

THE CRITERION

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1st Archdiocesan Council convened

by John F. Fink

"This is a momentous occasion in the history of the Archdiocese of Indianapolis!" Archbishop Edward T. O'Meara declared as he convened the first meeting of the Archdiocesan Pastoral Council at St. Agnes Church in Nashville last Saturday from 10 a.m. to 4 p.m.

Members of the council were appointed in August. This was primarily an orientation meeting for the council, but by the end of the day the members said they were eager to "get on with the job" and "get our teeth into" the work ahead of them.

Right from the start, Archbishop O'Meara made it clear that he intended to take the work of the council seriously, that the existence of the council will not be "just window-dressing."

"I do believe in collaboration and sharing responsibility," he said.

He pointed to the other three elected bodies in the organization of the church in Indianapolis (the Priests Personnel Board, the Council of Priests and the Archdiocesan Board of Total Catholic Education) and said that, from working with them he has learned how to follow their advice without giving up any of his authority as archbishop.

In speaking of his relationship with the Council of Priests, Archbishop O'Meara said, "We have never had trouble reaching agreement and we have tackled some difficult issues."

The archbishop had high praise for the quality of the people presented to him for selection for the Archdiocesan Pastoral Council. Twenty-two of the 33 members were nominated by parishes and then by the 11 deaneries in the archdiocese. Other members are the moderator of the curia, two representatives of the Council of Priests, two women religious and two men religious, the president of the Archdiocesan Board of Education, and three members selected by the archbishop.

Thirty of the 33 members were present at the inaugural meeting.

Archbishop O'Meara told the council members that the



COUNCIL MEETS—Some of the members of the Archdiocesan Pastoral Council study orientation material as the

council's temporary chairman, David Goette (standing), makes a presentation. (Photo by John F. Fink)

Pastoral Constitution on the Church in the Modern World stressed the role and the responsibility of all the people of God. He said that it is possible for someone with authority, received from the top, still to work collaboratively. He said that he will neither "go through the sham of only pretending the council has a role in the archdiocese nor will I abdicate my responsibilities and only rubber-stamp the council." He said that he intended to follow a middle road, one of "sharing my responsibilities for guiding, directing and governing this archdiocese."

The archbishop also stressed that he wanted a representative group, which is why the council was selected the way it was. "I could have entered within myself and

appointed a council," he said, "but wouldn't I have been a dummy to do it that way?"

After Archbishop O'Meara's opening address, the orientation of the council members began. First Providence Sister Loretta Schafer, archdiocesan chancellor, briefly presented the history, geography and demographics of the archdiocese. She stressed the diversity found within the 38 counties of the archdiocese and the fact that it is both rural and urban.

Sister Loretta said that Archbishop O'Meara is the 10th bishop and fourth archbishop of the diocese that was once Vincennes. The first four bishops are buried in the crypt of (See ARCHDIOCESAN COUNCIL, page 10)

Archdiocese sets Respect Life Sunday events

by Mary Ann Wyand

Respect Life Sunday events on Oct. 7 will remind Catholics that the church, as teacher of the Gospel, is committed to a consistent ethic of life and also that all issues of human life are interdependent.

Father Joseph Rautenberg, ethicist at St. Vincent Hospital and Health Care Center in Indianapolis, will discuss the consistent ethic of life as the featured speaker during the annual archdiocesan Respect Life Dinner at 5 p.m. Sunday at the Catholic Center Assembly Hall.

Also during the program, St. Luke parishioners James and Marjorie Schmitz of Indianapolis will be honored for their many volunteer contributions to the pro-life movement.

Preceding the annual dinner, Respect Life Sunday activities begin at 2 p.m. with a legislative seminar conducted by Indiana Catholic Conference staff members.

ICC director M. Desmond Ryan said State Senators Jean Leising and Joseph Corcoran will join other members of the Indiana General Assembly at the seminar to discuss public policy life issues expected to come before the 1991 legislature.

"We're going to concentrate on issues we will be actively involved with that offer alternatives to abortion," Ryan said. "We will be dealing with a bill to fund (financial

assistance for) parents who adopt special needs children and another bill to fund individuals and groups who assist pregnant women to bring their children to term."

During the next Indiana General Assembly session, Ryan said, the Indiana Catholic Conference staff also will be attempting to introduce legislation to provide funding for the production of a pamphlet on informed consent.

"It would inform persons considering abortion of all that takes place in the procedure and of alternatives that are available," Ryan said.

Also on Sunday, youth group members from many parishes will gather at Monument Circle in Indianapolis at 2:45 p.m. for the annual Respect Life Walk-A-Thon north on Meridian Street to 55. Peter and Paul Cathedral, Catholic Youth Organization staff members assist pro-life office personnel with the Walk-A-Thon.

At 4 p.m., Archbishop Edward T. O'Meara will preside during a vesper service at the cathedral as part of the annual archdiocesan respect life events.

"It is important that we join together as an archdiocese to proclaim to the civic community of the belief in the dignity of life, to pray together, and by our celebration to encourage and support each other in our work," Father Larry Crawford, archdiocesan director of pro-life activities, told *The Criterion*.

Both Jim and Margie Schmitz have been active in pro-life work since 1974.

They are the parents of John, an Indiana University graduate; Lisa, a Cathedral High School junior; and Laura, a St. Luke second-grader. Their oldest daughter, Heidi, was 17 years old at the time of her death in an automobile accident in 1986.

Four years ago, they received the Charles E. Stimming Award for exceptional volunteer service from Right to Life of Indianapolis.

They have served St. Luke Church as co-chairmen of the parish pro-life committee for almost 14 years, helped Right to Life

as co-chairmen of the voter identification program, and trained and supervised hundreds of pro-life volunteers involved in a variety of projects.

In recent years, Jim Schmitz has served on the advisory board of the archdiocesan Office of Pro-Life Activities and on the board of directors of Indiana Citizens for Life. A registered nurse, Margie Schmitz established Right to Life's annual Rose Drive in 1976 and wrote pro-life literature for use in schools. She is an active member of Birthline and the St. Gerard Guild.

Life supplement

A special 12-page "Respect Life" supplement, using material from the National Conference of Catholic Bishops' program, plus additional articles will be found in this issue beginning on page 13.



AWARD RECIPIENTS—James and Marjorie Schmitz of St. Luke Parish, Indianapolis, will receive the 1990 archdiocesan Respect Life Award on Oct. 7. Daughters Laura (front) and Lisa play a duet at the piano in their northside home.

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Abortion and the approaching election

by John F. Fink

This is the annual "Respect Life" issue of *The Criterion*. When the Catholic Church talks about "respect life," it means much more than opposition to abortion, as the supplement in the center of this issue makes clear. The church celebrates the sacredness of all human life and opposes everything that would interfere with or degrade it.

Nevertheless, since this is an election year and since the abortion issue takes on even greater significance than usual now that the Supreme Court has allowed states to place limits on legal abortions, this column will tackle only that issue this week.

It's interesting, by the way, to see that those who support the right to abortion seem to be avoiding the word "abortion." The emphasis is always on "the right of a woman to choose." "To choose what?" "Whether and when to bear a child," they say. But they avoid the "A" word. Or they will talk about "the constitutional right to privacy." Privacy to do what?

THE REFERENCE TO USE the word "abortion" isn't surprising. Abortion rights supporters have learned that most people oppose abortion. Indeed, one 1989 *Los Angeles Times* poll showed that 62 percent of the people polled thought that abortion is murder. When a brief submitted to a federal court described abortion as "the killing of the unborn," Kate Michelman, president of the National Abortion Rights Action League, called the language "profoundly alarming." They don't want abortion to be called what it undoubtedly is.

On the other hand, when pollsters ask whether a woman should have the right to choose whether or not to have a baby, the results heavily favor the woman's right.



So it's no wonder that abortion rights supporters want to stress the right to choose.

What is distressing, though, is the large percentage of people who say that they personally feel that abortion is morally wrong but also feel that whether or not to have an abortion is a decision that should be made by every woman for herself. In a *Los Angeles Times* poll, a full 78 percent agreed with that. In other words, they feel that morality is a private matter.

This indicates to me that most people still don't really think of an unborn baby as human life. If they did they wouldn't think it a private matter for a woman to kill it. I feel sure that they wouldn't say the same thing about a mother killing a new-born baby, or a baby a week old. But how could a human fetus be anything else but human life?

THE CATHOLIC CHURCH HAS always been involved in the fight against abortion, but we should not say that abortion is wrong because the church says it is. It is not like the Catholic doctrine of the Trinity, or the Incarnation, or the Resurrection. It is a moral truth that is held by people of many other faiths, or of no religious faith at all for that matter. Catholics do not oppose abortion only because they are Catholics.

Therefore, it's a phony argument to say that laws against abortion are a violation of the separation of church and state. Laws limiting abortion would be an attempt to legislate morality just as similar laws against murder, burglary, rape and driving under the influence of alcohol try to legislate morality. Legislators are constantly expected to vote for laws that they believe in their mature judgment will outlaw moral evils. Why should the moral evil of abortion be an exception?

Which gets us to the election coming up in a month. Here in Indiana, four bills that would have had some effect on abortion were passed by the House this year but were defeated in the Senate—one of them by only one vote. Therefore, both sides of the abortion issue rightly see next month's election as crucial to their cause.

Politicians running for election usually prefer to stay away from the abortion issue because it's so divisive, but those members running for reelection now have a track record of how they voted in this year's legislature.

POLITICIANS SHOULD, of course, vote their consciences rather than how their votes will affect their reelection possibilities, but those who are afraid to support abortion restrictions should know that most people think that there should be limitations. A 1989 Gallup poll asked, "Do you think abortions should be legal under any circumstances, legal under certain circumstances or illegal in all circumstances?" Only 28 percent thought it should be legal in all circumstances. The largest percentage, 53 percent, thought it should be legal under certain circumstances. That added to the 19 percent who thought it should be illegal in all circumstances means that 72 percent want to see some restrictions on abortion.

What restrictions? We should start with the four bills that passed the Indiana House this year. The one that was defeated in the Senate by one vote (after passing the House by 30 votes) required that a pregnant woman be informed about the abortion procedure and risks, along with alternatives to abortion. The second one, defeated in the Senate by three votes, would have banned use of public facilities and public employees for abortions and would have required fetal testing for viability at 20 weeks gestational age. An abortion after 20 weeks is already illegal in Indiana.

The third bill passed by the House, not even considered by the full Senate, banned abortions for the purpose of sex selection. (That one passed the House by 56 votes.) The fourth bill also required a test for viability of a physician thinks the unborn child is 20 weeks or more.

But before these bills can be passed, either some senators' minds, or some senators, are going to have to be changed.

Little Sisters of the Poor to observe 150th anniversary Oct. 14

by Margaret Nelson

The Little Sisters of the Poor in Indianapolis will celebrate the 150th anniversary of the founding of their congregation on Oct. 14.

A special Mass of Thanksgiving will be celebrated by Archbishop Edward T. O'Meara at 4 p.m. at St. Peter and Paul Cathedral. A reception will follow in the Assembly Hall of the Catholic Center.

Mother Regina Loftus, superior of St. Augustine Home in Indianapolis, said the order was started in France in 1839 when Blessed Jeanne Jugan took a poor, blind woman into her apartment, relinquishing her own bed.

"We are anxious for her canonization," said Mother Regina, "because she does have a very special message to give the world—respect for the elderly." Jeanne Jugan was beatified by Pope John Paul II in 1982.

Calling herself Sister Mary of the Cross, the Little Sisters of the Poor foundress cared for more people as others joined in her ministry. Today, there are 32 homes in the U.S. and 257 residences throughout the world.

There are 4,000 Little Sisters of the Poor in the world today, with the motherhouse in Brittany, France. Thirteen of these women live at St. Augustine.

"It's a special place because God is present in the home," said Mother Regina.

"There is a peace and contentment you sense when you come into the home."

The objectives of the Little Sisters of the Poor are defined in The Constitutions. They include poverty, hospitality, community life, hospitalier mission, and missionary activity.

Since the Little Sisters established the first St. Augustine Home in Indianapolis in 1873, they have cared for 5,500 aged persons, providing a family-like environment. The Vermont St. home housed residents for 95 years.

The present home on West 86th St. was dedicated in 1968. The three-story building has room for 78 residents to live in private rooms. The home recently added 24 apartments for independent living.

Mgr. Cornelius Sweeney, who was on the original board of directors for the new building, now lives at St. Augustine.

Those who live there are encouraged to remain active and help each other as in a family.

When their health declines, residents are cared for with love and respect. All of their medical needs are met. It is a tradition for the Little Sisters of the Poor to keep a round-the-clock prayer vigil for those who are dying.

The Little Sisters of the Poor are also known for their custom of begging for the things they need to care for the aged.



IN THE FAMILY—Mgr. Cornelius B. Sweeney, who was on the board when the present St. Augustine Home was built, greets Little Sister of the Poor Raymond Korten after attending Mass in the chapel. (Photo by Margaret Nelson)

Indianapolis businesses have been generous in their support and other goods. Mother said, "We never buy bread."

The sisters credit volunteers, benefactors and a caring staff with enabling their work. So great is their Indianapolis following that every cost of the Oct. 14 celebration—from the 5,000 invitations to refreshments—has been paid for by donors.

CHD grant forms available

Pre-application forms are now available for groups intending to apply for 1991 Campaign for Human Development (CHD) national grants before the Nov. 1 deadline. The funds are made available for these grants from collections in the Catholic churches throughout the U.S.

Applicants for the national grants must submit the pre-applications forms prior to completing a full application and proposal. These grants range from \$10,000 to \$100,000. Grants for lesser amounts are also available, but are processed through local diocesan CHD offices.

The purpose of the pre-application is to determine the funding eligibility of the proposed project. Every year CHD receives proposals that do not meet the basic eligibility requirements for CHD funding. Examples are those related to poverty control and institutional change, and those that present inadequate track records and lack self-sufficiency plans.

Basic requirements and guidelines for CHD funding are: 1) project must benefit a

poverty group—at least 50 percent of those who plan, implement and make policy must be persons who are involuntarily poor; 2) funding will not be considered for projects which can be funded by money available from the private or public sector.

Also, 3) projects must address and effect institutional change which is described as: modification of existing laws and/or policies; establishment of alternative structures and/or a distribution of decision-making powers; and to a lesser extent, provision of services which result in the achievement of the preceding two goals.

Another requirement is: 4) project must document possibilities of generating funds from other sources or becoming self-supporting within timelines established in the proposal.

Those wishing pre-registration forms or further information should call the archdiocesan CHD office: 317-236-1550. The forms must be sent to the local or national CHD offices, postmarked no later than Nov. 1, 1990.

10/05/90

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CRITERION

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Sr. Carolyn installed as parish life coordinator

by Margaret Nelson

The parishioners of St. James and St. Catherine parishes in Indianapolis witnessed a "new step in the future" in the archdiocese on a Sunday afternoon at St. Catherine Church.

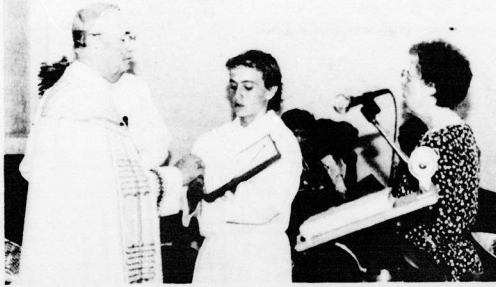
St. Joseph of Carondelet Sister Carolyn Strack was installed by Archbishop Edward T. O'Meara as the parish life coordinator for the two parishes.

"You have shown such a spirit of good will and cooperation, such a spirit of church," the archbishop told the parishioners.

During his homily, Archbishop O'Meara gave the recent history of the church, beginning in the early '70s when the Holy Father asked for a review of the general law of the church to meet the needs of the current time. This review, in which the archbishop participated, resulted in the 1983 revised Code of Canon Law.

Archbishop O'Meara explained that the revised code contained "a provision for parishes in circumstances such as yours." The archbishop said that five years ago, the Priest's Council asked that the future needs for ministerial service be studied. A grant from Lilly Endowment enabled the archdiocese to hire Holy Names Sister Louise Bond as ministry development consultant.

"The next question I think you have in



NEW ROLE—Archbishop Edward T. O'Meara installs St. Joseph of Carondelet Sister Carolyn Strack as parish life coordinator of St. James and St. Catherine parishes on Sunday, Sept. 30. She is the first in the archdiocese to be named to this position. (Photo by Margaret Nelson)

your minds is, 'Why St. Catherine? Why St. James?'" the archbishop said. He explained that when the Priests' Personnel Board appointed their pastor, Father John Meyer, to Madison, "no priest was readily available. The board recommended that I appoint a parish life coordinator to these two parishes," he said.

Sister Carolyn will serve as a moder-

ator and resource person for the parish, the archbishop said. And she should be the one people turn to, especially as a teacher of what the church is saying about the Gospels and the message of Jesus.

Archbishop O'Meara said that he was comfortable about making the appointment because in his world travels, "I was

all sorts of places where they had this sort of arrangement starting here today." And he said part of his motivation was that his "brother priests" would not become overburdened.

The archbishop explained that the person of Sister Carolyn made the decision sensible because, "She along with a number of others had gone through a rather lengthy and in-depth process so that the archdiocese would have people available. She had already demonstrated that she could fulfill the requirements of the church and the archdiocese."

"Sister Carolyn has the great advantage of being known to you," the archbishop concluded. The new parish life coordinator grew up in St. Catherine and has served the parishes as pastoral associate for the past four years.

During the installation, the archbishop presented symbolic keys to the parishes, the book of Scriptures, Father Dan Atkins as moderator and administrator, the secretary Sue Aton, and the pastoral councils of the two parishes.

Sister Carolyn thanked the archbishop and the assembly. "I am humbled. . . . I am proud of you, my people of St. Catherine and St. James, who from the very beginning, not without pain, have accepted this new way." She thanked them for their "response to a new, challenging way of being church."

Help for pregnant women guide now available

by Ann Wadellton

"There's Help for Pregnant Women in Indiana," a guide to more than 180 agencies which offer help, has been published by the Indiana Catholic Conference and is available to anyone, especially those who counsel pregnant women.

Publication of the booklet marks the first time this information has been compiled on a statewide basis. Information was organized by city within each of the state's 92 counties.

The archdiocesan chapter of the National Council of Catholic Women provided funding to publish the booklet. To request

copies, contact the Office of Pro-life Activities at 317-236-1569.

Indiana Catholic Conference director M. Desmond Ryan said the booklet is part of ICC's continuing effort to help women choose life over abortion.

"Many women come to abortions because they do not see any other solution in their situations," he said. "It is our responsibility to make them see and feel that they have other options. The church believes that all life is sacred, including that of the unborn. But we also recognize the anguish of pregnant women who lack financial or emotional support."

The Indiana Catholic Conference is the public policy arm of the Catholic Church in

the state. The state's six bishops are members of ICC's board of directors.

To prepare the booklet, ICC staff member Ann Wadellton worked closely with Maureen McLean of the Maternal and Child Health Division of the Indiana State Board of Health.

The booklet includes a listing of prenatal clinics operated by the board of health that serve pregnant women who are without adequate funds or health insurance.

It also lists pregnancy counseling centers throughout the state, which offer direct or referral services that include pregnancy tests, prenatal and obstetrical care, housing, transportation, adoption through licensed agencies, instructional programs,

provision of maternity and baby clothes, furniture, and other necessities.

These centers are usually operated by volunteers and offer support on a very basic level. Birthline, operated by Catholic Social Services in the Archdiocese of Indianapolis, is among the counseling centers mentioned in the new booklet.

For pregnant girls or women who need housing, the booklet lists residential facilities, including the addresses for St. Elizabeth homes in Indianapolis, New Albany, and Terre Haute, and also a counseling center in Bloomington. St. Elizabeth is part of Archdiocesan Catholic Charities.

Further help is available to women in need through the Women, Infants and Children (WIC) Nutrition Program and the newly expanded Medicaid program, which helps pregnant women and children to age 6. WIC offers special foods and nutrition education to women while pregnant and for up to six months after delivery. Infants and children are eligible to receive WIC benefits to age 5.

Information about these and other health-related programs is available by calling the Indiana Family Helpline operated by the State Board of Health at 1-800-433-0746.

Ecumenical group hears report on poverty, racism

by Margaret Nelson

At a Sept. 27 dinner sponsored by the Indiana Interreligious Commission on Human Equality (ICHE), former U.S. Senator Fred R. Harris said, "The only thing that's changed in 100 years about race is that black people have changed the way they look at themselves."

Harris was a member of the 1967 President's Commission on Civil Disorder (Kerner Commission) which found that the U.S. "is moving toward two societies, one black, one white—separate and unequal."

"Quiet Riots: Race and Poverty in the U.S." is a 1988 book by Harris and Roger Wilkins resulting from a Commission on the Crisis conference of national experts called "The Kerner Report: Twenty Years Later."

Harris told his Catholic Center audience that the 1967 report brought about a "war on poverty" in the late '60s. "We made progress," he said, pointing to the number of black mayors, black police officers, the black 6,400 elected officials, the growth of the black middle class and increase of roles on television.

But Harris said that progress stopped and reversed in the mid-'70s. He blamed severe economic shocks (old jobs inaccessible to central city workers and new jobs either low-paying or requiring high-level skills); social self-help program funding being cut; and attitudes toward affirmative action changing to hostility, even by government agencies.

And he blames racism. Harris said, "The basic problem for many is they don't know these problems are still with us. But they are getting worse." He added, "It is in your own self-interest" to help people out of poverty.

The senator noted that the percentage of the poor, both black and white, has grown from 24 million in 1948 to 31 million today. And he said that cost-of-living increases and taxes are taking a bigger bite out of the incomes of the poor, many of whom work at minimum-wage jobs.

Programs that can reverse the increasing infant mortality, maternity deaths and the poverty rate are those like Head Start (in which only 18 percent of those eligible participate), education, affirmative action and group action by minorities, he said.

ICHE is an ecumenical response by the Indiana religious community to the 1968 report calling for human equality.

Senator Harris, Robert Riegel, director of Catholic Charities; Rev. James E. Taylor, ICHE director; and Rev. E. Anne Henning Byfield of the African Methodist Episcopal Church, president of ICHE, led an afternoon discussion with the news media.

A panel of Indiana civil rights experts made a late afternoon presentation under the direction of Thomas R. Rugh, president of the United Way of Indiana.

Panelists included: Albert Simmons, president of Urban League of Madison County, on "Minorities"; Linda Frick, Midtown Mental Health Center in Indianapolis; "Behavior"; Monica Medina, executive director of the Hispano-American

Multi-Service Center in Indianapolis; "Minorities"; Lovada Merrivewer, community services coordinator for the Indianapolis Public Housing Authority; "Geography"; Betsy Kachmar, on the board of the Indiana Welfare Watch in Lafayette; "Persistence"; and Delois McKinley, Metropolitan Human Relations Commission of Ft. Wayne. "Civil Rights."

Voter registration deadline nears

by Ann Wadellton

Monday, Oct. 8 is the deadline for voter registration in the Nov. 6 national, state and local elections.

The Nov. 6 elections are of particular importance for Hoosiers because of the current nearly-equal balance of power between the two political parties.

Because Oct. 8 is a holiday—Columbus Day—the state has recommended that counties extend the deadline until noon on Oct. 9. The decision to extend the deadline will be made in each county, so voters are advised to check with their offices of voter registration, usually in the county courthouse.

People who have changed residences since the 1988 election, or who did not vote in that election, must register to be eligible to vote on Nov. 6.

Although the last session of the Indiana General Assembly changed the purge law from two to four years, some counties had purged their voter rolls before that law was approved. In the future, those who have voted in the preceding four years will not be required to register.

Students may choose to register either in the county of their home or college.

As in previous years, church leaders encourage Catholics to know the issues, study the candidates, and cast an informed vote.

Leadership in place for St. Francis campaign

The two top leadership positions have been filled for St. Francis Hospital Center's capital campaign that will officially begin early in 1991.

Elton H. Geshwiler, mayor of Beech Grove, where the hospital is located, will serve as honorary chairman, and James W.

Magee, president and chief executive officer of Merchants National Bank, will be the general chairman.

The campaign's goal is \$3.5 million.

The focus of the project is to build and equip a new cardiac catheterization laboratory, vertical enclosure of six floors of

courtyard space, create a new intermediate level of care for recovering cardiac surgery patients, and renovate and expand the hospital's coronary care unit.

Projects already funded by the campaign include the hospital's new intensive care and progressive care units.

Commentary

THE BOTTOM LINE

Do people still care about voting privilege?

By Antoinette Bosco

We celebrated a very important anniversary in August which, unfortunately, received little attention in the news media. It was 70 years ago, Aug. 26, 1920, that the state of Tennessee cast a yes vote on the 19th Amendment, which was called the Anthony Amendment.

With that vote, Tennessee became the 36th state to ratify the amendment that people like Susan B. Anthony, Lucy Stone, Elizabeth Cady Stanton, Carrie Chapman Catt and others called suffragettes long worked for. That vote 70



years ago was the turning point. It meant the required number of votes by states had been reached to ratify the 19th Amendment.

And so, women in America had won the right to vote. Being able to vote implied that the females of the species had brains, intelligence and were deserving of a voice in how they would be governed.

It was a free-thinking Quaker housewife named Lucretia Mott who is credited with being the first to conclude that women must gain political equality or they would never win reforms. She was 22 years old in 1815 when a Henry Cook of Effingham, Surrey, in England, sold his wife to John Earl of Dorking for 1 shilling. Thus, Cook was legally treating his wife as property—a slave.

The Quaker woman could not abide slavery of any sort. Showing by her actions

that a woman was not a slave, she went public. First she persuaded her husband to give up a business which depended on black slavery and then she went on to challenge slavery, bringing her abolitionist message to London and America.

Because she knew she was born equal to any man, Lucretia Mott started something bigger than she could ever have dreamed of—a movement that in the next century and a half would become known as the feminist revolution.

Interestingly, the women fighting for suffrage were, as one might expect, the minority. Many of them were opposed precisely for the reason cited by the powerful Horace Greeley, founder of the New York Tribune, whose stated belief was that "the ballot and the bullet go together." Many non-suffragettes believed that if one couldn't be a soldier able to fight for the country, they then had no right to vote.

By the end of World War I, with more and more states siding with those in the suffrage camp, the National American Suffrage Association felt victory in the air. It was confident that the Anthony Amendment would win ratification of 36 of the then 48 states—the three-fourths required to amend the Constitution.

The suffrage association, led by Carrie Chapman Catt, held a victory convention in Chicago in February 1920. On Feb. 14 members officially dissolved the association to re-form as the League of Women Voters, a group the members felt would be needed to meet new challenges as 20 million women finally became eligible to cast ballots.



Six months later, their confidence was justified when Tennessee cast its vote.

In remembering this most important event, we should all pause for a moment to give thanks to those relentless workers for women's rights, and maybe worry a bit about why the precious cause they struggled for is so tenuously taken for granted.

Considering that the 1988 U.S. presidential election had the lowest voter turnout since 1924, with only 50 percent of eligible voters of both sexes going to the polls, this anniversary comes with a dark cloud over it.

THE YARDSTICK

The new spirituality that has pursuit of justice as its nucleus

By Msgr. George G. Higgins

Should Christians and Jews in the United States approach common concerns in explicitly religious terms or continue to use the secular or neutral terminology to which we have become accustomed when we discuss our joint commitment to social justice?

A number of commentators in both our communities are persuaded that this question must be given top priority in the ongoing Jewish-Christian dialogue.

Father John Pawlikowski of the Chicago Theological Union, widely respected in Jewish circles for his contribution to Jewish-Christian dialogue, believes the price of overemphasis on the issue of church-state separation has been the overprivatization of religion in America.



He thinks it is time for both faith communities to ask together what role we want religion and religious institutions to play in shaping the public values of our society.

In another but related context Father Pawlikowski believes that all the major religious traditions can gain from development of a new spirituality that has the pursuit of justice at its core and is aided by engagement with the perspectives of others on the divine-human encounter.

David Novak, a Jewish scholar, argues that none of our religious communities can fully construct a political and economic order adequate to the needs of contemporary life—and wreak havoc when they try.

He adds, if faithful Jews and faithful Christians are willing to engage in a systematic and constructive relationship on any level, they must reject the claim that the secular realm is the only source of ultimate value.

Faith of any kind cannot exist with that claim, whether explicitly or tacitly, he

observes. It must replace it with its own affirmation, one that can find a necessary place for the secular agenda without being subordinate to the assumptions of secularism, he says.

That is no small task. But it is our common calling.

Our two faith traditions should impel us, in common witness to the God of Abraham, Isaac and of Jacob, to heed the cries of the poor. The U.S. bishops developed this theme in their 1986 pastoral letter on the economy, drawing heavily on the Hebrew Scriptures, where God is described over and over again as "a God of justice."

Because God loves the people of Israel, he rescues them from oppression and summons them to be people that "does justice," the parable said. The quest for justice arises from gratitude for God's saving acts and manifests itself in love of God and neighbor.

These perspectives provide the foundation for a biblical vision of economic justice.

Every human person is created in God's

image, and the denial of dignity to a person blots this image. Creation is a gift to all, not to be appropriated for the benefit of a few; its beauty is an object of joy and reverence.

The God who aided an oppressed people and formed them into a covenant community continues to hear the cries of the oppressed and to create communities responsive to God's word. God's love and life are present when people can live in a community of faith and hope.

These cardinal points of Israel's faith also furnish the religious context for understanding God's saving action in the life and teaching of Jesus.

Jews and Christians, because they live by substantially the same faith (the God of Abraham, Isaac and Jacob) and shape their lives according to the same divine wisdom, have a common mission to make known the mystery of our salvation and to long for and to seek its realization in the here and now, as the late Cardinal Augustin Bea put it.

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TO TALK OF MANY THINGS

'The secret of Mother Teresa' from privileged observations of writer

by Dale Francis

During the summer of 1978, I was blessed by an invitation to be a resource speaker at a conference of Catholic women in St. Louis. The blessing came because I shared as participant with Mother Teresa of Calcutta. For two days, we sat side by side.

Mother Teresa was then well known by many, but not so well known as she has become. She is today the personification of goodness, recognized by literally all of the world. Today if someone, of any faith or of no faith, wants to speak of goodness and the essence of service to others, they use the name of Mother Teresa.

Mother Teresa is today perhaps the best-known woman in the world. There can hardly be any Catholics who do not know of her. The Nobel Prize, the documentary films about her, the books written about her, have made her name familiar to all Catholics and to people of all faiths throughout the world.

So as I write about her, I know I write to people who have already known about her



and greatly admire her. But perhaps I can add something to the understanding of her by telling you what I learned about her by observation. I have been privileged to be near her since 1978, once when I sat in a panel of four with her in the making of a series of instructional films for the Apostolate for Family Consecration, that wonderful movement for small group development of faith that she has served since its founding.

I called this column "The Secret of Mother Teresa," but this really can be easily observed by anyone who comes close enough to see her or meet her.

She is, first of all, a woman of constant prayer. What I observed sitting next to her was that Mother Teresa prays constantly. Any moment she had that did not require her participation, she prayed. She kept a rosary in her lap. If there was a minute she was not required to be involved, she was praying, her hands and the beads but of sight, her lips moving imperceptibly.

But when there was a break in the meeting, she was immediately surrounded by people wanting to meet her. Here again, there was a difference. Those coming to meet her surrounded her, but she started standing at one side and they lined up to meet her, one at a time. She didn't just accept compliments and then say, "Glad to meet you." She talked to them.

Occasionally she would be in long conversation, as if the person had asked for important advice. I was close by and would not have tried to listen to what was being said but if I'd wanted to hear, I could not have. Mother Teresa spoke in a very low voice, the heads of Mother Teresa and the one to whom she was speaking were close together. She seemed to make close contact to so many she met.

She was exactly the same to everyone. I have seen her meet the very poor, meet cardinals and bishops, meet the president of the United States, meet young people, working men, professional women and housewives and towards all of them, she was just the same.

The day we filmed discussion for the Apostolate for Family Consecration, Mother Teresa arrived at the building where the telecast studios were, about half an hour before we were to start. She got out of the car that brought her, with less than 50 feet to walk to the building. There were people lined up to meet her—most of them young people. It took her 45 minutes to reach the building. Again I saw that she seemed to talk to the people individually, privately, confidentially.

Another thing I noticed may not be universally true of her appearances, but it is so famous that I can't imagine that she has not been asked for her autograph. But I

never saw her asked. Those meeting her seemed only to want to be near her.

A few years ago, *Notre Dame Magazine* asked a group of people who their hero was. I was one of those they asked. It was before the great world attention for Mother Teresa, but I was certain of my choice.

I've known many good and holy persons, but my heroine is Mother Teresa. She is unique.

THE CRITERION

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To the Editor

Economy demands production of oil

It is distressing to have columnists in our Catholic newspaper so illiterate in economic matters and so ready to follow the line of the liberal media blaming "big, rich oil companies" for our problems in the Middle East. Reference is to the column by Antoinette Bosco in the Sept. 7 issue of *The Criterion*.

The price of gas and the production and delivery of oil, in this case, are quite different. The price of a gallon of gasoline becomes of semi-hysterical importance to many individuals. But the control of this many demands the production and delivery of crude oil, and that's what the "big, rich oil companies" do.

Bosco mentions a few of the more exotic alternatives considered by the nation. Deliberately or otherwise, she does not mention the potential for a huge supply of oil which has been discarded by the United States Congress, at the insistence of environmentalists.

Under extreme and continuous pressure from the "green" organizations, exploration for and production of oil from the outer continental shelf of California has been virtually eliminated, to the tune of hundreds of millions of barrels. The same approach is used in Alaskan-oil rich areas.

The sight of members of Congress attempting to second guess President Bush in this crisis is nauseating when one considers the direct contribution most of them have made to its causation.

We're not trading the blood of American boys for oil. We are trading the life of

an American boy for that of a Pacific sea otter or an Alaskan caribou. For that the Sierra Club, the Audubon Society, and other "green" organizations—and writers like Bosco—can take great credit. If we do have to start burying our war-wasted sons, one can only hope these people will recognize their own share of culpability.

Indianapolis

Fred McCarthy

Stop promoting drinking of alcohol

This letter is in response to a letter appearing Sept. 7 from Betty Kohls in regard to alcohol-free family activities. I applaud her letter as she expressed my sentiments exactly.

It's time we act as conscientious citizens and refrain from promoting the consumption of alcohol.

I'm sure many other readers agree with her as I do.

Indianapolis

Carol Graves

'All we have to do is love, love, love'

I just love this new age Mass. You really have some performance, show or ritual to honor men, and we have learned from our highly-educated priests that we can have great faith by just coming to this new churchy entertainment. I'm so glad because 35 minutes a week is enough religion!

Now, in this day and age, we can

engage in social conversation before and after Mass. We do not have to meditate or stuff like that. It is such a relief to not have to be bogged down by old-fashioned Bible thumping; our modern theologians have made it all fun and easy. Best of all—the Ten Commandments are out! Thank God! All we have to do is love, love, love.

The sermons (inspired by National Reporter) are delightful and attractive especially to the dientele who are not burdened by Scripture—but are free to do

A Sept. 21 letter in *The Criterion* from John F. Herbert of Greenwood included an incorrect number of Salvadoran foot soldiers being trained in Fort Benning, Georgia, during 1990. The correct number is 536.

The Lord's work—grub for money to support our intelligent and sophisticated new business management.

Veon Harting

Indianapolis

LIGHT ONE CANDLE

A married priesthood

by Fr. John Catoir
Director, The Christophers

Should Rome reinstate priests who married? This is a much bigger question than the ordination of married men, which is permitted in canon law under some circumstances.

It's no secret that there are married priests in the Catholic Church who function openly in the active ministry with the approval of their bishops. Many of them are Eastern Rite priests in union with Rome. Some are ministers and priests who have converted to Catholicism from other Christian churches, with the understanding that they would be able to continue to function as Catholic priests.

In my own diocese (Paterson, N.J.), Father Bill Winston, a former Episcopal priest, is now the director of pastoral ministry in a suburban parish. Bill is happily married with four children. In the beginning it must have been awkward but he received a warm acceptance from both the priests and the laity of our diocese.

Many people are wondering why Pope John Paul II, given his firm stand on celibacy, approved this experiment. Was it merely to accommodate the converts themselves, or was it possibly done to test the waters for future change?



There is reason to be concerned about the future. According to the 1990 *Official Catholic Directory* there are 53,111 priests in the U.S. down from 58,632 in 1965. The number of Catholics has increased from about 45 million to 57 million. A growing percentage of parishes have no priests at all. The median age of priests is slowly rising and many senior priests are stretched to the limits of their energy doing the work that was once done by two or three.

Dr. Anthony Padovano, a classmate of mine who left the active ministry to marry and is now the father of four children, was recently elected president of CORPUS, an association which represents those married men who left and would now like to return. His group presented the U.S. bishops with the names of 1,060 priests who are ready and able to go back to work as Catholic priests.

Survey after survey has shown that most Catholics, myself included, would like to see them reinstated. Archbishop Quinn of San Francisco is one of the few bishops on record saying that he, too, would like to see married priests return. "I am still obedient to the Holy Father and the church's teaching," he said, "but humanly speaking, it looks like that is the way the church should go."

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

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

Point of View

Agreeable friends of St. Francis

by Shirley Vogler Meister

When St. Francis of Assisi, whose feast day was yesterday, died in the 13th century, his simple rule of life was his legacy: "To follow the teachings of our Lord Jesus Christ and to walk in his footsteps." He advocated poverty and self-denial and became known as a social worker and an itinerant preacher.

He was also a lover of nature, referring to all of God's creatures as his "brothers" and "sisters" when he wrote his "Canticle of Creatures." He is the patron saint of animals.

Many parishes offer Blessing of the Pets ceremonies each fall, including my own, Christ the King in Indianapolis, thus calling attention to the value of companion animals.

Such companions guard and guide. They entertain. They reinforce a sense of belonging and fulfill our nurturing natures. They love unconditionally, and their affection—although in many cases selective—comforts.

When burdened by stress, worry, or what might seem unsolvable problems, sharing these quietly with a pet is invaluable. As author Mary Ann Evans (who is better known by her pseudonym, George Eliot) wrote in "Mr. Gilfil's Love-Story": "Animals are such agreeable friends—they ask no questions, they pass no criticisms."

When we share secrets with fellow humans, those secrets can bruise like boomerangs, and sorrows can kin themselves deeper and deeper if kith and kin are not receptive to our tender states. My own cat listens with a patient ear.

Once, during a bleak time, I wrote a poem incorporating the following question and answer:

Who will soothe the woe-worn cheek when even God, it seems, won't speak? God blessed first the beast and bird before the soul of man was stirred, and through his creatures he grants hope

to anxious souls who darkly grope: A special calm for lives upset can come to those who love a pet.

Special recognition should be given to those who care for their pets to animals as St. Francis did, especially in the case of abandoned animals.

One Sunday while walking home from church, my husband and I watched a small dog dodge traffic on a busy street. Rescuing him, we took him to a nearby home, where we thought he belonged. With no one there, we were next door when fellow parishioners live. Knowing that we couldn't take the dog home with us, they offered the animal refuge.

I spent a few days tracing the dog's ownership through a veterinarian tag. Investigations proved futile except to get the dog's name (Ginlet) and learn that his mistress abandoned him when moving from a nearby apartment complex. So, despite the fact that they already had other cat and dog companions, Joe and Helen Kurker accepted Ginlet into their home permanently. He lives his canine life amid the kind of love and care that St. Francis would have approved, giving therapeutic loyalty and affection in return.

In recent years, the medical benefits for those who have pets have been firmly established through research and studies. Because of this, some retirement and nursing homes now allow personal pets or have one or more staff animals on hand.

Even though he was not yet 50, St. Francis himself suffered long illnesses, in his last years he was in constant pain and blind. He also manifested the Stigmata of the Crucified. He accepted his frailties calmly, finding consolation in his "brothers" and "sisters," for he considered all nature as mirroring God.

Notify the doctor or coroner, funeral director, cemetery, the minister and church, all the relatives, all the friends, employers of all absent from work, organist and singer, pallbearers, insurance agents, unions, fraternal organizations and newspapers.

47 reasons why you should pre-plan your funeral. Select cemetery lot, casket, vault or outer case, clothing, blanket or robe, flowers, music, food, furniture, time, place, transportation, and card of thanks. Provide vital statistics about the deceased, prepare and sign necessary papers, provide addresses for all interested parties who must be notified, and plan funeral card list. And they must pay for some or all of the following: doctor, nurse, hospital, medicine and drugs, funeral, cemetery lot, interment service, minister, organist, florist, clothing, transportation, telephone or telegraph, food and memorial marker.

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CORNUCOPIA

Struggle for a Lifetime Plan

by Cynthia Deves

Tell me, why is it that the president or the mayor or Senator Whoosis or some professional basketball player is always nagging us to diet and exercise? Every other week they get on TV to proclaim somebody's Fitness Month or Challenge Run or Lifetime Plan.

They pose with centenarians who can still maneuver, and give medals to school kids who venture out to the playground for recess. They appear with executives whose corporations sponsor runs, and lend their names to advertising campaigns for fortified health drinks, and against cellulite.

We are definitely being pushed along the road to health, and encouraged to cling fiercely to youth all the way.

It isn't that we don't try on our own. We pop a tums once a day, and stalk the health food stores for the latest animal, vegetable or mineral supplement. We read the doctor columns in the newspaper as if we might be questioned later.

We eat a lot of things that used to be woven into decorative baskets or ground up and fed to farm animals. We buy foods made from soybeans and wood pulp and reconstituted chicken lips, fashioned to look like hot dogs or brisket and gravy.

We shun fats and oils of all kinds and eat butter-flavored aerosol from a can, instead. We radate things in the microwave because we mustn't waste energy (never mind that the dryer is going non-stop).

Our zeal about weight control is so impressive that our kids, as bright kids will, picked right up on it and invented anorexia

nervosa and bulimia. They know how to expand (!) a cause when they find one!

It used to be that we just up and died from strokes and stomach ulcers and surprises like that. Before we could say "Mrs. Robinson" we would be stricken with some heavy duty ailment. We were automatically excused from worrying about diet and exercise from then on. We couldn't eat anything worthwhile or move a muscle outside of our TV channel selection finger, anyway.

We didn't care how many rats were tortured with whipped cream overdoses so the FDA could justify its existence. And we all understood that the unwritten corollary of adulthood, namely that we drive a car to go anywhere farther than one city block, came with a driver's license.

The most exercise our dads ever got was in chasing one of the kids around to give him a whack. Or, they might lift a few beers or swing an occasional softball bat at family reunions. Moms got tennis elbow from scrubbing floors or varicose veins from bearing children, it's true, but their revenge was sweets(!).

The convenient thing was that people generally passed away before anyone had time to get upset about their bad diets or their sedentary habits. People just died young.

Somewhere in all this there must be a middle way. Somehow we must respect the temples of our bodies, which are gifts from God, and still enjoy the pleasures of life, which are also God-given.

Let's jog over to the ice cream store while we think about it.

vips...

Franciscan Sister Marie Pierre Buttell, professor emerita at Marian College, will be honored on October 25 as the International

'Citizen of the Year for 1990 by the International Center of Indianapolis. U.S. congressman Lee Hamilton will share the designation. Sister Marie Pierre is one of the founding members of the International Center, where she volunteers two days a week. She served Marian College as Dean of Studies, chair of the English department, and foreign student advisor.

Mr. and Mrs. Albert (Mike) Seyfried will celebrate their 50th Wedding Anniversary with the renewal of their vows at 2 p.m. Mass on Saturday, Oct. 13 in Sacred Heart Church. A reception hosted by their children and spouses will follow in



Meridian Woods Club House. Mike Seyfried and the former Maxine Korthus were married October 12, 1940 in the same church. They are the parents of five children, including: JoAnn Ligon, Michael, Mary Golding, Laura Bardy and Tony. They also have eight grandchildren and two great-grandchildren.

Historic St. John Church in Indianapolis will be included on a city bus tour "down Indianapolis Memory Lane" on Wednesday, Oct. 10. The trip will be sponsored by the volunteers of the President Benjamin Harrison Home. Father William F. Steinman, pastor, will conduct visitors through the church.

check-it-out...

The Bergamo Center for lifelong Learning located at 4400 Shakertown Road in Dayton, Ohio offers seminars, workshops and retreats on current topics and issues in a quiet, reflective setting. Upcoming programs will focus on co-dependency, strategic planning in ministry, mid-life dynamism, care-giving to the elderly, loneliness, etc. Call 513-426-2363 for a complete schedule of programs.

The National Conference on Catholic Youth Ministry will be held Nov. 28-Dec. 1 in Rochester, N.Y. The conference, whose theme is "The Gospel Challenge: Ministry of Risk," will include workshops, liturgies and social events. Registration is free by Nov. 1. Contact the National Federation for Catholic Youth Ministry, 3900-A Harewood Rd. N.E., Washington, D.C. 20017 for more information.

A "Workshop on Remarriage" will be held from 9 a.m. Sat. through 5 p.m. Sun. on the weekend of Nov. 3-4 at Alverna Retreat Center, 8140 Spring Mill Road.



NEW LIFE—St. Vincent de Paul, Shelby County, religious education students (from left) Nissa Ericson, Travis Huntsman, Brady Rife, Eric Scott and Karla Hewitt plant a pink dogwood tree in front of the religious education building on the parish grounds. The church has 100-year-old catalpas shading the parking lot. (Photo by Bette Lux)

Topics will include: Healing the Past, Blending Your Families, Deepening Communication, Discovering Your Personality Differences, and Learning to Pray Together, with an optional session on the Annulment Process. Call the Family Life Office at 317-236-1596 for details.

The North American Forum on the Catechuminate and the Office of Worship of the Fort Wayne-South Bend Diocese will present a "Mini-Institute: The Pre-Catechuminate" on Thursday through Saturday, Nov. 8-10 at the Fort Wayne Hilton Hotel. All RCIA teams and parish staff members are invited to attend. Call Jeannine Nix at 219-422-4611 for more information.

The Society of St. Vincent de Paul will hold its annual Blanket Sunday collection on the weekend of October 13-14. Needed items include: blankets, sheets, bedspreads, pillows, pillow cases, towels and washcloths. Place donations in paper grocery bags, clearly marked according to contents ("1 fitted sheet, twin size").

The Adult Education Committee of Holy Name Parish, Beech Grove will sponsor a free Family First-Aid: Communication Skills for Today's Family series beginning with "Basic Communication Skills" on Thursday, Oct. 11 from 7:15 to 9 p.m. in Hartman Hall. Future programs include: "Establish and Maintain Family Rules," Oct. 25; "Self-Esteem: A Family Affair," Nov. 5; and "The Link Between the Family and Society," Nov. 29. The programs will be presented by Horizon Counseling Center, and refreshments will be served. Babysitting will be available for those parents who will call Roberta Hannan at 317-787-1730 before the date of the meeting.

Father Ed Hays will present a program on "The Search for a Spirituality in an Age of Great Change and Stress" at 7:30 p.m. on Wednesday, Oct. 10 at the Beech Grove Benedictine Center. Father Hays is a storyteller and author of "Sunderland," "12-and-a-Half Keys," "The Ethiopian Tattoo Shop," and other books. The registration fee is \$10 or \$8 for groups of three or more. Reservations are requested. However, tickets will be available at the door on the evening of the program. Call 317-788-7581.

The annual Rosary March sponsored by the World Association of Fatimids will be held at 3 p.m. on Sunday, Oct. 7 in Our Lady of Lourdes Church, 5333 E. Washington St. Father Victor Schott will be celebrant of the event which will mark the beginning of "Supernatural Resurrection Week."

St. Michael Parish Board of Total Catholic Education will sponsor its 1990 "Angel's Attic" Christmas Bazaar on Saturday, Dec. 1. Booth space is available for rental for \$20. Call 317-926-0516 before Oct. 15 to rent space.

American Collegians for Life is a national non-profit group which is committed to organizing campus Pro-Life chapters throughout the country. Their 4th Annual National Leadership Conference, featuring pro-life speakers Rep. Henry J. Hyde and Dr. Jack Wilke, will be held January 20-22, 1991 in Washington, D.C. Call 301-608-9113 for more information.

"This is where God wants me."



Sister Mary Florence

AGE: 37

NATIVE OF: Philadelphia, PA

GRADUATE: Pace University,

New York City

Associate Degree, Nursing

INTERESTS: Sports, and arts and crafts.

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Six priests attend worldwide retreat in Rome

by Margaret Nelson

"It was a tremendous experience," said Father Elmer J. Burwinkel, pastor of St. Peter in Franklin Co. and St. John the Baptist in Dover. He and five others from the archdiocese joined 5,000 priests and bishops attending a Sept. 14-18 worldwide retreat at the Vatican, sponsored by Evangelization 2000.

"They had spirit-filled people there, talking about a new time, a new period of growth for the church," Father Burwinkel said. He liked Pope John Paul II's concise summary of evangelization.

"He said that to achieve our mission we must be sanctified, which the Holy Spirit will achieve in us if we have faith in him," Father Burwinkel said. "This is to live his message, the Gospel, which is Jesus Christ. In this way we bring Christ to the world, which is evangelization."

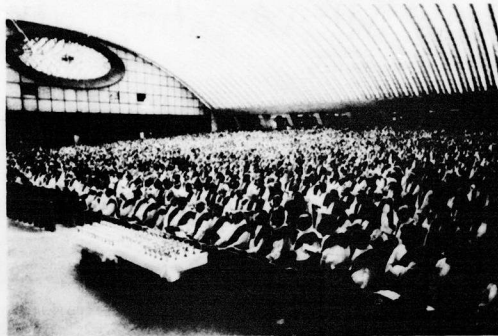
Besides Father Burwinkel, Fathers John J. Minta, Joseph G. Riedman, Charles E. Sexton, Robert J. Ullrich and Clarence R. Waldon also went to Rome.

One of the speakers at the retreat was Mother Teresa of Calcutta who told the international gathering of priests to "be holy as the Father in heaven is holy."

"The world has never needed holy priests as much as today," she said. While the sisters offer an invaluable ministry to the poor and sick, only priests can offer them the sacraments, she said.

"What a tremendous gift God has given to the priest" to celebrate the sacraments of baptism, reconciliation and the Eucharist.

The theme of this, the second Worldwide Retreat for Priests, was "Called to Evangelize." Almost 400 priests came from the newly-opened Eastern European countries, including 90 from Yugoslavia.



PRIESTS' RETREAT—Six priests from the Archdiocese of Indianapolis are among 5,000 priests who attended a worldwide retreat at the Vatican.

New Albany Deanery program concludes 25th anniversary

Celebrating a quarter of a century of caring for youth, 150 people from the New Albany Deanery attended the deanery's 25th anniversary celebration Sept. 22 at Our Lady of Providence High School in Clarksville.

Archbishop Edward T. O'Meara and Bishop Gerald A. Gettelfinger of the Evansville Diocese presided at the opening liturgy and were special guests during the gala activities.

After the dinner, participants heard remarks about the history and importance of youth ministry in the deanery.

"The New Albany Deanery has always had a reputation of caring for youth," Archbishop O'Meara said. "You have much to be proud of in your efforts to serve the youth of this deanery."

The archbishop also reminded the gathering that, "Young people are such an important part of our church. They are not only the church of tomorrow, they are the church of today as well."

Later in the evening, Archbishop O'Meara presented the 1990 St. John Bosco Award to St. Francis parishioner Joe Banet of Henryville, a longtime advocate for youth in the deanery.

Following the presentations, partici-

pants had the opportunity to reminisce with old friends about their own experiences in the Catholic Youth Organization and in youth ministry during a social hour and dance.

Ray Lucas, who has been involved in youth ministry as both an adolescent and a young adult during the past seven years, noted that, "The deanery has played an important role in the lives of thousands of youth over the past 25 years."

Lucas, who currently serves the deanery as the new coordinator of early adolescent ministry and development, said youth ministry was the main influence in keeping him connected and involved with the church during his high school years.

"The evening provided a great opportunity for adults who have been involved in youth ministry to get together and remember some of their own experiences with their peers," Larry Lenne added.

Lenne was recently appointed the coordinator of youth ministry for St. Augustine Parish in Jeffersonville.

"It also gave the youth of the deanery a chance to reflect on the importance of youth ministry in their own lives," he said, "while learning a little about the history of the deanery."

SVDP expects to collect over 15,000 items on Blanket 'Sunday'

Warm blankets for thousands of needy people will be collected at the ninth annual St. Vincent de Paul Society "Blanket Sunday," Oct. 13 and 14.

The council hopes to receive 15,000 new or usable blankets, sheets and towels.

Pastors of area churches have been asked to insert flyers in the parish bulletins. These papers were printed by K-Mart, and they include a coupon that offers a 20

percent discount on the regular price of blankets or sheets in the stores' stock.

Parish St. Vincent de Paul conferences have been asked to contact neighboring youths and organizations to involve them in the collection. These conferences can arrange for collection of these items for delivery to the warehouse, from noon to 4 p.m. on Oct. 14.

Those wishing more information may contact Polly Hernan at 317-283-5242.

Frank J. Otte
Cathedral High School
Class of 1956
Judge,
United States Bankruptcy Court
Southern District of Indiana



I welcome the opportunity to make a statement on behalf of Cathedral High School. As I remember my high school days at Cathedral in the mid-50's, I reflect on the good education I received; I recall the wonderful spirit of that school; and I am reminded of the friendships which have lasted a lifetime.

Cathedral's tradition in athletics was well established by the time I was a student. The excellent faculty was known for its understanding, thoroughness and discipline, and the graduating students left with a solid foundation for life. In addition, there was the opportunity to meet other students in an environment that fostered new friendships and mutual respect.

Changes have occurred since the "I Like Ike" days of the mid-50's and some institutions are gone, but Cathedral High School continues and has adapted to the new demands dictated by those changes. However, through the years some things have remained constant. The quality of education that is provided at Cathedral and the lasting traditions have continued to this day.

In addition to my own experience at Cathedral, I have seen Cathedral's spirit and academic excellence through my children, who have had the privilege to attend this outstanding institution. Frank was a graduate of the class of 1989; Sarah was a graduate of the class of 1990; and Claire will graduate in 1992. Cathedral provided for them an environment in which to mature, to develop their talents and to learn with support and help from a concerned faculty and a strong administration. To all of these people, I say "thank you".

This community is fortunate to have a high school of Cathedral's calibre where the student body is balanced with students from all walks of life, all backgrounds, and all areas of the city. The basic Christian values, in addition to effort, kindness, and decency, can be found there today as they were thirty-five years ago.

Cathedral High School is a high school with tradition, high standards, and consistent results. Teachers teach, students learn. It is an institution of excellence for which this city can be extremely proud.

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UPC PERFORMER—Irish singer/storyteller Tommy Makem will perform concerts for the benefit of the Urban Parish Cooperative (UPC) at 7 and again at 9 p.m. on Wednesday, Oct. 10 at the new American Cabaret Theatre in the Athenaeum, 401 E. Michigan St. A U.S. citizen since 1987, Makem is a former member of the singing Clancy's and a popular concert and recording artist. He is well-known for his skill with a banjo and tin whistle, and his Irish songs, many of them self-composed. Tickets are \$12 each, or \$10 for 60-plus seniors and will be available at the door.



Catholic, Protestant leaders call new MPAA rating 'arrogant' move

By Sr. Mary Ann Walsh
Catholic News Service

WASHINGTON—Catholic and Protestant leaders termed "arrogant and ill-advised" the decision by the Motion Picture Association of America to give up its X rating for adults-only movies and replace it with NC-17.

The leaders urged the MPAA to reconsider the move to create the NC-17—no children under 17 admitted—rating and said it was made "without public consultation."

Auxiliary Bishop Edward J. O'Donnell of St. Louis, chairman of the U.S. Catholic Conference Committee on Communication, and Beverly Chain, chairwoman of the National Council of Churches' Communications Unit, assailed the MPAA move in a joint statement Sept. 27.

The MPAA, headed by founding president Jack Valenti, announced the rating change that day and said it was effective immediately.

The association "has caved in to the commercial interests of those who are attempting to get sexually exploitative material into general theatrical release," Bishop O'Donnell and Chain said.

They called on the National Association of Theater Owners to refuse to book NC-17 movies and on newspapers and

other media to refuse to accept advertising for them.

"Changing the name of the X category does not change the nature of the material," they said. They also warned that the MPAA was playing into the hands of people already calling for "government regulation of the media."

Bishop O'Donnell and Chain urged local church congregations and others in the community "to monitor closely the enforcement" of restrictions which accompany the NC-17 and other ratings.

In a second change, the MPAA said it would, starting in mid-October, "provide brief explanations as to why a film received an R rating to film critics, theater owners and video dealers."

The "R-restricted" rating means that admission of a person under 17 years of age "requires accompanying parent or adult guardian."

The explanations can be used to advise the public about a film's content, the MPAA said.

No explanations will accompany the NC-17 ratings.

In its release, the MPAA told why it created the new NC-17 rating. It was, it said, because "over the years some people have come to endow the X film rating with meaning it does not have, never had and was not intended by the founders of the rating program."

Critics of the ratings system have complained that an X rating stigmatized some serious films because it seemed to imply a film is pornographic, a decision to be made by the courts, not the MPAA, the MPAA said. It also hurt publicity and profits because of restrictions that most newspapers place on advertising X-rated films and that theater owners place on showing them.

Movies to be given an NC-17 rating will meet criteria once used for an X rating, the MPAA said.

The X rating was based on "the accumulation of sexually connected language, of explicit sex, or of excessive and sadistic violence," according to the MPAA ratings guidelines.

The less restrictive R rating is given to a film with "some adult-type material respecting language, violence, nudity, sexuality or other content." The MPAA guidelines add that "the language may be rough, the violence may be hard, drug use content may be included, and while explicit sex is not to be found in R-rated films, nudity and lovemaking may be involved."

The first movie to receive the NC-17 rating was Universal Pictures' "Henry and June," the story of a *message trois* among author Henry Miller, his wife June and the writer Anais Nin. It was slated for release Oct. 5 and originally had been rated X by the MPAA.

Henry Herx, director of the U.S. Catholic Conference's Office for Film and Broadcasting, said Sept. 27 that now "the critical question" is "what theater owners will advise its members about booking NC-17 films."

"The intention" of the MPAA move, he said, "is to get a larger potential audience for sexually explicit films." He predicted that "the neighborhood theater will not be showing NC-17 films." He also predicted a release of "a spate of sexually explicit films because it's tempting to think that if you are really very daring you're going to get a larger public."

Joseph J. Reilly Jr., president of the N.Y.-based Morality in Media, an anti-pornography organization, said Sept. 27 that the MPAA "has passively knuckled under to those directors and producers who are committed to the cinematic pollution of this country."

Reilly called on state legislatures throughout the country to take "appropriate action" and said "each state and municipality in this country has the constitutional right to prescribe movies and ban within their jurisdictions those that are found to be obscene."

Valenti's stewardship has been "gutless," he said.

When Valenti became founding president of the MPAA, he "claimed that state evaluation of movies was no longer needed" because "the MPAA would be the honest third party," Reilly said. "In fact, the MPAA has been consistently the lap dog of the least responsible directors and producers in the industry."

"There has been a constant deterioration of moral quality in American films," he said.



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Vatican II's enthusiasm is lost, Archbp. Weakland tells group

by Mark Pattison
Catholic News Service

WASHINGTON—The Second Vatican Council has spawned many positive changes in church life, but the "new euphoria" immediately after the council "has spun itself out," said Milwaukee Archbishop Rembert G. Weakland in a Sept. 28 talk.

"All of the optimism and enthusiasm that characterized the termination of the council seems now to have dissipated," Archbishop Weakland said.

He made his comments at the third annual "Future of the American Church" conference in Washington. Subtitled "From Dream to Reality to Vision: 25 Years after Vatican II," it was sponsored by Time Consultants, a private firm.

Since the end of Vatican II, "polarization is much more common than the willingness to work toward a common solution," Archbishop Weakland said. "Polarization simply means that people no longer dialogue. . . . That polarization was not found in those early years" after the council.

"The lack of enthusiasm now and the polarization have made life so much more difficult in the church and in so many ways so much more un-Catholic," he said.

"Loyalty and disloyalty became the politicized terms used and words such as 'dissent' became the common jargon for disagreement," Archbishop Weakland said.

One positive effect from Vatican II was that "it seemed of itself to justify the whole question of synods of bishops," the archbishop said.

Pope Paul VI's document "Evangelium Nuntiandi" (On the Evangelization of Peoples), the result of one such synod, is "a masterpiece and a great help in pulling together all the ideas that had emerged" from Vatican II documents, he added.

Pope says humanity's future at stake in Gulf

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II said humanity's "very future" was at stake in the Persian Gulf crisis, and he urged leaders to find a fair and peaceful solution to the impasse.

The whole world is deeply anxious over the tense face-off in the Gulf, the pope said in a message Sept. 29 to an intergroup prayer meeting in Bari, Italy.

"Believers realize they have to pray harder so that God may give wisdom to those who control the fate of populations . . . and lead them to seek fair solutions to their problems," he said.

He said the "tormented peoples" of the Persian Gulf, as well as those in Lebanon and Palestine, need peace. The Gulf crisis erupted after Iraq invaded and annexed Kuwait, prompting a U.S.-led military build-up.

During a Mass Sept. 28 celebrated in memory of Popes Paul VI and John Paul I, the pope recalled his predecessors' commitment to peace. Their words "are especially relevant now, when the threat of a war seems to hang over humanity, and when criminal violence is spreading," he said.

"We are all deeply aware of this. At stake is the peaceful coexistence between people; at stake is our very future," the pope said. The pope's remarks about criminal violence referred to a recent outbreak of Mafia killings in Italy.

The Bari meeting drew some 250 representatives of many faiths, Christian and non-Christian. In his message, read at the closing of the conference, the pope said he thought prayer had made an important contribution toward the "surprising and unexpected" political changes in the world during the last year.

Peace and prayer, the pope said, should be like "an ocean that touches every shore with its healthy influence" and "submerges conflict beneath waves of understanding." "Like a wave of peace, prayer may flow over the continents, so that sentiments of hatred, violence and revenge disappear, and truth and love can triumph everywhere," he said.

The pope continued pleading for peace Oct. 1 and linked the Gulf crisis with "the drama of Palestine" and "the tragedy of Lebanon."

Wars "never definitively resolve problems," the pope told members of the Latin-rite bishops' conference of the Arab region. The conference covers Israel, Jordan, the occupied territories, Cyprus, Iraq, Lebanon, Saudi Arabia, Egypt, Syria, Kuwait, Djibouti and Somalia.

"Cooperation between responsible politicians is the best measure to create confidence and, therefore, security," he said.

The pope deplored "the anxieties of the populations" living in these troubled spots and said "cooperation is absolutely necessary" between Christians, Jews and Muslims in these "dramatic situations."

Arab Christians are "on the front-line of dialogue," he said.

The biblical renewal and the major documents of the U.S. bishops can also be seen as positive results from Vatican II concepts, Archbishop Weakland said.

Since Vatican II, "the church is now much more aware of its racial diversity than it was when Vatican Council II opened," Archbishop Weakland said.

Ecology has been highlighted as well, he added. "We must continue our consistency in teaching about justice and especially enlarge this now to the whole area of ecology," he said.

Vatican II "did not really give us any new insights with regard to human sexuality," Archbishop Weakland said. "In fact, that subject was avoided."

Catholics may have to "accept to do just the best we can without pretense of full knowledge" as science makes more inquiries into human sexuality.

"Human science simply does not have the answers and it is very difficult to base our moral judgments on imperfect knowledge. In such a case we have to realize the imperfection of the whole process."

The role of women in the church, an "intuition of (Pope) John XXIII," he said, "has become now a commonplace."

Archbishop Weakland said, "At a certain point we have to begin to be courageous with regard to the role of women. . . . I sense that the whole credibility of our church and its future will rest on our ability to face up to this issue."

The archbishop characterized "the whole crisis of

authority both within the church and within our society" as "one of the new signs of our times."

Vatican II, he said, "had raised high expectations for a whole new style of exercising authority within the church. That style simply has not come about."

The enthusiasm of the council, he added, "has given way to a certain amount of skepticism on the part of some or even fear on the part of others."

Left unclear by Vatican II, Archbishop Weakland said, is "the extent of the principle of collegiality." Because of the "special role" accorded to all through baptism, "one begins to ask how far people should and can participate also in the decisions that touch their lives without falling into congregationalism."

Ecumenism "has not worked as people had thought it might," he said. "Recently one could say that there is a certain apathy with regard to ecumenism and there exists a real need right now for a clear breakthrough."

Vatican II liturgical reforms, Archbishop Weakland said, were "stopped in midair," which has caused "irregular, if not inconsistent" practices.

"The whole theology of the sacraments and the whole question of sacramentality seem to be one of the most profound crises in the church today, and yet these issues have not been dealt with in any serious form" the archbishop said.

The priesthood, too, is "full of ambiguities," Archbishop Weakland said. "Because of the expanded role of the laity and the exalted sense of the position of the bishop, the priest gets a bit shortchanged."

Nor did religious life receive the same kind of attention at Vatican II as other areas did, said Archbishop Weakland, a Benedictine.

"Perhaps it is because the religious did not have a strong voice at the council in order to express their own positions, or perhaps it was that within the church itself the prophetic role was not properly esteemed in the '60s."

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Nov. 2-4 — Scripture Weekend Retreat. "The Non-Writing Prophets." Directed by Father Conrad Lous, OSB, Ferdinand, Ind. **Registration:** Friday, 7 p.m., opening session, 8 p.m. **Closure:** Sunday, 2 p.m. **Cost:** \$85; non-refundable deposit, \$25.

Nov. 9-10 — Retreat for CRHP and RENEW Participants. "Renewed in God's Love." Directed by Fatima staff. **Registration:** Friday, 7 p.m., opening session, 8 p.m. **Closure:** Saturday after the evening meal. **Cost:** \$50; non-refundable deposit, \$15.

Nov. 16-18 — Men's Weekend Retreat. "Spirituality Means Growing Closer to God." Directed by Father Roger Gaudel, associate pastor, St. Simon's Parish. **Registration:** Friday, 7 p.m., opening session, 8 p.m. **Closure:** Sunday, 2 p.m. **Cost:** \$85; non-refundable deposit, \$25.

Nov. 30-Dec. 2 — Weekend Retreat for Adult Children of Dysfunctional Families. "Living Life Fully." Directed by Sister Mary Theresa Lynch, SFCC, Waltham, Mass. **Registration:** Friday, 7 p.m., opening session, 8 p.m. **Closure:** Sunday, 2 p.m. **Cost:** \$100; non-refundable deposit, \$25.

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Archdiocesan Council convened

(Continued from page 1)

the former cathedral in Vincennes. The diocese was moved to Indianapolis in 1898.

She said that the Province of Indiana today includes the entire state of Indiana, of which Archbishop O'Meara is metropolitan. There are four suffragan dioceses—Fort Wayne-South [nd, Evansville, Lafayette and Gary.

The total number of Catholics in the archdiocese is approximately 203,000, about 10 percent of the total population, Sister Loreta said. About 38 percent of them live in Marion County. Hancock and Hendricks counties and parts of Morgan and Johnson are also large population centers that are part of the four Indianapolis deaneries.

However, the largest percentages of Catholics to the total population are in the southern and eastern counties of the archdiocese, especially in the Tell City and Batesville deaneries. In Perry County, 33 percent of the population is Catholic.

Father David Coats, who is both vicar general and moderator of the curia, then gave an orientation to archdiocesan structures and organization. He explained that in the archdiocese there is only one legislator, the archbishop, and he cannot share legislative power. However, he can accept advice and turn it into legislative law, and the function of the council will be to give him that advice.

While not sharing legislative power, he said, the archbishop does share administrative responsibilities. The vicar general shares all administrative responsibilities with the archbishop, Father Coats said. Others on the archbishop's personal staff are the chancellor, the vice chancellor and the chief financial officer.

There are now five advisory boards in the archdiocese. Father Coats said—the Archdiocesan Pastoral Council, the Finance Council, the Council of Priests, the Board of Consultants and the Clergy Personnel Board. He said that the Board of Consultants consists of six priests and has specific powers. If the archbishop were to decide to spend a large sum of money, he must first receive approval from the Board of Consultants, he said. Also, if the archbishop were to become ill and could not function as archbishop, the consultants could, with consultation with the pro-nuncio, elect an administrator of the archdiocese until a new bishop could be appointed.

Father Coats is also moderator of the curia, which consists of seven secretariats—the Metropolitan Tribunal and the secretariats for Catholic Charities, Religious Ministry, Temporalities, Operations, Pastoral Services, and Catholic Education. The archbishop and the vicar general meet with the secretaries of these secretariats to administer the archdiocese. Father Coats said.

The operating budget for this organization, he said, is \$20 million a year.

Providence Sister Marie Kevin Tighe, director of the Office for Pastoral Councils, and David Gootee, a council member who had been chairperson of the Archdiocesan Planning Commission, then presented an orientation to pastoral councils, including the purposes of the council and concepts of planning as a process.

During the afternoon session of the meeting, the council handled organizational aspects. First it discussed and adopted the foundational document that will remain the governing document until the council adopts a permanent constitution.

During discussion of this document, one of the members noted that its introduction states that "the purpose of the Archdiocesan Council is to formulate, monitor and evaluate an Archdiocesan Pastoral Plan . . ." The member also noted that there are the other advisory bodies within the archdiocese and asked how total the responsibility of the council will be for formulating the plan. Archbishop O'Meara replied that he considers the Archdiocesan Pastoral Council to be the parent body to develop the plan, but working in collaboration with the other bodies. He said that he wants "to stop solving problems when they reach the crisis stage."

Terms of five members are for one, two or three years, and the members drew numbers from a basket to determine the number of years each would serve on the council. The foundational document specifies that those appointed to one-year terms can be reappointed for a maximum of two two-year terms not counting the one-year appointment.

Archbishop O'Meara then appointed Gootee to serve as temporary chairman and Rosemary Coreggio as temporary secretary until permanent officers are elected. The council discussed the method of choosing officers and approved an election process. There was some discussion concerning the timing for elections and it was finally determined that the election of officers will take place next May during the fourth

meeting of the council, thus giving the members a chance to get to know one other before electing officers. The temporary officers will serve until then.

Until officers are elected, Archbishop O'Meara said that the two appointed officers and he would comprise the Agenda Committee, and asked members for their input for the agenda.

Quarterly meeting dates were approved through 1993 with meetings scheduled in February, May, August and November. However, the next meeting will be Dec. 1 in the Catholic Center in Indianapolis.

The council members then viewed a video presentation of "A Day in the Life of the Catholic Laity in America," originally produced for Pope John Paul II's visit to the United States.

Both at the end of the morning session and after viewing the video, members of the council met in five small groups in order to discuss the information given to them and to discuss among themselves how they visualize their role on the council. The reports back to the full council emphasized the need to overcome parochialism.

Before closing the meeting, Archbishop O'Meara spoke to the council about the necessity for the members "to realize their membership in the universal church. He said, "We belong to an amazing institution. It is the only human institution I'm aware of that works on three levels—the international, the national and the local." It is comprised of 16 different sites in addition to the Roman or Latin Rite, he said. It is, he said, "intrinsically universal, internally universal and physically universal."

He said that he has been privileged to witness the church's physical universality by visiting 70 countries, first on behalf of the Society for the Propagation of the Faith of which he was national director before becoming Archbishop of Indianapolis and now on behalf of Catholic Relief Services of which he is chairman of the board.

"Keep the big picture in mind and you will work more effectively at the local level," Archbishop O'Meara told the members. "Parochialism and provincialism are the bane of our archdiocese. We must see the universality of the church," he said.

"I am the one who connects you to the rest of the church in this country and in the world through my membership in the National Conference of Catholic Bishops," he continued. He expressed the hope that eventually the council will give him suggestions for agenda matters for the bishops' meeting.

In evaluating the meeting, council members expressed appreciation for the orientation and their eagerness to start work on planning for the future of the archdiocese.

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Young people need side-by-side youth ministry

by Richard Cain

Karen Walker has tried hard to pass her faith on to her sons Kyle and Ryan. She is serious about her own faith and comfortable talking about it with them.

Active at St. Anthony Parish in Clarksville, Ind., she also has sent her children to Catholic schools and supported their involvement in a local youth ministry program.

She is as confident as a parent can be that her children will continue to practice their faith as adults.

"They will probably go through a state when they will not," she said, "but I firmly believe they will come back."

Not all Catholic parents are as confident. While few are ready publicly to write off their own children's faith, many feel varying degrees of frustration and helplessness.

Some parents feel the church community does too little to support them in their effort to pass on faith. "They don't do anything for youth in my parish," said one frustrated parent. Others worry that some approaches fail to give the youth of today a sense of belonging in the church.

"My parish did not have a youth ministry program," Thomas Martin of Dayton, Ohio, said. "It had a religious education program."

Martin, the father of a college student and a high school junior, noted that, "Earlier (my children) had some close relationships with teachers. But as they became teens, they drew less from the parish than from other organizations."

Part of the problem, some feel, lies in confusion about the balance between the roles of parents and the larger church in passing on faith.

"A lot of parents think it is the responsibility of the church alone to teach their child the faith when really they are the primary educators—especially through their example," said Don O'Leary, parent of two teen-agers and a permanent deacon at St. Ann Parish in Parsippany, N.J. "If the parent isn't active in his or her faith, that's going to have an effect on the child."

But parents can't do it alone. There needs to be a partnership between parents and the church. "Statistics show that most youth don't feel welcome at their parishes," said Jerry Finn, a youth ministry coordinator serving the 76-parish New Albany Deanery in southern Indiana. But that is changing. "I see a growing concern for youth ministry," O'Leary said. "I see the weekend experiences of Antioch and Search giving teens the chance to experience God through their peers."

Antioch and Search are two types of retreat experiences developed in the last decade that give youth a deeper understanding of what it means to be a follower of Jesus. They have played a central role in successful youth ministry programs in the Indianapolis and Baltimore archdioceses.

Retreats are "still by far the No. 1 experience that gets youth to grow in their faith," said Mark Pacione, director of the Office of Youth Ministry for the Baltimore Archdiocese. Walker agreed. Retreats have been a real inspiration for her son Kyle, she said. "If you could just get more kids to go."

But retreats alone are not enough. A youth may experience a transformation of faith during a weekend retreat, but that new seed of faith must be nurtured in an ongoing supportive relationship.

That is why youth ministry more and more is providing mentors for young people, adults who can walk with youth in their ongoing faith journey.

The mentoring idea is basic to Finn's approach to youth ministry. In his deanery, he has set up a Youth Ministry



Whose job is it to pass faith on?

PARTNERSHIP—Parents alone can't pass faith on to their children. There needs to be a partnership between

parents and the church in order for religious education to be truly effective. (CNS photo by Rohn Engle)

Activities Team made up of youth and adults who work side by side—and realize their efforts are in the areas of athletics, community building, evangelization, service, spirituality, or liturgy.

"The hardest thing about it has been getting the adults to shut up and realize the gifts of the youth," Finn said. "As adults we tend to want to 'do' rather than 'share with.' Ultimately, however, the task of mentoring youth belongs not just to individual adults but to the whole parish community. A mentoring parish community is one that makes youth welcome and invites them to play a significant role in the life of the community."

For example, homilies in such a parish draw from the experiences of youth as well as adults. A mentoring parish also invites youth to serve in appropriate positions of leadership—as lectors, musicians, or parish council members.

There is also a reciprocity between youth and adults. As an illustration, Pacione referred to a parish council that asked the youth group to help clean up after a parish function. But the council didn't leave it there, agreeing, in return, to clean up after the next youth dance, Pacione said. "That really sent a powerful message to the kids."

So, a retreat experience that leads to a mentoring relationship is a pattern that seems to work.

Walker said that it was after Kyle participated in a retreat as a sophomore that his potential as a youth leader was spotted. Now Kyle is one of the young people helping give retreats to other youth.

(Richard Cain is the editor of *The Beacon* in Paterson, N.J. He formerly worked for *The Criterion*.)

Teens know who cares

by David Gibson

Youth is a time of self-discovery. That should make it a time of adventure.

But the adventure of youth is tempered by the all-too-real stress young people experience. Warily, apprehensively, the young gaze into the world of opportunity around them—the terrifying array of options that are theirs.

They wonder if they can measure up to the expectations of others. And what should they themselves seek from life?

Gradually they are growing, but not as passive bystanders in life. The young tend to want to help shape their world—and to begin by shaping the activities and programs they participate in and which, in turn, shape them.

It is against this background that others in the church interact with young people.

Those who serve youth benefit from recognizing not only how much youth can receive and absorb, but how much they can contribute.

And the relationship with youth grows when not only the opportunities before them but the pressures upon them are grasped.

It calls for love, which makes it a true vocation. And it is a challenging vocation because, as they say, young people can sense who really loves them.

(David Gibson is the editor of *Faith Alive!*)

DISCUSSION POINT

Teens want church to be credible

This Week's Question

How can the church reach today's teen-agers?

"Teen-agers should 'own' one of the Sunday Masses. They should plan and lead the music, as well as be the lectors, Communion ministers and ushers. By giving them a part in worship, the church invites them to be an integral part of its community." (Michele P. Ruechel, Kennesaw, Georgia)

"The church can reach today's teen-agers by understanding them and the decisions they make... by listening to their thoughts and ideas and understanding where they are coming from. They must also realize that teen-agers have a different point of view than adults." (AnneMarie Kelly, age 14, Havertown, Pennsylvania)

"By being credible. Teens these days won't give too many second chances when they see the church preaching one thing, such as love thy neighbor as thyself, then not taking a decisive stand when society violates its precepts." (Carol Talley, Baltimore, Maryland)

"Raise parish awareness of the complexity of issues facing teen-agers today and the need for adequate funding

and training for youth workers to develop programs that help." (Rachel Lopez, Chula Vista, California)

"I think we need to reach our teen-agers from where they are. By understanding their music, culture, emotions and growth needs, we can bring the good news of Christ to them rather than expect them... to ask for the good news." (Lisa Stewart, Chula Vista, California)

Lend Us Your Voice

Upcoming *Faith Alive!* editions ask:

"What do you think is meant by people like Mother Teresa of Calcutta who say we need to learn from the poor? What can the poor teach you?"

"When confronted by a substance-abuse problem, what do people need that a parish or diocese might provide?"

"What creates a welcoming atmosphere in parishes? What must people do if this atmosphere is to exist?"

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



MUSIC MINISTER—Cathedral High School senior Alicia Scheidler sings during Mass at St. Michael Church, Indianapolis. (Photo by Mary Ann Wyand)



ISOLATED—Some young people feel isolated within their parish community because they would like to serve the church but don't receive many opportunities. Acceptance within the church community is one of the most important aspects of faith to pass on to young adults. (CNS photo by Gene Plaisted)

Youth need affirmation

by Fr. Herbert Weber

Not long after I became pastor of a university campus parish, my sister surprised me by bringing my 80-year-old mother to Sunday Mass.

Since we don't have many gray-haired parishioners, I picked her out in the crowd quickly. She seemed to be having the time of her life.

After Mass, I went up to my mother and asked how she liked our celebration. She commented on the enthusiastic singing, the hundreds of college students, and the warm and accepting atmosphere.

Then she added, "These kids are proof we will have a great future!"

Not everyone shares my mother's optimism. But her words refer to a basic concern among many church people. What will the future of our church be like?

Will today's youth be part of the future church? And are adults still passing faith on to young people?

A basic question to ask is what it is about our faith that we most want to transmit to youth.

Since my work is with college students, I can best respond from what I see and hear about young adults. That age group often disappears from church ranks because they have been given doctrine, sacraments, and even some opportunities to serve others without receiving something more fundamental: acceptance.

Like many college students, Anne became active in the church because she knew that she belonged in the parish.

But then came graduation day and a crisis of faith. Where would she belong now?

Upon landing her first "real" job, she settled into a suburban parish, registered there, and tried to participate in several committees or organizations. She told me she constantly was overlooked and put

down. Her ideas were considered unacceptable. She soon felt unaccepted.

Anne's story is common. Fortunately for her parish, she did not give up. Eventually she found people who treated her and her background with some reverence. However, not everyone is as persistent as Anne.

I rank acceptance as the No. 1 aspect of our faith to hand on to youth. This is not because I find no value in teaching doctrines or moral understandings. But without acceptance, the other teachings have nowhere to take shape. They are isolated facts looking for a faith community.

When people feel accepted, they find themselves more open to continued development as members of the church. At that point the learnings from earlier years start to make sense.

There is no single answer for those who ask how to include young people better. Special programs for youthful parishioners may be helpful if they are more than "programs." They must be real opportunities for youth to experience their faith.

Even more important, however, is the inclusion of young people in responsibilities for liturgy, Christian formation, and other basic aspects of parish life.

Of course, hand in hand with acceptance goes a listening ear. That means others must start paying attention to what is important to young people. Listening precedes speaking.

A priest who was nearing retirement continued to be popular with the youth of his community. It seemed that listening to young people gave him a sense of vitality.

He spent time going to the local public high school football and basketball games as well as following other activities that drew teen-agers. He felt he couldn't expect youth to be interested in what is important to him if he wasn't interested in what is important to them.

(Father Weber writes for Catholic News Service.)

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Respect Life

a special supplement to The Criterion

Introduction

This year we celebrate the 25th anniversary of the *Pastoral Constitution on the Church in the Modern World*. Released in December 1965, this council document spoke eloquently of the church's teaching on the dignity of the human person, and focused on aspects of human life and society underscored by a sense of urgency.

"At all times," noted the *Pastoral*, "the church carries the responsibility of reading the signs of the time and of interpreting them in light of the Gospel." Today, as we enter the final decade of the 20th century, many signs of our own time concerning the value and dignity of human life carry with them a sense of urgency.

The *Pastoral Constitution on the Church in the Modern World* called abortion and euthanasia "abominable crimes." Yet today in our nation more than 4,000 unborn children are destroyed every day by abortion. Following the 1989 Supreme Court decision in *Webster vs. Reproductive Health Services*, abortion advocates have intensified efforts to keep abortion legal throughout pregnancy for any reason and to have abortions paid for by public funds. The public debate has been reduced to empty slogans such as "freedom of choice." Yet, one must ultimately ask: the choice to do what?

Efforts by "right to die" activists continue to press for social acceptance of a "right" for individuals—to their proxies—to determine the time and manner of their deaths. Physicians, once expected only to heal, are asked to assist non-dying patients to end their lives. And families grapple with heart-wrenching decisions about whether or not to provide nutrition and hydration to permanently unconscious loved ones.

Because human persons possess rights that are inviolable, the *Pastoral* noted that they "ought, therefore, to have ready access to all that is necessary for living a genuinely human life." Today, as the costs of both healthcare and medical insurance continue to soar, more and more people have become "healthcare poor" because they are either uninsured or underinsured. Many lack access to medical care they desperately need. Catholic healthcare facilities serve many who cannot afford medical care on their own, but much more is needed.

One of the critical themes developed by the *Pastoral Constitution* was that of marriage and family life, noting emphatically that the well-being of both the individual and society is linked with the healthy condition of the family. Today, many Catholic couples struggle to enrich their marriages and family lives and to give their children a strong grounding in Christian values. This is increasingly difficult in our culture where the values they espouse are often ignored—or even ridiculed. And the difficulty is exacerbated because our laws and social policies do not reflect a genuine concern for the well-being of our nation's families.

Concern for the environment and the earth's natural resources is rightly paramount in the minds of many today. We are called to be stewards of the earth's resources, and must not abuse or squander them. There are some who claim, however, that overpopulation is the cause of environmental problems, and they urge that radical policies are needed in some countries to curb population growth. But as the *Pastoral Constitution* pointed out, the decision concerning the number of children married couples



RESPECT LIFE—This Sunday, Oct. 7, a new Respect Life Program will be launched in the Archdiocese of Indianapolis and in other Catholic dioceses throughout the United States. (Photo by Richard Nowitz)

will have "depends on the correct judgment of the parents and it cannot in any way be left to the judgment of public authority."

The council noted that the political community exists "for the sake of the common good," and it reminded citizens of their "right and duty to use their free vote to further the common good." The church in the United States has long championed legislation and social policies to feed the hungry, shelter the homeless, ensure world peace, and secure humane conditions for workers. Often it has done

so in conjunction with and to the praise of other religious and secular groups. Today, however, many charge that the church and Catholic citizens, in urging adoption of laws and policies to protect the lives of unborn children, are trying to "impose their morality" on society. However, the right to participate in the political life of the nation is a constitutional liberty that extends to churches, as well as to individuals and secular groups.

The Respect Life Program focuses on these critical issues of our day. Hopefully, the articles in this newspaper will lead to a

clearer understanding of the issues, to firm conviction, and to commitment. Ultimately, respect for life must be seen in the context of God's love for us reflected in creation and redemption and our relationship to him and to other members of the human family.

As the *Pastoral Constitution on the Church in the Modern World* reminded us: "Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served." As followers of Christ, we can strive to do no less.

This special supplement to *The Criterion* contains excerpts from articles in *Respect Life*, the annual manual published by the National Conference of Catholic Bishops' Office for Pro-Life Activities.

What is 'freedom of choice'?

... from the moment of its conception life must be guarded with the greatest care, while abortion and infanticide are *unspesable crimes.*"—Pastoral Constitution on the Church in the Modern World.

by Miriam J. Barth

"Freedom of choice" has become the battle cry of the more radical segments of the women's movement. All women's rights, they would have us believe, are dependent upon this one right. What exactly is this "right," this "freedom"? Abortion advocates indicate it is the freedom to choose whether or not to bear a child, and the freedom to choose abortion as an alternative to birth once a child is conceived.

Freedom to decide when to conceive a child is a far different freedom from the freedom to take the life of a child once conceived. Freedom to determine one's destiny is an ideal in a just society. However, in the process of self-determination there are ethical limits beyond which we cannot go.

Women have been diminished and have suffered discrimination in our society. Full recognition of the dignity, rights and talents of women has not yet been achieved, but the social conscience of our nation has been awakened, and there have been many successes. Still, much remains to be done in terms of equitable wages, a national policy of maternity leave, good child care and other policies supportive of women and families.

In light of the many achievements of the women's movement, it is sad that many radical feminists see women's rights to self-determination as dependent upon the right to destroy other human beings, the children of their wombs. The right of self-determination can never justify depriving another of his or her right to exist.

The Social Climate

There exists a climate in our society which not only influences a woman in the crisis of an unintended pregnancy toward abortion, but which in fact propels her toward abortion.

In the April 1990 issue of the *Atlantic Monthly*, Martha Bayles points out that "pro-choice arguments reflect the ambitions, hypocrisies and contradictions of contemporary feminism. . . . Because the comparison between maternal and fetal consent favors the fetus," she says, "the logical solution is to shift to a comparison that favors the woman—pro-choice activists have an overriding rhetorical need to stress female, as opposed to fetal, helplessness."

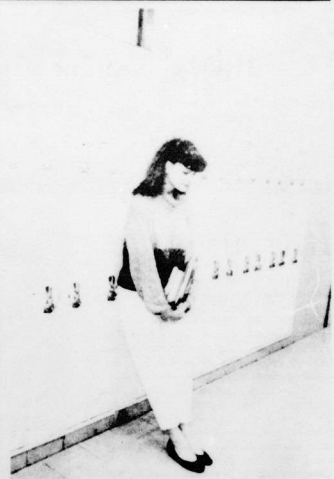
True Freedom

The church has accepted its mission to foster an atmosphere of freedom and has called upon individual Catholics, its social service agencies and health care facilities to assist all persons, and especially pregnant unmarried women, so that they are never deprived of the freedom to bring their unborn children to birth.

Further, they continue to seek government policies supportive of the physical and social welfare of families. Fully aware of the tension and turmoil a young woman faces when confronted by an unintended pregnancy, church agencies have reached out in compassion and understanding with pregnancy assistance programs to assist women to arrive at decisions that benefit both the mother and the child.

People Who Care and Help

Women sensitive to the isolation a young woman feels when she learns of an unplanned pregnancy have established pregnancy centers in areas accessible to adolescent and college-age women. Coalitions have been formed utilizing Catholic social service agencies, Catholic



PREGNANCY ASSISTANCE—Aware of the turmoil a young woman faces when confronted by an unintended pregnancy, Catholic agencies reach out with pregnancy assistance programs to help women make decisions that benefit mother and child. (Photo by Jim Whitmer)

hospitals, diocesan pro-life offices and committed volunteers who staff 24-hour hotlines to respond to women in the crisis of these centers respond with immediate assistance such as free pregnancy testing, professional counseling, residential or out-patient prenatal care, parenting programs, family counseling for adolescents and their families, continuing education, spiritual and emotional guidance, shelter and career planning.

It is not enough simply to be opposed to abortion. We must stretch our limits in every diocese and parish until there are available, accessible and well-advertised services so that no woman will ever feel coerced to choose abortion over childbirth. For only when we accept the mission entrusted to us by the *Pastoral Constitution on the Church in the Modern World* and respond with love and respect for the dignity and well-being of women and their unborn infants, will we be attuned to the mystery of God in human life.

(Marian Barth is a freelance writer on pro-life issues, and former co-director of the Office for Pro-Life Activities in the Diocese of Buffalo, N.Y.)

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PUT ME BACK—TOGETHER (a thought on abortion)

by Paul A. Jackson

When you pull me forth out of the womb,
 What would you do if I spoke, was able to say:

"Put me back, back together,
 return me to mother's care.
 Let me live to see the light of day,
 to be loved, to give love in return.

"For you know, but for the likes of you,
 this has been denied to me.
 I was just torn from the womb,
 yes, not even given a tomb,
 just discarded as trash, you see."

What would it be like if little ones like me,
 Were able to state our case?
 Would our mothers, the fathers too,
 All those failing to see we deserve to live,
 Would they have second thoughts, a change of heart?

I ask that you give this a lot of thought,
 Stop for now, ponder awhile!
 Listen for that little voice,
 It is silently there, calling,
 Calling, leave me alone, I am at home in the womb,
 To come to term, to be born into this world.

So that when I do come forth, joy will abound,
 I will be held in loving care,
 In mother's arms, a heart filled with love,
 And others, too, who care for life with affection,
 All of whom I can love in return.

I quote from the Holy Book of Psalms 127, verse 3:
 "Behold, children are a gift from the Lord,
 The reward of the womb is a great reward."

A gift, a reward I will never be,
 Unless you let me come forth as meant to be,
 To rest in loving arms and hearts of all who did care.

Assisted feeding and the unconscious patient

"... God, the Lord of life, has conferred on men and women the surpassing ministry for safeguarding life—a ministry which must be fulfilled in a manner which is worthy of them." —Pastoral Constitution on the Church in the Modern World

by Marie T. Gould, D.N.S.C., R.N.

Today, so many families, nurses, and other caregivers face an intense struggle in providing comfort to the dying or chronically ill. Traditionally in the church, the determination of which medical treatments a patient is obliged to undergo has been made by assessing the benefit and burden of the treatment.

In 1986, the Committee for Pro-Life Activities of the National Conference of Catholic Bishops issued a statement reaffirming this approach:

"... We maintain that one is obliged to use 'ordinary' means of preserving life—that is, means which can effectively preserve life without imposing grave burdens on the patient... We also recognize and defend a patient's right to refuse 'extraordinary' means—that is, means which provide no benefit or which involve too grave a burden."

Whether assisted feeding and hydration is simply an ordinary comfort measure that should be provided or is a burdensome measure that may be rejected is a decision many families must make for loved ones who are incompetent to speak for themselves. Families often turn to clergy or other spiritual counselors when faced with an ethical dilemma such as this.

The purpose of this article is to discuss the possible benefits and burdens associated with assisted feeding and hydration in the comatose or those in a permanently unconscious state. It is hoped that this information may be useful to those who may be counseling families considering these methods.

It is important to note here that it is the intervention (feeding) that should be evaluated in terms of its benefit and burden to the patient. One should not evaluate the life of the patient in terms of its benefit or burden to the family or society.

Definition of Terms

"Assisted feeding and hydration" is the provision of nourishment and water by means other than the mouth. The most common method of assisted feeding and hydration involves a feeding tube placed down the throat or through an incision in the abdominal wall directly into the stomach or colon. This is known as enteral feeding or simply "tube feeding." Assisted feeding and hydration supplied into a vein

or artery is known as parenteral feeding or hyperalimentation.

The Benefit of Assisted Feeding

When considering the burden associated with the two major assisted feeding methods, we must also consider the burden that occurs in their absence. We know that hunger pains will usually subside after two to three days without food. This is because the body begins to break down proteins. A side effect of this protein breakdown is anorexia, or lack of appetite. Anorexia associated with illness or drugs may also be present. Thirst associated with dehydration seems to be more unrelenting than hunger. Studies done with renal failure patients for whom fluid restrictions are prescribed have revealed that this is a great source of discomfort.

While studies have shown that thirst (and to a lesser extent, hunger) is a burden for the mentally alert patient, it is difficult to ascertain the discomfort experienced by a patient who is comatose or is in a persistent vegetative state.

However, as Dr. Edmund Pellegrino and D. Thomasma have pointed out, sometimes comatose patients who recover "remember about events that went on at the bedside when they were clinically unresponsive." Therefore, we cannot exclude the prospect that nutrition and hydration provide the benefit of comfort even for the comatose or those in a persistent vegetative state.

The Burden of Assisted Feeding

There is also discomfort associated with both types of assisted feeding. Common complications of tube feedings are diarrhea, constipation and clogging of the tube. Nausea, vomiting and aspiration of stomach contents into the lungs may occur. Steps can be taken to prevent or treat these complications.

Summary and Recommendations

Starvation and, to a greater extent, dehydration are known to cause patient discomfort. Both methods of assisted feeding benefit patients by preserving their lives and/or by providing comfort. Tube feedings are inexpensive and are generally associated with minor and treatable side effects. Parenteral feedings are more costly, with side effects that are easily managed in



THE TERMINALLY ILL—Moral and medical issues involved in care of the terminally ill is one focus of the 1990 Respect Life Program. (Photo by Linda Bartlett)

the hospital but more difficult to deal with at home.

Individuals are only obliged to use ordinary means to preserve their lives—that is, means that preserve life without imposing grave burdens. Since the patient is best able to assess how burdensome assisted feeding is, the decision to accept or decline assisted feeding should generally

be made by the patient. Because we cannot be certain of the discomfort perceived by patients who are comatose or in a persistent vegetative state, it is usually better to err on the side of life and patient comfort by providing this assistance.

(Marie Gould is a nurse researcher in the Department of Nursing, The John Hopkins Hospital, Baltimore, Md.)

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St. Matthew extends its outreach

by Margaret Nelson

For nearly a decade, St. Matthew Church in Indianapolis has been trying to be more active in helping those who are less fortunate.

For eight years, the parish has offered assistance to a young physician from the parish who studied medicine just so she could work in Africa. And the St. Vincent de Paul conference has worked with St. Andrew's to help the neighboring parish with its heavy load of crisis calls.

Now St. Matthew is "adopting" a parish in Grand Bois, Haiti. The parish council approved the adoption decision in August. Four representatives from the Indianapolis parish went to the Caribbean in June to investigate the idea.

Those who made the trip were: Benedic-

tine Sister Anita Eberle, pastoral associate; Keith Marsh, assistant principal; Katherine Gilson and David Vane.

"The poverty we experienced was unbelievable," Sister Anita said. "We will strongly encourage other people to go there. I think we would all have to say that it's a life-changing experience."

"The experience made me very aware of how we spend our resources here," Gilson said. She admired the children. "I saw hope in their eyes."

"It's hard to conceptualize what it's about," Marsh said. "But after going there my motivation increased 110 percent." The four explained that there is so much to be done in Haiti that it is good that the parish has a focus.

The visitors went to Haiti to meet Pere (Father) Lesly Jean, pastor of St. Peter Church in St. Pierre and its satellite chapels

in Cornillon and Les Orangers. He also helps serve the parish in Portoino and its two chapels because there is no pastor there. There are primitive, parish-run schools in Cornillon and St. Pierre.

The Hoosier entourage invited their host to come to St. Matthew. Father Lesly agreed, and during his Sept. 18 to Oct. 6 stay, he talked to the parishioners about his work in Grand Bois. He also visited St. Luke School and Brebeuf Preparatory School to discuss his parishioner's needs.

When the foursome arrived in Port-au-Prince last June, Marsh had the vague hope that they could find some pen pals of St. Matthew students, who began writing and sending things to an orphanage there 11 years ago.

Ironically, the man who met them at the airport and who served that day as their guide was one of the pen pals—and his name, appropriately, was "Matt." The quartet eventually met four of the men who had written to St. Matthew students from the orphanage in Port-au-Prince.

The first day in Haiti, they saw Mother Teresa's orphanage for dying and abandoned infants, St. Joseph Hospice and the cathedral, where confirmation classes were gathered for prayer.

St. Peter Church in St. Pierre is in the mountains. The group visited it during the March to November rainy season. The "road" is a path of huge rocks, which get slippery. Once the Hoosiers had to get out and walk about a mile on the wet, craggy rocks.

The improvement of this road is one of Father Lesly's dreams. He believes it must be done by hand. For one thing, this is the best way to lay a permanent base of stone. But it also employs more people to do it this way. Some of the road was finished with money from Canadian donors. Local families or individuals are responsible for the upkeep of kilometer sections of the completed road.

Father Lesly said the road is important

because "other persons might want to come to help." Grand Bois is so isolated now that the local government-owned medical clinic has no staff. He believes that teachers, agricultural experts, doctors and nurses might come to help if the trip were not so treacherous.

The quartet was especially impressed with the liturgies of the people of Grand Bois. Father Lesly learned that a parishioner died and he told the group that he would "know" when the funeral should begin. An hour-long procession of neighbors brought the casket down the hill. The First Communion class left the church so that the funeral could be held.

The funeral liturgy included singing and dancing. The natives had fashioned a beautiful wreath of palm leaves and flowers. Then they carried the body back to the hills, to be buried near the home of the deceased.

They enjoyed the celebration of the patronal feast day of St. Anthony Church in Co. nillon. The liturgy lasted three hours and about 1,000 people participated.

Sister Anita said, "The nearest part of the liturgy for all of us was the offertory procession when children brought fruit and vegetables in baskets on their heads." There was dancing and Gilson said, "There was no noise, there were so many people."

The Outreach Commission's proposal called for:

1. Praying for the Grand Bois communities at Sunday liturgies and receiving the reciprocal prayers of the Grand Bois parishioners.

2. Learning and informing the parish about the people, culture and needs of Grand Bois.

3. Facilitating visits by St. Matthew parishioners to Grand Bois and welcoming visitors from Grand Bois to St. Matthew.

4. Inviting parishioners to offer financial and/or material support to meet specific needs in Grand Bois as identified by the pastor, Pere Lesly Jean. All opportunities for monetary contributions will be approved by the finance and outreach commissions.

Matthew School has already sent supplies and other material help.



DREAM ROAD—Men are "hand-building" a road near Les Orangers, Haiti, to replace a rugged path. The pastor of St. Matthew's adopted parish there wants the road for access to the medical, educational, material and spiritual needs of his people.

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Abortion in the hard cases of rape or incest

by Richard Doerflinger

On July 9 the cover article in *Time* magazine was titled "Abortion's Most Wrenching Questions." It dealt at some length with abortion in cases of rape and incest.

Most people don't see this as a wrenching question but as a simple one. Many who generally oppose abortion feel such revulsion over the trauma of rape and incest that they favor abortion in these rare cases.

The topic is a timely one. Congress will soon resume its annual debate over the Hyde amendment, which since 1981 has barred Medicaid funding of abortion except when the mother's life is endangered. A loosely worded "rape-incest" exception, defeated by presidential veto last year, will again be offered.

President Bush says he does not favor legal penalties for people who resort to abortion in these tragic situations; but he does not think government should promote abortion as the answer.

That distinction is clear in other areas of public policy. Courts can show some leniency to those involved in "mercy killings" without endorsing the Hemlock Society's agenda of government-supported "rational suicide." Congress can decline to use tax dollars for pornography without being guilty of censorship. Before subsidizing a service for indigent people we should know they are entitled to it would benefit from it.

Is anyone entitled to a publicly subsidized abortion in these tragic circumstances? If abortion destroys a human being—an unborn child who is the rapist's second innocent victim—then morally we cannot say yes. The question regarding federal funding is not whether "a woman should be forced to bear a rapist's child," but whether Congress will pay someone to force the child to die. Whatever punishment may fit the rapist, the child has done nothing to deserve a death sentence. It would be more responsible to help

Myths and realities

Myth: Abortion must remain legal so many women will die from illegal and unsafe abortions.

Reality: Legality does not make abortion safe. Women continue to die from unsafe abortions, partly because the courts have shielded abortion from safety regulations and informed consent requirements. Those who advocate abortion claim that as many as 10,000 women died each year from illegal abortions prior to 1973. There is no truth to that assertion. Before 1973 fewer than 100 women died annually from abortion. For 100 women to die from any surgical procedure is unacceptable. It is also unacceptable for 1.6 million unborn children to die each year, and for many thousands of women to suffer the physical, emotional and spiritual consequences of abortion.

both woman and child—through medical care, counseling, financial assistance, and adoption if needed—so neither is destroyed by the violent act of someone else.

Some dismiss this as an abstract argument that misses the reality of the abused woman. In principle she may not have a right to end this child's existence, but would not an abortion benefit her at a time when she has been victimized enough?

Surprisingly, we are now hearing rebuttals of this argument from those most directly involved: Women who aborted after rape or incest who regret their choice; women who carried to term and found it was the best choice; women and men conceived in rape or incest who say that people like them deserve a chance to live.

Jackie Bakker, a young Oregonian, had an abortion after she was raped at the age of 19. "I soon discovered," she writes, "that the aftermath of the abortion continued a long time

after the memory of my rape had faded. I felt empty and horrible. Nobody told me about the emptiness and pain. I would feel deep within." Today she is involved in pro-life work, helping others to see the child in these cases not as "the product of a rape" but as "one of God's creations, created in His image."

An even stronger reaction comes from Kathleen DeZeeuw, who carried to term after being raped at the age of 16. "To me," she says, "it is an affront every time I hear all the rhetoric from the pro-abortionists. . . . A woman is most vulnerable at a time such as this, and doesn't need to be pounced on by yet another act of violence. She needs someone to truly listen to her, care for her, and give her time to heal." Today she helps run a crisis pregnancy center in Arizona, where she helps others find that healing. Of herself and other rape victims she says: "I feel that we're

being used to further the abortion issue, even though we've not been asked to tell our side of the 'rape' issue."

Her son Patrick has his own story. "As a child of rape," he says, "I have a unique outlook on abortion. If abortion had been legal when I was conceived, I would not be alive. I'd never have had a chance to love and give of myself to others."

Another person conceived in rape, Julie Makimaa, testified against a "rape-incest" exception before the Louisiana legislature this year. Today she works with researcher David Reardon to compile the personal stories of women who have faced this terrible choice. Their research, which may lead to a book-length study, has acquainted them with hundreds of women with the same message: From the rape victim's own point of view, abortion is not the simple solution that others assume it is.

If abortion is often not a benefit (and is sometimes a serious harm) to the woman involved, why would Congress rush to subsidize it without the formality of hearings or further study?

Speaking for Rep. Les AuCoin, a pro-abortion leader, legislative aide Ron Fitzsimmons provides one answer. At a January briefing for abortion activists, he said the real agenda is to force a vote on a loosely worded "rape-incest" exception that is clearly open to abuse. Pro-life members of Congress will feel they must vote against this irresponsible amendment; then pro-abortion groups will exploit their opponents' alleged insensitivity to rape victims to defeat them in the November elections, replacing them with congressmen who support federal funding of abortion on demand. Says Mr. Fitzsimmons: "It's hard to ignore the rape and incest victims. But I can speak for my boss, he felt

that in the long term what we want is full Medicaid funding. And the only way we're going to get that is to get the votes in, for people who will vote that way."

The "rape-incest" language to be offered this fall, then, deserves defeat because it was never intended as a good-faith effort to help rape and incest victims. Even if we take the issue on its merits, though, we have ample reason here to use H. L. Mencken's line: "There is always an easy solution to every human problem—neat, plausible, and wrong."

Based on 300 case histories, Julie Makimaa says "we need to offer compassionate solutions and answers that consider both individuals involved." A discussion in Congress of those solutions is overdue.

(Doerflinger is Associate Director for Policy Development at the Secretariat for Pro-Life Activities, National Conference of Catholic Bishops.)

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"See the difference"

Getting involved is easier than you think

As American citizens, each of us has the right and the responsibility to make our voice heard in developing public policy. Many of us want to take a more active role in the legislative arena, but we hesitate to do so. For some, political activism is a complex matter that can only be handled by trained professionals. Others fear that one person can't make a difference.

In the following articles, a Louisiana homemaker shows that lobbying is not just for the professionals, while a former Capitol Hill staff member shows that political activism can be as simple, but nonetheless important, as writing a letter to your representative in Congress. Both show that no matter what activity you choose to become involved in, your contribution is vital and you are never just one person acting alone.

Your voice does get heard. . .

by Maureen Dowling

Members of Congress will feel comfortable in raising their voices for the right to life of the unborn only if there is pressure to counter the tactics of those favoring abortion. It is up to each of us to create that pressure.

Having worked as a legislative assistant to a U.S. representative, I can tell you that writing your representative a letter remains the simplest and most effective way to create that pressure. Your letter doesn't have to be anything long, or fancy. Just let him or her know that you think abortion is wrong, and you strongly oppose the use of your hard-earned dollars to support an activity that is offensive to you.

Some of you may think that one letter

will not make a difference, so why bother? But such thinking only keeps the pro-life side from being heard, and keeps many representatives comfortable in their support for pro-abortion policies.

As the saying goes, there is strength in numbers. Members of Congress definitely do take into account constituents' views when considering an issue, and the most common way they have of judging opinion among the people they represent is to get a mail count.

We all know that too many people don't exercise their responsibility to vote on election days; but those concerned enough to contact their representatives are also the ones who will actually go to the polls. Our elected officials are very aware of this fact, so every congressional office is careful to

keep a running tally of the numbers of letters received, either for or against, on any given issue.

It is like having an informal poll on what the voters are thinking. Each individual letter helps strengthen one side or the other.

There is also another misconception that keeps people from contacting their representatives in Washington. Many believe that the representative will never actually read their letter.

It is true that members of Congress see only a very small proportion of all the mail received in the office. But that doesn't mean the letters go unseen. Each piece of mail is read by a legislative or staff assistant, and representatives rely on these staff members in carrying out their responsibilities.

My own experience has been that quite often it is the constituent who educates the legislative assistant. A good assistant, in turn, will present all sides of the argument and raise the constituents' concerns when advising the representative on what stand should be taken on a particular issue. Whenever I had to research an issue or a piece of legislation, I routinely included a summary of relevant mail in my report.

Even if your representative is firm in supporting so-called "abortion rights," it is

nonetheless important that you write to let him or her know of your opposition.

Writing in these circumstances serves to keep your representative responsive. Knowing there is a sizable constituency back home that opposes abortion prevents members from skirting the issue. It lets them know that they will have to give an accounting for their votes.

It also may keep a member from becoming too outspoken in support of pro-abortion measures. Although he or she may not change a vote, your representative may be less inclined to actively promote pro-abortion legislation or stand on the House floor and announce support for expanded federal funding for abortion, knowing there is a concerned and active pro-life constituency back home watching. If you cannot make your representative a pro-life ally, you can at least prevent him or her from becoming a more active pro-abortion ally.

Pro-abortion forces are well-funded, well-organized, and very vocal. They have certainly been successful in fostering the impression that the nation is indeed marching to a "pro-choice" tune.

It is our responsibility to change such misinformation "impressions." We need to become just as vocal in support of life. The best way is in writing to your elected officials.

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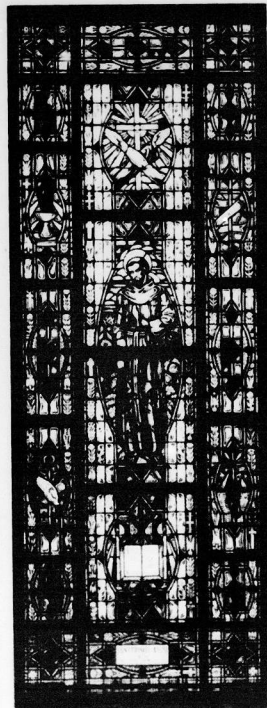
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health insurance scenario. I remember well that offices on Capitol Hill were literally deluged with mail urging Congress to repeal that measure—and that is exactly what it did, and within one year, I would add.

Your letters do make a difference. (Maureen Dowling is field coordinator for the National Committee for a Human Life Amendment. Prior to this, she served as a legislative assistant to a member of the U.S. House of Representatives.)

that somehow I hadn't been doing enough, that I really needed to "get into the trenches." At the same time, my anger at seeing how the media was not being fair to the pro-life side only charged me up to do more.

That's how I came to be part of our state's Right to Life lobbying team. In preparation for Project Life Sunday, we attended a workshop in New Orleans held by the National Committee for a Human Life Amendment. It was very helpful, for people took the time to explain to us how to write a really effective letter to your representatives.

... but only if you speak up

by Sandy Hindelang

When the head lobbyist for the Louisiana Federation for Right to Life came up to me, took my hand in hers, and said I had to go with her to the state capitol in Baton Rouge to lobby for a pro-life bill before the legislature, my first reaction was, "Sure. Right. What do I know about lobbying?"

But when it became clear that she wasn't teasing, that she really did want me as part of her pro-life lobbying team, I became frightened. It seemed like an enormous responsibility I was not equipped to handle.

That's when my children reminded me of a prayer that I had taught them: "I can do all things through Christ Jesus who strengthens me."

Despite those initial fears, the experience turned out to be one of the best in my life.

I carry only the most wonderful memories of the people I met and the common bond we developed. We came from different faiths, and we knew we could

never agree on doctrine. But we could all agree on this one thing—on the need to speak up and protect the babies.

When I first became involved in the pro-life movement, I had no idea that one day I would be walking the halls of the state legislature and meeting with representatives to advance the pro-life position.

My first efforts in the pro-life movement, while important, were also modest. I contributed time and money to our local Right to Life chapter, sometimes staffing the information booth when our chapter participated in local events, and writing letters to the editor and to our elected officials supporting the right to life of the unborn.

All this changed when I went to Washington, D.C., in April to participate in the 1990 "Rally for Life." That event, which attracted hundreds of thousands of pro-life supporters from all over the country, really opened my eyes to the pro-abortion bias in the media.

While I was thrilled at how successful the rally was, it also left me with the feeling

When I returned home, I took an active role in organizing programs throughout our diocese for Project Life Sunday, which took place on June 10. Bishop Harry J. Flynn, Bishop of the Lafayette, La., Diocese, helped us to contact priests and lay leaders in some 120 parishes, to tell them about the activities we were planning. One of these activities was a national letter-writing campaign to members of Congress, urging them not to vote for federal funding of abortion.

The most wonderful thing happened after we started contacting the churches. Many pro-life coordinators wrote back to us, expressing their appreciation of our efforts and literally begging us to give them more information and guidance.

I learned a very important lesson from this, which I like to share with people who feel they are alone and ask, "What, after all, can one person do to make a change?"

I learned, quite simply, that you are not alone. Once you start getting involved, you find that you're not a separate person, that there are all these people working together as one. Just by attending one or two meetings at your church, you begin to meet people who share your concern and your willingness to do something more to help unborn children.

It was at this workshop that the head lobbyist for our state's Right to Life chapter selected me to be part of her team. Like I said, once you become involved you find that you're not just one person, that you're never really alone. Although I was frightened and doubted my ability to do what she was asking me, I also realized that you're not alone in another sense, that whatever task the Lord chooses for you, he will also be there to give you the strength and courage to perform that task. Despite my misgivings, I knew, deep inside, that the Lord was willing this to happen.

I'm sure many of you know of the legislative battle we fought in Louisiana for the protection of the unborn. I like to think that our efforts really did make a difference in persuading our state representatives to pass one of the strongest pro-life measures in the country. Although our governor vetoed the bill, I know that I'll be "in the trenches" when our representatives again take up the pro-life bill during the next session.

(Sandy Hindelang is a homemaker and member of St. Pius X Parish in Lafayette, La., is actively involved in many pro-life projects. She is also a member of the Arcadiana Right to Life chapter.)

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Catholics and political obligations

"... the obligations of justice and love are fulfilled only if each person, contributing to the common good ... also promotes and assists the public and private institutions dedicated to bettering the conditions of human life." —Pastoral Constitution on the Church in the Modern World

by Kathleen M. Gallagher

As Christians, as human beings, we know there are countless problems in our society. We see them every day—drugs, abortion, homelessness. We are rightly concerned and anguished over such problems. We know that such realities demean and devalue the sacredness of human life. Yet often the problems seem too complex and too overwhelming to do anything about.

The questions for us become: How do we transform our legitimate concern and anguish into effective action? How do we, as individuals, as Catholics, and as citizens, go about "making a difference"? One answer is through legislative advocacy.

Church's Role and Responsibility

There has been a great deal of confusion and misunderstanding recently about the church's right to speak in the public arena. The church does not seek to impose its religious doctrine on a secular state; it seeks to advocate for public policies which will benefit the moral order of society.

The programs and policies which it supports are designed to meet the human needs and serve the common good of all people in society. While we are motivated by faith, it is not faith which we seek to promote in the political arena; rather, it is the protection and enhancement of the lives of all citizens.

The church, like other tax-exempt organizations is prohibited by the Internal Revenue Code, Section 501(c)(3), from participating or intervening in political campaigns on behalf of or in opposition to candidates for elective political office.

However, the church and other tax-exempt organizations may engage in legislative advocacy on behalf of the concerns which they espouse. Issue-oriented speech is entirely proper under the Code's framework and is further protected by the First Amendment of the Constitution. In the political arena, church groups may not support or oppose people, they are encouraged, however, to support or oppose issues. Much of the recent confusion is fueled by the intense and controversial public dilemma of abortion. Nowhere do we hear louder and stronger charges of breaching the "wall" separating church and state. In fact, when the church speaks out in defense of arms reduction or service to the poor, it receives not protest, but praise.

The right to participate in the public policy debate on a broad range of issues is a fundamental constitutional liberty that extends to churches, pastors, schools, and church-related agencies no less than to secular institutions and private citizens. Catholics must not be frightened away from participating in the public debate, most especially regarding critical issues such as the right to life of unborn children.

Making Our Views Known

In many states, including Indiana, the church, through a state Catholic Conference, expresses itself on the issues of the day. But such structures cannot operate in a vacuum; they need the "people in the pew" behind them. Lawmakers listen most intently to their constituents. Therefore, it is imperative that Catholics make their views known to legislators at the local, state and national levels. It is

our job to assist them in understanding critical problems and promoting positive solutions.

Here are some specific steps Catholics are encouraged to take:

► Educate yourself and others. Become familiar with the church's teaching on the critical issues of our day. Read the newspapers, the bishops' pastoral letters and other church documents. Familiarize yourself with the legislative process.

► Contact your state Catholic Conference or diocesan pro-life director to learn the legislative issues of concern to the church in your state.

► Visit your congressional repre-

sentatives and state legislators in their district offices or write a letter to your legislators on specific issues of concern.

► Provide your legislators with objective evidence and factual data which demonstrate support for the respect life position which you advocate.

► Use personal witness and clear examples whenever possible. If you are a constituent, say so! Parents are the exemplar lobbyists to support parental consent legislation, and those who work in pregnancy centers are credible spokespersons for alternatives to abortion. Mothers, fathers, teachers, attorneys and social workers bring with them experience which is invaluable for legislators to hear.

You can make a difference!

(Kathleen Gallagher is associate director of the New York State Catholic Conference, Albany, N.Y.)



POLITICAL STRATEGY—At "Catholic Night in Annapolis," Associated Catholic Charities lobbyist Lynda Meade and parliamentarian Rosario Salazar discuss strategy for a citizen lobbying effort of the Maryland state senate concerning issues of particular concern to Catholics. Political responsibility is a major theme of this year's Respect Life Program. (Photo by Denise Walker, The Catholic Review of Baltimore)



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Helping the healthcare poor

"In our times a special obligation binds us to make ourselves the neighbor of absolutely every person, and of actively helping him or her when he or she comes across our path."—Pastoral Constitution on the "Church in the Modern World"

by the Catholic Health Association

In talking about the healthcare poor in this country, it is difficult to avoid political polemics. It is easy to get snaggled in quibbles over whether the number is 31 million, 37 million, or even 60 million individuals who are uninsured or inadequately insured in the United States. It is even easier to settle into a heated debate over who's to blame: Is it the insurance companies? The government? The doctors? Is it the fault of the poor themselves?

The reality boils down to this: Every year, more and more Americans find themselves unable to pay for the healthcare services they need. Many of them do not even try to obtain healthcare because they fear being turned away. And the problem is no longer isolated among the traditional poor, the homeless, the unemployed. Almost three-fourths of those without healthcare insurance are workers or their dependents. The middle class population is increasingly threatened.

Serving the Healthcare Poor

Although often the target of frustrated blame for health care costs, many hospitals are increasing their work on behalf of the healthcare poor. In addition to providing charity care—no bill for services—is ever created—hospitals are developing low-cost clinics, outreach programs, and financial assistance to help the needy.

Other educational efforts focus on early intervention before health programs become severe and costly. However, the size of the population, the sheer numbers of the healthcare poor, means that hospitals can't solve it alone.

Parish Partnership Programs

Many Catholic hospitals are among those increasing services for the poor. A 1989 survey by the Catholic Health Association (CHA) showed an increase in such programs, with more than three million people being served.

Catholic hospitals also are developing partnerships with parishes to help serve the poor. It is estimated that about one-fourth of U.S. parishes have programs to help the poor. Those partnerships include everything from meals on wheels, to housekeeping services, to help for mothers and their unborn children, to parish-nurse programs.

Meeting Community Needs

Health education, health screenings, and special healthcare programs are held in dozens of church buildings in the Philadelphia area as part of The Church Program, sponsored by Mercy Catholic Medical Center. The five-year-old program changes its services to meet the changing healthcare needs of the residents of the city's west

and southwest neighborhoods. It is an ecumenical program that works with pastors and other service agencies to assess the needs of a community beset by drugs, crime, and poverty, and all the companion problems of homelessness, family stress, child abuse, teen pregnancy, infant mortality, alcoholism, poor nutrition, heart disease, high blood pressure, and a growing frail elderly population.

Such parish and hospital programs are echoed in various ways throughout the country.

Healthcare Is a Basic Right

Still, all these programs and their sister efforts are not enough. This nation's current healthcare system and its Medicaid program are not enough. Medicaid coverage of the poor has been decreasing since 1975, when it covered 63 percent of the poor, today, only 40 percent of the poor are covered.

Catholic healthcare providers are among those looking toward reform of the healthcare system as the ultimate solution. Recently, CHA adopted a set of principles to focus the effort. Among these principles is a reaffirmation of health care as a basic human right. The principles also acknowledge that each of us shares the responsibility of maintaining our health as individuals as well as the health of the society of which we are a part.



HEALTHCARE—Every year more and more Americans find themselves unable to pay for the healthcare services they need. In fact, one out of four Americans is uninsured or underinsured at some time in any given year. (Photo by Michael Hoyt, The Catholic Standard, Washington, D.C.)



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FOUNDATION OF SOCIETY—The family as the foundation of society is one of the themes featured in this year's Respect Life Program sponsored by the U.S. Catholic bishops. (Photo by Jim Whitner)

Marriage and the family today

"The family is a kind of school of deeper humanity... the family is the foundation of society." Pastoral Constitution on the Church in the Modern World

by Mary and Bob Kambic

During the past year we have rethought our lives as a married couple, parents of four children ranging in age from a pre-schooler to a college freshman, and as people who have been active in social justice causes.

In looking back on our 20 years together, we realized that it is important to work for the good of the world—a sense that unless we do what clearly needs to be done, it will not happen. This is a vision of Gospel witness, of how the world will be transformed if we do our part.

When we met, we both were involved in social change programs. Bob had returned from the Peace Corps (Nepal) and Mary was working with anti-Vietnam-war groups. After our small

wedding in Pittsburgh in 1970, we tried to continue our involvement. The next 10 years saw us become involved in pro-life and natural family planning efforts.

Our marriage gave us the rare opportunity to work together for others, from within marriage. We thought of it as standing together facing outward and we tried to use our energies to renew the world.

A particular grace was the natural family planning job offered to us by the Franciscan Sisters at St. Joseph Hospital in Lancaster, Pa. For several years this offered us stability while allowing us to establish and operate a shelter for homeless women and children. Of course, the fertile land of Lancaster reminded us of one of our favorite biblical themes, that of personal stewardship of ourselves and our children, the land and its resources.

The philosophy of stewardship, meaning taking

care of rather than controlling, God's creation, became more meaningful as we applied it to natural family planning by describing couples as stewards of mutual fertility; this implies working humbly together, with God, to exercise responsible parenthood.

Stewardship of fertility is in contradiction to contraception, which implies an individual is in control of his or her own fertility, with no mutual responsibility. Parents are also stewards of their children. Our children belong to themselves and God, but while they are young we are responsible for them.

Faith and Risk

Our children are constantly in the midst of family changes. They have seen many of our close personal friends suffer through at least one divorce, and our children's talks with the children in these families imparts an immediate understanding of family distress and its effects.

A key lesson is that problems come to all families—even ones where people thought that they had done everything right.

Risk-taking is grounded in security. Parents provide security by "respecting and fostering personal dignity by means of heartfelt acceptance, encounter and dialogue, availability, generous service" (*Familianus consortio*).

Concretely with our children, we have tried with breastfeeding, reading, and other close contact in the early years, and family vacations, discussions, and open interest in their lives in the present age years, to help them on their own faith journey. We hope that exposure to our many different friends, those who share our religious faith and those who do not, has been as beneficial for them as for us.

Balancing Needs

A more recent insight is that "some grace of the sacrament" of marriage can be reserved for the married couple—there is no need to spend all of our energies for others. We do wonder about the mystery of marriage: How two people find each other, become one and remain together, cannot be explained by science.

For couples yet to be married, we would like to see improved marriage preparation classes that concentrate more on Catholic documents and teaching, rather than on finances and "worldly interests" so prevalent now.

Looking forward to the future, we must constantly reevaluate and balance the needs of our family, families of origin, and the world in terms of what the *Pastoral Constitution on the Church in the Modern World* calls us to do: "Families will share their spiritual riches generously with other families, too."

With or without us, God's Kingdom is here. Hopefully, marriage is helping us to march on.

(Mary Quinn Kambic is the former coordinator for Natural Family Planning in the Archdiocese of Baltimore. Robert T. Kambic is research associate in the Department of Population Dynamics, The Johns Hopkins School of Hygiene and Public Health, Baltimore. Both Mary and Bob are members of Pax Christi.)



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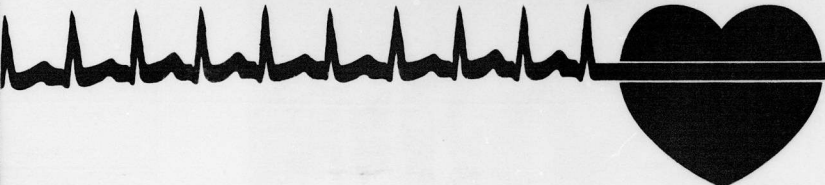
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Stewards of life and of nature

"God intended the earth and all that it contains for the use of every human being and people.—Pastoral Constitution on the Church in the Modern World"

by Bishop James T. McHugh

Over the past two decades there has been a growing awareness of the need to protect the environment. This awareness has occurred throughout the world, but has been most apparent in the developed countries, especially so in the United States.

But this increasing awareness is far from a comprehensive understanding. And despite urgent concerns about specific ecological problems, most people still think of the environment as something detached from their everyday lives and personal behavior patterns. Although some progress has been made, in terms of solid political agreements among nations or specific strategies within our country, we still have a long way to go.

The Integrity of All Creation

Environmental degradation is often claimed to be a natural consequence of population growth. It is important to realize that the greatest abuse of the environment takes place in the least populated industrialized nations of the world. It is not the number of people, but the processes of industrial production, that create the greatest problem.

The goods of the earth are part of the heritage of the entire human family. They are held in common across national boundaries and across all economic classes. A collective sense of stewardship and worldwide recognition of common needs and the common good will enable us to exercise proper self-restraint in the use of natural resources.

In his 1990 World Day of Peace message, Pope John Paul II addressed the ecological question, placing the discussion in the context of humanity's quest for peace.

The Holy Father noted problems that are all too familiar: the unregulated dumping of industrial waste, the burning of fossil fuels, the unrestricted sacking of the forest.

But environmental problems are not only massive

problems over which the ordinary person has little or no control. Ride along our city streets and country roads and see the old tires and abandoned cars, the empty cans, the paper and plastic refuse from "fast food" stores, the abuse of trees and shrubs and the omnipresent broken glass on sidewalks and streets.

All of them are part of the assault on the environment, and they result from personal carelessness, negligence and arrogant wastefulness. With minimum attention and effort they can be corrected and our daily environment vastly improved.

Protecting Our 'Common Heritage'

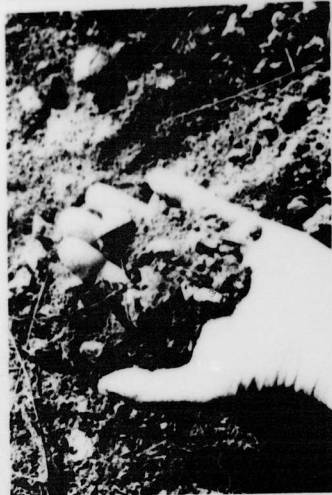
The Holy Father also noted the disruption of ecological balances by the uncontrolled destruction of plant and animal life, and he warned against indiscriminate biological and genetic research and experimentation.

In search for a solution, the Holy Father pointed to a harmonious universe or "cosmos" endowed by God with its own integrity, its own internal, dynamic balance. This order, said the Holy Father, must be respected and protected. The earth and its resources are a common heritage, the fruits of which are for the benefit of all.

Protecting this common heritage demands a more internationally coordinated approach to the management of the earth's goods, not only to serve the wealthy, industrialized nations of the world, but to meet the needs and legitimate aspirations of the developing nations.

There are simple things we can all do to lessen environmental damage. We can trim our consumption patterns, conserve water and fuel, and cooperate with local recycling programs. In a word, we can make some small personal sacrifices and thereby safeguard and enhance the treasures of God's creation.

As Pope John Paul II reminded us, care of the environment is the responsibility of everyone. Protecting the environment protects the common good of humanity—now and for untold centuries to come. God entrusted all creation to the man and woman. We inherit the goods of



ECOLOGICAL CRISIS—In his 1990 World Day of Peace message, Pope John Paul II addressed the ecological crisis as a moral issue. (CNS photo by Mimi Forsyth)

creation and the responsibility of stewardship. We must pass on all that is good to generations yet to come.

(Bishop James T. McHugh is Bishop of Camden and a member of the National Conference of Catholic Bishops' Committee for Pro-Life Activities.)

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TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, October 7, 1990

Isaiah 5:1-7 — Philippians 4:6-9 — Matthew 21:33-43

by Fr. Owen F. Campion

The Book of Isaiah is the source of this weekend's first Scriptural reading. The reading is from the first part of the Book of Isaiah, or that part composed by the prophet Isaiah himself. Even though the liturgical readings appear in English and as such a translation from the ancient Hebrew, the eloquence and writing ability of Isaiah still are clearly visible.



In this weekend's reading, Isaiah uses the literary device of metaphor. He tells the story of a vineyard. The vineyard's owner carefully tended the vineyard, however it produced wild grapes unfit for good wine. Then the owner took down the barriers protecting the vineyard and opened the area for grazing.

After telling the story, Isaiah identifies the vineyard as the house of Israel.

Isaiah writes at a critical point in the history of the southern kingdom of Judah. Alliances and commerce with pagan foreigners were the kingdom's official and widespread policy. That meant accommodation of pagan ideas and values, and caused a compromise of traditional loyalties to God and to God alone. The situation disturbed Isaiah greatly. He used the power of his ability to communicate to denounce that policy and to warn that, if pursued, its effect would be disaster.

Vineyards were familiar scenes in the days of Isaiah and in the First Century A.D. when Jesus undertook his public ministry.

Wine was a popular, customary beverage. So Isaiah and Jesus used the imagery of vineyards in their teachings.

St. Paul, while surely aware of the Holy Land's simple agricultural environment because he studied in Jerusalem and lived there, came from different circumstances. He was born into and raised in an urban setting. His birthplace was Tarsus, an important city in the Roman Empire. His imagery is urban. He refers to athletics, which inhabitants of ancient Roman cities would have viewed in the arena, and to the trades and livelihoods of life in a city.

Nevertheless, despite the differences between his initial experiences in life, and those of Isaiah centuries earlier, or of Jesus himself, Paul urges upon his followers values thoroughly in keeping with the prophets and, of course, with the words of Jesus. The Christian message applies to any human condition or experience.

In this week's second reading, the Liturgy of the Word proclaims a section from St. Paul's Epistle to the Philippians. Philippi was a Roman outpost, a town of soldiers and also of merchants dealing in Roman goods. It was similar to Guantanamo Bay or Rhein-Mein today, with the exception that it was not just simply a fortress.

The Christians in Philippi lived in an atmosphere in which allegiance to Rome would have been strong and ties to nearby territories held fast by conquest. As was the case with others to whom Paul wrote, the Philippians Christians needed encouragement and strengthening to maintain their beliefs in such strongly pagan circumstances. This week's reading urges the Christians in Philippi to be determined in

obeying God, but never to lose hope in the face of opposition.

St. Matthew's Gospel is the source of this weekend's Gospel reading. This selection also employs the image of the vineyard. It further repeats the theme of the first reading, seeing the house of Israel as God's own and rebuking unworthiness in the vineyard. Matthew has several scenes in which people dispute Jesus, either because of honest misunderstandings or because of their own contrary wills in the face of the Lord's call to follow God and God alone.

Reflection

For weeks, the church, through its Liturgies of the Word, has called us to follow the Lord. It has set Jesus before us as the Lord, the victor over death and despair, and the true teacher and inspiration for us in our lives.

In this weekend's liturgy, the church frankly admits the demands that following Jesus bring to us. The ease by which we all divert from the one path of discipleship clearly comes to mind in the first and third readings. The vineyards represented people of good intentions to whom much had been given. Yet they sinned.

True devotion to God requires fortitude. It means day-by-day attention to

God's will. It means obedience in fact and not simply a vague general purpose of doing good and avoiding evil. It means setting God's law as our priority and our own wishes and instincts as subject to that priority.

Christian devotion requires determination, discipline, and absolute faith.

The readings have their encouragement. The picture they paint is by no means dark and shadowed by our own human inadequacies and limitations. The readings from Isaiah and from St. Matthew's Gospel assure us that despite the obstacles, God's goodness will prevail. In other words, God reigns supreme over all. Nothing is superior to God or to God's order and plan. In serving God, we recognize that following him leads to peace and salvation.

The Gospel reading reassures us that God continues to reach out to us, calling us back after we stray. God always awaits us after we have sinned.

Finally, St. Paul's graceful words to the Christians of Philippi call us to the concrete reality that we gain strength from God when we humbly and earnestly admit our weaknesses and implore him for help. Help will come, and it will suffice for our every shortcoming and enable us to overcome every hurdle in our race toward virtue.

THE POPE TEACHES

Holy Spirit remains with us always

by Pope John Paul II

Remarks at audience September 26

In the Gospel of St. John, Jesus' words reveal the truth that the Holy Spirit is a divine person who subsists, together with the Father and the Son, in the unity of the Blessed Trinity.

In his farewell discourse at the Last Supper, Jesus promised his disciples that the Father would send them "another counselor . . . the Spirit of truth" (John 14:17). The distinct personhood of the Holy Spirit is implicit in these titles. As "counselor," the Spirit would take Jesus' place among his disciples in order to protect them and give them courage in their trials. As the "Spirit of truth," he would teach the apostles all things, reminding them of all that Jesus had said to them (cf. John 14:26) and confirming their witness to the risen Lord.

The mission of preaching the truth of the Gospel which Jesus entrusted to the apostles and to the church will always

remain linked to the activity of the Holy Spirit, who guides the church "into all the truth" (John 16:13).

Preserving Christ's truth within the church, the Spirit also assists the church in her work of transmitting that truth to each generation and enabling it to be understood and faithfully lived in each new situation. A special part of this activity is the Spirit's work of convincing the world "concerning sin and righteousness and judgment" (John 16:8; cf. "Dominum et Vivificantem," No. 27-28). As he fulfills his mission of guiding mankind to victory over evil and the author of evil in this world, the Holy Spirit is intimately associated with the redemption won for us by Christ.

Jesus' promise that the Holy Spirit would remain with us forever (cf. John 14:16) is fulfilled in a particular way by the indwelling of the Spirit in our hearts, in union with the Father and the Son. Through this active presence, we are enabled to become worshippers of the Father in spirit and truth (cf. John 4:24).

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Sunday, October 14	St. Joseph's, Corydon	4:00 PM
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MY JOURNEY TO GOD

Awake to the New Day

As the night departs
with elegance and grace
I awake to the new day.
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My heart fills with peace
and satisfaction.
The warm, gentle rays of the sun
Flow down on me.
I look up and thank God
for allowing me
To witness this spectacle.
No matter how common it seems
Each dawn is made new and exciting
By the shining love of God.

—by Robyn Crosson

(A student at Perry Meridian High School, Robyn Crosson worships at St. Barnabas Church in Indianapolis.)



Entertainment

VIEWING WITH ARNOLD

'Darkman' mixes plots of other bizarre movies

by James W. Arnold

Among movies you should never take too seriously is the one that climaxes with a guy standing on a girder at the top of a 65-story skyscraper, with Los Angeles spread out beneath him, waving his arms and screaming, "It's mine! All mine!"



This is not all there is to be wary of in "Darkman," which represents the big studio (Universal), big budget (\$14 million) debut of whiz-kid horrormeister Sam Raimi.

Now 30, Raimi is a raw-talented writer-director of gory thrillers. His cheapo series, "The Evil Dead," has been shocking mostly bloodthirsty primitives around the world for a decade. Now, as Raimi puts it, he has a movie that can play in theaters he's not afraid to go into.

In a recent week, "Darkman" was second on the national charts, right behind "Ghost," the departing summer's major hit. (Some relative of yours is even likely to wander in and see it.)

"Darkman" represents Raimi somewhat tamed and defanged. In fact, it's an old-fashioned horror film in the grand operatic style, very gory and a bit silly but raging with compassion.

It's sort of a mix of "Phantom of the Opera," "The Elephant Man," "Batman," and "The Shadow." Raimi also has a raucous sense of humor, as the film is stocked with cinematic spectacle and lovably cornball melodrama.

Much of the obvious spoofery is of action films like "Lethal Weapon" and their incredible physical heroism. In one sequence, Darkman is dangling on a line from a helicopter that roars through the L.A. skyscraper district trying to dislodge him. He crashes through a high-rise office window, apologizes, and flies off again, before finally hooking the cop to a truck headed into a tunnel.

It might all be wonderful except that Raimi can't shake his old habits. Sadistic

"grand guignol" violence lurks just under the surface, erupting from time to time in ugly fragments and at least once (early in the movie) in an extended, stomach-churning frenzy.

That would be the scene where the hero, research scientist Peyton Westlake (Liam Neeson), is ambushed in his laboratory by a sicko gang of toughs demanding information he doesn't have. He's beaten up, nearly drowned in acid, and left to die in a huge fiery explosion that sends him hurtling through a wall a block or so into a river. Of course, he survives, although the next scene shows his girlfriend Julie (Frances McDormand) weeping at his funeral.

The formula plot is still a good guy inside, Westlake pines for Julie but lacks the courage to reveal himself (Beauty and the beast motif.) Meanwhile, half-mad with a rage for revenge, he becomes a dark-caped, face-bandaged superhero of the night, fighting and arranging gruesome fates for the villains who left him for dead.

The chief heavies are Colin Friels, as a billionaire developer (the man on the skyscraper girder) and his cruel enforcer (played by Larry Drake, the genteel retarded office clerk on "L.A. Law"). The Drake character's fondness for tortures is the kind of stuff that used to be attributed to Fu Manchu, and in fact, that tone (of horrific comic book tales) tends to dominate the film.

But a key distinctive idea helps lift "Darkman" to higher levels and to add to its dark humor. Westlake, via computer, hologram and chemical wizardry, has invented an artificial skin process. It allows him to assume any identity (including his own before the explosion), but it always begins to fall apart after exactly 99 minutes.

It's a new twist on the Cinderella turning-into-a-pumpkin syndrome. Raimi, Mike Westlake, is constantly fleeing back to his lab in a deserted warehouse with his features in disarray.

We also learn that medics, to save poor Peyton excruciating pain from his burns,

Movies

Recent box office hits

- | | |
|----------------------------|-------|
| 1. Goodfellas | A-IV |
| 2. Postcards from the Edge | A-III |
| 3. Ghos! | A-III |
| 4. Narrow Margin | A-III |
| 5. Funny About Love | A-III |
| 6. Death Warrant | O |
| 7. Flatliners | O |
| 8. Presumed Innocent | A-IV |
| 9. Darkman | O |
| 10. Hardware | O |

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have severed the nerve connections to his brain. Since he can no longer feel anything, he overreacts to emotions of love, anger and hate. Thus, the familiar scene in which a crooked carnie tries to cheat him out of a stuffed animal almost incites murder.

This lack of control introduces a moral dimension to his plight: Westlake may disguise his physical defects, but on the "inside" he believes he has become a monster. In a typical moment of Raimi whimsy, Darkman is seen perching on a ledge between two gargoyles. He moans, "Oh God, what have I become?"

In the end, Raimi's taste for the outrageous may undercut his obvious humanism. In a world that has become increasingly cruel and lunatic, a film like "Darkman," horrific but ingenious, may simply be a luxury too lunatic to indulge. (Creative, looney horror-action spoof, undone by its violence and occasional sadism; not for the immature and not generally recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

- Don't Let Her It's MeA-III
Listen Up:
The Lives of QuinCY JonesA-II
Pacific HeightsA-III
The Tall GuyA-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'When You Remember Me' evokes sad memories

by Henry Hersh

A teen-age muscular dystrophy victim fights for better conditions in the nursing home where he is placed in "When You Remember Me," airing Sunday, Oct. 7, from 9-11 p.m. on ABC.

The fact-based drama begins in 1973 when a single mother who is unable to afford private care for her 14-year-old son, Mike, places him in a state nursing home because of his terminal muscular dystrophy.

Mike (played by Fred Savage of "The Wonder Years") is appalled by the conditions—bad food, no recreational facilities, not even a TV set, an uncaring staff, and, especially, the heavy sedation of many of the patients.

The youth toughs it out until he is moved to a new facility that has a ward for young people. There the food is just as bad, but he is among people his own age and the ward has a recreation director, Wade (Kevin Spacey).

The new nursing home, however, also has a head nurse who is dedicated to making life easy for the staff, not the patients. Nurse Marjorie Cooder (Ellen Burstyn) soon singles out Mike as a troublemaker when he protests being forced to take sedatives with other disabled youngsters.

When Mike tricks her and the institution's director into allowing the ward to attend a rock concert, it turns from a contest of wills to open warfare. Wade and other sympathetic staff members are fired and a new regime of strict discipline is imposed.

With Wade's encouragement, Mike phones Legal Aid to get a lawyer to defend his civil rights. "If the law can't protect our rights," he says, "we might as well not have any." The youngsters are afraid of reprisals if they testify in court. However, when the case is presented in 1975 before a federal judge, Mike is supported by others in the ward.

As Mike's smile fades from the screen, viewers are told that he died four months after testifying and that 11 years

later, the other young people in the case were awarded \$2.6 million in damages. There is a further note indicating, that conditions in nursing homes are now regulated by stricter laws than existed in the '70s.

Scripted by Jerry McNeely and Cynthia Whitcomb, the story is a fairly obvious affair involving two-dimensional characters in a struggle of the good and the just against the bad and the indifferent.

Although the dramatization is on the slack side, raising all sorts of questions—including why Mike's mother never visits him—director Harry Winer does a fairly good job re-creating the terrible conditions in the story's two nursing homes. Winer does this in a restrained manner that conveys the reality without exploiting it.

The program, whatever its dramatic flaws, achieves the important goal of helping viewers see the disabled as human beings with the same rights as everyone else. The only difference is that they are more vulnerable to having those rights abused.

These family-hour shows have 'attitudes'

by Sister Mary Ann Walsh

TV networks this fall are permitting crude language and portrayals of sexual situations during the traditional family hour, the first hour of prime time.

A Catholic News Service survey found that the crude language comes even from the mouths of children. Now, for example, it is possible for viewers to hear jarring—some would say offensive—phrases as early as 8 p.m. on CBS' "Uncle Buck," and NBC's "Ferris Bueller."

On "Uncle Buck," slated for Mondays from 8-8:30 p.m., for example, the pilot presented 6-year-old Maizy (Sarah Martineck) shouting a particularly jarring crudity at her brother (Jacob Gelman). The young girl later dismisses her 16-year-old sister's (Dahvee Chodan) moodiness with the remark, "She's ovulating."

On NBC's pilot for "Ferris Bueller," Mondays from 8:30 p.m.—a program which makes fools of parents and other adults—a student shouts a rude phrase at the high school principal as he meets with students.

Network officials defended the language in meetings with the Catholic News Service and other reporters during the networks' summer press tour in Los Angeles. "Kids say that all over America," Jeff Sagansky, president of CBS Entertainment, said in defending the controversial phrase in an upcoming "Uncle Buck" segment. "I don't think we can go and put on shows which have no relationship to reality."

Tim O'Donnell, "Uncle Buck's" executive producer, added, "The shows that have an edge and have a point of view, and have an attitude, and who aren't what I'd call smoozy-faced TV kids, who talk the way all of them talk, I think are going to be appealing."

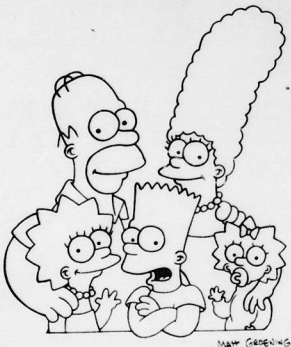
Veteran actress Audrey Meadows, who plays a grandmother on "Uncle Buck," backed the language that is used and told Catholic News Service that, "They wouldn't do it if there wasn't an audience for it. I see nothing wrong with it, and I'm a minister's daughter, you know."

Six in the family hour is promised by CBS with the debut of "Evening Shade," airing Fridays from 8-8:30 p.m. The show stars Burt Reynolds as Wood Newton, a former pro football player who has returned home to Evening Shade, Ark., to coach the local high school team. The premiere episode was about a vasectomy.

Executive producer Linda Bloodworth-Thomson told reporters she wants to do "a family show that has a lot of sexuality in it." The goal, she said, was "to show that you can have a really steamy, high-voltage, male-female Southern relationship within a marriage."

The 8 p.m. program, which airs at 7 p.m. in some time zones, doesn't matter. Bloodworth-Thomson added.

"I don't really know when children go to bed," she said. "I don't think Jeff [Sagansky] really cares about that either. The family hour is something that's nebulous and made up as far as I'm concerned."



THE SIMPSONS—Bart Simpson's mouthy dialogue on the popular Fox Network show last season has set the other networks to defy traditional standards with their new fall programming. As Bart would say, "Don't have a cow, man." Parents will no doubt express dismay when they hear the casual use of very controversial comments on prime-time programming. (CNS photo from Fox)

QUESTION CORNER

Why hug, kiss at Mass?

by Fr. John Dietzen

Not all of us want to be "Protestant Catholics." I grew up learning about novenas lasting nine hours or nine days and always getting good results.

Now even the bishop has banned the novena prayers when what he should ban is this stupid handshaking, etc., which should be thrown back into the Protestant church where it came from. (Pennsylvania)



You are correct, but not quite in the way you assume. We have been greatly influenced in our sign of peace at Mass by some Protestant strains of belief, especially the more strict Calvinist, Puritan attitudes.

It appears to be at least to some degree because that influence that we have what you call a handshake at Mass instead of an honest-to-God kiss, as the custom used to be.

At least five times in the New Testament itself we hear the admonition that Christians are to "greet one another with a holy kiss" or a "loving kiss."

It is commonly believed that this practice was part of the eucharistic liturgy for these earliest Christians.

We know for sure that by around the year 150 A.D., and then on into the late Middle Ages, the kiss of peace was a regular part of Mass.

In case you're thinking otherwise, incidentally, it was a real kiss. Descriptions of liturgies in those days, as well as artistic representations of the Eucharist, prove that it was more than just a detached hug.

As I'm sure you are aware, many Catholics have again come to appreciate a real kiss of peace at that time of the Mass. It is still a beautiful expression during the Eucharist of the charity we profess with each other as brothers and sisters of Christ.

A friend in our apartment building gives me our Catholic paper to read. I hope you can help me. I was born and raised Catholic, married at age 16, and had two lovely daughters by my first husband. He died in 1943 after 15 years of marriage.

Three years later I married a Jewish man, but we were not married in the church. We are still together. He is now 95 years old and getting senile, which makes living hard because he is an alcoholic also. He has convinced himself that if he doesn't drink he will die.

FAMILY TALK

Couple asks how to adopt second child

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I have been married five years. Shortly after our wedding, we discovered that we had a fertility problem.

After going through treatment and then being on a list of adoption agencies and doing our own networking, we adopted our daughter, Arielle. We started taking care of our daughter in the hospital when she was 24 hours old. We met her birthmother and that was a positive experience. We brought Arielle home when she was 3 days old. She is now a happy and beautiful 19-month-old toddler.

We are starting to network to adopt a second child. We can no longer be on many lists because we already have one adopted child. We realize that not every birthmother goes through an agency and may opt for a private adoption. What do you suggest? (Pennsylvania)

Answer: How wonderful to hear from people who value the challenge of raising and loving a child, who even want "extras." The culture of the '80s perceived children as a nuisance. I hope your interest is contagious.

Many states have interagency adoption councils. You may find a listing of the agencies and individuals who "do" adoptions. As you already know, after you have completed your home study, the next step is to get your name on the list of as many child-placing agencies as you can. Welfare departments offer information.

Lawyers and social workers have gone into the business of private adoption. And it is a business. They are competing in a scarce baby market. Some lawyers and social workers advertise. Some are listed in the Yellow Pages. Most of them you must find by word of mouth.

Foster parenting is another way to explore possibilities of adoption. Although most foster children today are older, you may care for a younger child who becomes eligible for adoption. Or you may care for a pregnant teen-age girl and receive consideration to adopt her child!

Many young unmarried mothers feel overwhelmed at the prospect of child care, but cannot face the reality of giving up their baby forever. Some states grant post-adoption visitation rights. The birthmother retains certain specified rights after the adoption, much like visitation after a divorce. This is called cooperative adoption. Even if your state does not have a cooperative adoption law, you can offer the birthmother some form of continuing contact.

If you are willing to adopt a special-needs child, there is no waiting list. These children are usually older (from 5 to 14), racially mixed or part of a family group. They also include physically and mentally handicapped children. They are usually listed on a statewide hard-to-place list and are available immediately to approved families.

Taking a special-needs child can be difficult. Older children may present problems of bonding. You miss the baby years and may feel you have trouble making the older child "yours." However, with a hard-to-place child, you are "special" too. You are giving a home to a child who might not have one otherwise.

Keep looking for your child. May your love grow and may you be blessed with many adventures that come only to those who seek beyond themselves.

(Address questions to the Kennys, 219 W. Harrison St., Reensselaer, Ind. 47978.)

I pray for God's help to bear all this. I am writing because I want to know if I could be taken back into the fold of the Catholic Church. I know I am excommunicated for 44 years.

I go to church and pray, and I know God hears my prayers. I have never felt that he forgot me.

Could you enlighten me on how I can go about returning to the church and the sacraments? (Illinois)

Let's clarify one point first. According to a church law that is, incidentally, no longer in effect, if you and your present husband were married before a non-Catholic religious minister it could have been possible that you were excommunicated.

Whatever happened back then, however, nothing now prevents your return to full participation in the life of our church.

Please talk to a priest in your neighborhood as quickly as possible. He will explain how in a very simple way you can make valid in the Catholic Church your present marriage, and receive the sacraments of penance and the Eucharist.

I hope you both live to a ripe old age. You have a good start!

(Send questions for this column to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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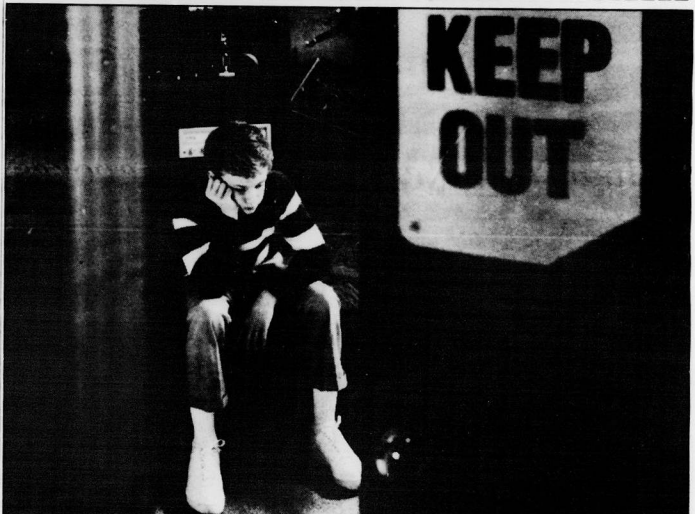
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Pope issues new document on Catholic higher education

by Jerry Filteau
Catholic News Service

WASHINGTON—In his new apostolic constitution on Catholic higher education, Pope John Paul II said a Catholic university must be both "a community of scholars" and "an academic institution in which Catholicism is vitally present and operative."

He recognized both "institutional autonomy" and "academic freedom" as hallmarks of a Catholic university but said that "respect for Catholic doctrine" is "essentially linked" to the Catholic identity of such an institution.

Released Sept. 25 under the title "Ex Corde Ecclesiae" (From the Heart of the Church), the new papal text was immediately hailed by Catholic higher education leaders in the United States as a positive, challenging document.

At the heart of the text—the issue over which a serious debate raged for the previous five years—was the question of who has primary responsibility for assuring a Catholic university's identity as "Catholic": church authorities or those who govern the university?

According to a 1985 draft version distributed by the Vatican to bishops and educators, the answer was church authorities: No institution of higher learning could be called "Catholic" unless it had a "juridical" relationship placing it under some form of direct control by a canonical church authority.

The final document by the pope, however, came down decisively on the other side of that question. "The responsibility for maintaining and strengthening the Catholic identity of the university rests primarily with the university itself," he said.

The papal document recognized as "Catholic" not only

those universities linked to the church "by a formal, constitutive and statutory bond," but also those tied to the church "by reason of an institutional commitment made by those responsible for their governance."

Closely connected to the question of how a university's Catholic identity is maintained were the issues of academic freedom and institutional autonomy which would be treated in the document and how the mandate from church authority to teach theology, required by the Code of Canon Law, would be treated.

Educators who had criticized earlier drafts of the document on those issues expressed satisfaction with the final text issued by the pope.

The papal document's seven norms governing some 950 Catholic colleges and universities around the world were seen by U.S. education leaders as carefully nuanced laws, challenging Catholic institutions to clarify and strengthen their Catholic identity in ways that would also advance their academic mission as colleges and universities.

Preceding the norms was a strong statement on the philosophy of Catholic higher education. It viewed the Catholic university as a unique place for academic research and professional education infused by religious and ethical values, for an ongoing dialogue between faith and culture, and for meeting the challenges of increased specialization and fragmentation of knowledge through interdisciplinary study.

The apostolic constitution is also the first formal papal statement on Catholic universities to describe work for justice and peace and the teaching of social justice as an integral part of a Catholic university's mission.

"The document is a call to renewal for those who believe in the distinctive character of a Catholic university or other institution of higher learning," said Ursuline Sister Alice

Gallin, executive director of the Washington-based Association of Catholic Colleges and Universities. The association coordinated responses to earlier drafts of the papal document by leaders of the 235 Catholic institutions of higher learning in the United States.

Sister Alice noted the "extensive dialogue" with Catholic bishops and educators which the Vatican's Congregation for Catholic Education pursued between its preliminary draft in 1985 and the pope's final document five years later.

The educators and bishops severely criticized the first draft and an improved but still inadequate second draft circulated in 1988. In early 1989 the Vatican congregation convened a large international meeting of bishops and educators to discuss the direction of the document, and the papal constitution that resulted took all their major recommendations into account.

"I believe that the results testify to the value of the consultative process that was used," Sister Alice said.

She called the document's approach to academic freedom and institutional autonomy "very acceptable" to U.S. Catholic institutions.

At a press conference in Rome Archbishop Pio Laghi, head of the Vatican education congregation and former papal pro-nuncio to the United States, said the approach of the document is that "the adjective 'Catholic' does not diminish the academic-scientific character and the specific goal of a university."

"We expect that it be Catholic and free," he said. "The task is to coordinate the two."

Several U.S. educators said the real challenge to U.S. institutions lies not so much in implementing the legal norms as in measuring up to the challenge of vision and mission that Pope John Paul presented to the world's Catholic colleges and universities.

Jesuit Father William J. Byron, president of The Catholic University of America, said the papal document challenges Catholic institutions to be at the center of the dialogue between faith and culture and to look critically at "the dominant values and symbols" of the culture around it.

Marianist Brother Raymond Fitz, president of the University of Dayton in Ohio, also cited among the main challenges of the document the pope's emphasis on a faith-culture dialogue and his recognition of "the real importance of integrating knowledge."

Several educators noted the close relationship between the pope's philosophy of Catholic higher education and that of Cardinal John Henry Newman, the 19th-century British theologian whose "The Idea of a University" has greatly influenced U.S. Catholic colleges and universities.

They also noted the reliance of the papal statement on "The Catholic University in the Modern World," a statement released in 1973 by an international congress of Catholic university presidents.

The papal document quotes the 1972-73 statement word for word on the four "essential characteristics" of a Catholic university and on what it means for an institution to be both a university and Catholic. Before the apostolic constitution was issued, that statement from the 1970s had been an unofficial but significant guiding spirit for the development of Catholic higher education around the world.

Cardinal James A. Hickey of Washington, whose archdiocesan territory includes Catholic University, Georgetown University and several other Catholic institutions of higher learning, said the papal document's "vision and norms are well suited to inspire, guide and support our Catholic universities and colleges as they plan for the future."

Soviet law officially ends state atheism

by Catholic News Service

MILAN, Italy—The Soviet Union's new law on religious freedom puts an end to state atheism and opens a new era of collaboration between church and state, the Soviet ambassador to the Holy See said.

The ambassador, Yuri Karlov, said the legislation aims to ensure a social and cultural role for churches, as well as guaranteeing their right to worship.

The ambassador, who attended an interreligious prayer meeting in Bari, Italy, made the comments in an interview published Sept. 29 by the Milan-based Catholic newspaper, *Avvenire*.

Karlov said the law, passed in late September, aims to install a relationship of "full equality" between members of all faiths and affirm the "participation by various churches in the social, cultural and charitable life of the country."

"Naturally there will not be in any sense a state religion, and this means that state atheism is also a closed chapter. We are building a secular state," he said.

The Soviet government, he said, has an interest that goes beyond protecting freedom of conscience.

"It also wants to consolidate society on the basis of fundamental moral norms, and here the state expects support from the churches," he said.

Some religious leaders have expressed disappointment that the legislation, which can still be amended, did not allow for the teaching of religion in state schools.

Karlov said the government had no "objections of principle" to religious education in schools, but that such a program would have to be carefully worked out, keeping in mind the multi-religious character of the Soviet population.

As for the dispute between Catholics and Orthodox in the Ukraine, Karlov said the state viewed it strictly as a religious issue. "Our point of view is that the Holy See and the Moscow patriarchate must resolve their problems. The state will recognize the result," he said.

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Cardinal Ratzinger speaks on clergy identity crisis at synod

by John Thavis
Catholic News Service

VATICAN CITY—The Vatican's chief doctrinal official, Cardinal Joseph Ratzinger, spoke of a growing identity crisis in the clergy in the years since the Second Vatican Council.

Cardinal Johannes Willebrands, the Curia's former chief ecumenical officer, focusing on the state of faith in Europe, warned against viewing the church's past through rose-colored glasses.

Both men, key figures in the postconciliar church, spoke Oct. 1 to more than 220 bishops from around the world beginning a monthlong meeting on priestly formation with a review of the 25 years since the Synod of Bishops was formed.

Cardinal Ratzinger, delivering the first major address of the synod, described the postconciliar priesthood as "in crisis," with a loss of priestly identity and a huge drop in vocations.

Cardinal Willebrands cautioned against looking back to a golden age when churches were full and vocations numerous. This "nostalgia," he said, often masks a less rosy reality.

The talks were part of a session devoted to the anniversary of Pope Paul VI's 1965 order establishing the synod as a permanent advisory body that meets about once every three years. It was one of the most important structural changes to come out of the Second Vatican Council.

Cardinal Ratzinger, head of the Vatican's doctrinal congregation, said the modern crisis of priestly identity was evident in the numbers of priests who had resigned and in the vocations drop since the council.

One cause of the problem, he said, was that Catholic theology had failed to adequately respond to a school of thought that sees the priesthood in a less sacramental light. This vision of the priesthood, he said, goes back to 19th-century Protestant objections. It understands ministry as relatively undefined and would see negative connotations in the terms "priesthood, sacrifice or cult," he said.

Others have misunderstood the very image of Christ, which is the model for the priesthood, the cardinal said. For example, he said, some people in the second half of our century have connected Christ with communist philosopher Karl Marx, seeing Jesus as a rebel, or as a leader come to liberate the poor from the oppression of the rich.

The real image of Christ in the Bible is very different, Cardinal Ratzinger said. It is essentially the image of a man who emptied himself of his own will in order to do God's will, he said.

Cardinal Ratzinger emphasized that the powers of the priesthood are sacramental and come from God and cannot simply be delegated by a community or taken up by an individual. There is also a basic difference, he said, between the sacramental priestly ministry and the "priesthood of the faithful," which refers to the whole people of God.

The priest, the cardinal said, must love the whole church and therefore be a man for others. But he must also have a personal, intimate relationship with Jesus Christ in order to be effective, he said.

Cardinal Willebrands, who retired last year as the Vatican's chief ecumenical official, gave a broader overview of the past 25 years, stressing the positive developments and the continuing faith of many men and women.

Even in Europe, often described as "de-Christianized," the church has cause for hope, he said.

"Certain people sink into a nostalgia for the past.

Sometimes it's a far-off past like the Middle Ages, which supposedly achieved a fully Christian society," Cardinal Willebrands said.

But this nostalgia often hides a more complicated reality—for example, the fact that in past ages there were calls for church reform that were never realized, the cardinal said.

Others look back longingly to more recent pre-conciliar times when "churches were full and vocations plentiful," he said. But he noted that this period also saw the rise of totalitarian and atheistic regimes which wanted to "destroy the Christian culture and annihilate the faith."

Cardinal Willebrands urged a balanced view of the last two-and-a-half decades.

"One cannot wholly reject modernity," he said, and one should recognize that today there are many people with a sure sense of themselves and their faith.

The idea, for example, that Europe is "de-Christianized" is ambiguous, he said. It raises a question, he said: Is this really a matter of a society becoming indifferent, or rather that religious life today requires less social conformism and more personal conviction?

The cardinal said the recent developments in Eastern Europe and the plan to "re-evangelize" the continent have created a "new ecumenical urgency," especially regarding the Eastern and Western halves of the church.

Cardinal Willebrands, who participated in all 10 previous synods but who is not a voting member of this one, said his synod experiences have given him a sense of hope about the church.

He left the bishops with one practical suggestion: that an open Bible be placed in the synod hall as an inspiration and a point of reference during proceedings.

Indian Cardinal Simon Pimenta of Bombay, a synod president who convened the first full session, noted that the pope had personally chosen the synod theme, "The Formation of Priests in the Circumstances of the Present Day."

The bishops are grateful to have so many inspired priests, Cardinal Pimenta said.

"But we are also aware that there is a crisis in the lives of many of our priests. Many have left the ministry, while others seem to be uncertain of their priestly identity, of their faith, of their ministry," he said.

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The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

October 5

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

The Contemporary Issues in the Catholic Church series continues at 7:30 p.m. at St. Thomas Aquinas Church.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville will hold a Prayer Service at 7 p.m. Father John Jude will speak on "God's Love For Us."

Little Flower PTO will sponsor a Fall Frolic from 4-8 p.m. in the gym. Pre-sale tickets 20 cents, 25 cents at the door.

Catholic Charismatic Renewal of Central Indiana will hold First

Friday Mass at 8 p.m. in St. Joan of Arc Church, 4217 Central Ave. No supper held.

October 5-6

The Archdiocese Board of Education Meeting and Morning of Reflection will be held at Fatima Retreat House.

October 5-7

Providence High School will present "Just Sol", for children, based on Rudyard Kipling's stories at 7 p.m. Fri., at 12 noon, 3 and 7 p.m. Sat., and at 3 and 7 p.m. Sun. in the Little Theatre. Students \$3; adults \$4. Call 812-945-2538.

October 6

St. Bridget Parish will begin its Annual Festival at 11 a.m. in the gym. Entertainment 2-5 p.m.; dinners served 11 a.m.-8 p.m.

First Saturday devotions to the Blessed Mother begin at 7 a.m.

Mass at St. Joan of Arc Church, 42nd and Central.

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

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

Separated, Divorced and Re-married Catholics (SDRC) will attend Canal Days at Metamora. Meet at Catholic Center at 9 a.m.

The Altar Society of St. Joseph Parish, Terre Haute will hold a Rummage Sale from 7:30 a.m.-12:30 p.m.

St. Andrew Parish, 4050 E. 38th St. concludes its Rummage Sale from 9 a.m.-1 p.m. \$1 bag.

The Catholic Alumni Club (CAC) will meet at Movies 8 Theatre, U.S. 31 and Stop 13 Rd. at 6:45 p.m. Refreshments later.

October 6-7
The 8th Annual Third and High

Festival of the Arts sponsored by the PTO of St. Charles Borromeo Parish, Bloomington will be held from 9 a.m.-6 p.m. Sat. and from 11 a.m.-6 p.m. Sun. More than 40 arts and crafts booths, children's activities, chicken barbecue Sat., pig roast Sun.

Immaculate Conception Church, Millhousen will be open for public hours from 1-3 p.m. Sat. and from 2-5 p.m. Sun. in conjunction with the Arts and Crafts Fair sponsored by Knights of St. John #227.

October 7

Respect Life activities will be held: Workshop 2 p.m., Catholic Center, Vespers 4 p.m., St. Peter and Paul Cathedral, dinner 5 p.m., Catholic Center, 1400 N. Meridian St.

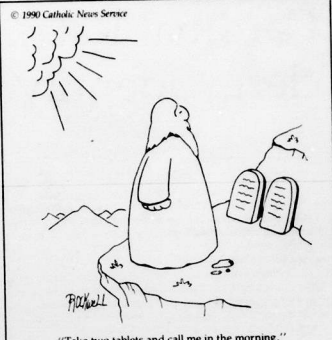
The October Pilgrimages to the Monte Cassino Shrine, sponsored by St. Meinrad Archdiocese, begin at 2 p.m. CDT with Benedictine Father Gregory Chamberlin on "Mary, Mother and Friend." Rosary March 2 p.m. today.

NO Marian Devotions will be held (today ONLY) in Sacred Heart Parish chapel.

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

St. Joseph Hill Parish, Sellersburg will sponsor a Turkey Shoot and Chicken Dinner at 11 a.m. Adults \$5; seniors \$3; children \$2.50, live and under free. Crafts, booths.

Holy Family Parish, Oldenburg will hold a Fall Festival featuring fried chicken or roast beef, dinelou, served 10 a.m.-2:30 p.m. Home made turtle soup, games.



"Take two tablets and call me in the morning."

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. For reservations call 812-934-3338.

A Rosary March will be sponsored by the world Apostolate of Fatima at 3 p.m. at Our Lady of Lourdes Parish, 5333 E. Washington St. March begins week of prayer to end abortion.

The Catholic Alumni Club (CAC) will hold a general meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. All welcome.

October 8

The Liturgical Ministry Formation Program Session I on "Liturgical Ministry" will be held from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Cost: \$8 at door.

The Fall Religious Studies series sponsored by New Albany Deaneary Youth Ministry begins from 7-9:30 p.m. with "Archaeology and the Bible" and "Sacraments." Call 812-945-0354.

The Divorce and Beyond recovery program continues at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. "When Your Parents Call It Splits" support group for adolescents at 7:30 p.m.

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. in the Adult Learning Center of St. Lawrence Parish, 4650 N. Shadeland Ave. Call 317-543-4925.

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

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Andrew J. Brown Ave. Benediction 9 p.m.

October 9

The Centering Prayer Workshop conducted by Gwen Goss continues from 7-9 p.m. at St. Paul the Apostle Parish, Greencastle.

☆☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7571.

☆☆☆

Mature Living Seminars on Challenges in the 1990s continue with "Homelessness" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College.

☆☆☆

The "Strengthening Your Step-family" program continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆

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

October 10

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

☆☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. at St. Barnabas Library, 8300 Rakke Rd.

☆☆☆

St. Vincent Hospital Guild will hold a New Members Wine and Cheese Party.

☆☆☆

Irish singer Tommy Makem will present a Benefit Concert for LUPC at 7 p.m. and at 9 p.m. at the American Cabaret Theatre in the

Athenaeum, 401 E. Michigan St. Tickets \$12, \$10 seniors over 60

October 11

Father Ed Hays will speak on "The Search for a Spirituality in an Age of Great Change and Stress" at 7:30 p.m. at Beech Grove Benedictine Center. Reservations requested. Tickets at the door: \$10, \$8 for groups.

October 11

The Female Adult Survivor series sponsored by Catholic Social Services continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆

The Adult Education Committee of Holy Name Parish, Beech Grove will present "Basic Communication Skills" from 7:15-9 p.m. as the first in a free "Family First-Aid: Communication Skills for Today's Family" series for babysitting call 317-787-1730.

October 11-17

George Bernard Shaw's "Arms and the Man" will be presented at 8 p.m. nightly in Marian College Theatre. Call 317-929-0231.

☆☆☆

A Men's Cursillo will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

October 12

The Centering Prayer Workshop conducted by Gwen Goss continues from 9-11 a.m. at St. Paul the Apostle Parish, Greencastle.

☆☆☆

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

☆☆☆

A Charismatic Mass will be held at 7:30 p.m. at St. Charles Borromeo Church, 2222 E. Third

St. Bloomington. Soup supper 6 p.m., praise and worship 7 p.m.

☆☆☆

The Madjorgje Network will celebrate the 73rd anniversary of Our Lady's apparitions at Fatima, Portugal at 7:30 p.m. in the Lawless Room of St. Matthew Parish, 4100 E. 56th St. Two Fatima movies.

October 12-14

"Praying the 12 Steps" retreat will be conducted by Franciscan Father Boniface Baum at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338.

☆☆☆

A Marriage Encounter will be held at the Sisters of St. Francis Motherhouse, Oldenburg. Call Dave and Mary Turnerman 317-897-2052.

☆☆☆

A Beginning Experience Weekend for those recovering from divorce or death of a spouse will be held at St. Bernardette Retreat Facility, 4626 Fletcher Ave. Fee \$60. Call 317-236-1596.

☆☆☆

Benedictine Father Ralph Lynch will conduct a weekend retreat on "Living the Scriptures" at St. Meinrad Archabbey. Call 812-357-6533.

October 13

The Catholic Alumni Club (CAC) will hold its 25th anniversary celebration. Call Mary 317-255-3841 evenings.

☆☆☆

Detroit Bishop Thomas Gumbleton will begin the Connersville Deamery Adult Faith Formation Series on "The Value of Life, A Consistent Ethic" from 9-11:30 a.m. at St. Gabriel Parish, Connersville. Call 317-825-2161.

☆☆☆

An Original Jonah Fish Fry will be held from 3:30-7 p.m. at

Holy Rosary Parish, Seelyville. Adults \$5, children \$2.50.

☆☆☆

St. Rita School, 1800 N. Arsenal Ave. will sponsor a Carnival from 12-6 p.m. Chili supper, bake sale, raffles.

☆☆☆

St. Gabriel Parish, Indianapolis will sponsor a Prayer Service and Rosary at 7:15 p.m. following 6 p.m. Mass, for Respect Life Week.

October 14

October Pilgrimages to the Shrine of Monte Cassino, sponsored by St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Simeon Daly speaking on "Mary, the Ponderer."

☆☆☆

Marian Devotions are held each

Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

☆☆☆

St. Mary of the Rock Parish near Batesville will sponsor its Annual Turkey Supper from 11 a.m.-6 p.m. EST. Adults \$5, \$6th \$2. Games, booths, country store.

☆☆☆

Family therapist Dr. William Steele will present "Contemporary Issues for the Christian Family" at 3:30 p.m. at Fatima Retreat House, 5383 E. 56th St. \$10/person, \$15/couple, \$5 non-refundable deposit. Call 317-545-7681.

☆☆☆

The Ladies Club of St. Roch Parish will sponsor a Pancake and Sausage Breakfast following 8 and 10:30 a.m. Masses. Prices \$3.50 and \$2. Everyone welcome.

☆☆☆

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

☆☆☆

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

☆☆☆

A Pre-Canva Day for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Pre-registration required. Call 317-787-1596.

☆☆☆

The Adult Learning Committee of St. Lawrence Parish, 4850 N. Shadeland Ave. will sponsor a free presentation by Father Joseph Rautenberg and Dr. John Batey on "Life and Death in America: Making Moral Decisions in Medicine, Genetics and Society" at 7:30 p.m.

Sympathizers with hunger strikers are arrested

ST. PAUL, Minn. (CNS)—More than 100 people were arrested Sept. 30 for refusing to leave St. Paul Cathedral as sympathizers to an ongoing hunger strike outside Fort Benning in Columbus, Ga., began a solidarity fast of their own.

The St. Paul demonstrators were acting in support of six St. Paul hunger strikers and nine at Fort Benning. All the fasters were protesting continued U.S. military aid to El

Salvador and the training of Salvadoran soldiers at Fort Benning.

Msgr. Ambrose Hayden, director of the cathedral, said he sympathized with the goals of the fasters but that they were using the wrong forum. "Why should they occupy archdiocesan property when the Catholic bishops firmly and strongly endorsed the bill" to cut U.S. military aid to El Salvador, he asked.

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"PRAYING THE 12 STEPS"
This retreat will focus on the spirituality of the 12 steps and will have as its main theme "Lord Make Me an Instrument of Thy Peace." All members of AA, Al-Anon and ACTA groups who are interested in the spirituality of the 12 steps are invited to share this experience.

October 12-14
Presenter: Fr. Boniface Baum, OFM
Cost: \$80.00

NEWLY MARRIED DAY
The early years of marriage are years of mutual adjustment. This one-day program allows couples to become aware of the pressures operating in their lives, of the adjustments they have successfully made and the challenges which still exist to their relationship.

October 28
Presenters: Alverna Marriage & Family Team
Cost: \$25.00 per couple

SINGLES RETREAT
I'm Single and I'm Unique. This retreat allows those who are single to focus upon their own life journey and how it can be a part of the journey of a larger faith community. During the process of the weekend participants will focus on relationships with others which ultimately moves to their relationship with God.

November 2-4
Presenter: Bro. Gary Bernhardt, OFM
Cost: \$80.00

Youth News/Views

Teens can learn from Becky Bell's difficulties

by Mary Ann Wyand

In recent months, much has been written and reported about Becky Bell's life and death.

The Cardinal Ritter High School junior, who had just transferred from Pike High School in Indianapolis, died on Sept. 16, 1988, reportedly from complications with pneumonia. She was 16 years old.

Various news reports have described Becky's use of drugs and later treatment for substance abuse. It has also been reported

Teen-age mother reflects on the changes in her life

(Editor's Note: This article appeared with the byline "Anonymous" in the Fall 1988 issue of *The Ritter Reporter*, the student newspaper of Cardinal Ritter High School in Indianapolis.)

Premarital sex, teen-age pregnancies, unwed mothers.

You hear these terms over and over again until you are about bored to tears. I know I used to be. Until it happened to me—until I became a statistic.

A statistic. That sounds so simple. Well, what I went through was not simple, and I was much more than a statistic.

I was 16 years old and pregnant. I was going to have a baby before I graduated from high school. Looking back now, I do not know how I handled it the way I did. If I'd only known what I was in for!

You are a teen-ager with high school problems one day—unfinished homework, no date to the Homecoming Dance, and your mom won't buy you those new jeans you want.

Then all of a sudden, you are going to have a baby. You need money for doctor bills, clothes, and food. You have to finish school. You have to get a job. You have to stop eating junk food and partying on the weekends.

It's all those little things I missed about being a real teen-ager with real freedom.

I just didn't think about it all, I guess. I knew it could happen, but I did not want to worry myself with it. Look how many other girls are doing it and not getting pregnant, I thought. Well, it happened and I had to deal with the consequences.

I hate to say it like that—"deal with the consequences"—because I love my baby and I am really happy now. But there have been some nights when I'd wake up and cry with my baby because I was alone with all that responsibility. I'll never regret deciding to keep my baby. It's forcing myself to make the decision I'll regret.

that she was pregnant and had made arrangements to have an abortion in Kentucky, a state that does not require parental notification for minors.

Allen County Right to Life recently published a story in their newsletter stating that "Abortion advocates claim that Becky Bell died in 1988 from complications of an illegal abortion she allegedly sought because she was afraid to tell her parents as required by Indiana law."

However, that pro-life organization and some journalists charge that "facts of the case do not support the abortion advocates' claims" and that "Becky Bell did not die from an illegal abortion." Her friend, Heather Clark, was quoted as saying that Becky had considered both adoption and abortion.

Following their daughter's death, William and Karen Bell joined members of the Fund for a Feminist Majority in a national campaign to repeal parental notification laws restricting abortion in some states.

The Bells took their pro-choice campaign to the secular press and received national media coverage in newspapers, magazines, radio, and television reports. However, they declined an interview with *The Criterion*.

In a brief telephone conversation with a *Criterion* reporter, William Bell complained about incorrect information circulated by pro-life groups.

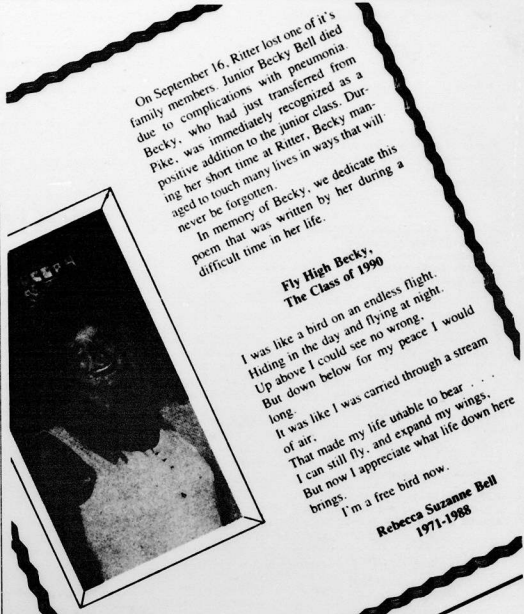
The *Criterion* had hoped to ask the Bells to clarify their charges of misleading reports. Did Becky use drugs? What medical problem, if not pneumonia, led to her death? Did she seek an illegal abortion? Was she able to talk with her parents about the pregnancy? And why did she begin her junior year at a Catholic secondary school after spending two years at Pike?

Becky Bell's story is indeed tragic. Teen-agers can learn important lessons from her difficulties.

Sometime during her few weeks as a student at Ritter High School, Becky shared a very personal poem she had written with some of her new friends. Later that poem was published under the heading "Fly High Becky, The Class of 1990."

Becky's poetry reveals a touching portrait of a troubled teen-age girl who was struggling with difficult decisions. It also indicates that faith was very important to her, Becky wrote:

*"I was like a bird on an endless flight.
Hiding in the day and flying at night.
Up above I could see no wrong.
But down below for my peace I would long.
It was like I was carried through
a stream of air.
That made my life unable to bear . . .
I can still fly, and expand my wings.
But now I appreciate what
life down here brings.
I'm a free bird now."*



On September 16, Ritter lost one of it's family members Junior Becky Bell died due to complications with pneumonia. Becky, who had just transferred as a positive addition to the junior class. During her short time at Ritter, Becky managed to touch many lives in ways that will never be forgotten.
In memory of Becky, we dedicate this poem that was written by her during a difficult time in her life.

**Fly High Becky,
The Class of 1990**

I was like a bird on an endless flight.
Hiding in the day and flying at night.
Up above I could see no wrong.
But down below for my peace I would long.
It was like I was carried through a stream of air.
That made my life unable to bear . . .
I can still fly, and expand my wings.
But now I appreciate what life down here brings.
I'm a free bird now.

Rebecca Suzanne Bell
1971-1988

ITTER REPORT

REMEMBRANCE—Journalism students at Cardinal Ritter High School in Indianapolis published this memorial to Becky Bell in the *Ritter Reporter*, the school newspaper, following her death on Sept. 16, 1988. Becky attended Ritter for a short time. Her tragic story has received national attention as part of a pro-choice campaign to repeal parental notification laws restricting abortion in some states.

VIEWPOINT

Tidy words, ugly uses confuse young people

by Christopher Guntz

It's strange how we use clever words to justify what we do.

Take the life of a baby before it's born; call it abortion.

Take the life of someone who takes someone else's life; call it execution.

Take the life of an elderly person by starving them to death; call it euthanasia or withholding nourishment.

Take the lives of many with a nuclear bomb; call it deterrence or patriotism.

Take someone's life with a handgun; call it self-defense or "the right to bear arms."

Take a life in a situation that doesn't fit into one of these neat little categories; only then call it murder.

We don't like to be reminded of messages we don't like.

There are protests and lawsuits about the sign. The protests, in the main, center on the fact that the sign is too large for residential areas according to a city ordinance. That may well be the case, but it is strange that when the Knights erected a sign of the same size that said, "Keep Christ in Christmas," no one objected.

But now it's different. Now the sign is reminding everyone who passes it how hypocritical our society is about abortion. And it makes us uncomfortable to think that our laws have allowed so much senseless killing.

The sign cuts through the clever words we use to justify abortion. Pregnancy termination, we call it. Removal of fetal tissue, we call it. Pregnancy services, we call it.

The sign at the parish states clearly the Knight's view that abortion is at the very least illogical, based on our society's regard for people outside the womb. It points out how irrational it is to say that life is valuable and to be protected only after birth and not before.

The words we use make us immune to the evil we allow in our society. They erode, bit by bit, our resistance on so many fronts. Little do we realize that every time we use one of these clever euphemisms, we take a step farther away from the sanctity of life. We cannot continue to use neat little words to wipe away these evils. And if it takes a 6-by-12 foot sign on a church lawn to remind us of that, so be it.

(Christopher Guntz is the editor of *The Catholic Sun*, the diocesan newspaper for the church of Phoenix, Ariz. This editorial entitled "Tidy words, ugly uses" won a first-place award in the *Catholic Press Association's annual journalism competition in 1989. It was copyrighted in 1988 by The Catholic Sun and is reprinted in The Criterion with permission.*)



YOUTH RENEW—Father James Wilmoth, pastor of St. Michael Church in Indianapolis, celebrates Mass with young people from the westside parish Sept. 23 to mark the beginning of a six-week youth Renew program. In his homily, Father Wilmoth reminded the teen-agers of God's love and asked them to apply the Scriptures to their lives. A pizza party and dance followed the Mass. (Photo by Mary Ann Wyand)

Providence plans world premiere with fall play

This weekend, Our Lady of Providence High School students will present the very first performances of "Just So!" based on the stories of Rudyard Kipling.

"Just So!" is a collection of lively new children's plays adapted by Providence faculty member Rebecca Reiser, who directs the original production.

The world premiere Oct. 5 at 7 p.m. at the Clarksville school will be followed by five other performances scheduled Oct. 6 at noon, 3 p.m. and 7 p.m. and Oct. 7 at 3 p.m. and 7 p.m. in the Little Theater. Tickets are \$4 for adults and \$3 for students. For ticket information, telephone Providence High School at 812-945-2538.

Reiser wrote the adaptation using a different theatrical style for eight of Kipling's stories. She completed the innovative children's plays last summer during a Princeton University Fellowship from the National Endowment for the Humanities. Later this year, schools in New York, Alaska, Montana, Washington, Oklahoma, and Illinois plan to produce some or all of the short plays.

Providence studied the school's advanced art class have turned the Little Theater into a jewel for the show. Large paintings with bold jungle designs inspired by the work of artist Henri Rousseau cover the walls, while huge vines cover the ceiling.

The show is especially geared toward children between the ages of 4 and 12, although it should appeal to anyone who enjoys energetic children's comedy. Most of the 31 actors play more than one role, and animal characters make up more than half of the cast.

☆☆☆

Teen-agers are invited to participate in the 11th annual Greater Indianapolis Crop Walk for the Hungry Oct. 14. It begins at 1:45 p.m. on North Street between Meridian and Pennsylvania streets.

The 10-kilometer walk sponsored by the Church World Service benefits overseas relief missions, such as Catholic Relief Services, and also several local organizations, including the St. Vincent de Paul Food Pantry and Cleaner's Food Bank.

Call 317-926-WALK for additional information about the annual fund-raising event.

☆☆☆

The Academy of the Immaculate Conception at Oldenburg is sponsoring an open house Nov. 4 from 1 p.m. until 4 p.m. to welcome visitors to the private girls' school operated by the Sisters of St. Francis.

"The academy is a very unique school with a residence program," Merle Fulton, ICA's development coordinator, explained. Students come from communities throughout Indiana and Ohio.

For additional information about the open house, contact Fulton or Frances Romweber, ICA's new principal, at 812-934-4440.

☆☆☆

Bishop Chatard High School seniors presented the traditional and ceremonial Living Rosary Oct. 5 at an all-school assembly.

The Living Rosary was started 25 years ago by Chatard's first graduating class of 1965.

Chatard Trinity Club members hosted a reception for seniors and their parents following the all-school assembly.

☆☆☆

Youth As Resources is accepting applications for small grants for community service projects involving youth volunteers.

Grants of up to \$5,000 will be awarded to youth groups who plan and operate their own volunteer service projects to meet community needs.

Since 1988, Youth As Resources has funded 80 youth volunteer projects involving more than 1,500 young people from the Indianapolis area.

Youth groups must have an adult advisor and a non-profit sponsor, which may be a school, church, youth-serving organization, or community agency. Funds may be used for project expenses, such as materials, for transportation costs, and for volunteer recognition.

Applications are due at the Youth As Resources office, Indiana University Natatorium, 901 W. New York St., Indianapolis, Ind., 46202, by October 26. For additional information, telephone Paula Allen, Youth As Resources director, at 317-274-8605.

☆☆☆

Bishop Chatard High School's Trinity Club will host the annual Mother-Daughter Mass and Breakfast Oct. 14 at the northside Indianapolis school.

Father Don Quinn, Chatard's chaplain and a religion teacher, will be the celebrant for the 10 a.m. Mass.

"Looking Good... Together," a fall fashion show featuring Chatard students and their mothers as models, will preview the newest looks for fall and the holidays.

For ticket information, contact Chatard High School at 317-251-1451. The breakfast costs \$6 per person.

☆☆☆

Jeff Lyons of Little Flower Parish in Indianapolis is the 1990 recipient of the Kenneth R. Leffler Memorial Alumni Scholarship, awarded annually to a student whose parent or grandparent graduated from Secina Memorial High School.

The scholarship covers full tuition for one academic year. It is named for former Secina varsity football coach Ken Leffler, who served on the school's faculty and as a coach from 1966 until his death in 1988.

The son of Richard and Karen Lyons, Jeff is a senior at the eastside Catholic high school.

During his freshman year at Secina, Jeff earned numerals for baseball and a reserve letter for wrestling. He also was the freshman city wrestling champion.

As a sophomore, Jeff attended the police camp held by the Indianapolis Police Academy. In his junior year, he attended the Indiana Teen Institute held at DePauw University.

This year Jeff will participate in Secina's Students Assisting Youth program and compete in IHSAA wrestling and tennis competitions.

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Youth Events

Oct. 6—Indianapolis North Deanery Junior High Youth Rally, Bishop Chatard High School, 4 p.m. to 9 p.m., \$7 per student. Preregister at parishes.

Oct. 6—Indianapolis South Deanery Lock-In at the CYO Youth Center, 10 p.m. to 10 a.m. The cost is \$10 per person. Call the CYO Youth Center at 317-632-9311 or South Deanery parish offices for registration information.

Oct. 7-13—Catholic Youth Week observances at parishes throughout the archdiocese.

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

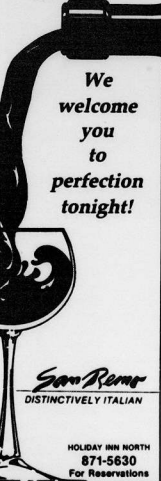
Oct. 9—38th annual Catholic Youth Organization banquet for Indianapolis Deaneries at Secina Memorial High School, 6 p.m. Dinner reservations \$7 per person. Call the CYO office at 317-632-9311 for reservations.

Oct. 14—Terre Haute Deanery Youth Mass at St. Paul Parish in Greencastle, 6 p.m. Mass followed by a dance from 7 p.m. to 10 p.m.

Oct. 15—"Seven Super Mondays" session on "I Want to, But Do I Need It?" at the CYO Youth Center in Indianapolis, 7 p.m. Admission is free.

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BOOK REVIEW

'Keeping the Church Catholic'

KEEPING THE CHURCH CATHOLIC WITH JOHN PAUL II, by Msgr. George A. Kelly. Doubleday (New York, 1990), 300 pp., \$21.95.

Reviewed by William Droel

Part autobiography, part insider's history, mostly a lament for better days gone by.

The villains in "Keeping the Church Catholic with John Paul II," by Msgr. George A. Kelly, are unnamed U.S. Catholic bishops. The crimes are a potpourri of statements and failures to discipline. But what is the exact accusation and to whom is it directed?

Not to say that Msgr. Kelly doesn't take shots. He's got a hundred or more complaints. And some are interesting. For example, Msgr. Kelly quotes some sections on population growth in the U.S. bishops' 1986 pastoral letter on the economy and argues that they could be read as an endorsement for artificial means of birth control. Similarly, he raises questions about the first draft of the bishops' letter on women, a project recently put on hold.

But too many key sentences of this book lack proper nouns. For example, Msgr. Kelly writes that students are

shocked by what they hear in Catholic colleges. What students? What colleges? He says many theologians have adopted positions contrary to what the church teaches. What theologians? Msgr. Kelly does drop names—205 in fact. But he rarely puts the precise accuser, the exact accused and the specific accusation all in the same paragraph.

A 26-point bill of particulars appears as a letter from an anonymous pastor. Msgr. Kelly tells the letter dangle away. Are they all of equal weight? The purpose of his book, he tells us, is to discourage people from questioning "the substance of God's word." Does that substance include the anonymous pastor's point No. 6: mandatory celibacy for priests?

Msgr. Kelly's curiously vague style leads him into some insupportable charges: That "many" presidents of U.S. religious orders "refuse to... commit their orders to hierarchically approved religious works." His style leads to some grand speculation: Pope Pius XII "would, if he were alive..."

His style also leads to some overstated recommendations: That full unity be restored between "the see of Peter and the U.S. hierarchy." And it leads to a

conspiratorial theory: "It is the thesis of this book that the extent of the Catholic disorder has been concealed at the highest levels of the U.S. church."

There has been plenty of carelessness and some abuses in the post-Vatican II U.S. Catholic Church. Msgr. Kelly sounds the alarm, but his style will only satisfy those who already agree with him. It will not convert those whom he thinks need to change.

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

(At your bookstore or order prepaid from Doubleday Co., 30 E. Oakton Ave., Des Plaines, IL 60016. Add \$2 for shipping and handling.)

Books of interest

"The Ten Commandments," by Norbertine Father Alfred McBride, St. Anthony Messenger Press, \$6.95, 158 pp. Cauts aside the stiff, legalistic aspects of the Ten Commandments to display their original dynamism as positive, loving values.

"Hope in the Gospels," by Father Charles de Foucauld, New City Press, \$7.95, 100 pp. More than 120 meditations on the virtue of hope by the priest who inspired formation of the Little Brothers of Jesus and the Little Sisters of Jesus.

"Prayers, Poems, Meditations," by Cardinal John Newman, Crossroad, \$12.95, 198 pp. Centennial anthology of the famed scholar's works centered on faith, prayer, the contemplation of Christ, discipleship, the meaning of holiness and the hope of heaven.

"Mary's Yes: Meditations on Mary Through the Ages," edited by Augustinian Father John Rotelle, Servant Publications, no price given, 202 pp. Meditations across the centuries on Mary and her role in the church.

+ Rest in Peace

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

+ **AGUSTINE, George**, 73, Christ the King, Indianapolis, Aug. 11. Husband of Edith; father of Gayle Olsen and Elaine Alexander.

+ **BARBOUR, Irene** (Armstrong), 74, Holy Spirit, Indianapolis, Sept. 21. Wife of Robert C.; mother of Sondra Tsarkeozos and Patricia Louisa Hall; sister of Kenneth and Albert Armstrong; grandmother of eight; great-grandmother of seven.

+ **BUNNY, Edwin J.**, 68, Christ the King, Indianapolis, Sept. 20. Husband of Marian Joan; father of Mark, Stephen, Phillip and Camille Gleason; brother of Joanne McGraw and Margaret Simon; grandfather of four.

+ **CULLINS, Ida Mae**, 92, St. Mary, New Albany, Sept. 5. Mother of Mary Naser, Sister Joanne and Caroline Morgan; sister of Leona Receveur; grandmother of four; great-grandmother of two.

+ **DODDS, Ann Ellen**, 54, St. Vincent de Paul, Bedford, Sept. 21. Wife of Donald W.; mother of Michael, Mark, Nancy, Christopher, Susan Miller and Beth; sister of Roger and Daniel Hauser, Catherine Wills, Margaret Cummings and Mary Grimm; grandmother of five.

+ **FISCHER, Olive C.**, 95, St. Paul, Tell City, Sept. 22. Mother of Stanley, Randall and Lee Roy; sister of Jessie Flamin and Mildred Wetton; grandmother of 19; great-grandmother of 25; great-great-grandmother of one.

+ **FRECH, Dolores A.**, 61, St. John the Apostle, Bloomington, Sept. 26. Wife of Richard; mother of Thomas D., Patrick P., Samuel S., Michael G., Margot M. Nicholson and Shauna Fern.

+ **GEBHART, Jean Eleanor**, 69, St. Bernadette, Indianapolis, Sept. 5. Mother of Carol Prater, Karen Blacketer, Mary Stanger, Martha and Michael; sister of Donald Boswell, Rita Bronson and Denis Scott; grandmother of 13; great-grandmother of one.

+ **GUZMAN, Raphael**, 66, St. Agnes, Nashville, Sept. 20. Husband of Victoria; father of Manuel.

+ **HOOG, Elaine**, 45, Holy Guardian Angels, Cedar Grove, Sept. 19. Mother of Karen, Nancy, Amy, Wendy and Jill; daughter of Clarence Gilman; sister of Ronald Gilman, Jane Enneking and Peggy Peters.

+ **JOHNSON, Joseph F.**, 79, Little Flower, Indianapolis, Sept. 19. Father of Robert, William and Joseph; brother of Charles, Robert and Frank; grandfather of 13; great-grandfather of 20.

+ **MIDDLETON, Nora L.** (Gentry), 70, Little Flower, Indianapolis, Sept. 19. Mother of Theresa Diehl and William J.; sister of John, David and Paul Hill, Ola Seckel, Mame Lucid and Marjory; grandmother of five.

+ **NORTHCUTT, Mary Elizabeth** (Bette), 65, St. Roch, Indianapolis, Sept. 20. Wife of Marvin J.; mother of Maureen Madden, Donna Lewis, Eora Trittip, Debra, Sheila, James and Timothy; grandmother of nine.

+ **PURDY, Amelia A.**, 91, St. Bartholomew, Columbus, Sept. 8. Mother of Sally Cook, Helen McClure, Charles, James and Robert; sister of Helen Hart.

+ **REIFEL, Harry C.**, 91, St. Luke, Indianapolis, Sept. 26. Father of Charlton E. and Harriet C. Bohman; brother of Elizabeth Niehaus and Lambert; grandfather of 13; great-grandfather of 19.

+ **REILY, Robert E.**, 74, Holy Spirit, Indianapolis, Sept. 18. Husband of Edna F. (Kriech); father of Robert David, Michael J., Dennis J., Timothy and Patricia Gears; brother of Virginia Brock; grandfather of eight.

+ **SADOWSKY, James F.**, 67, St. Patrick, Indianapolis, Sept. 23. Husband of Delta A. (Hall); father of Theresa Ann Adams and Mary Ann Nuckolas; brother of Bernard; grandfather of six; great-grandfather of one.

+ **STEWART, Robert C.**, 48, St. Bartholomew, Columbus, Sept. 27. Husband of Eloise M.; father of Andrew, Angela, Amy and Anita; son of Thomas and Mary; brother of Thomas A., Samuel, Steven, Sally Ruehle, Mary Jane Prewitt, Ann Marie Goss and Sharon Cockerham.

+ **YOUNGQUIST, Lorraine R.**, 62, Holy Spirit, Indianapolis, June 27. Wife of William; mother of Robert A. and William J.; sister of Jerry Lesak; grandmother of four.

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Recent movies' classifications

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

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

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

O—morally offensive. Some films receive high recommendations by the USCC. These are indicated by the before the title.

- Aventures of Milo and Otis, The A-I
- After Dark, My Sweet Air America A-III
- Akira Kurosawa's Dreams A-II
- Another 48 Hours A-III
- Arachnophobia A-II
- Back to the Future, Part III A-II

- Betsy's Wedding A-III
- Bird on a Wire A-III
- Bye Bye Blues A-II
- Chicago Joe and the Showgirl A-III
- Cinema Paradiso A-III
- Cook, The Thief, His Wife and Her Lover, The O
- Darkman O
- Days of Thunder A-III
- Death Wish O
- Delly by Temptation O
- Delta Force 2 O
- Dick Tracy A-II
- Die Hard 2 A-III
- Don't Tell Her It's Me A-III
- DuckTales: The Movie—Treasure of the Lost Lamp A-I

- Ernest Goes to Jail A-II
- Exorcist III, The A-IV
- Fire Birds A-III
- Flatliners O
- Fools of Fortune A-III
- Frankenhooker O
- Freshman, The A-III
- Funny About Love A-III
- Ghost A-III
- GoodFellas A-III
- Gremlins 2, The New Batch A-IV
- Hardwood O
- House Party A-IV
- Hunt for Red October A-II
- Imported Bridgework, The A-I
- Jeux of Montreal A-IV
- Jungle: The Movie A-I
- Jeopardy Book, The A-I

- Landscapes in the Mist A-III
- Last Exit to Brooklyn O
- Lemon Sisters, The A-II
- Life and Nothing But A-III
- Life Is Cheap... But Toilet Paper Is Expensive O
- Listen Up: The Lives A-III
- Of Quirny Jones A-III
- Longtime Companion A-III
- May Fools A-IV
- Men at Work A-III
- Metropolitan A-III
- Miller's Crossing A-III
- Mo' Better Blues A-IV
- Monsieur Hire A-III
- My Blue Heaven A-III
- Narrow Margin A-III
- Navy Seals A-III
- Pacific Heights A-III
- Postcards from the Edge A-III
- Presumed Innocent A-IV
- Pretty Woman A-III
- Problem Child A-II
- Pump Up the Volume A-IV
- Quick Change A-III
- RoboCop 2 O
- State of Grace O
- Taking Care of Business A-III
- Tall Guy, The A-III
- Teenage Mutant Ninja Turtles A-II
- Texasville O
- The Me! Up! Me Down! O
- Total Recall A-III
- Twisted Obsession O
- Two Jakes, The A-III
- Unbelievable Truth, The A-III
- Wild at Heart A-III
- Witches, The A-II
- Young Guns II A-III

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

Video classifications

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

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

- All Dogs Go to Heaven A-I
- Always A-II
- Bad Influence O
- Bear, The A-I
- Blaze A-II
- Blood of Heroes, The O
- Blue Steel O
- Born on the Fourth of July A-IV
- Coupe de Ville A-III
- Crazy People A-III
- Cry-Baby A-III
- Driving Miss Daisy A-II
- Downtown O
- Enemies, A Love Story A-IV
- Everybody Wins A-III
- Family Business A-III
- Flashback A-III
- Glory A-III
- Glory A-III
- Gross Anatomy A-III
- Handmaid's Tale, The O
- Hard to Kill O
- Heart Condition A-III
- Homer and Eddie A-III

- House Party A-IV
- Impulse A-III
- In the Spirit A-III
- Internal Affairs O
- Joe vs. the Volcano A-II
- Look Who's Talking O
- Lord of the Flies A-III
- Madhouse A-III
- Men Don't Leave A-III
- Mountains of the Moon A-III
- Music Box A-III
- Nightbreed O
- Nuns on the Run A-IV
- Opportunity Knocks A-II
- Peter Pan A-I
- Revenge A-III
- Rosalie Goes Shopping A-III
- Sea of Love O
- She-Devil A-III
- Shock to the System A O
- Spaced Invaders A-II
- Steel Magnolias A-III
- Stella A-III
- Tango & Cash O
- Teenage Mutant Ninja Turtles: The Movie A-III
- Temors A-III
- Twisted Obsession A-III
- Vital Signs A-III
- War of the Roses, The A-IV
- We're No Angels A-IV
- Where the Heart Is A-IV

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Children's summit pulls largest number of world leaders ever

by Tracy Early
Catholic News Service

UNITED NATIONS—The largest number of top government leaders ever to gather at one spot came to the United Nations Sept. 29-30 to focus world attention on the needs of children.

Organizers of the World Summit for Children counted 71 heads of state or heads of government in attendance, plus high-level delegations from many other countries.

The chiefs came from the Western world, the Third World and what was until recently known as the Eastern bloc, though the Soviet Union's Mikhail Gorbachev was among the most prominent absentees.

Cardinal Agostino Casaroli, Vatican secretary of state and counted at the United Nations as a head of government, was among the 71, and at the end joined the others in signing a World Declaration on the Survival, Protection and Development of Children.

The declaration, agreed upon in advance, began with an urgent appeal: "to give every child a better future."

Outlining the "challenge," the world leaders declared that countless children suffer "as casualties of war and violence, as victims of racial discrimination, apartheid, aggression, foreign occupation and annexation, as refugees and displaced children, forced to abandon their homes and their roots, as disabled, or as victims of neglect, cruelty and exploitation."

In addition, the declaration said, "Each day, 40,000 children die from malnutrition and disease, including acquired immune deficiency syndrome, from the lack of clean water and inadequate sanitation and from the effects of the drug problem."

To meet the challenge, the leaders committed themselves to a 10-point program including support for the U.N. Convention on the Rights of the Child, for health and education measures, for prevention of child abuse and for a global attack on poverty.

Special negotiation was required to get wording on family planning that the Vatican could endorse. With no reference to methods, natural or otherwise, the final language stated: "We will work to strengthen the role and status of women. We will promote responsible planning of family size, child spacing, breast-feeding and safe motherhood."

Bishop James T. McHugh of Camden, N.J., who participated in summit planning sessions in Canada this summer, said before the summit opened that the Holy See found nothing unacceptable in the declaration's final wording on family planning.

The church "recognizes the value of responsible decision-making in regard to birth spacing," said Bishop McHugh, an adviser to the Vatican's U.N. mission on population issues, in an interview with his diocesan newspaper, the *Catholic Star Herald*.

James P. Grant, director of the U.N. children's agency, UNICEF, was the key personality behind the summit. Official sponsors of the summit were the participating governments, but UNICEF served as the secretariat and made the arrangements.

A key operating concept in UNICEF thinking was that much of the suffering and death afflicting children could be overcome with existing knowledge, and with relatively little money.

A video prepared for the conference said 8,000 children die every day from diseases which already developed vaccines can prevent.

It also said that for an extra \$2.5 billion a year, less than the world spends each day on its military forces, medical programs could overcome the top five killers of children: dehydration, measles, whooping cough, tetanus and pneumonia.

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"The decisive factor is political will," said Canadian Prime Minister Brian Mulroney in an opening statement.

At the summit, leaders used to speaking as long as they wanted at home accepted three-to-five-minute limits with grace.

One alteration was required to let President Bush speak earlier than scheduled so he could get back to Washington and complete work on a budget compromise before the new fiscal year began at midnight. But he was able to make his main point: to help children, empower parents and not government bureaucracies.

Even with only five minutes or less, many of the speakers found ways to make points specific to their population.

Leaders like President Vaclav Havel of Czechoslovakia and President Zhelyu Zhelev of Bulgaria referred to recent moves to democracy in their countries and the consequent benefits for children.

Costa Rican President Rafael Angel Calderon-Fournier cited the need for a "just solution to the problem of the debt." Zimbabwean President Robert G. Mugabe denounced apartheid and the terrorism ravaging Angola and Mozambique. Arab leaders made appeals for Palestinian children. And Kuwaiti Sheikh Jaber Al-Ahmad Al-Jaber Al-Sabah spoke of the suffering that recent events had brought to children of his nation.

Cardinal Casaroli, speaking in French, said that while there was concern about population growth in some regions, other regions were experiencing a decline in births, with consequent aging of the population and danger of decline for "ancient and noble civilizations."

Both trends need serious analysis, the cardinal said, but solutions to whatever problems are found must be based on clear and firm moral principles. Solutions, he said, must avoid the danger of statism and its threat to the liberty and moral force of the people.

A limited number of non-governmental organizations had been invited to send their chief executive officer, as a summit observer. Francois Ruegg, general secretary of the International Catholic Child Bureau, came from his office in Geneva for the event, and said in an interview that he seemed to be the only representative of a Catholic agency.

The 1979 U.N. Year of the Child, which led to development of the Convention on the Rights of the Child, came out of an initiative of the bureau. The agency had worked through the years to get the convention approved.

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Father Jim enjoyed life

by Fr. Paul Koetter

On Feb. 25, the archdiocese lost one of its finest pastors, Father James Sweeney.

Father Jim had been a priest for almost 32 years, having served in five parishes, three as pastor. At the time of his death, he was pastor of St. Pius X Church in Indianapolis.

Since this special vocation issue of *The Criterion* focuses on the enjoyment of priesthood and religious life, an article on Father Jim seemed appropriate!

He enjoyed his ministry, but did not hesitate to take his day off, enjoy a Notre Dame game, go out to dinner with a friend, or just read a good book, whether that be at the rectory or by a pool in Florida! Jim enjoyed life!

In some ways, the latter part of Father Jim's life was a contradiction. During his last seven years, illness created a major problem that prevented him from working full time. He would be incapacitated for months. Even when he was able to be at his parish, oftentimes his work schedule was curtailed.

And yet he was one of the most popular pastors in the archdiocese. Clergy and laity enjoyed being with him. Perhaps it was because his sense of presence was total. He had the uncanny ability to make each person feel worthwhile and important.

Father Jim wanted people to feel at home in church. He wanted them to know how much they were loved by God and how good they were.

For Father Jim, his priestly call was not a burden. His life centered around people, not "work." His personal prayer life and his love for people seemed to come together when he would lead his people in prayer at Eucharist. He was "at home" with God and he wanted others to be "at home" also.

Father Jim was my pastor during the first five years of my own priesthood. I feel that he helped me tremendously in developing a healthy vision of ministry that was balanced with personal time.

Jim would frequently ask me if I was "taking care of myself." He encouraged time away from the rectory and never criticized me for spending time with friends or family.

While he recognized the importance which a priest plays in a parish, he was able to keep work in balance. Father Jim trusted the people around him, both his staff and the parishioners, and they responded to that trust. His parishes did well because he trusted his people.

What did Father Jim enjoy? While at Our Lady of Perpetual Help Parish in New Albany, he would frequently serve as a chaplain on Caribbean cruises—a tough job! He would usually spend a



GOOD TIMES—Father Paul Koetter (left) joins Father James Sweeney (center), who died earlier this year, and Father Michael Hilderbrand (right) for a photograph.

couple weeks in Florida at a friend's condominium each summer, reading books and playing par-3 golf. He used one club with an adjustable face.

And he loved to visit friends in the parish. One night he was just coming in through the kitchen door of the rectory when he met a Father Wilfred Day, seated at the table eating a very early breakfast!

Father Jim was the first priest to officially take a sabbatical in the archdiocese—at Notre Dame, of course! He also was the

first priest to take a sabbatical for the second time!

Father Jim Sweeney's gifts for ministry were many and his ability to relate to others was phenomenal. Yet I think he has a message for all of us—priests, religious, and laity—who are too busy. Father Jim accomplished a lot in a little time by trusting and loving people, by not fearing the gifts of others, and by knowing that God is really in charge. What good lessons to learn!

Monastic lifestyle pleases, inspires Benedictine monk

by Mary Ann Wyand

Monastic life offers rich rewards for those who pursue the spiritual lifestyle of community work and prayer as members of a cloistered religious order, according to Benedictine Father Austin Newbery, vocation director of St. Meinrad Archabbey.

Father Austin noted that, for him, "being a monk meant putting a priority on seeking God."

As one of 147 members of the Order of St. Benedict of St. Meinrad Archabbey in southern Indiana, Father Austin said he enjoys the diversity of community life.

"A lot of people have said, and I think it's true, that the easiest part of the life and the most difficult part of the life is the living in community," he explained. "But our commitment forces us to face those challenges."

Father Austin said emphasis on both common and private prayer adds a great deal of meaning to life as a monk.

"As soon as you emphasize that the main purpose of your life is seeking God, then work is no longer an end in itself," he said. "That allows for a great deal of freedom as far as what kind of work you end up doing. As Benedictines our main work is praying, and the other kinds of work we do are designed to be related to that life of prayer."

St. Meinrad monks are involved in education and business management, especially with the Abbey Press. Father Austin said, and also with all sorts of physical and manual labor necessary for community life. Those tasks include jobs as diverse as plumbers and electricians to firefighters and computer technicians.

Further, he said, each Benedictine brings individuality to community life.

"The monastic community is a group of very different kinds of people, men from a variety of backgrounds, with all sorts of personalities," the vocation director said. "All of them have their own strengths and weaknesses. They have chosen to come together to commit their lives to God and to each other so that each of them can grow in his relationship with God."

As a student at St. Meinrad College, Father Austin earned an undergraduate degree in history in 1981. Then he completed a year of study in St. Meinrad's School of Theology and entered the monastery in the summer of 1982.

"I had a vague interest in religious life," he said. "There were no groups of religious men's communities near my home in Pensacola, Fla. I knew only about diocesan priesthood."



CONVERSATION—Benedictine Father Austin Newbery (left), vocation director for St. Meinrad Archabbey, talks with seminarian Darren Sroufe from the Diocese of Toledo. (Photo by Don Hale)

After earning a master of divinity degree at St. Meinrad Seminary in 1987, Father Austin completed studies for a master of religious studies degree at Indiana University in Bloomington.

"There was a lot of intellectual stimulation and challenge in college," he said. "I wasn't always an exemplary student, but in studying theology I felt pushed in a positive way to do my best. While I was in school, I also was learning through experience what it means to be a monk, living in the community, doing my share of the work of the community, the daily chores."

As a Benedictine monk, Father Austin explained, "My primary responsibility is living and working with our students in the college as a teacher and as a spiritual director. There my goal is to assist them in growing in their relationship with God so that when they are finished with college they can make a mature decision about their future. This is in addition to my work as monastic vocation director."

While building for the future through vocational work, Father Austin said, he also embraces tradition because monastic life as a member of the Order of St. Benedict enables him to live "the values of a way of life that is almost 1,500 years old."

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