of MicroCon, an American defense industry giant.

The assigned detectives are thus not only typically mismatched (old, white, urbane, experienced vs. young, black, streetwise, green) but experts in dealing with Japanese sensitivities. More precisely, Connery's John Connor (bearded, dressed in priestly black) is the expert ("sempai"). He spends a lot of dialogue mentoring the audience and Snipe's Web Smith, an apprentice ("kohai") on Nippon customs and ways of thinking and behaving.

That's about the end of their characterizations; neither has any interior life, or worthwhile thoughts about the varied horrors and temptations thrown in their path. Smith is provided a far-fetched love interest (Tia Carrere, an American computer genius), and his race is used as the excuse for a scene in which some Japanese are ambushed by black delinquents in a "bad" L.A. neighborhood. It's among the more tasteless ideas in recent movie history.

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(Vapid, pretentious thriller; exploitative sex, nudity, violence; not recommended.)
USCC classification O, morally offensive.

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BettyA-II
The Man Without a FaceA-II
Needful ThingsO
Legend: A-I—general audiences; A-II—adults and adolescents; A-III—adults; A-IV—adults, with restrictions; O—morally offensive; A high recommendation from the USCC is indicated by the *+* before the title.

'Dreams Under Fire' documents gang violence

by Henry Herx
Catholic News Service

Focusing on a major aspect of the violence plaguing American communities is the thoughtful documentary, "Gangs: Dreams Under Fire," airing Friday, Sept. 10, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Inner-city school promotes art and music

by Henry Herx
Catholic News Service

A small Catholic grade school in one of the poorest areas of New York's South Bronx demonstrates the liberating power of education in "Something Within Me," airing Wednesday, Sept. 8, from 8 p.m. until 9 p.m. on PBS. (Check local listings to verify the program date and time.)

What makes St. Augustine School of the Arts unlike other elementary schools is that it offers a curriculum in which the arts are an integral part of the academic program. Music is at the core of the school's curriculum. Students begin their music studies in kindergarten, then go on to choose an instrument to master. In addition, all must learn piano and join one of the school's choirs.

The educational philosophy of St. Augustine School, says principal Thomas J. Pilcicki, is that "all students, all children, all people have talents."

The school's task is to help develop that spark of talent and in the process relate it to other areas of academic learning and life values, including discipline, responsibility and self-esteem.

True education touches the spirit of the learner and that is what St. Augustine achieves through its arts program. As one teacher says, the arts are "a key to unlocking something that's inside each of the kids."

The impressive results of this educational approach can be seen as the documentary takes viewers into classrooms and interviews students, teachers and parents.

Produced by Franciscan Communications, the program explores the brutalizing world of youth gangs both in Los Angeles and a nearby middle-class suburb. This dual perspective amply demonstrates its thesis that the gang culture is not limited to the inner cities of urban America but is spreading to suburban communities across the nation.

By documenting the ugly reality of gang violence, the program generates a sense of urgency in finding solutions to what a police officer sees as "everyone's problem."

What comes across most vividly is the excellence of the faculty, not only in their particular subject area but in their concern for the progress of each of their students.

Because they care, so do their students and their parents. What's going on in St. Augustine is something that could be happening in every school in the nation.

As a Catholic school, St. Augustine's required religious studies program. Since only 20 percent of the student body is Catholic, this is not a catechetical program but one designed to help students develop their own sense of moral values.

The school's religious program and individual counseling help the students learn to deal with the everyday problems of crime, drugs and teen pregnancy that are part of the troubled environment of the South Bronx.

Produced by Jeret Engle and directed by Emma Joan Morris, "Something Within Me" shows one example of how well Catholic schools have responded to the needs of the inner-city community.

Good as they are, such schools today are a financial burden on a local diocese and St. Augustine has had to struggle to keep its doors open. Since the documentary's completion, a devastating fire has added significantly to this struggle. Though unavailable for preview, the remarks of actor-comedian Bill Cosby in the introduction will likely update viewers on how the school is faring today.

Whatever the future of St. Augustine, this documentary is more than a warm portrait of a singular school. It is a reminder that the arts and values are an essential component of education.

In talking with gang members—black and white, Asian and Hispanic—the program finds that the main appeal in joining a gang is to become part of a group that looks after its own, a kind of second family. But there is also an economic motive. When jobs are hard to find, joining a gang is a way of making money through drugs and other crimes. Yet as a Jesuit priest who works with gang members says, "I don't know a single one who wouldn't stop if they had a job."

After examining the causes and consequences of the gang phenomenon, the program turns to positive approaches in dealing with the problem.

Law enforcement is obviously necessary, but it's not the answer. An L.A. judge estimates that it costs \$32,000 a year to keep a juvenile in a correctional facility, more than the cost of the tuition to attend a university.

The best way to combat gang violence is to prevent it from happening by eliminating its causes. That is no simple task because it requires that society marshal its resources to change the conditions in which young people grow up today. And that means finding better ways of helping dysfunctional families, improving the educational system, fostering job opportunities, and many other goals of social justice and economic equity.

Produced and directed by Mario Coleman Bendau, the documentary is a remarkable record of the young gang underworld. This is the hard reality and not the exploitative version shown in recent Hollywood movies. But its real value is in seeing that world through the perspective of parents, educators, doctors, law enforcers, and clergy who know it firsthand and are willing to share their knowledge of what it will take to change it.

The show's strength comes from the direct experience of the stark visuals and the words of the gang members, their victims, and those trying to stop the madness.

Produced in 1992, the documentary was shown on a local L.A. television station and has won six major awards at film festivals in the social issues category. This is quite a coup for a Catholic production company, but viewers will find that the attention is richly deserved. To order a VHS copy of "Dreams Under Fire," call 1-800-989-3600.

Because of some street language and emergency-room scenes, parents should be prudent about the age of children watching with them.

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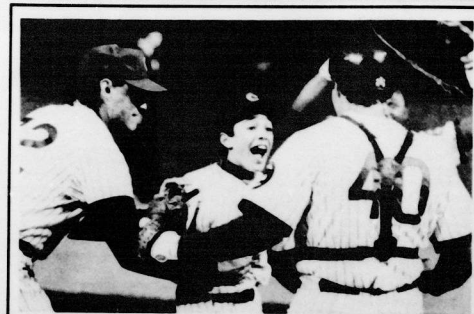
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Catholic News Service

Focusing on a major aspect of the violence plaguing American communities is the thoughtful documentary, "Gangs Dreams Under Fire," airing Friday, Sept. 10, from 8 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Produced by Franciscan Communications, the program explores the brutalizing world of youth gangs both in Los Angeles and a nearby middle-class suburb. This dual perspective amply demonstrates its thesis that the gang culture is not limited to the inner cities of urban America but is spreading to suburban communities across the nation.

By documenting the ugly reality of gang violence, the program generates a sense of urgency in finding solutions to what a police officer sees as "everyone's problem."

In talking with gang members—black and white, Asian and Hispanic—the program finds that the main appeal in joining a gang is to become part of a group that looks after its own, a kind of second family. But there is also an economic motive. When jobs are hard to find, joining a gang is a way of making money through drugs and other crimes. Yet as a Jesuit priest who works with gang members says, "I don't know a single one who wouldn't stop if they had a job."

After examining the causes and consequences of the gang phenomenon, the program turns to positive approaches in dealing with the problem.

Law enforcement is obviously necessary, but it's not the answer. An L.A. judge estimates that it costs \$32,000 a year to keep a juvenile in a correctional facility, more than the cost of the tuition to attend a university.

The best way to combat gang violence is to prevent it from happening by eliminating its causes. That is no simple task, because it requires that society marshal its resources to change the conditions in which young people grow up today. And that means finding better ways of helping dysfunctional families, improving the educational system, fostering job opportunities, and many other goals of social justice and economic equity.

Produced and directed by Mario Coleman Bendau, the documentary is a remarkable record of the youth gang underworld. This is the hard reality and not the exploitative version shown in recent Hollywood movies. But its real value is in seeing that world through the perspective of parents, educators, doctors, law enforcers, and clergy who know it firsthand and are willing to share their knowledge of what it will take to change it.

The show's strength comes from the direct experience of the stark visuals and the words of the gang members, their victims, and those trying to stop the madness.

Produced in 1992, the documentary was shown on a local L.A. television station and has won six major awards at film festivals in the social issues category. This is quite a coup for a Catholic production company, but viewers will find that the attention is richly deserved. To order a VHS copy of "Dreams Under Fire," call 1-800-699-7400.

Because of some street language and emergency-room scenes, parents should be prudent about the age of children watching with them.

Inner-city school promotes art and music

by Henry Herx
Catholic News Service

A small Catholic grade school in one of the poorest areas of New York's South Bronx demonstrates the liberating power of education in "Something Within Me," airing Wednesday, Sept. 8, from 8 p.m. until 9 p.m. on PBS. (Check local listings to verify the program date and time.)

What makes St. Augustine's School of the Arts unlike other elementary schools is that it offers a curriculum in which the arts are an integral part of the academic program. Music is at the core of the school's curriculum. Students begin their music studies in kindergarten, then go on to choose an instrument to master. In addition, all must learn piano and join one of the school's choruses.

The educational philosophy of St. Augustine School, says principal Thomas J. Pilecki, is that "all students, all children, all people have talents."

The school's task is to help develop that spark of talent and in the process relate it to other areas of academic learning and life values, including discipline, responsibility and self-esteem.

True education touches the spirit of the learner and that is what St. Augustine achieves through its arts program. As one teacher says, the arts are "a key to unlocking something that's inside each of the kids."

The impressive results of this educational approach can be seen as the documentary takes viewers into classrooms and interviews students, teachers and parents.

What comes across most vividly is the excellence of the school, not only in their particular subject area but in their concern for the progress of each of their students.

Because they care, so do their students and their parents. What's going on in St. Augustine is something that could be happening in every school in the nation.

As a Catholic school, St. Augustine has a required religious studies program. Since only 20 percent of the student body is Catholic, this is not a catechetical program but one designed to help students develop their own sense of moral values.

The school's religion program and individual counseling help the students learn to deal with the everyday problems of crime, drugs and teen pregnancy that are part of the troubled environment of the South Bronx.

Produced by Jerret Engle and directed by Emma Joan Morris, "Something Within Me" shows one example of how well Catholic schools have responded to the needs of the inner-city community.

Good as they are, such schools today are a financial burden on a local diocese and St. Augustine has had to struggle to keep its doors open. Since the documentary's completion, a devastating fire has added significantly to this struggle. Though unavailable for preview, the remarks of actor-comedian Bill Cosby in the introduction will likely update viewers on how the school is faring today.

Whatever the future of St. Augustine, this documentary is more than a warm portrait of a singular school. It is a reminder that the arts and values are an essential component of education.

QUESTION CORNER

Buddhist parents raise kids Catholic

by Fr. John Dietzen

O My friend was educated at a Catholic boarding school in Thailand. She and her husband, a physician, are Buddhists. There is no opportunity for their children to be educated in Buddhism in her city, where the nearest temple is a great distance.

Since she attended a Catholic school and sends their first son (and probably the other two sons will follow) to a Catholic school, she would like to raise the children as Catholics.

She has asked me about her son joining in the sacrament of reconciliation with his second-grade friends. The child wants to do this.

Is it possible? Can this boy be baptized when his parents are not in the Catholic faith?

The father agrees with this way of raising the children, but would expect the wife to be the one to go to church with them. (Indiana)



A It is not entirely out of the question for these children to be baptized, but some essential steps would need to take place first.

According to church law and the Rite of Baptism itself,

FAMILY TALK

Examine reasons for child's frequent lies

by Dr. James and Mary Kenny

Dear Dr. Kenny: How do I know if my child is lying? I've looked in my daughter's eyes, listened to the tone of her voice, and just when I thought she was most sincere and truthful I found out later that she was lying. Are there any ways to tell? (Indiana)

Answer: The truth is simple enough in theory. A fact is a fact. Or is it?

There may be willful deceit to gain an advantage. Memory sometimes plays tricks, and two people often see the same event differently. In real life, truth may be hard to determine.

Here are three "criteria":

➤ Is the "story" to the child's advantage?

If so, no matter how sincere your child acts, you may doubt the veracity.

Children may benefit from a "lie" in two ways. First, they may deny having done something for which they would be punished. Second, they may tell a "lie" in order to cover staying out late, having to do homework, etc.

Children may say they have no homework in order to play after school. They may say they are baby-sitting for a neighbor in order to have a night out. In both cases, they may have lied. Parents should always be suspicious when lying has a benefit to the child.

➤ Has the answer or lie been suggested?

The best and only way to investigate an important matter is to request information in a general way. To the extent that you suggest an answer, that answer may be suspect.

The proper way to begin an inquiry is to start, not with questions, but with open-ended statements. For example, instead of asking "Did you take \$20 from my purse?" you would do better by asking your child, "Tell me where you were this afternoon."

Instead of beginning "Are you finished with your homework?" try this: "I'd like to see your homework."

When you are searching for the truth, begin with what is called "free recall" and then move to open-ended statements or questions.

Never ask questions that can be answered yes or no. Instead, start with "free recall" statements like "tell me about..." or "Describe..." or "I would like to hear about what happened yesterday..."

If you wish the unvarnished truth, don't put words in your child's mouth.

➤ Double check.

Every good reporter is required to verify any key story by using more than one source. If the truth is important to you, check it out.

Your child may complain that you don't trust him or her. Your response should be that you always check in at least two places on important issues.

Truth is elusive. Be realistically suspicious if your child stands to benefit from a falsehood. Avoid suggesting any facts or details. And double check.

Sometimes busy schedules interfere with good family communication. By spending additional time talking with your children on a daily basis, you also may find that these opportunities for conversation will result in an increasing amount of honesty. One mother said she consciously makes the effort to stop doing housework, look at her child, and listen carefully during conversations. The result has been a new closeness with her child.

(Address questions on family living and child care to the Kennys, 219 W. Harrison St., Reisselair, IN 47978.)

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before a child may be lawfully baptized there must be a solidly founded hope that he or she will be raised properly as a Catholic.

That would need to be determined in your case through discussion with the priest or other parish minister.

Two factors will certainly enter the picture. Godparents will inevitably assume a greater importance here than usual. If they are good Catholics, sincerely committed to these children and their parents, and near enough to be effective models and counselors in matters of their faith, this would be a significant positive sign.

Also, the first child, at least, is of an age where no baptism should be administered without some religious formation and knowledge, and some personal involvement in the decision for baptism.

According to proper procedure, the oldest child (and any other who is over the "age of reason," about 6 or 7) should be confirmed and receive the Eucharist at the time of baptism, which emphasizes even more the need for serious catechesis before these sacraments are administered. (See Canon 852 and the U.S. statutes for the catechumenate, 14, 18 and 19.)

Of course, the formation and instruction presently being received in their Catholic school will supply a good deal of that.

No sacrament, including reconciliation, should (or could) be received before baptism. The child might talk with the priest, however, at the time his classmates receive this sacrament, perhaps say a prayer of contrition and receive a blessing. This is done often with children in our schools who are not Catholic.

The hopes and desires of these parents for their children are much to be admired. Ask them to talk with the priest where their son is in school, and discuss what everyone will need to do.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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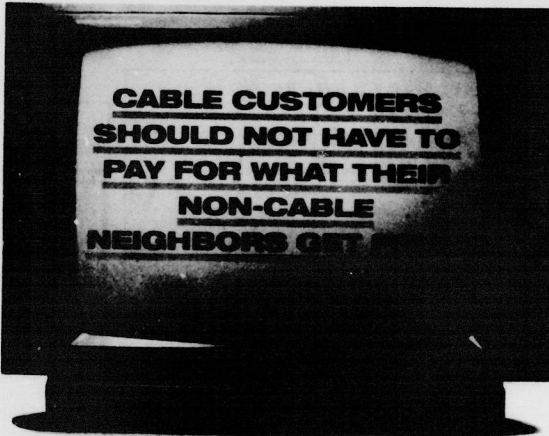
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\$450,000,000 shellacking CBS took on Major League Baseball.

Well, the networks did what so many other companies have done. They sent their lobbyists to Congress for a bailout. And, they got a beaut. The chairman of CBS speculates the resulting law will add a billion dollars a year to the networks' revenues.


The really bad news is

that it's cable customers like you who will be bailing the networks out. A year from now, if certain networks get their way, you will start paying for programming your neighbors will continue to get free. It's like a network tax on cable customers, only you'll have to pay it 12 times a year.

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The Active List

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.

September 3

St. Lawrence Church, 46th and Shadeland Ave., will hold an Adoration of the Blessed Sacrament from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆

The Young Widowed Group will meet at the McDonald's at 3501 W. 86th St. at 6:30 p.m. to see movie at Lowes Theatre. For more information, call 317-862-3433.

☆☆

St. Paul Church, Sellersburg will hold first Friday Communion service at 6 p.m.

September 4

St. Nicholas Church, Sunman, will celebrate a Charismatic Mass at 8 a.m., followed by the Fatima Rosary and a SACRED meeting.

☆☆

St. Paul Church, Sellersburg will hold first Saturday devotion to Immaculate Heart of Mary with a

rosary/Communion service at 8:15 a.m.

☆☆

Indiana Performing Arts Academy will hold an Old Fashioned Tailgate Sale on Sept. 18 from 10 a.m. to 4 p.m. on the north parking lot of Keystone Square Mall. The deadline date to reserve space is today. Call 317-573-9476 for additional information.

September 5

St. Lawrence, 46th and Shadeland, will hold an Adoration of the Blessed Sacrament in the chapel from 1:5 p.m. Everyone is welcome.

☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:45 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆

St. John, Elmhurst, will hold a picnic featuring chicken dinners.

September 6

St. Anthony Parish, Morris, will hold a Labor Day Picnic serving chicken and roast beef dinners from 10:30 to 3 p.m. Cost is \$6 for adults, \$3 for kids under 12. For more information, call the parish office.

September 7

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will hold at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆

Benediction of the Blessed Sacrament in honor of Our Lady of Sorrows will be held at the Divine Mercy Adoration Chapel (next to Ritter High School) at 7:30 p.m. Communion will be available at 6:45 p.m.

September 8

turtle soup and sandwiches from 11 a.m. to 6 p.m. All are invited.

☆☆

St. Bridget Church, 801 Northwest St., will hold a rosary at 10 a.m. For more information, call 317-547-3735.

"Divorce and Beyond," is an eight week peer ministry divorce recovery program, focusing on the mourning state of divorce. The program will be at the Archbishop O'Meara Catholic Center at 7 p.m. Registration fee is \$10. For more information, call the Family Life Office at 317-236-1356.

September 9

St. Roch, 3600 South Pennsylvania St., will hold a Family Eucharist Holy Hour with Rosary and Benediction from 7:30 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

☆☆

A Pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

☆☆

St. Jude Singles will play volleyball tonight at 6:30 p.m. All Catholic, adult Catholics (21 years-old+) are invited. Contact Dan for information and location at 317-888-2979.

☆☆

Holy Cross Church, 125 North Oriental, will hold the third session of their adult education series on human sexuality tonight from 7:45 p.m. to 9:15 p.m. Bob Mooney will discuss "Human Sexuality and Single Life." For more information, call 317-637-2620.

September 10

St. Lawrence Church, 46th and Shadeland Ave., will hold a Benediction before 5:30 p.m. Mass. Everyone is welcome.

September 10-12

The Young Widowed Group will dine at the Fifth Quarter Restau-



Kordes Enrichment Center will hold a retreat, "Reuniting the Playful, Creative, and Divine Inner Child," with Libby Woathby, a psychotherapist from Louisville. For more information, call Kordes at 812-367-2777.

☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a Total Weekend for engaged couples preparing for marriage. For more information, call 317-545-7681.

September 11

The Beech Grove Benedictine Center, 1402 Southern Ave., will host a huge garage sale from 9 a.m. to 4 p.m. Booth space is still available by calling 317-788-7581.

☆☆

The Young Widowed Group will dine at the Fifth Quarter Restau-

rant at 8225 Allison Point Trail at 6:30 p.m.

☆☆

The Northside In-Betweeners will meet at St. Matthew Church, St. Road 37 and 86th St., in the Lawless room. The event will be "Scenes from an Italian Restaurant." Call Sharon or Cheryl to find out what to bring. RSVP to Sharon no later than Sept. 8, at 317-577-8291. \$3 per person.

☆☆

St. Gabriel Home School, 6000 W. 34th St., will hold its annual Garage Sale from 9 a.m. to 4 p.m. For more information, call 317-299-9924.

September 12

St. Lawrence Church, 46th and Shadeland Ave., will hold an (Continued on page 17)

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Dr. Joycelyn Elders apologizes for past anti-Catholic remarks

by Jerry Filleau
Catholic News Service

WASHINGTON—U.S. surgeon general nominee Dr. Joycelyn Elders has apologized to the president of the National Conference of Catholic Bishops for past public remarks that had been described as "contemptuous" of the Catholic Church and its pro-life stance.

In correspondence released Aug. 31 by the bishops' national Office for Media Relations, Elders said she "never meant to malign or blaspheme the Catholic Church. If my statements have caused any offense, I sincerely apologize," she said. "I abhor bigotry in all its forms. ... I do not consider myself

a bigot, and I regret any impression that I may have left to the contrary," she wrote.

Her letter, dated Aug. 5, was released along with a July 14 letter from Archbishop William H. Keeler of Baltimore, NCCB president, to President Clinton criticizing her views, and an Aug. 5 response from the president to the archbishop.

Archbishop Keeler, in his letter to Clinton, said he objected strongly to remarks by Elders in which she had accused abortion opponents of having no concern for life beyond the womb and dismissed the Catholic position on abortion as that of a "celibate and male-dominated church."

"Her suggestion that those who find abortion morally repugnant are not interested in life beyond the womb flies in the face of your own recognition ... of the church's many contributions to life at all stages," Archbishop Keeler told Clinton.

"While we certainly disagree on some matters of public policy," he added, "I would expect that those men and women who serve in senior positions in your administration would at least recognize the manifold contributions of the church on behalf of the poor and the suffering."

He said her dismissal of church teaching on abortion "is contemptuous and implies that Catholics do not have a right to contribute to the debate on this issue."

In his response Clinton described Elders as "a religious person herself" who "respects the deeply held beliefs of others."

"I know that she will bring the full measure of that respect to her position as surgeon general of the United States," he said.

Elders also assured Archbishop Keeler that she respects the church's right to engage in the national debate and is open to "constructive dialogue."

"I believe that religious organizations are fully entitled to make their voices heard and have every right to participate in public debate over the many pressing issues this country faces," she wrote.

In a news release accompanying the release of the three letters, the bishops' Office for Media Relations said: "Since the bishops' conference does not endorse or oppose nominees for appointive office, this correspondence was not previously released. Due to the growing public controversy, it was decided that it should now be on the public record."

Asked if Archbishop Keeler was satisfied with the Elders and Clinton responses, bishops' media relations spokesman William Ryan told Catholic News Service that

the archbishop "had no further comment and thought the letter would speak for themselves."

Elders was director of the Arkansas Department of Health when Clinton was governor of Arkansas. She resigned that post in mid-July after Clinton nominated her as U.S. surgeon general.

The Senate Labor and Human Resources Committee backed her nomination 13-4 in late July despite appeals from various Catholic groups calling for rejection if she did not repudiate her anti-Catholic remarks.

A floor vote by the Senate was delayed until after Labor Day, when Congress was slated to reconvene from the summer recess it began Aug. 7.

Among Senate conservatives who blocked a pre-recess vote in an effort to build up opposition to her nomination was Sen. Don Nickles, R-Okla., a Catholic, who called her "biased against Catholics."

Among organizations that had protested Elders' remarks were the Knights of Columbus and the Catholic League for Religious and Civil Rights.

Book of Sr. Thea Bowman's writings, orations published

LA CROSSE, Wis. (CNS)—Some of the written and spoken works of Sister Thea Bowman have been compiled in a book, "Thea Bowman: Shooting Star—Selected Writings and Speeches." The book was edited by Sister Celestine Cepres, who is a member of the Franciscan Sisters of Perpetual Adoration, which was Sister Thea's order.

The book, published by St. Mary's Press in Winona, Minn., also contains biographical information on Sister Thea, a noted African-American teacher, singer, dancer and lecturer who died in 1990.

The book has a foreword by Mike Wallace who interviewed Sister Thea for 60 Minutes in 1987.

"Thea Bowman: Shooting Star—Selected Writings and Speeches" is available for \$9.95 by writing to St. Mary's Press, 702 Terrace Heights, P.O. Box 5560, Winona, MN 55987-5560. For information call (800) 533-8095.

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The Active List

(Continued from page 16)

Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

St. Paul Church, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

St. Mary, Rushville, will hold its annual fall festival from 9 a.m. to 4 p.m. Features are chicken and ham dinners, a country store, homemade candy and a flea market. Dinner cost is \$6 for adults; \$3 for children under 12. For more information, call the parish office.

☆☆☆

Mary, Queen of Peace Parish, Danville, will sponsor and All-You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church. Cost is \$4.50 for adults; \$2.50 for kids ages 6-12; and kids 5 and under eat free. For additional information, call 317-539-6367.

☆☆☆

St. John Church, 126 W. Georgia St., will hold a Tridentine Liturgy at 11 a.m. For more information, call the parish office at 317-635-2021.

☆☆☆

The Oblates of St. Benedict of Our Lady of Grace Monastery will meet in the monastery chapel at 2 p.m.; 1:30 p.m. for new members. For more information, call Benedictine Sister Antoinette Purcell at 317-787-3287.

☆☆☆

St. Bridget Church, 801 Northwest St., will hold a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Pius X Parish, Troy, will hold its fall festival on the church grounds from 11 a.m. to 4 p.m. For more information, call 812-547-5371.

☆☆☆

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., will hold "A Praise Celebration," at 3:30 p.m. featuring the St. Rita Choir, Mt. Carmel Baptist Choir and others. For more information, call 317-532-9349.

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Youth News/Views

Archdiocesan students enjoy summer studies

by Amy Weisenbach

Spending 24 hours in a van with 15 people may not sound like your ideal vacation, but Roncalli High School senior Erin Cox of Indianapolis said what was at the end of the ride was well worth it.

Erin, along with 120 other students from Roncalli, Secunia Memorial High School, Bishop Chatard High School and Southport High School in Indianapolis and Our Lady of Providence High School in Clarksville, journeyed to Rocky Mountain National Park in Colorado as part of Roncalli's Summer Field Study Program. Students paid \$800 to participate in the two-week trip.

Roncalli's field study program was started in 1982 by former science teacher and now principal Joe Hollowell and Science Department head Deb Sachs.

Originally the program was designed to offer students the opportunity to do field work in the sciences and to participate in science lab work not possible in a regular classroom.

During the trip, students observe and study the plant and animal life of the area and conduct experiments on waterflow analysis and population density analysis. After completion of the course, students receive one academic credit.

If you ask participants not about the program, most wouldn't tell you about the lab work they did in the Rocky Mountains. Instead, you would hear stories about the mountain they climbed or the one they gladdened down.

Erin said the view from the top was the highlight for her.

"Our trip to the tundra was inspira-

tional," she said. "The view from above treeline was breathtaking."

Students prepared for some activities in Indiana before the trip. Those who wanted to go rock climbing or mountaineering took a workshop at Roncalli, then went on an overnight trip in southern Illinois to try out their skills. Once in Colorado, the students had already had the experience of climbing.

Whitewater rafting and horseback riding were among the other activities available to students. According to many of the field study participants, their favorite part of the trip was when the groups split up for specific sites and activities.

A large portion of the group traveled to Great Sand Dunes National Park in southern Colorado.

Back-country sites were assigned to the rest of the students.

Carrying only a backpack with those things necessary for survival, these students took off into the wilderness for three days. Being isolated from civilization may not sound exciting, but most students said this challenge offered fun and excitement. It also gave them a chance to get to know some of the other participants better because they were involved in smaller group activities.

One of the unique things about Roncalli's Summer Field Study Program is the threefold experience. Students receive academic instruction and participate in fantastic adventures and challenges, and they also get a chance to explore their spirituality. Each night around the campfire a staff person shared a prayer or reflection, then offered a question for discussion. Sometimes the group would sit for hours sharing their experiences, hopes and fears.



OUTDOOR CLASSROOM—Roncalli High School students Jamie Hunt (facing the camera), Jennifer Kappes and Cheri Kattau huddle with two other Summer Field Study Program participants (at left) to consider the results from their field observations. Students from Secunia, Chatard, Southport and Providence high schools also participated in the popular Roncalli program. (Photo from Roncalli High School)

Roncalli senior Christa McKeand from Indianapolis said these talks really brought everyone together as a family and let the students know they all had a place among the group.

"The two weeks I spent in Colorado," she said, "really gave me a chance to better understand myself and my relationship with others and God."

By the end of the two weeks just about

everyone was ready to head home. Although reluctant to leave the mountains, the students missed their families and friends.

Each summer field study participant brought back with them a better understanding of their relationship with nature, as well as lots of special memories and a strong sense of discipline.

(Roncalli High School senior Amy Weisenbach is a member of St. Jude Parish in Indianapolis.)

Terre Haute teen-agers aid area flood victims

by David Delaney

Although it's been around two weeks since the brown, swirling waters of Oter Creek at north Terre Haute overflowed their banks and flooded numerous houses, major clean-up duties remain for area residents.

That's why numerous teen-agers from the Terre Haute Deaneary who showed up to help with the clean-up were such a welcome sight this past Saturday. Some of the teens are considering rolling up their sleeves for another work session this coming Saturday.

"They could have used us for days," Janet Roth, youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, explained after the 13 teen-agers and three adult leaders cleaned mud from houses, hauled water to people who had none, and performed other needed functions.

While the teen-agers worked on clean-up efforts, National Guard soldiers went about the business of providing food and water to people in need and Salvation Army personnel helped with a variety of flood recovery efforts.

Roth said one man told them water came into his house so fast the home was completely gutted and they lost everything. Residents of this area near Oter Creek said flood waters had never been this bad there in anyone's memory. Some spoke of it in terms of a 100-year flood; one that would be that severe only once a century.

Roth also said one person had just purchased a new car five days before the flood.

"It was under water," she said of the situation that existed at flood time.

Wendy Stratman, a 17-year-old from Sacred Heart Parish, said destruction first-hand from the powerful flood waters.

"The whole living quarters of one home were completely destroyed," she explained, adding that she would be willing to help out at another weekend work session. "It makes you feel good to help someone in need like this."

Crystal Woods lives two blocks from the banks of Oter Creek. Even from that distance, her house suffered major damage. "We lost the whole downstairs," she said, including the carpeting, furnace, water

heater, and other household items which were just two months old.

"They were fantastic," Woods said of the teens who showed up to work their errands of mercy. "They brought my hopes up."

She said the day before the teen-agers arrived she was telling her mother how much she needed help more than anything else. "It made you want to cry."

After the Terre Haute Deaneary youth put in many hours of work at her place, Woods said, "I felt so much better than I did that morning."

Woods said when the water crested after the flood it was so deep that "a van near our house lacked just four inches of water from being covered."

The loss was so great for so many Oter Creek area residents because they didn't have flood insurance. The path of the flooding covered an area that was not declared a flood plain.

"Some walls in the basement were working in had caved in," James Woods, a member of St. Ann Parish and a high school sophomore, explained. "We took out garbage bags full of mud and dirt."

John Gifford Jr., 14, said he helped Salvation Army members load food into a van for delivery to flood victims. And he said one home the teen-agers helped clean will have to be completely redone on the inside.

Sara Hewitt, 15, a member of Sacred Heart Parish, said much of her time was spent sweeping up dirt on the floors of a flood victim's house.

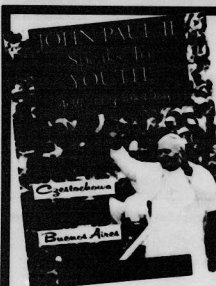
"There were houses that had nothing left in them," she said. "They had to take everything out because the floorboards were all warped."

St. Ann parishioner Jessica Beal, 13, said she went into one house where "everything was still floating around one room."

Jessica said family photographs and other things that money can't buy were destroyed in the flood.

Dorothy Gifford, a 16-year-old member of Sacred Heart Parish, said she cleaned up mud stains on the walls of one house and thought the water damage was awful.

Although the work was hard, the teen-agers said, their efforts were worthwhile because everyone was so appreciative of their help.



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Campus Corner

Father Quinn appointed chaplain for Indianapolis Newman Centers

by Elizabeth Bruns

There's a new face floating around the Indianapolis Newman Centers lately. To the members of the University of Indianapolis Newman Center, he is an old friend, but to the members of the Butler and IUPUI Newman Centers, he is a new-found friend.

Archbishop Buechlein officially appointed Father Don Quinn to the pastoral care of the three Newman Centers on July 7. Previously, Father Don was the chaplain of the University of Indianapolis Newman Center and the associate pastor of St. Simon Parish in Indianapolis.

Before Father Don's appointment, Father Kenneth Taylor was the chaplain at the IUPUI Newman Center while serving as administrator of St. Bridget Parish and pastor of Holy Trinity Parish, both in Indianapolis. Father James Wilmoth was the chaplain at the Butler Newman Center while serving as the pastor of St. Michael Parish in Indianapolis.

Archbishop Buechlein decided that one priest needed to be assigned solely to the Newman Centers so that he could give concentrated attention to ministry with college students. Naturally, the three chaplains were consulted and Father Don was named chaplain.

"I think that Archbishop Daniel saw the importance of a full-time chaplain, someone who's around the campuses, someone visible," said Father Don. "I think it's necessary for the students to see my car in one of the Newman Center driveways. See the lights on at the house. It shows that I am there for them, day or night, whenever they need me."

When asked about the changes in store for the students, Father Don said, "I think the idea is that presence is going to be more noticeable. I think the impact for IUPUI is that the archdiocese made this move and it will create more of a sense of presence and availability."

"There are possibilities of doing things together that we may have not done before," said Father Don. "For example, in the past we (IUPUI, Butler and University of Indianapolis Newman Centers) had one retreat together. Now we may do some programming together."

Father Quinn believes that the merge will be cost efficient also. Ordering program supplies in bulk will save money, as opposed to ordering for three different places. "There will be more of a sense of coordination and the focus will be sharper. Therefore, more energy can be given," said Father Don.

Karin Cramer, program coordinator for the Indianapolis Newman Centers, said, "Since Father Don has come in we've sat down and talked about roles and responsibilities. It's more defined as to organization instead of just going out and doing, doing, doing. It's going to be more organized, more visible and more centered."

"I would like to see the centers have more

integrity—to see them more open, for students to feel free to walk right in and know that Father Don is around."

Because of the merge, Cramer said, there will be more opportunities to conduct religious programs than there were before. The centers will start up a Rite of Christian Initiation of Adults (RCIA) group and more spiritual retreats.

"We will be meeting the goals of the Newman Center, but expanding on the social justice focus," said Cramer. Service projects are in the works, for events with groups such as The Nature Conservancy and Indiana prisons. The Newman Center goals are religious, social justice and social focuses.

Although the centers plan to do a bit more of their programming together, Father Don said that it is important for each center to keep its own identity. "In the past, we have done retreats together and last year we had the dinner for Archbishop Daniel (Marion College participated also). Major events like these will be combined but we will try to keep identities separate."

Another new idea from the Newman Centers will be a combined bulletin of events of the three centers, a prayer and reflection section, some college-coping tips and liturgical aids.

Father Don commented on the long-term effects that past chaplains and coordinators have had on the Newman Centers. "The impact of people like Fathers Jeff Godecker, Adolf Dwenger and Kenneth Taylor, and Rosemary Shenshl have had a lasting effect on the stability of today's Newman Centers," said Father Don.

"All those who have been involved with the Newman Centers have brought their special gifts with them, each contributed of themselves and it is definitely noticed and appreciated."

Cramer and Sherry Ballard, administrative assistant of the Newman Centers, are thrilled to have Father Don with them. "We had worked with him before when he was chaplain at University of Indianapolis and we were excited when we learned that he was to be the new chaplain," said Ballard. "We knew a little of his style and liked what we saw."

Cramer said, "Having Father Don as the chaplain over all three centers means that we are going to get super active again. He's an excellent facilitator and leader. He relates well to the students. That is most important."

Mick Kopil, long-time member of the IUPUI and Butler Newman Centers, said, "I'm excited about him being here because it shows a commitment by the archdiocese in placing a priest, when there's a priest shortage, exclusively devoted to campus ministry in Indianapolis."

"I'm also happy to see Father Don appointed because I know of his experience and popularity as a campus minister at the University of Indianapolis," Kopil said.

Ballard summed it up when she said, "Father Don's being here has already made a big difference. It's going to be a great year!"



OUTDOOR MASS—Father Don Quinn, new full-time chaplain for the University of Indianapolis, Butler and IUPUI Newman Centers, celebrates his first Mass at the IUPUI location earlier this summer. (Photo by Elizabeth Bruns)

University of Indianapolis English professor participates in AP program

Dr. Charlotte H. Templin, chairman of the English department and professor of English at the University of Indianapolis, and Dr. Marshall Bruce Gentry, associate professor of English, participated recently in the annual reading and scoring of Advanced Placement Examinations in English in San Antonio, Tex.

The AP Program, sponsored by the College Board, annually gives hundreds of thousands of capable high school students an opportunity to take rigorous college-level courses and examinations. Based on their exam performance, thousands of students then receive credit and/or advanced placement when they enter college.

More than half a million examinations in 16 disciplines were evaluated this spring and summer by over 2,400 faculty consultants from high schools and universities across the United States. The educators are drawn from various ethnic groups and regions and represent some of the finest educators and academic institutions in North America, according to officials with the College Board.



Christy Barrett, a member of St. Joseph Parish in Rockville, competed in the Track and Field World Championships August 11-22 in Stuttgart, Germany.

Barrett was a record-setting shotput and discus thrower at Rockville High School and earned All American honors at Indiana State University before graduating. This is Barrett's third jaunt to Europe to compete in her specialty. Her two previous overseas meets were on the American team against France in February (she placed second) and at Birmingham, England last year where she finished ninth.

"She's very determined to make the next Olympic team," said her sister Jennifer. Jennifer is carrying on the family tradition at ISU. She throws shotput, discus and tosses the javelin for the Sycamores. The younger Barrett won two sectional titles at West Vigo High School where her dad, Jay, is football coach.

Christy has been preparing for the international competition in recent weeks. She set records for both shotput and discus while at Rockville High.

Christy is the number three shotputter for the United States this year with the Nike Coast of California team. Her best effort is 57 feet and 9 inches. The Rockville resident earned first alternate status for the U.S. Olympic team one year ago, placing fifth in the Olympic trials. She holds the ISU indoor record at 55 feet and one inch and the outdoor one at 56 feet and 10 inches.

□♦♦□

The "Women Aware" Series at the University of Indianapolis begins a new group of daytime courses on Sept. 7. Classes in the first half of the series will meet each Tuesday from Sept. 7 to Oct. 12 in room 201 of Schwitzer Student Center. Each class costs \$35, including materials and refreshments, except the photography course, which is \$47.

"Poetry: Dancing With Words," will compare the rhythmic expression of poetry to the art of dancing. The instructor is Dr. Ann Cory Bretz, a published poet and author of "Profile on Poetry." She will illustrate the relationships through the poetry of such writers as Sappho, Shakespeare, Maya Angelou, Adrienne Rich and Barrie Shepherd, as well as some of the writers of the Old Testament. Class time is 10-11:45 a.m.

"Paris" is a visual tour of the city of Paris through a presentation of its art, recorded music and literature. Dr. Ronald D. Ranick, chair of the art department, will touch on landmark events in the history of the city, major monuments and museums. The class meets from 12:30-2:15 p.m.

The series' second half meets Tuesdays from Oct. 19 through Nov. 30, with the exception of Thanksgiving week. "The Magic of Conflict," which meets from 10-11:45 a.m., has its base in Aikido, the Japanese art of reconciliation.

"Showcase Your Treasured Photos," meets from 12:30-2:15 p.m. Instructor Annette Moore, owner of a local creative photo preservation and calligraphy business, will demonstrate the art of preserving valued keepsakes. Those interested in registering for any of the "Women Aware" series courses, should call Kaye Auerbach at 317-788-3271.

□♦♦□

Indiana Vocational Technical College is offering several one-day professional business seminars.

Business professionals can choose from six seminars on several topics such as time management, negotiation, or communication. Each seminar is \$110 and includes all written materials, continental breakfast, refreshments and lunch. All seminars meet on Fridays from 9 a.m. to 4 p.m. For more information, call 317-921-4623.

St. Bonaventure University students spend summer studying in England

By Catholic News Service

ST. BONAVENTURE, N.Y.—Twenty-five students from St. Bonaventure University in upstate New York have begun a six-week study program at Oxford University in England.

During the July 5-Aug. 13 semester, Oxford does will conduct seminars in English history, literature and art, as well as psychology, sociology and British politics and economics.

The Oxford program also includes trips to historic sites in England and Europe, and guest lecturers from a variety of fields, including mystery writer Colin Dexter, whose Inspector Morse books are the basis for a television series aired on PBS in the United States.

Students are selected for the Oxford program based on essays, grade point averages and references from university faculty and staff members.

August in Rome: Skirting irreverence at the Vatican

by Cindy Wooden
Catholic News Service

VATICAN CITY—Like most Romans, most Vatican employees flee the city in August, leaving extra work for some and, apparently, too much free time for others.

In sweltering St. Peter's Square, on the steps to the naturally cool basilica, two young men in long-sleeved shirts and precisely knotted ties are pressed into nonstop service dealing with the tourists.

Meanwhile, to the right of the basilica, upstairs in the Secretariat of State, boredom seems to have pushed one Vatican employee into a reflective mood, focused on his colleagues.

An indulgence—based on the heat and lack of work—has been given to the bored worker, as long as irreverence is not evident.

The two young men below his window, at the bottom of the steps to St. Peter's, also are looking for irreverence. Some

Russian legislators ease restrictions on religions

MOSCOW (CNS)—After a veto by Russian President Boris Yeltsin and criticisms from world religious leaders, Russian lawmakers toned down restrictions on foreign missionaries and foreign-based religious organizations.

The new bill approved by the legislature Aug. 27 removes controversial provisions that would have required foreign-based churches to become affiliated with a Russian church or seek state accreditation.

Among the critics of the previous bill was Archbishop Tadeusz Kondrusiewicz, Moscow-based apostolic administrator for the Catholics in European Russia, and the U.S. Catholic Conference.

They said the previous bill, approved by the legislature in July, would have restricted the entrance of Catholic foreign priests and religious and would have given the state too much control over church activities.

The July bill was supported by the Russian Orthodox Church, the historically dominant religion in Russia, and consisted of amendments to Russia's religious liberty law. It was aimed at controlling the influx of sects and churches without a previous Russian presence.

The bill reflected Orthodox worry that economically solid Western religions would make significant numbers of converts because Orthodoxy was financially and institutionally weak after more than 70 years of communist rule.

Since the collapse of the Soviet Union, numerous missionaries from a variety of foreign religious groups have entered Russia. U.S. evangelists such as the Rev. Pat Robertson have appeared on Russian television. Also active are the Mormon Church and the Unification Church of the Rev. Sun Myung Moon.

call them the "Fashion Police," although style is not what they are looking for.

Perhaps the "Modesty Squad" is a better moniker for the team entrusted with ensuring that all who enter the basilica—it is a church, after all—are suitably dressed, although even they ditch the suits when the mercury climbs above 90 degrees.

On Aug. 23, one even had his sleeves rolled up almost to his elbows.

But then, bare elbows are allowed for all. For women, bare thighs and bare shoulders are not. For men, shirts and long pants are the price of admittance to the chilled marble goal.

Toward noon, when fully half the tourists were being turned away on their first attempt, tempers were not rising with the temperature.

Those who had then pulled pants from their backpacks and over their shorts.

Scarves in a variety of colors and fabrics were pressed into service. Even a sheer black polka dot scarf loosely knotted at the neck qualified as shoulder-cover. And a large scarf knotted on the hip allowed one woman wearing short black shorts to pass muster.

The presence of the "bare scouts" made headlines in the late '60s and early '70s in the battle against the miniskirt, but it seemed to be a passing fad. The patrol returned last summer along with a new barricade system placed at the bottom of the basilica steps.

They are back this summer saying, over and over in several languages, that men must wear long pants and women's shorts or skirts must reach the knees (although they let close calls through) and their shoulders must be covered.

Meanwhile upstairs, nobody knows for sure, or nobody is saying, who the bored secretariat worker is who came up with a *terna* (it's a list of three, usually in reference to candidates for a bishop's position) for categorizing his colleagues.

But the description of curial clerics under the headings "bunny," "traditionalist," and "intellectual" is being treated with the same good humor shown on the basilica steps.

"It's summer," explained one Vatican official. "There is nothing wrong with someone fighting the heat or left without work, wanting to joke a bit. The important thing is to be alert not to cross over the line into irreverence."

From his perch the anonymous writer included these descriptions as guidelines for the typesetting of curial officials:

►Vuppies play tennis or jog, have a personal computer and/or a cellular phone, chew gum and wear Lacoste shirts (not at work, of course); closely follow the announcement of papal appointments in the Vatican newspaper; draw the ire of officials in St. Peter's Basilica because their socks show under their albs at Mass.

►Traditionalists have a bottle of holy water from Lourdes on their nightstand; never drink Coca-Cola or eat hamburgers or popcorn; have gone privately, at least twice, to Medjugorje; do not read the writings of theologians Father Karl Rahner or

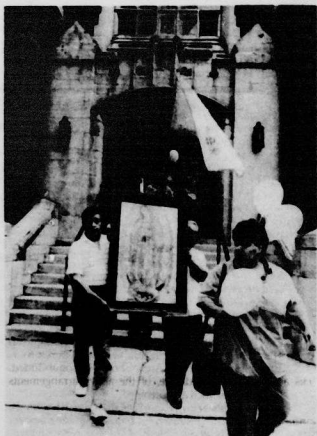
Father Bernard Haring; have a photograph of Pope Pius XII being carried on a throne.

►Intellectuals: are environmentalists and almost vegetarians; have never made purchases at the Vatican employees' discount shop; frequently cite 20th-century philosophers Theodore Wiesel, Adorno and Ludwig Wittgenstein; like the commoners' dish of pasta and beans; own records by Sting and watch Woody Allen films; rooms littered with a variety of books and magazines, along with souvenirs from Africa.

Cardinal Rosalio José Castillo Lara, governor of Vatican City-State, told an Italian newspaper he thought the list was completely out of date.

"They are caricatures which could have been published after the (Second Vatican) Council, at the latest in the early '70s," he told *La Repubblica*. "The reality is very different."

Trilingual parish is result of merger of churches in Detroit



MOVING ON—Hispanic parishioners of Mary, Mother of the Church Mission in Detroit leave their church for the last time and begin a procession to St. Stephen Church for the merging of their parish with a predominantly Polish parish Aug. 15. The newly merged church becomes the first trilingual parish in the Archdiocese of Detroit. (CNS photo by David Perry. The Michigan Catholic)

by Elizabeth Pelkey
Catholic News Service

DETROIT—Merging a predominantly Polish Catholic parish with a mostly Hispanic congregation has created the Archdiocese of Detroit's first trilingual parish.

Members of St. Stephen, the Polish church, joined Hispanic members of Mary, Mother of the Church Mission to celebrate the merger during a Mass Aug. 15 following a procession of the congregations to a park located halfway between the two.

"The whole event was extremely optimistic," said Father Joseph Gembala, pastor of the new parish, St. Stephen/Mary, Mother of the Church.

St. Stephen dates from 1917 when it was founded to serve the large Polish community of the area. Mary, Mother of the Church was established in 1981 for the growing Hispanic community.

Father Don Hanchon, archdiocesan vicar for Hispanic ministry, said the merger was a solution to two problems: one parish with financial stability but fewer members and a nearby congregation with plenty of parishioners but a more unstable fiscal base.

With more than 500 families, the new parish based at the old St. Stephen's property will offer Sunday Masses in Polish, English and Spanish. Feast day Masses will be trilingual and the parish bulletin will be published in three languages. A new parish council will include all members from both parish councils for the first year.

"The local neighborhood is mostly Puerto Rican and Mexican, so this will now work out well," said Father Gembala. "We need the young people in the area to keep the church going for the future."

The merged congregation will concentrate on attention to the different values of the cultures involved, according to Father Hanchon.

"There's hope for the new parish because it's a group of very mature people who know what values not to lose," he said. "There are not many communities who understand each others' cultures. This will be an opportunity to see what it means to let cultures combine."

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Patriarch applauds peace plan calling for Palestinian self-rule

by Catholic News Service

MILAN, Italy—An Israeli-Palestine Liberation Organization plan for Palestinian self-rule on the occupied Gaza Strip is a good sign that Arabs and Israelis are moving toward peace, said the Latin-rite patriarch of Jerusalem.

"I hope that all that is being said corresponds to the truth" about what the agreement on self-rule on the Gaza and in Jericho means and how it will be implemented, Patriarch Michel Sabbah said after Aug. 28-29 news stories from the Middle East.

The patriarch, a Palestinian, was in Italy in late August. He made his remarks about the new agreement in an interview published Aug. 29 in the Italian Catholic newspaper *Avvenire*.

"We anxiously await the blossoming of peace, but it is a very difficult labor," Patriarch Sabbah told the Milan-based newspaper. "There is still much resistance. There are extremists on both sides who don't want it."

The patriarch said he thinks comments by Israeli and Palestinian officials about the agreement were meant to test the waters.

"But we are on the right path," he said.

"For me, the important thing is that now, finally, one can

see that everyone wants peace. Even the politicians are convinced that war and violence will get us nowhere," Patriarch Sabbah said.

Earlier in the week, the patriarch had told *Avvenire* that Palestinian Christians and Muslims had shared the same suffering, but also shared the same hopes for peace and the expectation that someday would be made soon.

"There is great hope," he said in the interview published Aug. 26. "It is the first time that one can perceive such a seriousness of intentions and, I believe, concrete results will be seen soon."

The patriarch said one of the stickiest problems will be the future of the city of Jerusalem and its political and religious identity. Agreements on both issues must be recognized by local laws and the international community.

"On our part, there is no obstacle to the proposal that Jerusalem not be a city divided, but a city shared by Israelis and Palestinians from a political point of view, and therefore that it would be the capital for both," he said.

But the city's religious identity is a separate question, he said. The Catholic Church must have a voice in how access to Jewish, Muslim and Christian sites is guaranteed and protected.

"I am certain that the dialogue between the Holy See and

the state of Israel to clarify certain points touching directly on the condition of Christians in the Holy Land and the situation of the holy places will reach a happy end," he said.

A special Israeli-Vatican commission was established in July 1992 to discuss church-state problems in Israel and the occupied territories.

In what is being read as a sign of improving Vatican-Israeli relations, a spokesman for Israel's chief rabbi, Israel Lau, announced he would meet the pope in late September during a visit to Italy.

In the *Avvenire* interview, Patriarch Sabbah said Palestinian Christians and Muslims have good relations based on their shared culture and their shared suffering.

"I am frequently asked how things are going for Christians in Palestine and Jordan," he said. "I respond: It is the same for the whole people. There is a suffering common to the whole population, Christian and Muslim."

"As Arab Christians we have a double patrimony which gives us the possibility of understanding the Muslim world and of beginning a dialogue between Islam and Christianity," he said.

Patriarch Sabbah warned against confusing Islam with religious extremism. "Islam, as distinct from extremism, is not the adversary, it is not the enemy of the Christian world," he said.

"Islam is a religion, a positive force, a culture and a human civilization," the patriarch said. "A new world cannot be constructed without the collaboration of all religions. Nothing is gained by seeing Islam as the enemy."

Patriarch Sabbah told Vatican Radio Aug. 26 that religious fundamentalism grows in unstable situations like that of the Middle East. Extremism, he said, exists and is nourished by social and political injustice and tends to develop at the margins of religious movements.

"Christians and Muslims must know how to work together to face this phenomenon, to understand what the role of religion in individual life—Christian or Muslim—is," he said.

"The best thing is to eliminate the political and social injustices which exist," the patriarch said. "In this, the international community also has a role to play."

Priest suspended; supports killing abortionist

by Catholic News Service

MOBILE, Ala.—Archbishop Oscar A. Lipscomb of Mobile has suspended the priestly faculties of an archdiocesan priest who refused to stop calling the murder of abortionists justifiable homicide.

In an Aug. 23 statement, Archbishop Lipscomb said he was removing Father David C. Troesch as administrator of St. John's Parish in Magnolia Springs, Ala., because of the priest's "continued public support of an erroneous teaching that the killing of abortionists is morally acceptable."

The only priestly ministry that Father Troesch can perform is to officiate at two previously scheduled weddings, the statement added.

"At this time it is not certain whether Father Troesch can recover the confidence I need in him to be able to return as administrator of St. John's," Archbishop Lipscomb added. "His acceptance, in obedience, of the above arrangements offers solid hope for such an outcome."

The archbishop's action came less than a week after he announced that Father Troesch had agreed to stop saying that it was morally acceptable to kill those who perform abortions.

The controversy began earlier in August when the priest tried to buy a newspaper advertisement backing the murder of abortionists. The ad, which the *Mobile Register* daily newspaper refused to run, showed a man aiming a gun at the back of a doctor about to perform an abortion. The caption read: "Justifiable homicide."

"The Catholic Church cannot espouse the teaching that abortionists are to be killed in defense of human life," Archbishop Lipscomb said in an Aug. 17 statement announcing Father Troesch's initial agreement to stop espousing that view.

He added he gave Father Troesch "the alternative of publicly abiding by my judgment on this erroneous teaching or relinquishing his public position in the church. He has indicated to me that he chooses the former and will so conduct himself publicly in the future."

But in an interview published Aug. 22 in the *Mobile Register*, Father Troesch reiterated his views and expressed happiness at the publicity he had received. "Instead of paying \$1,200 (for an ad), I got a half-billion dollars of free publicity," he told the *Register*. "Of course, I was pleased."

The controversy was further fueled by the Aug. 21 late-night murder of a Mobile abortion doctor outside an X-rated theater. Mobile police have indicated that the killing of Dr. George Wayne Patterson was most likely a random street crime unrelated to the abortion issue.

But the Aug. 24 edition of the *Mobile Register* carried side-by-side front-page stories on the murder and the priest's suspension, linking them with the common headline, "Questions haunt abortion doctor's death."

The issue also carried a letter from Archbishop Lipscomb protesting the newspaper's handling of the story, saying it had "enabled (Father Troesch) to reach a worldwide audience and solidified, by interview and emphasis, what began as query for the sake of attention."

Noting the "delicate balance between reporting and 'creating' a news event," the archbishop said, "The temptation to cross that boundary is great, and in the present matter I do not feel that you have entirely resisted it."

In an editor's note, the *Register* said the "enormous national interest in the story validates its importance as a news event."

During an Aug. 16 radio interview, Father Troesch said Michael Griffin, charged with the March 10 murder of Florida abortionist David Gunn, "acted out his beliefs in what God wanted done. . . I find no fault with him and I do find it justifiable homicide."

While "not recommending that anyone go out and kill anyone," Father Troesch said, "I would be willing to defend anyone who does it."

In an Aug. 16 statement, issued before contacting the

priest, Archbishop Lipscomb said Father Troesch was "in serious error as a teacher of Catholic moral theology. It is a basic principle that a good deed does not justify the use of an evil means."

Father Troesch's use of his priestly identity and a sacred setting to highlight his views is deceptive and dishonest," the archbishop added. "He does not speak for the church."

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BOOK REVIEW

Jews and Christians over time

INTERWOVEN DESTINIES: JEWS AND CHRISTIANS THROUGH THE AGES, Edited by Eugene Fisher, Paulist Press (Mahwah, N.J., 1993). 154 pp., \$9.95.

Reviewed by William Drael
Catholic News Service

Jewish-Christian dialogue is proceeding among religious officials and academics, as evidenced by "Interwoven Destinies," which includes eight papers presented at a 1986 workshop. But as contributor Michael Cook wonders, what about at the grass roots?

For example:

>What about the conversation between my sister and her

Jewish husband after their rabbi tells them that children cannot simultaneously attend classes at the synagogue and at the CCD center?

>How do my sister-in-law and her Jewish husband talk about the possibility of baptizing their newborn girl? How do they explain their decision to the grandparents, uncles and aunts—all of whom are devout?

>How do I respond to the Christian students in my world religion class who are sincerely dumbfounded that Jews don't accept Jesus as the Christ, given that the New Testament repeatedly shows how Jesus explicitly fulfills Messianic passages in the Jewish Scripture?

A fruitful Jewish-Christian dialogue at the grass roots is impossible, Michael Cook explains, unless—for starters—both

Jewish and Christian laity understand "the dynamics of how the Gospels themselves evolved."

Most Christians and Jews have never really heard that not all of Jesus' words found in the New Testament were really spoken by Jesus. Most Catholics, I suspect, would be shocked to hear a homilist say such a thing. How then can the Bible be true? Likewise, says Cook, "most Jewish laypersons have never heard that Jesus' denigrations of the Jews may be instead denunciations by the latter church."

Jews and Christians know that their traditions are interwoven. They also probably suspect that a dialogue will open many cans of worms. But, as this thorough book implies, to avoid difficult topics like the composition of the Scriptures is dishonest to both traditions. While adult education classes or bulletin articles or preaching on these difficult topics probably do not seem like a high priority at most parishes and synagogues, my students, my wives and all of us as Christians and as Jews will not enlarge our understanding without such grass-roots efforts.

(Drael is an instructor and the campus minister at Moraine Valley Community College, Palos Hills, Ill.)

† Rest in Peace

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.

* CASEY, Virginia K., 68, Christ the King, Indianapolis, August 20. Wife of William Gerald; mother of Jean Seller, Ann, Mary, John and Ronald; grandmother of two.

* CLAYTON, Benny L., 41, Holy

Name of Jesus, Beech Grove, August 16. Husband of Sandra C. father of Brian L. and Jennifer R. brother of Charles G. and John Holmes and Michael Earl Clayton; son of Virgil and Peggy C. grandson of Mildred Cecil.

* ECK, Robert E., 70, St. Matthew, Indianapolis, August 19.

Husband of Joanne Neville Eck. Father of Jon C., Christopher G. and Amy Ellenwirth, son of Lauretta and Steven R. Eck. brother of George F. and James A. grandson of Cameron N., grandfather of eight.

* FELTMAN, Rose M. Greive, 81, St. Roch, Indianapolis, August 18. Wife of Herman C.; mother of Richard, Paul, Mary Ann, Muel, Lois Swenger and Doris Celine. sister of Edward Greive. Daughter of Mary Greive and Gertrude Pratt; grandmother of 14.

* FREEMAN, Louise, 74, St. Bridget, Indianapolis, August 19. Mother of Betty Jean Coors-Wilson, Eugene Maria Freeman Grison; sister of John P. Willis and Willie Willis; grandmother of two, great-grandmother of one.

* GAMACHE, Darle F., 17, St. Barnabas, Indianapolis, August 15. Son of Dennis and Betty S. Gamache; brother of Cressa J.; grandson of Lou Stevens.

* GOMEZ, Candice M., 83, Our Lady of Lourdes, Indianapolis, August 18. Mother of Lourdes Daily; grandmother of two.

* HAWKINS, Theresa J., 28, St. John, Tipton, August 17. Daughter of Alfred and Margaret; sister of Michael, Joseph, Thomas, Barry, Patricia Zaneve, Margaret Hawkins, Veronica Maxwell and Susan Jones.

* HENRY, William "Hank", 82, Holy Family, New Albany, August 18. Husband of Mary T.; father of William J.; brother of Mabel Candotto; grandfather of two.

* HUGEBACK, Harold E., 76, Prince of Peace, Madison, August 20. Husband of Evelyn Norris Hugeback; father of Mary Theresa Wells, Joanne Wagner, Debra Huggins, Harold E. and John E.; brother of Margaret Barnes and Gladys Turner; grandfather of nine; great-grandfather of six.

* JENKINS, Kenneth L., 69, St. Bernadette, Indianapolis, August 15. Husband of Agnes Landreth Jenkins; father of Kenny L. Myers, Donald Myers, Lebbie Bedeque, Barbara Hembrise and Judy Deery; brother of Russell Jenkins, Doris Kambs and Betty Gabbert.

* JOHAN, Virginia Jayne, 80, Christ the King, Indianapolis, August 22. Mother of Nicholas Frisch, Josef Borski and Joseph Gardner; grandmother of four; great-grandmother of one.

* KASER, Mary Frances Nowak, 85, St. Anthony, Indianapolis, August 18. Mother of Dolores V. Fox and William E. Kaser; grandmother of eight; great-grandmother of 13.

* KING, Clara G., 86, St. Andrew, Richmond, July 30. Mother of Roberta Gates; grandmother of two.

* KUHN, Raymond, 71, St. Michael, Brookville, August 21. Father of Michael and Kate; brother of Marie Schweigman.

* LOBRACCO, Frank A., 87, St. Monica, Indianapolis, August 17. Husband of Victoria; father of Susan Shannon and Rosemary Metzger; brother of Mike and Ida Lobracco.

* QUINTANA, Mary R., 67, Our Lady of the Greenwood, Greenwood, August 10. Wife of Nicolas; mother of Robert Hart, Andy Hernandez, Marion Woolbright, Rose Silva, Juanita Sapp, Ana Maria Hammond; stepmother of Rosario C. Quintana; sister of Leo, Isadore, Henry, Robert, Anthony and Manuel Cruz, Fred, Tony, Jesse and Daniel Moralez, Gloria Davis, Nancy Paz, Juanita Settecase and Rita Mary Manzo; grandmother of 21; great-grandmother of 20.

* SMITH, Aline M., 64, St. Pius X, Indianapolis, August 20. Wife of Richard; mother of Michael P., Mary L., Richard N., Kathleen A., Frederick and Karen E. Travelstead; sister of John Smolski and Genie Ferszt; grandmother of five.

* STEINKE, Zachary Elliott, 17, Christ the King, Indianapolis, August 10. Son of Michael and Mary Moore Steinke; brother of Ian; grandson of Victor and Maryann Steinke, Bernard and Marquette Moore.

* VANOFF, Ethel, 92, Holy Trinity, Indianapolis, August 20. Sister of Julia Spanovich and Catherine Mahaney.

* WALLER, Rev. Victor J., OFM, 85, St. Anthony of Padua, Clarksville, July 18. Brother of Sister Rose Andrew, Sister Victor, Sister Concetta and Gertrude.

Five members of the Hardebeck-Powers family slain on Aug. 24

Five members of a Millouzen family were slain on August 24. Virgil P. Powers, 55, and his wife, Betty Rose, Mary Powers, 42, mother Martha Catherine Hardebeck, 73, and her sons James Edward, 40, and Martin Francis Hardebeck, 33, were members of Immaculate Conception Church. Survivors of the family are Joanne McMurtry, Donald, William R. and George Hardebeck, who were siblings to Betty Rose, Martin and James, and the children of Martha. Martha was the

sister of Nettie Hardebeck, Dora Waters and Robert Herbert. Virgil and Betty Rose Powers had four children: Randy Powers, Connie Powers, Joe Powers and Shirley Martinez. Virgil was the brother of Franklin "Jackie" Powers, Vernon Powers, Willard Powers and Roberta Burton. He is also the step-son of Edith Harrison Powers.

Monsignor Joseph Brokage said the funeral Mass. The family was buried on August 28.

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Defend rights, dignity of workers, bishop says

(Continued from page 1)

a brief introduction and conclusion. He filled out the body of the statement with excerpts from Msgr. Higgins' own reflections on the church and the labor movement today.

Among the quotes from Msgr. Higgins were:

► A call to the labor movement to focus its efforts on organizing low-paid female and immigrant workers. "Without female and immigrant workers, the labor movement has no future in this country."

► A critique of the "many upwardly mobile Catholics" who have abandoned the worker-solidarity ideals of their parents and grandparents and have come to consider unions passé. "Their own relative affluence has blinded them to the fact that, like their immigrant forebears, millions of today's workers struggle to maintain a minimum standard of living."

► His blunt condemnation of Catholic institutions that obstruct organizing by their own workers. "Church leaders and administrators of church-related institutions

must unequivocally recognize the right of their employees to organize.... This is simply another way of saying, in the words of the Synod of Bishops, that 'anyone who ventures to speak to people about justice must first be just in their eyes.'"

Msgr. Higgins, 77, who was ordained a priest in 1940, joined the U.S. bishops' Social Action Department in 1944 and headed it from 1954 to 1972. In 1972 he was made secretary for research—a post that essentially let him set his own agenda until his retirement from the U.S. Catholic Conference in 1980. Since then he has been an adjunct lecturer in theology at The Catholic University of America.

For most of those years Msgr. Higgins wrote the annual Labor Day statements of the bishops.

"For more than half a century," Bishop Ricard wrote, "Msgr. Higgins has been the bridge between the church and the labor movement and a pre-eminent analyst and articulator of Catholic social teaching. In the conference and across the country, he has challenged our church to take our social tradition seriously."

The reflections by Msgr. Higgins that Bishop Ricard reproduced as part of the 1993 Labor Day statement were excerpted from "Organized Labor and the Church: Reflections of a Labor Priest," which Msgr. Higgins co-wrote with religion writer William Bole. The book was published earlier this year by Paulist Press.

In one of the reflections quoted by Bishop Ricard, Msgr.

Higgins recalled a stay at a Disneyland hotel during a two-week conference in California.

"I got to know some of the hotel workers, including the woman who cleaned my room," he wrote. "I asked her how long she had worked there. 'Twenty years,' she said. I asked if she would mind telling me how much she earned. 'Minimum wage' was her reply."

"I am often asked: Why are unions needed in this day and age? People should not ask me. They should ask the maid at Disneyland and other low-wage workers."

Also quoted are Msgr. Higgins' comments on the paradox that, despite the Second Vatican Council's emphasis on the role of the laity in the world, Catholic justice and peace work seems to have become more institutionalized or "churchy" now than it was before the council.

"Not everyone will agree with Msgr. Higgins' analysis or agenda," Bishop Ricard said, "but no serious student of the Catholic social tradition can dismiss it.... It is still our task to insure that people can find decent work that the rights and dignity of workers are respected, that workers are not 'replaced' for exercising their rights, that our church practices what it preaches on participation and economic justice."

Copies of the 1993 Labor Day statement are available from: Office of Domestic Social Development, U.S. Catholic Conference, 3211 Fourth St. N.E., Washington, D.C. 20017. Phone 202-541-3185. Cost is 15 cents per copy plus postage, with bulk rates available on request.

New catechism to be focus of conference in Pittsburgh in Oct.

The new "Catechism of the Catholic Church" will be the focus of a national conference in Pittsburgh, Pa. Oct. 22-24 aimed at spiritually strengthening parish communities.

Cardinal Francis Arinze, president of the Pontifical Council for Inter-Religious Dialogue, will head a list of speakers at the conference. Called "Totus Tuus—Consecrate Them in Truth," the conference will be sponsored by the Apostolate for Family Consecration.

According to Jerry Conker, founder and president of the Apostolate, "The main purpose of the conference is to blend St. Louis de Montfort's Marian consecration—as truly lived by Pope John Paul II today—with current catechetics as the means of true family and parish renewal."

"Consecrate them in truth" are the words of Jesus found in John's Gospel (17:17).

Among other speakers at the conference will be Archbishop Agostino Cacciavillani, papal pro-nuncio to the United States; Bishop Donald W. Wuerl of Pittsburgh; Bishop Gilbert Sheldon of Scrantonville; Msgr. John Woolsey, director of the Family Life/Respect Life office of the Archdiocese of New York; and Msgr. Luciano Guerra, rector of the Shrine of Our Lady of Fatima in Portugal.

The Family Apostolate is one of 12 co-publishers in the United States of the English edition of the new catechism.

Conference registration and hotel reservation information can be obtained by writing to The Family Apostolate, John Paul II Holy Family Center, Seminary Rd., Route 2, Box 700, Bloomingdale, OH 43910. Tel. (800) 367-6279.

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Cost of separating Siamese twins raises ethical questions

by Jerry Filtzau
Catholic News Service

WASHINGTON—Amid the wide U.S. debate over costs and cost limits on health care comes the difficult case of Amy and Angela Lakeberg, Siamese twins separated by surgeons Aug. 20.

Catholic moral theologians contacted by Catholic News Service were divided over the expensive, experimental operation.

The twins, daughters of Kenneth and Reitha Lakeberg of Wheatfield, Ind., were born June 29 at Loyola University Medical Center in suburban Chicago. Joined from navel to chest, they shared a single heart. In early August Loyola's doctors determined that both twins could not live and recommended ending medical life support to allow them, already nearing death, to die naturally.

But Children's Hospital of Philadelphia, with the world's leading team of experts in surgical separation of Siamese twins, offered to operate. In its five previous attempts to separate twins who shared a single heart and saw one, no child had yet survived beyond three and a half months; so the operation was clearly experimental and high-risk.

But Amy's and Angela's parents found even the slimmest hope of saving one child preferable to the certainty of both dying.

Amy died on the operating table, as expected, as doctors reconstructed the shared heart and gave it to Angela. In the week that followed, Angela's condition was described as critical but stable, but hospital officials offered no long-term prognosis.

Theologians questioned by CNS found no major ethical dilemma in the decision to let Amy die in surgery. Citing the

classical moral principle of double effect, they said in such an extreme case it is permissible for doctors to do what they can to save one child even if they cannot prevent the other's death.

Where theologians disagreed—and reflected the national debate—was on the acceptability of spending hundreds of thousands of dollars for an operation that held little hope for long-term success and benefit to the surviving patient.

Before the operation the hospital's chief surgeon, Dr. James O'Neill, acknowledged that "if there is a long-term survival, it would be unique."

"In the U.S. medical system we love to act as if there are no limits, as if miracles occur every day, as if the fact of death should be excluded (from decision-making)," said Dominican Father Kevin D. O'Rourke, director of the Center for Health Care Ethics of St. Louis University's Health Sciences Center.

But it's wrong to spend hundreds of thousands of dollars for an experimental procedure "when there's no sign of effectiveness," he said. "The idea that money is not a factor (in such decisions) is not part of the Catholic moral tradition."

Jesuit Father Richard A. McCormick, Christian ethics professor at the University of Notre Dame, also argued that high cost should have been a decisive factor against such an operation, where "the hope of success and the likely benefit are so marginal."

Msgr. Russell Smith, education director of the Pope John XXIII Medical-Moral Research and Education Center in Braintree, Mass., took a different tack, however.

Loyola's decision against surgery was a legitimate, morally acceptable approach, he said. But so was the Philadelphia hospital's decision to go ahead, because some of the benefit/risk calculus change if you're a research institution on the cutting edge of an experimental field. "If an institution is willing to take this on, that's how science progresses," the priest said.

If the moral issue is the prudent, effective use of limited health care resources, the "dramatic, unique situation" of the Lakeberg twins is not the best place to begin, according to Msgr. Smith. "It's been suggested that 10 percent of our health care costs are due to fraud. There are a lot of more mundane ways to contain costs."

Jesuit Father James Keenan, ethics professor at Weston College of Theology in Cambridge, Mass., also questioned the focus on the Lakeberg twins in the national debate over health care costs.

"From what I've seen, these people were uninsured," he

said. "If they were privately insured, would we be raising this question?"

He found it a "curious phenomenon" that media coverage of the U.S. health care crisis so often focuses on people without medical insurance—those "who are already marginalized or shut out" from the mainstream.

Another issue Father Keenan raised—one he said seemed to be missed, too often by television and newspaper commentators—was "the very strong parental instinct in saving the life of their child."

He noted that a major question in the current policy debate is who decides which health costs will be covered—doctors, hospitals, patients, federal or state governments, insurance companies like Blue Cross and Blue Shield, or even popular referendum as has happened with ballot questions decided in recent years in several West Coast states.

When the life or death of a child is at stake, he asked, "to what extent will we be seeing parental instincts expressed?"

Dominican Father Benedict Ashley, professor at Aquinas Institute of Theology in St. Louis and a long-time consultant to the U.S. Bishops' Committee on Doctrine, described the Lakeberg case as one in which the decision whether to operate or not could legitimately go either way.

He said his instinct, however, would be to side with the theologians who considered the Lakeberg operation unjustified because of its high cost and low chance of benefit. "In general, I tend to think medicine tries these days to do things that are extremely costly (for their likely benefit).... I would be cautious about expending these huge amounts of money."

A footnote: The theologians who questioned the family's decision also expressed concern for Angela and her parents, and their disagreement on the ethical questions should not be misinterpreted as lack of compassion. One is reminded of Cardinal Albino Luciani of Venice, who reigned briefly in 1978 as Pope John Paul I. Shortly before his election an Italian magazine asked the cardinal about the birth of Louise Brown, the world's first test-tube baby. He reaffirmed church teaching that artificial insemination is not licit. But he said the parents should not be condemned if they acted in good faith, and he extended his "most cordial good wishes to the baby."

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