

Pope sends envoy to Bosnia as war continues

by Agostino Bono

VATICAN CITY (CNS)—As the war in Bosnia-Herzegovina continued taking a heavy toll on civilians, Catholic officials increased their pleas for an end to reported

atrocities and Pope John Paul II sent a special envoy to the trouble spots.

Increasingly, Catholics joined the growing international chorus naming Serbs as the main perpetrators of atrocities, such as establishing concentration camps and deporting masses of people.

Serb actions were summed up in the term "ethnic cleansing," an effort to rid Serb-controlled areas of Croats and Muslims in the civil war, which has strong ethnic and religious overtones.

On Aug. 15, the pope announced that he sent Cardinal (See POPE SENDS ENVOY, page 19)

THE CRITERION

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Plans proceeding for archbishop's installation

The schedule of events includes eucharistic celebrations and receptions throughout the archdiocese

by John F. Fink

Plans for the installation of Daniel M. Buechlein as the 11th bishop and fifth archbishop of Indianapolis are proceeding. An extensive schedule of events includes eucharistic celebrations and receptions in churches throughout the archdiocese.

Catholics are being encouraged to attend the celebration scheduled for their particular deanery because seating for the Mass of Installation in the cathedral on Sept. 9 will be very limited.

In addition to celebrations around the archdiocese, the new archbishop will also preside at special liturgies for youth and children and at a special prayer service and lunch for the religious men and women of the archdiocese.

The installation itself is scheduled for 2 p.m. on Wednesday, Sept. 9.

Nine deanery celebrations are being planned for the 11 deaneries. The four Indianapolis deaneries will be combined into two celebrations. Each Mass will be followed by a reception.

Television channel WTHR, channel 13 in Indianapolis, will televise the installation from 7 to 8 p.m. on Saturday, Sept. 12. A 30-minute program about Archbishop Buechlein will begin at 6:30 p.m.

Television channel WTHI in Terre Haute will have coverage of the Installation Mass starting at 12 noon on Saturday, Sept. 19.

On the day prior to the installation, Sept. 8, there will be a vespers service in the cathedral for the priests of the archdiocese, parish life coordinators, and employees of the Catholic Center. It will be followed by supper for the clergy in the Catholic Center assembly hall.

Here is the complete schedule:

Tuesday, Sept. 8—Vespers service, SS. Peter & Paul Cathedral, for the presbyterate, parish life coordinators, and Catholic Center employees. Presbyterate dinner follows in Assembly Hall, Catholic Center.

Wednesday, Sept. 9—Ceremony of installation, SS. Peter & Paul Cathedral, 2 p.m. (limited open seating), reception following in Assembly Hall, Catholic Center.

Saturday, Sept. 12—WTHR-TV, channel 13 will show the Installation Mass, 7-8 p.m., and a 30-minute program about Archbishop Buechlein at 6:30 p.m.

Saturday, Sept. 19—WTHI-TV, Terre Haute will show coverage of the Installation Mass starting at 12 noon.

Monday, Sept. 21—New Albany Deanery liturgy, St. Augustine, Jeffersonville, 7 p.m. (EDT), reception following.

Wednesday, Sept. 23—Connorsville Deanery liturgy, St. Gabriel, Connorsville, 7 p.m., reception following.

Thursday, Sept. 24—Catholic youth liturgy for grades 6 through 12, Indianapolis Convention Center, Halls A & B, 10:30 a.m.

Saturday, Sept. 26—Prayer and luncheon with men and women religious, Catholic Center, 12 noon.

Sunday, Sept. 27—Indianapolis North and East Deaneries liturgy, St. Rita, 3 p.m., reception following.

Tuesday, Sept. 29—Batesville Deanery liturgy, St. Louis, Batesville, 7 p.m., reception following.

Wednesday, Sept. 30—Archdiocesan children's liturgy for grades kindergarten through sixth, SS. Peter & Paul Cathedral, 10:30 a.m.

Wednesday, Sept. 30—Terre Haute Deanery liturgy, St. Benedict, Terre Haute, 7 p.m., reception following.

Monday, Oct. 5—Tell City Deanery liturgy, St. Paul, Tell City, 7 p.m., reception following.

Tuesday, Oct. 13—Indianapolis South and West Deaneries liturgy, St. Anthony, Indianapolis, 7 p.m., reception following.

Monday, Oct. 19—Seymour Deanery liturgy, St. Mary, North Vernon, 7 p.m., reception following.

Wednesday, Oct. 21—Bloomington Deanery liturgy, St. John, Bloomington, 7 p.m., reception following.

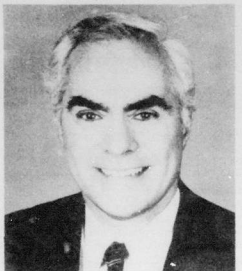
Pa. Gov. Casey speaks to pro-lifers in Indpls.

by John F. Fink

The delay by Congress in voting on the Freedom of Choice Act is a victory for pro-life forces, Gov. Robert Casey of Pennsylvania said Aug. 11 at the annual national meeting of pro-life coordinators and state Catholic conference directors. The meeting, most of which was closed to the press and the public, was held in Indianapolis Aug. 10-12.

Casey, a Democrat who has opposed his party's stand on abortion, said that the pro-choice forces had expected the act to pass overwhelmingly and force President Bush to veto it just before the Republican convention, but that they found that the votes just weren't there. The act would have prohibited states from restricting the right of a woman to have an abortion.

"This defeat in Congress—and it was a defeat—confirms the validity of the fact that 80 percent of the people believe there



Pennsylvania Gov. Robert Casey

should be restrictions on abortion," Casey said.

"Congress got the message. It couldn't sell abortion on demand," he said.

Casey was the speaker at a banquet honoring Cardinal John O'Connor of New York. It was the cardinal's final meeting with the pro-life coordinators and Catholic conference directors in his role as chairman of the Pro-Life Activities Committee of the National Conference of Catholic Bishops. He will step down from that position when the bishops elect a new chairman at their annual meeting in November.

The cardinal's talk at the meeting earlier in the day was closed to the press.

During his talk, Casey called the abortion issue "the most important issue of our times, the most important since the issue of slavery in the last century." He told those present that opponents of abortion must realize that "it is a marathon run, not a 40-yard dash."

He said that abortion must be presented "in the context of the American experience." He said that abortion is inconsistent with the American experience of protecting the powerless.

(See CASEY SPEAKS, page 3)

ACHIEVING INSTITUTIONAL VITALITY

Refounding parishes

by Fr. Jeff Godecker

Assistant Chancellor

Third in a series of articles.

In the task of developing the Future Staffing Plan I have received some of my best education about church since I was in the seminary. I have visited more than 30 parishes that touch the lives of many committed parishioners. I have seen parishes that work at being "salt for the earth." They are places that have proud histories and provide a place of warmth and family-like atmosphere for many. Each place I have visited has given me many examples of how much the parish means to its members and to others.

Some of our parishes, however, while remaining meaningful to the highly involved members, seem to be in a maintenance, or even a survival, mode. Even parishes that have good programs and a desire for evangelization seem to get overwhelmed by the struggle to survive. There is, in spite of positive feelings about parishes, a concern about the aging population and Mass attendance that scatters people throughout a half-empty church.

Conversation about welcoming, hospitality and evangelization in order to gain new members takes place, as well as talk about the missing generations in church, lack of participation by younger people, and concern about how we educate teens and young adults. In many churches there are concerns about buildings, finances, and limited resources. Comments like "it's always the same people doing the work around here" are common.

The parishes that I visit bring out people

who talk of their parishes as homes and indicate a high regard for what they have been in their lives. Often the talk centers on the past. Unfortunately, it seems that the memory of the past sometimes is what keeps the parish alive.

Why Parishes Still Need to Change

All of the parishes of the archdiocese were founded prior to 1972 when the church was significantly different. The church was an immigrant church. Transportation, families, jobs, values, our sense of time and relationship were all different. Often the parishes were founded at a time when Catholics were not well thought of

(See REFOUNDING, page 10)

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The married priests in Czechoslovakia

by John F. Fink

Although *The Criterion* has covered the story about the married priests in Czechoslovakia and what the Catholic Church is trying to do about them, I've received enough questions from readers about the matter that I thought I should try to explain the problem the Vatican is trying to solve.

The story starts 44 years ago, in August of 1948, when the Soviet Union took over Czechoslovakia. One of its aims was to annihilate the church and, toward that aim, it arrested and imprisoned all Catholic bishops and hundreds of priests. (Among them was Cardinal Frantisek Tomasek, who died on Aug. 4 of this year at the age of 93.) Shortly after the Soviet take-over,



Pope Pius XII told the Czech bishops that they should secretly ordain bishops who could take over in case they were arrested. They were also instructed to secretly ordain priests so that the church could continue to exist underground during the communist persecution.

ONE OF THE MEN secretly ordained a bishop, in 1967, was Felix Maria Davidek. After the Soviet-led invasion of Czechoslovakia in 1968, Bishop Davidek went on what has been called a "frenzy" of secret ordinations. He ordained married men as well as single men, and he continued to do so until his death in 1988.

After the communists were defeated in Czechoslovakia and the church was once more free, it was discovered that there were about 170 priests and 18 bishops who had been clandestinely ordained. At least that is the number who claim to have been ordained. Since written records were not kept and since many of the bishops who are supposed to have ordained them are now dead, the Vatican was

presented with a nightmare trying to determine who was a priest and who was not.

The married priests and bishops presented a special problem since the Roman rite of the Catholic Church doesn't permit married priests. The Vatican ordered the married priests to stop saying Mass, a move that angered the priests as well as parishioners who have been served by them for many years. The priests openly complained that their loyalty to the church during the time of its persecution was not being recognized. Some of them continued to say Mass clandestinely as they had been doing for so many years under the communists.

AS A POSSIBLE solution to the problem, Archbishop Miloslav Vlk of Prague suggested that the married priests could either become permanent deacons or they could work as priests in the Eastern rite, which allows a married priesthood. As permanent deacons in the Roman rite, they could perform some sacramental functions and could preach, but could not say Mass or absolve people from their sins. To the priests, this was obviously less than a satisfactory solution—once a priest, always a priest.

Some of those who knew Bishop Davidek said that he meant to ordain married men only for the Eastern rite, so the married priests could serve there. However, these men have been in Roman-rite parishes and the Roman rite needs priests. There are 12 Roman-rite dioceses and one Eastern-rite diocese in Czechoslovakia.

Then there is the problem of what to do about the married bishops—at least three of them. While the Eastern-rite church permits married priests, it does not permit married bishops.

The most prominent married bishop is Bishop Fridrich Zahradnik, the father of three and grandfather of eight. He has been insistent about retaining his status. After he was told to stop saying Mass, he defied the Vatican by continuing his ministry among the people he has been

serving, Czechoslovakian gypsies and refugees from the Chernobyl area of Ukraine. The Czech bishops have tried to clamp down on the married priests who continue to say Mass clandestinely by threatening them with excommunication. They wrote: "Whoever wishes to continue as a 'secret' priest must recognize that he is conducting no apostolate for the church, but in fact causes it harm and excludes himself from its community."

THE CONGREGATION FOR the Doctrine of the Faith is studying each case carefully and trying to find solutions. No public announcements have been made, but sometimes solutions become known. For example, Bishop Dusan Spiner, who was ordained a bishop by Bishop Davidek in 1979, has been permitted to retain his personal status as a bishop but he must work as a parish priest and cannot exercise his episcopal functions. Bishop Spiner was not one of the married bishops.

The church is being very careful about these cases because it's often difficult to know for sure if the priests were validly ordained, or even if the bishops who ordained them were themselves validly ordained bishops. The whole matter of apostolic succession comes into question. The secret priests sometimes wonder if their Masses were valid and the Czech people wonder about the validity of the sacraments they have received.

Another concern is how prepared these priests are to serve the church. Many of them have very little, or no, theological education since there was no way for them to attend a seminary. Even if their congregations have been satisfied with them, how accurately are they able to explain the teachings of the church?

The church will remain adamant, though, about the celibacy rule. Despite exceptions it made in this country for some Episcopalian priests who converted to Catholicism, it insists that there can be no exceptions in Czechoslovakia.

EDITORIAL COMMENTARY

The Vatican's letter on homosexual rights

by John F. Fink

The recent letter from the Vatican's Congregation for the Doctrine of the Faith on the issue of homosexuality has caused anger among homosexuals throughout the world—in Italy, in Washington, in San Francisco, and here in Indianapolis.

In Indianapolis, it came at a particularly bad time because of controversy over the distribution of condoms by programs affiliated with the Damien Center. The Damien Center is not a ministry to homosexuals; it is a ministry to victims of AIDS and HIV and those victims include heterosexuals. But a large majority of the Damien Center's clients are homosexuals.

Particularly galling to gays and lesbians was the statement in the letter that their rights are not absolute.

It must be said that most people with a homosexual orientation live just as holy and pure a life as do most heterosexuals, perhaps more so. Many Catholic homosexuals are using all the graces that come from the sacraments to live a chaste life. There undoubtedly are many homosexually-oriented people who are saints. Sexual orientation has nothing to do with holiness. Let's never forget that.

Let's also remember what else the letter said: "What is essential is that the fundamental liberty which characterizes the human person and gives him his

dignity be recognized as belonging to the homosexual person as well." And, "It is deplorable that homosexual persons are the object of violent malice in speech or in action. Such treatment deserves condemnation from the church's pastors wherever it occurs." And, "Homosexual

persons, as human persons, have the same rights as all persons including the right of not being treated in a manner which offends their personal dignity. Among other rights, all persons have the right to work, to housing, etc."

It's the next line in the letter that has

Programs to exit Damien Center after vote on condom distribution

by John F. Fink

In an 8-7 vote, the board of directors of the Damien Center in Indianapolis voted Aug. 11 to permit two AIDS programs with which it is associated to continue to distribute condoms off the property of the center. On a second motion, the board voted unanimously that the programs should leave the Damien Center and find other institutions with which to affiliate.

The Damien Center was begun in 1987 as an interfaith project between the Archdiocese of Indianapolis and the Episcopal Church. It is housed in a building behind the cathedral that once served as the chancery for the archdiocese and, before that, an elementary school. Its mission has been to provide care and counsel to people with AIDS and HIV.

Father David Coats, archdiocesan administrator, discovered that condoms were being distributed from the Damien Center booth at Black Expo this summer. As a Damien Center board member, he protested this distribution as a violation of the Damien Center's articles of incorporation.

The articles state that the Damien Center was begun to further the religious, educational and charitable purposes of the Catholic Church and the Episcopal Church. The Catholic Church opposes the distribution of condoms because it appears to condone and encourage illicit sexual activity, either homosexual or heterosexual. Since condoms are not fully effective in preventing HIV, their promotion also can give a false sense of security.

At the board meeting Aug. 11, the executive committee reported that the distribution of condoms was forbidden by the center's articles of incorporation. The center's Project Outreach and the HIV Advocacy Program would have to disasso-

ciate themselves from the Damien Center if they insisted on distributing condoms.

The board members then heard comments from a number of people present. For the next two hours the Catholic Church and Father Coats personally were attacked for the church's stand on the distribution of condoms.

In response, Father Coats emphasized that the Catholic Church had begun the Damien Center because of its commitment to minister to victims of AIDS, and it intends to continue to do so. However, he said, the church could not condone the distribution of condoms for any purpose.

After hearing from those present, Rabbi Jonathan Stein of the Indianapolis Hebrew Congregation, a Damien Center board member, moved that a discussion be started among the board, the Damien Center staff, the center's clients, and its supporters, and that in the meantime the distribution of condoms be resumed.

The motion passed on an 8-7 vote with one abstention (a representative of Christ Church Cathedral). Five board members were absent.

The two programs involved with the distribution of condoms will relocate away from the Damien Center.

upset homosexuals: "Nevertheless, these rights are not absolute. They can be legitimately limited for objectively disordered external conduct. This is sometimes not only licit but obligatory."

Gays have been offended before by those words "objectively disordered." Back in 1986, the doctrinal congregation sent its famous "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons" that included this sentence: "Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil, and thus the inclination itself must be seen as an objective disorder."

We must understand the church's definition of an objective disorder—a "strong tendency ordered toward an intrinsic moral evil." The church's teaching remains that all sexual activities outside of marriage, homosexual or heterosexual, are intrinsic moral evils. Therefore, all tendencies toward sexual activity outside of marriage, homosexual or heterosexual, are objective disorders. A heterosexual person who had a strong tendency toward adultery would be said to have an objective disorder.

Furthermore, the church does not accept sexual unions, either homosexual or heterosexual, outside of marriage.

We hope that dioceses everywhere will follow the lead of Archbishop John Quinn of San Francisco, who said this after the Vatican's letter on homosexual rights was disclosed: "My policy and the policy of the archdiocese will continue to be what it has been: to affirm and defend the human and civil rights of gay and lesbian persons; to oppose unjust or arbitrary discrimination in housing or employment; to affirm and defend the church's teaching on marriage and the family; to affirm and defend the church's teaching on the distinction between sexual orientation and behavior; but especially always to remember that there are three things that last, faith, hope and charity. And the greatest of these is charity."

Criterion board elects officers

Francis S. (Mike) Connelly was elected president of the board of *The Criterion Press, Inc.* at a meeting Aug. 12. Grace Lang was elected vice president and Father Joseph Schaefer was elected secretary.

Father David Coats, archdiocesan administrator and former vicar general, presided at the meeting at which officers were elected.

Archbishop-designate Daniel M. Buechlein will become chairman of the board

when he is installed as Archbishop of Indianapolis. Other *ex officio* members of the board are the vicar general and the chancellor, Suzanne Magnan.

Other directors are James Cain, David Dreyer, Barbara Sinclair-Hembree, Robert Schult, Benedictine Sister Jeanne Voges and Mary Louise Wolfard.

The Criterion Press publishes *The Criterion* and the *Archdiocesan Directory* and Yearbook.



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PRO-LIFE SUPPORT MISSION

Catholics there to help after the baby is born

by Margaret Nelson

Those who advocate "choice" for abortion often tell pro-life advocates that they should help the women who do have their babies. Catholics are doing just that, in many ways.

Rosie and Mike Savini and their two teen-agers have had a special part in the lives of three newborn babies this summer.

The members of St. Susanna, Plainfield, have spent six summers taking care of babies from St. Elizabeth's while adoption formalities are completed. And they helped with a similar program for the welfare department before that.

Rosie Savini is a full-time teacher, but she became interested when a friend adopted twins. When she asked where the babies had been during the two weeks after birth, she learned about her present ministry with Tender Care.

"Sometimes the baby's stay is quick,

like a month to six weeks," said Rosie Savini. Because she is a teacher, St. Elizabeth's gives her the "short-term" babies.

She explained that the first time she applied to be a foster mother, she was turned down because the Savini's home in Clayton was considered too far out of Indianapolis. Now, Rosie meets St. Elizabeth personnel at a restaurant near the Indianapolis airport to pick up the babies being transported from Beech Grove or St. Vincent's Hospital.

The entire Savini family helps care for the babies, including their daughter who is a high school senior and their son, who is entering the eighth grade. "They like it," Rosie Savini said. "We all love babies. We'd be disappointed if we didn't get a little one. They're so sweet and helpless."

Even though her son is involved in sports and her daughter has a social life, "When I need help they're there," she said. Not only that, but their large extended family takes an interest.

Holy Family Shelter helps one family at a time, Fr. Malloy says

by John F. Fink

"We might not be able to solve all the bigger problems in the world, but we can help families, one at a time. And that is what Holy Family Shelter is doing."

This was the message that Holy Cross Father Edward A. Malloy, president of the University of Notre Dame, brought to Indianapolis last Saturday evening. He was the guest speaker at a benefit banquet for Holy Family Shelter at the St. Vincent Marten House. The dinner, attended by 226 people, was sponsored by St. Vincent Hospital and Health Care Center, St. Vincent Marten House and St. Francis Hospital Center.

Father Malloy said that Mother Teresa was once asked how she was going to solve the problems of Calcutta and she responded, "One person at a time." He said Holy Family Shelter is doing something similar, helping one family at a time.

He said that he didn't know how to solve the problems of the economic recession, or of Yugoslavia or Somalia, but "we can all use our intelligence to solve local problems in the short run." That, he said, is what Holy Family Shelter is doing.

Father Malloy spent part of the day at the shelter, which is located in the former convent building of Sacred Heart Parish in Indianapolis. He said he had "a grand time" at lunch with the residents. He talked about Timmy, one of the children at the shelter "who could barely get his head above the table." He said that Timmy was more interested in the potato chips and was ignoring the brats, so Father Malloy helped him eat the brats.

Father Malloy was introduced by Daughters of Charity Sister Nancy Crowder, director of Holy Family Shelter. She said that Father Malloy has long had an interest in helping the homeless and that he

saw to it that Notre Dame funded a shelter for the homeless in South Bend.

Sister Nancy also talked briefly about Holy Family Shelter, a facility that was opened in 1984 as a program of Catholic Social Services to provide services to homeless families. Until then there had been shelters for men and for women, but no place where families could be kept together. The 22-bedroom structure accommodates up to 80 residents, she said. Last year it served almost 1,500 residents comprised of more than 430 families, of which approximately 900 were children, she said.

At the dinner, too, a video about Holy Family Shelter was shown on six TV sets. It was part of a news program on WRTV, channel 6 in Indianapolis, narrated by Diane Willis.

In his talk, Father Malloy said he was not interested in high theories of how people got into the situation of homelessness. He urged his audience to "just get involved. Don't wait for someone else to do it. Just do it."

He said that many college students, those at Notre Dame and from many other colleges, are now doing things for the homeless and others less fortunate than they, and they are then bringing their experiences back to the classrooms. He said he was proud that so many Notre Dame students are working for others.

He told a story about two Notre Dame students who were working in a homeless shelter in Atlanta. They were recording the life histories of some of the homeless. They were shaken up when two of the homeless turned out to be men who had attended Notre Dame. "Suddenly the idea of homelessness took on an entirely different phase," Father Malloy said. "Suddenly they realized that, 'There but for the grace of God go I.' May that be as good a motivation as any," he concluded.

"Our whole family is nuts about babies. Every time one comes, they all come over to see it and hold it," Rosie said.

Their fellow parishioners are interested in their ministry, too. And Father Richard Zore, pastor, blesses each baby. "Certain women have to hold every baby. That's OK, the more love they feel, the better their self-esteem," said Savini.

Another Plainfield-area couple, both teachers, also helps with the St. Elizabeth Tender Care program. Savini credits Jan and Larry Castor with helping out when the family needed to leave town for a wedding this summer. Michelle Prendergast, counselor at St. Elizabeth's calls the foursome "a pretty incredible group."

Savini said that those wishing to care for babies must have foster parents' licenses. Requirements include cardiopulmonary resuscitation and first aid training, as well as an affidavit proving they have no criminal record. This year, the Savinis even had to have their well water tested and cleared.

The babies they care for are pretty healthy, because the family is at such a distance from a hospital. Rosie explained that there are Tender Care families near the hospitals who have special training and use monitors for at-risk babies.

Savini said that there is no money involved, but that diapers, formula and medical needs are provided.

Sometimes there are delays in placing the babies. The father can't be found or he refuses to sign the papers. "Usually the mother has her mind made up, but sometimes she will change her mind," Savini said.

"I admire the mother because she has



TENDER CARE—Families care for babies while adoption formalities are completed. (Photo by Barbara Hadley)

enough love—she was thoughtful enough—to do what's best for her child," said Savini. "This is a special gift to a couple who has been waiting. It is truly special for the mother to give it up."

"We have been blessed with many, many gifts. We are glad to share our home. We look forward to it every summer. We love babies," said Rosie Savini. "We all thought it was a wonderful thing to do."

"Someday I might work at St. Elizabeth's," said Savini. "I might just rock them in the nursery when I get old."

Jesuit provincial visits Indy

On Aug. 13, a reception was held for the new provincial for the Chicago Province of the Society of Jesus and for supporters of Brebeuf Preparatory School.

Jesuit Father Bradley M. Schaeffer said he spent three weeks at Brebeuf in 1967 as a novice. He remembered the fields across from the school. And he spent three months at St. Vincent's Hospital as a chaplain after his ordination. "The Daughters of Charity really taught me how to be a priest," he said.

He explained his new role, noting that he was the one who asked Father Paul O'Brien, until recently rector at Brebeuf, to go to Chicago to become the pastor of a poor parish. And he assigned Father Al Bischoff as the new rector at Brebeuf.

Father Schaeffer said that the Jesuits see schools like Brebeuf as "a way to train the leaders." It is one of four high schools, two colleges and two retreat centers the order maintains in the Chicago Province.

He discussed his hope to bring education to the Mexican-American community in Chicago. "My dream is to start another

high school," he said. He talked about his recent trip to Peru to visit Jesuits working there in a parish of 250,000 people.

Father Schaeffer discussed a \$10-million "Promises Kept" campaign to fill the need for a health facility near Detroit to care for the increasing number of elderly Jesuits, though he added, "Jesuits never retire." He explained that the expanded Colombe Health Care Center would serve the Detroit and Chicago provinces.

Virginia Marten Wicherger is chairperson of the Colombe campaign in Indianapolis.

Father Schaeffer said that, before his death, Archbishop Edward T. O'Meara requested a Jesuit to help in the archdiocese. The provincial said that the province "may provide a pastor or a principal," who would not take the full responsibility of a parish.

Father Schaeffer answered criticism for Jesuits' pride. "We are a little cocky," he said. "We are confident because we believe God is going to do the work. What people see is our confidence in God."

Casey speaks in Indianapolis

(Continued from page 1)

In American history, he said, three groups have at one time or another been denied their full rights—women, African Americans, and unborn children. "It's two down, one to go," he said.

The governor denied that abortion is a sectarian issue. "People of all faiths and people of no faith believe in the protection of human life," he said. "Human life is sacred and is entitled to protection."

Casey told his audience that "we must meet the communications challenge." Most people don't know the facts about abortion, he said. "They don't know what Roe vs. Wade does, they don't know how many abortions there are, they don't know that abortion is used for birth control, they don't know how many late-term abortions there are," he said.

People also aren't getting the message that most people are not pro-abortion, because that is not what they hear in the media, the governor said. Polls indicate that most people want restrictions on abortion, but that word is not getting out, he said.

He also said that "it is essential that we catalog and disseminate the services that

are available to help women and children. I want a document showing where women can go for help. We must tell the public what is available."

(The Indiana Catholic Conference has published a listing of all such services available in the state of Indiana.)

Casey added that such a listing will identify voids in the coverage and then those voids can be filled.

He said that Catholic Charities in dioceses throughout the country provide services for pregnant women, "but this information is not known and must be made known."

"We must emphasize adoption as an alternative to abortion," he said. "Adoption has been crowded out of the debate and must be put back into it."

Casey said, "It gets down to what kind of people we are. We are a caring people and always have been. Abortion is the ultimate injustice, the ultimate violence, and we must respond to it with compassion. That means we must help the woman, not eliminate the child. Our country must care for the most vulnerable and defenseless of all, the unborn child."



SHELTER HELPER—Holy Family Shelter resident "Timmy" gets a hand with his Saturday lunch from Holy Cross Father Edward "Monk" Malloy, president of the University of Notre Dame, as Daughters of Charity Sister Nancy Crowder, director of the shelter, looks on. Father Malloy spoke at a fundraising dinner at the St. Vincent Marten House Saturday night. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

'Ethnic cleansing' can precipitate genocide

by Antoinette Bosco

As one report after another told of the terrible fighting and killing in Croatia and Bosnia-Herzegovina, one term in particular gave me a chill: "ethnic cleansing." A U.S. State Department spokesman recently denounced the practice of "ethnic cleansing" in the struggle between Yugoslav ethnic, religious and national groups.

When I heard the phrase "ethnic cleansing," I could see again the ignominy of other times and other places: the Nazi attempt to exterminate the Jews in World



War II; the annihilation of a million Armenians by the Turks in 1915; the recent horror stories of genocide in Cambodia, Bangladesh and Nigeria.

There were reports that the Serbs were in quest of an ethnic cleansing by establishing purely Serb regions. To be cleansed, the regions must be cleared of undesirables—especially Muslims.

Muslim refugees told of being driven out of their homes in villages, forced into freight cars at gunpoint and brought to refugee areas.

The refugees speak of having been herded by the tens of thousands into camps where they witnessed beatings and shootings of prisoners by masked Serbian guards. It has been reported that more than 700,000 people have been driven out of Bosnia since hostilities began earlier this year. At the time of this writing, the United

Nations estimates that another 588,000 refugees, most of them Muslims, remain in Bosnia.

You read things like this and you can't help feeling that this is a terrible world. To have some idea what it feels like to be hated for your ethnicity, you need to have experienced such hatred.

I remember being called a "Wop" because of my Italian heritage. What angered me but not nearly as much as when someone called one of my sons "dirty," then explained he meant "dark."

Many of my black friends continue to live with that kind of hatred every day of their lives. Blacks have known only too well what it means to be barred from areas that were being ethnically cleansed for whites.

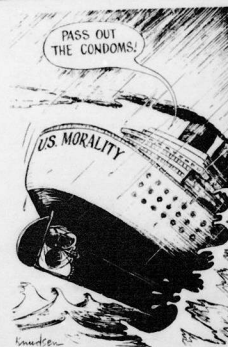
Tragically, when ethnic cleansing begins, it can reach monstrous extremes. Genocide is something we have seen many times in recent generations.

In 1946, the U.N. General Assembly defined genocide as "a denial of the right of existence of entire human groups."

What the Nazis did to the Jews will ever remain the monstrous sign that Satan can be unleashed in the world. All it takes is an immoral, evil people to carry out his diabolical work.

Hitler preached his distorted message that the Jews had "polluted" the "purity" of the German race. To restore that so-called purity, the Nazis embarked on the "final solution"—genocide of the Jews.

The "pollution" imagery is the illness that takes over in a country when one group wants to get rid of another. And ethnic cleansing is generated by the worst lie imaginable—that by getting rid of one group, another group will be "purified."



This distorted scenario is in opposition to the love of our Creator who made all creatures for a specific destiny—to be one in him and therefore one in each other.

Believing in the solidarity of humanity, Christians must live by the message of Christ and pray that others will soften their hearts and hear his words that we must love one another, even our enemies.

The alternative is what we see happening today in Croatia and Bosnia-Herzegovina—a self-destructive and potentially world-destructive violence.

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THE HUMAN SIDE

'Gated communities' don't harmonize with Gospel teachings

by Fr. Eugene Henrick

Cardinal Roger Mahony of Los Angeles thinks the nation is becoming a class-divided society, with many citizens sheltered from the rest of society behind the "gated communities" in which they live—places where you have to have your card to get in.

Parishes themselves are following suit, he said in an interview with Gerard Sherry on *Our Sunday Visitor*.

The cardinal was especially concerned about the recent riots and our inner cities.

If we travel around the country visiting affluent areas, the meaning of "gated communities" quickly becomes apparent. With greater frequency, new communities are being designed as self-contained, walled-in towns. A pass is needed at a



guard post to get in. If you live there, you have your own golf course, swimming pools, tennis courts, hobby clubs and all the necessities of life.

It is an American dream that people who work hard are entitled to this, especially in retirement. Yet our faith teaches us we are never entitled to any of the earth's goods. They are gifts we have an obligation to protect and to distribute for the common good.

Snug enclaves don't harmonize well with Gospel teaching.

The concern I see behind Cardinal Mahony's worry is that parishes could easily become self-contained, walled-in communities, that their main concern would be to minister to the saved or to core Catholics instead of reaching out to people living on society's margins and to those in danger of losing their faith.

To offset this concern, it has been suggested that priests and parishioners spend as much time pounding the pavement as they spend minding the store. This is a noble suggestion, but like anything

noble, the process of achieving it must be weighed against the odds.

Certain "laws" govern a parish. One such law is that priests and lay ministers are more likely to mind the store than go out into the highways and byways.

Most priests and lay ministers are trapped into this mode of operation in a good sense. Funerals, crisis counseling, schools and never-ending meetings keep them close to home. Of course, once people get accustomed to being in one place they are less likely to move far from that place.

But what happens to the inner-city individual who feels alienated from the church or is too ashamed to approach a parish because he or she does not speak English, who finds that membership in a gang gives a sense of identity or who has lost all sense of identity due to chemical dependency?

How do priests, religious, lay ministers and permanent deacons break out of the boundaries of the parish to serve these people?

I wonder if the time has come to

establish special crack teams of priests, religious, deacons and laypersons. Shouldn't our inner cities be declared missionary territory?

Aren't most of our priests and lay ministers un schooled in the culture of the inner city? Shouldn't there be special centers to help ministers immerse themselves in that culture?

Such centers would teach those in ministry about the life of the streets, gang psychology, the culture of a chemically dependent society and how to better understand school dropouts, those who can't speak English well, who live beneath the poverty level, etc. It would teach those in ministry to network with others, to utilize existing resources and how to avoid burnout and disillusionment.

The parish will continue to remain a "gated community" until we fortify those in it to step outside its walls into the asphalt jungle.

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EVERYDAY FAITH

Life's lessons can be learned from two men, closing in on age 90

by Lou Jacques

Kenneth, 89, sits in his comfortable old chair in the dining room and smokes his ever-present Corona cigar. He wears dark glasses because he is virtually blind; he hears only with great cunity. For a time he was hallucinating for days on end and the family thought he had Alzheimer's Disease, but today he seems alert, smiling a largely toothy smile.

As usual, he wears a bathrobe, slippers, and an aluminum foil bib fastened with clothes pins to his collar so that the ashes which fall from his cigars will not burn his clothes. If it were not for his ever-vigilant wife, he would have set himself ablaze years ago.

The scope of the world which Kenneth now inhabits has been greatly reduced from his glory days when he served as a ship's radio operator on the high seas. These days he eats, but he can taste little; he "watches" a few television programs that he cannot see and can barely hear. Contentment has been reduced to smoking cigars, petting the old dog that snoozes by

the side of his chair, and occasional bits of conversation with his wife.

Less than 100 miles away, a man a year older than Kenneth lives a different life. Almost 90, Mike attends and serves daily Mass. He wears a pacemaker, but he has not been slowed by age or infirmity. His



attire remains dapper. He retains a lively interest in the whappings of his children and grandchildren. He has a sharp memory for details that occurred last week and eight decades ago. He and his wife belong to social groups in several parishes, and keep up with news of changes in society and the church. If the calendar did not confirm that Mike will celebrate his 90th birthday in a few weeks, few who meet him would believe it.

Two men nearing 90, one hanging onto life by a thread, the other vibrantly alive. Good fortune? Personal outlook? So many factors play into the mix. Good health is critical, of course. But even at 90, when he was in far better health, Kenneth sat in his chair, smoked cigars, watched TV, and rarely mixed with the world. He spoke with anger and resentment of the changes in society and in the church he had known. Nothing, in his view, was ever as good in the present as it had been in the past.

It is true that many things were better in the past, and that the present age seems awash in overwhelming problems. Yet it is also true that people such as Mike persevere in the face of these difficulties, determined to enjoy each day and make life pleasant for those they meet. Had Kenneth decided to live that way even 10 years ago, he could have

changed many lives for the better. Instead, he chose to live in seclusion with a largely negative outlook. When poor health caught up with him, it only reinforced his view of the world.

Two men nearing 90, shaped by attitudes they adopted in their 20s: The Lord died and roste for them both. But which man seems more grateful for the gift?

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Point of View

What's the message? L.A.'s wake-up call to the nation

What message did the Rodney King verdict last spring and the Los Angeles riots that followed it deliver to the nation? For University of Notre Dame Professor Ralph McNerny, co-founder and publisher of *Crisis*, a magazine of lay Catholic opinion on contemporary and church issues, the message of the riots was: Don't send any more government programs to "solve" urban problems. Government programs make things worse. But Jim Castelli heard a different message: that a three-way partnership of government, business and the voluntary sector is needed if any progress is to be made in the cities. Castelli is the author of six books including "The American Catholic People," co-authored with George Gallup Jr.

Don't send down any more plans

by Ralph McNerny

Some years ago a Chicago Cubs farm team was leading its league, and a sign appeared in the stands: "Don't Send Anyone Down."

After the Los Angeles riots, the victims should be pleading with the federal government not to send down any more plans for their improvement.

Decades ago, Sen. Patrick Moynihan, D-N.Y., pointed out that well-intentioned projects to ameliorate the lot of urban blacks were having the unlooked-for effect of destroying the black family, once a unit of legendary cohesiveness. Whether or not in response to this alarming observation, programs multiplied which accelerated the disintegration.

With dreary predictability, the president and congress vied with one another to pump yet more billions into the cities to



deal with "the root causes" of the riots. It is such misguided prodigality which is chief among the root causes.

Nor is it any longer possible to regard this as chuckleheaded congressional altruism when one considers the host of items that were immediately added to the original proposal, ballooning it to well over \$2 billion.

When something manifestly has not worked it borders on the irrational to keep applying the same "solution." Poverty programs do not lift people out of poverty. Poverty programs enrich or at least employ armies of bureaucrats whose interest is to retain their clientele.

Such a response gives the clear impression that one is apologizing to the rioters and rewarding their criminal conduct.

Such a response breathes further life into moribund "leaders" who collude in programs the net effect of which is to make blacks a permanent underclass, the recipients of bread and circuses but not serious candidates for full membership in the white society.

The urban ghettos look more and more like the reservations into which the people native to the country were driven by the westward expansion. Unmanned, deprived of ambition or of the dream, could a future unlike the present, brave men

become alcoholics and addicts, young women have children with the government fulfilling the role of co-parent.

A sinister aspect of the Los Angeles riots was the destruction of black and Korean businesses. One sees here a furious response to the example of enterprising denizens of the inner city doing what Americans always have done: to improve one's lot, to rely on oneself, to want less government, to form a family and work that one's children will know a better life. The opportunity to do these things continues to attract people to these shores.

Some of these people from other lands suffered in the riots. They, with the black small businessmen who were trashed, are the only ones who have a claim for compensation from a government unable to assure them the peace and tranquility in which they can flourish.

Need government programs, values

by Jim Castelli

The Rodney King verdict and the riots that followed it in Los Angeles sent several related wake-up calls to America: It's time to talk about race relations, again, time to talk about poverty and about the cities.

But we don't need liberal or conservative solutions, Democratic or Republican solutions. We need answers that work. And no one sector of society can do the job alone.

Poll after poll shows Americans want more done about cities, poverty and minorities.

The polls also reveal that people are tired of the partisanship and bickering that mark politics today. And people are tired of blame. They know some government programs have worked, some haven't and it's been a long time since we tried anything new.

The large base of public support for action has been frustrated by presidents



who for 12 years have said nothing is possible. It's time to get beyond trite responses from liberals and conservatives. Liberals characteristically have relied on government programs almost exclusively to solve social problems, avoiding talk about personal values. In an era with little money for new programs, liberals for the most part seem at a loss.

Conservatives have focused almost exclusively on personal values: lack of strong family life, community ties and a sense of individual responsibility as causes of poverty.

Conservatives act as though everything would be fine if only the poor acted like the rest of us, but say little about how the rest of us would act without opportunity or hope. In fact, conservatives don't say much about how some of the rest of us—like savings and loan executives—act when there are opportunities.

Both sides have part of the answer. We need government programs and values.

There is much talk about rebuilding "community" in Los Angeles. But market forces alone won't get a company to open up shop in the inner city. It takes a combination of incentives and infrastructure—physical and moral—to create a climate where companies can do business and people can make a decent living.

It also takes a targeting of re-education, maternal and infant care, drug rehab, job and literacy training—to rebuild a community. That requires coordination between local communities and government at all levels.

It will take a three-way partnership of government, business and the voluntary sector to make progress.

Los Angeles' churches were a source of community when community was breaking down. Churches provided food and shelter, gathered goods returned by looters with a conscience, told a visiting president to avoid spreading blame and talked about specific needs in their neighborhoods.

Churches form a crucial link between the local and the national, between the family down the street and actions in the marketplace or Congress.

In the 1960s, churches made many efforts to overcome racism by bringing blacks and whites together. Today we need to bring together Americans from all racial, ethnic and religious backgrounds.

By taking the lead, the churches can make a major contribution.

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To the Editor

Taize experience for older people

I have enjoyed your coverage of the Taize experience in Dayton, and other recent ecumenical articles. The emphasis of the articles was on the attraction of youth to spiritual comfort after loss.

My wife and I are middle-aged Lutherans, and have been to a Taize prayer experience at Ancilla College, and a Taize weekend retreat in Indianapolis (Alverna), and loved them both.

We've been to ecumenical events like three local church unity services, the Holy Spirit Evangelization Conference, and the Fellowship of Merry Christians' three annual "laughter retreats," but the Taize experience was something unique where you felt very close to God while among friends of diverse faiths. The Taize music helped get one in the spirit.

Much of the success of Taize is attributed to founder Brother Rogers' influence. His quiet, charismatic presence gives one a welcome, accepted feeling. His meaning of the word "reconciliation" is to bring together that which was separated, and not the Catholic meaning associated with confession.

I'm a super Taize devotee. I have more than 30 books on it, 13 music tapes, three videos, and regularly get their communion. It has been an influence in my life.

Is it possible for the archdiocese, along with area Protestant churches, to have another Taize retreat? I know there have been Taize prayer/musical services. With some notice given, my wife and I would look forward to such events. I'm sure there would be folks from the area who have been to Taize in person who could

contribute. My feeling is that the Taize experience of reconciliation is one we can share daily, if we share from our hearts.

Terry Buckner

Fort Wayne

The gift of life must be defended

I appreciated your timely editorial commentary in the Aug. 7th *Criterion*, correctly pointing out the extremism of the so-called Freedom of Choice Act and its misguided supporters. Your summary of the recent Supreme Court Casey decision was accurate and to the point. I was, however, troubled that you didn't see fit to make a more telling argument in pointing out the unconstitutionality of the Freedom of Choice Act.

You did argue rather logically that the act is probably unconstitutional because of the states' rights clause. However, that is a rather peripheral argument which could have been made by a morally neutral person. I would have expected that the editorial position of the official publication of the Catholic Archdiocese of Indianapolis would simply be that the Freedom of Choice Act violates the right to life.

While this criticism of a basically positive editorial was seen as caring, it reflects a broader concern on my part. That is that the religious and lay leadership of this archdiocese (and its official publication) seem pathologically incapable of making a clear, unequivocal, public statement that life is a precious gift of God and must be defended without reservation or apology to those who believe murder-on-demand is

somehow defensible. Cardinal O'Connor, George Bush, Dan Quayle, Henry Hyde, Robert Casey, and many of our Protestant leaders have the courage to clearly state their convictions. Why can't we?

David A. Nealy

Greenwood

It's so nice to have a friend

My wife and I love reading your newspaper—especially Mr. Fink's articles and columns.

Thank you for allowing "both sides" in your letters to the editor section. It's one of my favorite pages.

Your comprehensive pro-life coverage is also appreciated.

I was an admirer of Dale Francis for several decades.

John Finn

Redondo Beach, CA

Women have their own roles in life

It never ceases to amaze me why women want to compete with men. Why is it so important to stand in a pulpit and wear a collar? Women have their own places and roles in life. Remember God chose Mary, a woman, to bring forth his son. All things are possible with God. He could have chosen another way, but he did not.

Think about all the beautiful women who give their time as eucharistic ministers, visiting the sick and shut-ins and bringing them Communion. Many have come to me and each and every one has told me of her rewards from God for doing so.

I was always taught that an idle mind is the devil's workshop. Perhaps if this time was spent in more prayer we would not be questioning God. If it had been his plan to have women priests Jesus would have chosen one as an apostle.

Sometimes God has to give us a good kick to wake us up. I suggest the prayers for the seven Gifts of the Holy Spirit. It brings much comfort to an idle mind.

I was so pleased to see the beautiful letter "Physicians of the Mystical Body," written by Ben Cramer, in the Aug. 7 issue. What a wise and wonderful man he must be.

Let us be more tolerant and loving toward one another. How can we expect God to love us if we are so critical of his other children?

Elizabeth M. McMahan

Indianapolis

Can't be Catholic and pro-abortion

I was very happy to read that the Knights of Columbus will establish a "tomb of the unborn" in every Catholic diocese in the nation (The *Criterion*, Aug. 14), calling abortion the "slaughter of the innocents."

However, what is really sickening is that a Catholic abortion-rights group said the "move only politicizes the abortion debate."

Why in the name of all that is holy should there ever be a Catholic abortion-rights group, or a group called Catholics for a Free Choice? Or why should there be Catholics in the legislatures and in the Congress, and governors of states who are pro-abortion ("pro-choice" is a misnomer)?

They say they don't believe in abortion but "don't want to inflict their views on other people." We have legalized abortion because someone inflicted their views on us.

The above-mentioned people are not telling the truth. Their selfishness is rearing its ugly head.

Members of the clergy, you have a big job to do. It is your responsibility to let these people know that you can't be Catholic and be pro-abortion in the same breath.

Mary Collins

Indianapolis

CORNUCOPIA

One little marigold in patch

by Alice Dailey

I never pass a stunning garden without marveling at the skill behind it, and I never view my own patch without marveling at how I manage to klutz it up each year.

This was to have been the summer of my floral contentment. There would be no repeating of past mistakes such as planting shade-loving creatures under a steamy sun or shoving warm-blooded greenhorns into shivery shade. I even followed guidelines for most successful sites by targeting such an area that had been just lying there like a couch potato.

Instinctively, husky dandelions dominating the area sent out a message, "Don't even think of trying to dig us out." But I was not to be put off.

Another challenge awaited in the cement-like soil. Resentful at being shook up from its lethargy it retaliated by forming clods that only a hammer could pulverize.

Hours of slavery showed it who was boss. I managed the strength to haul six marigold plants from the garage. Let other masters of the soil pursue exotic

flora, it was marigolds for me. Good old, first-cousins-to-weeds, marigolds.

Then the rains came and turned the earth into ocean. Days of willing the dank dirt to dry out were so frustrating I thought of blowing drying it. But a weak sun managed to crawl out from behind clouds so back went the hair dryer and upfront came the marigolds.

Into the soggy land they went, leaving space in between to flourish. Hah! That was before the invasion. Never did I ever see so many bugs from A to Z. Avaricious aphids, bloated beetles and even sneaky snails engaged in nibbling contests.

Frantically searching for an insecticide that wouldn't cause the environmentalists to have a cow, I make a soapsuds concoction purported to possess bug-dysentery powers. But the bugs thrived; it was the flowers that drooped.

Meanwhile, a last remnant from the biblical deluge opened up again. After that it was downhill all the way. From six little, five little and so on little marigolds came just one.

In a mystery that would stump even Jessica Fletcher, how did one little flower, pummeled by the lethal punishments as its kin, manage to endure and even begin to flourish?

These late summer days as I contemplate my gallant little survivor blooming in its pretty head off, I sense some kind of message therein, something about just-

ifying survival. But I can't get into that metaphysical stuff right now; I'm busy explaining the aftermath to people who ask, "Why did you plant just one marigold?"

check-it-out...

Football teams from Bishop Chatard High School and Cathedral High School will compete in the Hoosier Dome on Friday, Aug. 28. A tailgate gathering will be held preceding the game from 4 to 6 p.m. in Bulldog II at Union Station. Participants must be 21 years old. A \$5 cover charge will include beer, wine, pop and pizza. For more details call 317-251-1451.

The 100-piece City of Belfast (Northern Ireland) Youth Orchestra will perform at 7 p.m. on Sunday, Aug. 30 in Clowes Memorial Hall, Indianapolis. The 14- to 21-year-old orchestra members are on a nationwide tour of the U.S. Tickets at \$6 for adults, \$4 for students and seniors, are available by calling 317-921-6444 or 1-800-732-0801.

Sacred Heart Parish in Clinton will staff a spaghetti dinner booth, serving complete dinners and snacks, at the city's annual Little Italy Festival on Labor Day weekend, Sept. 4-7. They use the original recipe of Edith Ruffaltella and Caroline Bonacorsi for their popular spaghetti sauce, which has been used for the past 21 years.

A three-part course on "We Believe... A Survey of the Catholic Faith" will be held from 7 to 8:30 p.m. on Tuesdays, Sept. 8, 15 and 22 at Sacred Heart Parish in Clinton. Topics will include: Catholic Doctrine, Catholic Customs and Traditions; and Catholic Spirituality. Another course on "People of Faith: People of Struggle—Church History Part I (33 A.D.-1500 A.D.)" will be held at Sacred Heart from 7 to 9 p.m. on Wednesday, Sept. 30. The cost of the series or the single program is \$15. Call 317-832-8529 for more information.

A "Quincentennial Series" on the 500th anniversary of the discovery of America has begun at St. Thomas Aquinas Parish, Indianapolis. Questions to be considered include: how has the discovery of America affected the indigenous people of this hemisphere?; what have we learned from the experience of the last 500 years?; and how does the Gospel call us to live and plan for the next 500 years? Sessions will continue from 7 to 9 p.m. on Mondays, Aug. 24, 31, Sept. 14, 21, 28, Oct. 5 and 12.

The third annual St. Joan of Arc French Market will be held from 1 to 7 p.m. on Thursday, Sept. 20 on the church grounds, 4217 North Central Avenue. The free event will feature French-style foods, French lace-making demonstrations, strolling musicians, a children's menu and activities such as face painting and a puppet show, a quilt raffle and door prizes.

An Access News Line has been established to aid disabled persons in Indianapolis in the wake of the new Americans with Disabilities Act (ADA). The line offers a brief synopsis of current efforts regarding ADA, furnishing dates, opportunities and the progress of making life accessible to the disabled. Call 317-921-5850, leaving name, telephone number and a brief message if the call is to be returned.

St. Paul the Apostle Parish, 202 East Washington Street, Greencastle will sponsor an Ecumenical Taizé-style Evening Prayer Service at 7:30 p.m. on Monday, Aug. 31 in church. This celebrative summer service based on the theme "God Beyond All Names" will feature music, dance, prayer and the offering of flowers, followed by ice cream cones served outdoors. Participants are invited to bring percussion instruments. The summer prayer service will be similar to services held during Advent and Lent at St. Paul for the past two years.

Jesuit Father Richard Foley will present a Day of Reflection from 9 a.m. to 3 p.m. on Thursday, Sept. 24 at St. Augustine Home for the Aged, 2345 West 86th Street, Indianapolis. Father Foley appears regularly on Mother Angelica's EWTN cable network, and is the author of the book,

"Drama of Medjugorje." The \$10 event, which includes Mass, Benediction, talks and lunch, is open to the first 65 people who register. Make check payable to Mary Anne Barothy, and mail to: Father Foley, P.O. Box 20306, Indianapolis, IN 46220.

The 1992 Indiana Right to Life Convention will begin with registration at 8 a.m. on Saturday, Sept. 12 at Airport Holiday Inn, 2501 South High School Road in Indianapolis. The event will feature workshops, and talks by Dr. Paul E. Jarrett Jr., a former abortionist, and Michael Bailey, pro-life candidate for the 9th congressional district. For more information contact Betty Michna, P.O. Box 100, Pekin, IN 47165, 812-967-2541.

The Fall 1992 series of Mature Living Seminars on the theme "History in the Making" will be presented at Marian College from 10 a.m. to 2 p.m. on Tuesdays, Sept. 15 through Nov. 3. Topics will include: The Changing Face of Europe, The History of Jazz; Transformation of South Africa; and Domestic Politics in Election '92. The suggested donation for all eight programs is \$10, or \$2 per session. For more details, call 317-929-0123.

vips...



St. Monica, Indianapolis parishioners Cynthia Kopenc and Patricia Perry are appearing in a production of "The Women Here Are No Different" at the Wesley Community Theatre located in Wesley United Methodist Church, 3425 West 30th Street. The play focuses on a shelter for battered women, who must deal with the problem of domestic violence. Performances continue at 8 p.m. on Saturday, Aug. 22 and at 2 p.m. on Sunday, Aug. 23. Tickets are \$5 at the door or call 317-257-0431 for reservations.

Ten Sisters of St. Benedict marked anniversaries of monastic profession Aug. 15 at their Holy Innocence Conception in Ferdinand. New Albany native Sister Pauline Kelly marked her 75th anniversary; she taught 59 years in Indianapolis, Mount Vernon, Tell City and other schools. Sister Carla Mitchell taught school in Floyds Knobs, Tell City and Ferndale, during her 70-year career. Eight sisters celebrated 60 years in religious life: Sister Alfreda Chwaliboga, who served as director of religious education at St. Meinrad; Sister Heophae Woehler; Sisters Mercedes Emmert and Augusta Rietman, both of whom taught in Tell City; Sister Mary Othmar Hasenour, who taught in Seymour, Mount Vernon and St. Meinrad schools; Sister Bernette Wildeman, who taught at Rockport, Tell City, Indianapolis and Mount Vernon; Sister Amanda Wallbaum, a teacher at Tell City, Mount Vernon, Floyds Knobs and Indianapolis; and Sister Miriam Schulteis, who taught at St. Meinrad. Congratulations to all.

Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, was recently elected to a two-year term as president of the National Association of State Catholic Conference Directors. The ICC is the official public policy voice of the Catholic Church in Indiana.

Christ the King parishioner Chris Geis participated this summer in the fifth of seven weeks of the annual Summer Volunteer Program conducted by Glenmary Home Missionaries. The program, based at Glenmary Farm in Vanceburg, Ky., provides single, Catholic men over age 18 with the opportunity to serve the underprivileged and experience active mission life working with the poor of Lewis County. For more information on the program, write: Glenmary Home Missionaries, P.O. Box 465618, Cincinnati, OH 45246-5618.

Seek & Find

\$25 — A PUZZLE FOR PRIZES — \$25

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

Below you will find the page numbers of nine *Criterion* advertisers. Seek & Find, then circle each one. The names will read forward, backward, up, down and diagonally, always in a straight line. The ninth advertising name will be used as a tie breaker (see rule #5 below).

- (1) Seek Ad on page 7 (4) Find Ad on page 13 (7) Seek Ad on page 18
(2) Seek Ad on page 8 (5) Find Ad on page 15 (8) Seek Ad on page 20
(3) Seek Ad on page 9 (6) Find Ad on page 17 (9) Seek Ad on page 20

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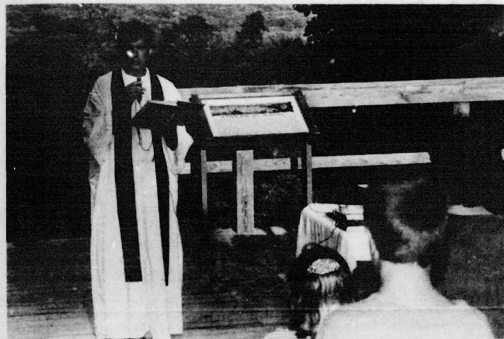
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Outdoor Masses are the norm at St. Agnes



LITURGY OF THE WORD—Father Paul Koetter, administrator of St. Agnes Parish in Nashville, reads the Gospel passage during an outdoor Mass in Brown County State Park. (Photo by Mary Ann Wyand)

by Mary Ann Wyand

A gentle wind rustles tree branches. Birds call out as shadows deepen in the woods. Bees seek nectar in colorful flowers decorating a landscaped terrace.

It is late afternoon on a summer Saturday in Brown County as Father Paul Koetter, parish administrator, welcomes parishioners and visitors to Mass in the beautiful Blessed Virgin Grotto at St. Agnes Church in Nashville.

People are seated on tiers built into the side of the hill and decorated with a variety of flowers planted by parishioners.

Father Koetter, who also serves the archdiocese as assistant chancellor and vocations director, will celebrate a Eucharistic Liturgy on the scenic grounds of St. Agnes at 5 p.m. and then drive to nearby Brown County State Park for a second Mass at 6:30 p.m. on the breathtaking overlook behind the Nature Center.

"Visitors to the county are almost year-round now," he said. "The numbers drop somewhat in January and February, but in March they come right back up and continue almost until Christmas. The people of St. Agnes have really responded to the visitors who come and to the poor of the county. We were founded to serve the visitors as one of our purposes 52 years ago by Bishop (Joseph) Ritter, and serving the visitors and the poor continue to be the primary focuses for the parish."

Outdoor Masses are the norm at St. Agnes, Father Koetter said, because the church only seats about 100 people and the parish roster tops 850 members without counting scores of weekly visitors.

"We tend to move outside" for our parish Masses in the middle of May," he said, "and then Memorial Day weekend we start our park Mass, which is one of our highest attended Masses. In the last couple of years we've consistently gotten 150 to 200 people at the park Mass, which is held at the amphitheater behind the Nature Center just across the road from the

campgrounds. It's the highest point in the park, and there is a beautiful overlook right behind where the altar is set up. You can see for miles. It's gorgeous. If people get bored with the Mass, they just look at the scenery."

Benedictine Sister Mildred Wanne-muehler, the pastoral associate, said St. Agnes serves non-Catholic visitors as well.

"Many people who are not of the faith come in and just want to sit down and talk because they know we represent God," she said. "They see St. Agnes as an alive parish, and they're curious. We do a lot of interfaith work here. People love the outdoor Masses."

Thanks to dedicated St. Agnes parishioners who help with Mass preparations and set up the sound system at both sites, Father Koetter said these outdoor liturgies continue to be memorable faith experiences for local Catholics and tourists.

"We have people who come by church early, pick up everything needed for Mass, take it out to the park, and set up the altar and microphones," he explained. "Our parishioners also greet visitors and hand out the song books. Because of the closeness of the two Masses, Sister Mildred and I show up at the park almost exactly at 6:30 p.m. and everything is ready for Mass. We probably have about as many parishioners who attend the park Mass as those who attend the parish Mass on Saturdays."

This time of year, he said, the 8:30 a.m. Mass on Sunday in the grotto attracts between 200 and 300 people. It is handicapped-accessible, as is the parish hall which seats 150 people and is used for the 10:45 a.m. Sunday Mass year-round.

"We have to be outside if we're going to get large groups of people into a common space," he said. "During the winter, we go into the chapel for the 5 o'clock Mass on Saturday for about two or three months. We have numerous parishioners who would love to be in the chapel (more frequently) because it's very quiet, very traditional, very beautiful, but space simply

doesn't allow that. Efforts are being made to look at the possibility of building, but we're still in the preliminary stage. The chapel doesn't lend itself for expansion and would probably be left as it is. We would be looking at a larger, separate structure."

Blending the God of creation and the God of the Eucharist creates a meaningful faith experience which enhances prayer, Father Koetter said.

"I think a lot of people who come to Brown County have a natural attraction for the outdoors," he said. "These are people who, I think, are attuned to God's presence among nature. Sometimes I'll start Mass by talking about how we're in God's church, in his creation, and that God is present with us at this very moment. I think there's something peaceful and quieting about being outside in a relaxed setting that helps people feel at home and prayerful."

Perhaps to affirm his welcoming remarks about God's presence in the beauty of nature, the priest said one Saturday

evening a friendly deer wandered down the aisle at the park amphitheater and nibbled on a worshipper during Mass!

But nature doesn't always cooperate with outdoor liturgies, Father Koetter said, and parishioners have learned how to quickly "pack up" and move indoors when raindrops start falling.

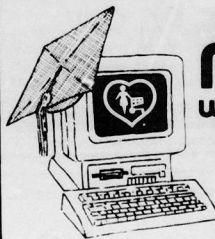
"Summer thunderstorms come along pretty frequently," he said, "especially this year! It's always a judgment call. About a month and a half ago, we decided to stay outside because at 4 o'clock it looked OK. But by 10 till 5 it had gotten very cloudy. I told the people that we would start Mass early because the weather was questionable and that they should go inside if it started to rain. I turned around and raindrops started falling. People picked up everything and we got inside before the sky opened up. We've never gotten drenched, but there have been a few times when it was pretty close. I always shorten the homily if the clouds are gathering."

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LITURGY OF THE EUCHARIST—The grotto at St. Agnes Parish in Nashville is the site of weekly outdoor Masses celebrated by Father Paul Koetter, parish administrator and assistant chancellor of the archdiocese. (Photo by Mary Ann Wyand)

New Albany Deanery educators unite at Mass

by Tim Grove

There was singing and swaying in the pews last Thursday (Aug. 13) at Sacred Heart Church in Jeffersonville during an annual Mass for educators of the New Albany Deanery.

A collaboration of musicians and singers from the deanery succeeded in getting more than 150 educators on their feet, waving their arms and locking hands in a sign of unity.

"My whole body prayed this morning," said Georgia Leonard, administrative assistant for deanery religious education.

"I'm spoiled," said Bob Leonard, director of religious education for the deanery. "I'm a Sacred Heart parishioner and I know that liturgy here is always wonderful. I came here expecting that and it was. I really felt the power of the spirit moving through the congregation and moving through me," he said.

"It was a very joyful celebration," said Ann Sadlier, who is beginning her 27th year as a teacher at Holy Family School in New Albany. "The theme was carried throughout the Mass so beautifully."

The theme, "Christ: Proclaiming Lasting Wealth," was blended throughout the liturgy in song, Scripture and a homily by Father Jim Farrell, pastor of Sacred Heart. The Gospel story was about the generous widow who "gave from her want, all she had to live on" to the temple treasury. Father Farrell challenged the congregation to follow the widow's example and "hold nothing back as you

proclaim the everlasting wealth of the Gospel" to children and adults in the coming year.

"The everlasting wealth that we have to proclaim is our relationship to Christ Jesus," Father Farrell said. "We are all children of the one God and empowered by the one Spirit. This is truly a gift for us, given to us freely by our creator, given to us to be shared."

"Each one of us here has been called by the church and by the Spirit of God to share that wealth in a very special way," Father Farrell said.

"The story of the widow's mite has caught our attention down through the centuries because this woman holds nothing back," he continued. "What makes this woman give all that she has? She believes that there's something more. She trusts in the providential nature of God. She believes that God will not let her down tomorrow or the day after. So she can give away today all that she has."

"Hold nothing back," he said. "That's part of our lesson today. We are rich in the gifts of the Spirit, even more so when you think of the collective gifts that are here. We are very rich indeed."

"By opening ourselves up and holding nothing back we shall surely proclaim everlasting wealth," he said.

According to Paula Dumont, principal at Sacred Heart School and one of a dozen people who planned the liturgy, the Mass was designed to provide a spiritual boost to all educators.

"The hope this morning was to get everyone inspired and to help everyone



SINGING AND SWAYING—Bob Casey, left, assistant principal at Providence High School in Clarksville; Pat Weidener, teacher, and Jerry Wilkinson, principal at Providence, participated in Rufino Zaragoza's "Sacred Creation" during a Mass for educators in the New Albany Deanery at Sacred Heart Church, Jeffersonville.

realize their own personal giftedness," Dumont said. "It was a challenge for each person to participate in ways they have never before participated."

All of the assembly's sung responses were noticeably full throughout the Mass. But it was a rousing yet playful rendition of Rufino Zaragoza's "Sacred Creation"—and some careful choreographing by Theresa O'Bryan, Sacred Heart's director of music and liturgy—that moved the assembly to sing, sway and celebrate as one.

As the final verse of the recessional hymn, "Canticle of the Sun," was sung, the assembly applauded approvingly. As people departed the church, they were given a memento of two pennies to remind them through the year "to hold nothing back."

According to Dumont, the assembly at the annual Mass has grown in recent years to include not only elementary and

secondary Catholic school principals, teachers and staff members, but also catechists, catechumenate teams, youth ministers and administrators of religious education.

"We tried really hard this year to make it representative of total Catholic education," said Dumont. "It was inclusive."

Dumont said she hopes the inspiration most educators experienced at the annual celebration will linger a while. "When people come to Catechetical Sunday in a few weeks, they will hopefully experience a resurgence of that empowerment by the spirit they all 'elt today,'" she said.

In addition to Father Farrell, other celebrants were Fathers Bill Ernst, Mike Hilderbrand, Harold Kneuev, Stephen Donahue, Gerald Burkhardt, David Hutt and Herman Lutz.



GIFTS FROM EDUCATORS—Father Jim Farrell, pastor of Sacred Heart Parish in Jeffersonville, receives the gifts from a representative group of New Albany Deanery educators during a special Mass at Sacred Heart Church to begin the academic year. (Photos by Tim Grove)



FAITH REFLECTIONS—A reenactment of Exodus is held at the lake at St. Mark in Perry County to conclude a five-day Bible School for 39 participants, ages 4-15. (Photo by Peg Hall)

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Fr. Powell, Loretta Brady speak in Richmond

by Sarah Graf

Jesuit Father John Powell and Loretta Brady used humor and personal stories to present a program entitled "Happiness is an Inside Job" at Holy Family Church in Richmond on Aug. 13.

Father Powell, author of several books and videos including "Why Am I Afraid to Tell You Who I Am?", "Fully Human, Fully Alive," and "Free to Be Me," spoke to a crowd of more than 300 about the messages, memory, meaning and prayer that people engage in during their lives. After each segment, Brady, a psychotherapist, helped the audience personalize Father Powell's message.

Father Powell said that "there are three essential messages that we store on the brains of others." The first is affirmation in which we establish the value or worth of another person by what we say.

Father Powell said that children receive 431 negative messages. "You're too little to do that," "You're not listening," and "Get

down from there. You'll hurt yourself," are some of the negative messages that children hear, according to Father Powell.

The second essential message "that we store on the brains of others," said Father Powell, is full responsibility.

"We're responsible for everything we do and everything we say," Father Powell said. "We need to learn how to be an actor, not a reactor." He said that we shouldn't let other people determine how we feel. "We need to be an owner of our emotions, not a blamer."

The third message that we give to others is the right message of God, who God really is.

Father Powell gave the audience three questions: Does God get angry? Does God punish? and Would God love me more if I were a better person?

Father Powell answered no to all three questions.

He said that God doesn't get angry, because God is love.

God doesn't punish. God simply records our performances. He used the

example that if a student fails a class, it is not the teacher who failed the student. The student failed himself and the teacher simply recorded his performance, Powell said.

To explain why God wouldn't love a person more if he or she were a better person, Father Powell said that "love is a gift you give somebody. . . . God has given us that gift."

Father Powell then told Jesus' parable of the Prodigal Son and said that he believes the father in the parable is who God really is.

Brady personalized what Father Powell said by saying that the three messages, affirmation, full responsibility and the right message of God, are all connected.

"What we're not proud of is hard to accept and it's really hard to take full responsibility for it." She also said that we need to realize that no matter what, "God loves me unconditionally."

"Memories are engravings on our minds. Memories are feelings that arise when a similar situation comes up," Father Powell said. "Fifty percent of what we are

is determined by the memories that we carry inside of us."

Father Powell said that he has a thesis about memories: "Everything I do comes out of something in me. Something in me comes out of my past."

Families should have pictures and shared activities, so that they can look back on their memories, according to Father Powell. "Today's experiences are tomorrow's memories," he said.

Father Powell shared some memories that he has. A good memory that he said he has is when he was five years old. He said that one day he ran to his mother crying, afraid that he was going to die. He said he remembers his mother holding him in a rocking chair on his front porch and thinking that he couldn't die "because it would break my mother's heart." He said that what makes that a happy memory is remembering that he didn't want to break his mother's heart.

According to Father Powell, "life has to have meaning." He said that we need to use power in a constructive way.

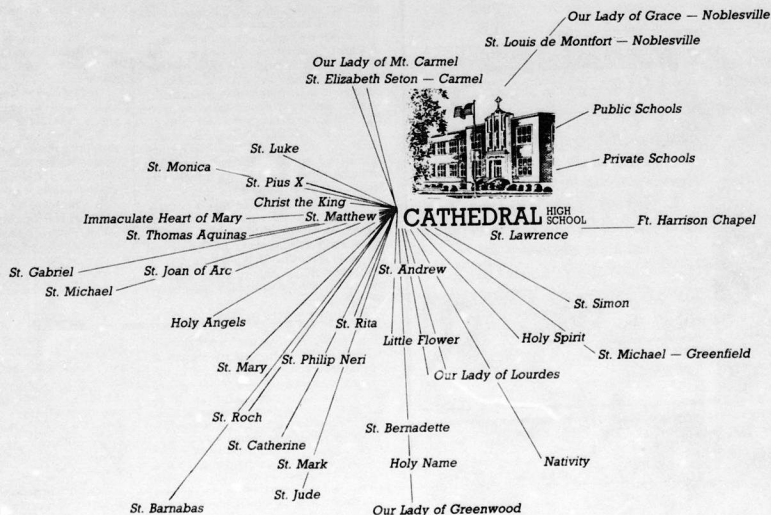


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Refounding parishes

(Continued from page 1)

many in our country. This led to an inward and, at times, isolated Catholicism.

The world has undergone profound change since our parishes were built. The secular culture is powerful. The culture is, for the most part, neutral when it comes to religion. Despite claims to the contrary, the culture views the church as not being relevant or helpful. Parishes often feel helpless when faced with secularism, materialism, and a society that is often less than Christian in its values and behavior. No parish today exhibits the kind of influence that parishes had on values and behaviors 50 years ago.

Parishes are greatly affected by this culture and are in a position to either allow the culture to overwhelm the mission of the parish or to respond to the culture by evangelization.

Some of the significant and cultural realities that the church must respond to are:

- A. The privatization of religion.
- B. A consumer approach to religion.
- C. Very little time for reflection on what the point of life is, little time for the larger goals of life. The pace of life does not allow for renewal and restoration.
- D. A fragmentation of life that often does not permit daily and life decisions to be made from the perspective of values and faith.
- E. A serious lack of stable community. Discontinuity is the norm; continuity the exception.
- F. Identity issues, particularly self-defi-

nition, through having rather than being (i.e., materialism).

In addition to the cultural realities, parish life itself is much more complicated today. The following is only a partial list of the growing complexity with which parishes must also deal:

A. An often conflicting pluralism of views about church and morality which range from liberal to conservative to reactionary is present in almost all parishes today. People often come to the parish table with opposing views that sometimes result in "warring" factions and little communication. Interest in only a particular aspect of a parish with little interest in the whole picture is sometimes characteristic of decision-making bodies.

B. Patterns in Sunday church attendance have radically changed among persons under 50. A consistently gathered faith community is often filled with holes. The annual cycle of worship so basic to Roman Catholicism is experienced in a sporadic way.

C. Organizing and financing a parish is accomplished differently. Decision making requires more attention, skill, time and many more people. Staffing a parish has undergone radical change. The skills required for pastoring have increased dramatically. The development of lay ministry on professional and volunteer levels has produced new dynamics.

D. Many of our parishes have undergone significant demographic changes.

E. Part of the renewal of our parishes has provided for parish shift from being "a provided parish" to being "a committed

community." This has created both conflict and complexity. To some extent parishes continue to be "provided" for many while others work out of the "committed community" model. What constitutes membership in a parish receives a wide variety of opinions and results in a wide variety of behaviors.

The church continues to face a choice of either being overwhelmed and significantly weakened by all the realities listed above or of being challenged to respond to the needs of this age and culture. The choice is one of rolling over and playing dead or of becoming a living community of faith for the 20th century. The choice is to learn how to do church well in its complex changes or to muddle through them making a mess.

Choosing to Refound

If we wish to choose life for our churches and to evangelize this culture, then a change of how we do things as church is still called for. I would like to call this need for continuing change REFOUNDING. I have borrowed this term from Father Gerald Arbuckle. Refounding refers to the need our parishes have to respond to the profound changes that have occurred since most of our parishes were created.

"Refounding" also places a dimension of depth in the Future Staffing Project. We need to rebuild, restaff, and modify our parishes not only because of the clergy shortage but also because of the situation of the parishes themselves.

Refounding means a resolve to solve a crisis of our times, a crisis that is far more than just the loss of clergy. The larger need is for the parishes of the archdiocese to move the mission from one of maintenance and focus on the past to one that is more focused on a mission of reaching out, growth, and faith formation for the 20th century. Structure must serve the Gospel and the structure must be re-created over and over again to do that.

Refounding means a long, prayerful and painful way to plan for how we can best be church today and tomorrow. The past must be a guide that enables fidelity to the tradition of the Gospel and the church. But using "this is the way we have always done it" and "please just leave us alone" as our primary operating principles forces the church to become only a museum for nostalgic visits to what is no longer.

Refounding is a process through which a parish recognizes that it lives and breathes and acts in a far different world than it was at the time of its founding. It means that the parish accepts the mandate of Christ to incarnate the Gospel in this culture which is neither a medieval nor immigrant culture nor a 1950s' model of culture. It is a culture more pluralistic, secular, electronic, much more materialistic, much less stable, and where relationships, sexuality, work, education, marriage, religion and spirituality are approached in very different ways. Refounding means focusing the parish outward toward this culture.

Refounding is a belief that we are a missionary church and that God has planted us in one of the richest mission fields on earth: central and southern Indiana. It means that we are not a narcissistic church but we know that our purpose is for evangelization and reaching out.

Refounding means moving from being the ghetto churches of the past to being churches with an earnest desire to face outward and to learn to share resources. It means letting go of inwardness.

Refounding means that Catholics engage in an effort to develop the capacity to see and make connections: connections among parishes, connections between a parish and a neighborhood, connections between faith and life, between faith and the marketplace. The connection that binds parishes, neighborhoods, faith and life together is the God who lives among men and women and the Christ who lives not just in the church, not just for the church-goers, but the Christ who is in the poor, the dispossessed, the lonely, those in prison, those without hope.

Refounding also means struggling to build a community of believers who are committed to their own conversion. "Refounding is a process whereby people bind together to live a more authentic Gospel life and struggle to respond to the most urgent, non-ephemeral needs of today." ("Change, Grief, and Renewal in the Church," by Gerald Arbuckle, pg. 142).

There are also practical reasons why churches need to be refounded. One very

practical reason has to do with the stewardship of limited resources: volunteers, professional staff, financing and buildings. Often parishes are not able to get to the most important things mentioned above because they are in a day-to-day survival mode. They cope with buildings that are decaying and built for substantially larger congregations. They cannot afford the kind of staff that is required for religious education and evangelization. Committees are often inactive because there are not enough volunteers to go around. Refounding in this case may mean the need to cluster or consolidate with another parish. These parishes are blessed with an opportunity to be church in a new way.

Parishes that are losing their pastor have a most unique opportunity to engage in refounding the parish. It provides a perfect time to look at how the parish can be more vital in the future.

Suburban parishes might benefit from refounding in many ways. The impersonal nature of the large parish often makes it difficult to bond persons together. The expressed need for community and warmth and support is often at odds with the values of the suburban lifestyle which can include excessive mobility and materialism.

There are two current movements within the church that suggest other reasons for refounding. One of the movements is the establishment of small faith communities within a parish. These small groups are often people of similar needs who gather for a process of reflection, study and prayer. Parishes often seem to be too large to bond small groups a setting in which they can experience trust, intimacy and growth for their faith. Refounding presents another opportunity to continue the development of small faith communities.

The other movement is the need for parishes to turn outward and evangelize. Proclaiming the message to alienated Catholics, inviting people to the church's belief and worship and making the Gospel real are all a part of evangelizing in a contemporary church. Refounding could be a catalyst for this needed turn outward.

The Challenges of Refounding

To refound, in the sense that it is being described, requires some very difficult changes that take a long time. These are:

1. The parish has to be willing to begin with conversion of self, rather than the usual statement of "we need more numbers." Refounding is more than numbers.
2. Refounding involves a recognition that pastoral methods that worked in a stable and static environment will not work in today's environment. Evangelization will require something different than efforts made in the '50s through the '80s.
3. Prayer has to be re-oriented to something more than the self and personal needs. Prayer must be "global" rather than self-centered. The quality of community worship becomes a priority.
4. The focus of the church must be outward. The "ghetto" church of the past with its sense of refuge from a hostile world has to be replaced with a new model.
5. The gap between the Gospel and a culture of materialism and indifference must be confronted and successfully engaged.
6. Refounding a parish requires leaders with imagination and courage rather than nostalgia and timidity.
7. Refounding means getting beyond blaming the times or the pope or the feminists or the liberals or the conservatives or the chauvinists or the priests or any of the "thems" in the world. The energy we expend cannot be spent in blaming. A parish cannot lead through negative reactions.
8. The key to a strong future for parishes is to get off the merry-go-round of maintenance and worries about membership and climb on a Gospel train that is lean and strong, one that is filled with people of courage and vision. A parish that engages in refounding is able to get itself unstuck and is able to leave the station and head into the future. All other trains, it seems to me, remain in the railyards (and graveyards) of years gone by, silent and with no steam or power.

In the '50s and '60s we became people who were settlers allowing other trains to pass us by. It is time to become pioneers once again.

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TWENTY-FIRST SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 23, 1992

Isaiah 66:18-21 — 1 Hebrews 12:5-7, 11-13 — Luke 13:22-30

by Fr. Owen F. Campion

The ancient book of Isaiah is the source of the first reading for the liturgy of this weekend.

The book of Isaiah actually is an accumulation of several old Hebrew prophetic writings, composed at different times, affected by different circumstances, written by different authors. The three sections of Isaiah find common ground, however, in their absolute belief in the majesty and goodness of God, in the faith that only good will come to those who acknowledge God in his supremacy, and in the eloquence with which they make their point.

This weekend's reading is typical of these characteristics. As are so many other passages from Isaiah, it is magnificently moving and expressive.

God is speaking in the first person in this passage. In a message quite unusual among the religious traditions and expectations of the time, God insists that he will come to earth to gather those of every language and background. More often, the Jews heard emphasized their own special status as God's own people.

Instead, this reading is clear. God will come in his love and power to all who reach for him. He will bestow the choicest of blessings upon those who love him, regardless of their origins or backgrounds. He will make of them "priests and Levites," conferring upon them the greatest of positions among the Jews.

Once again, the church turns to the Epistle to the Hebrews for its second

liturgical reading. Already this summer, we have heard several other passages from Hebrews in the weekend liturgical lessons.

The Epistle to the Hebrews originally was written to Jewish converts to Christianity. Its imagery is strongly Hebrew, and it presumes that its audience would recognize the imagery and draw lessons from it.

In the first century, the plight of Jews went from bad to worse. For the first third of the century, the Jews were a defeated, oppressed people beneath the imperial heel of Rome. They had no rights whatsoever. Their land was seized; they themselves were at the mercy of Roman overlords and opportunists who knew only too well that any abuse of the Jews would be ignored by the empire.

As the last third of the century came into view, the Jews in Palestine rose in rebellion. They were put down with an especially bloodthirsty and unforgiving fury. They were hunted, tortured, and executed by the hundreds. Those who escaped were few, and they were compelled to flee into exile. This epistle takes note of these sorry circumstances. When it speaks of grief, weariness, and mistreatment, it reveals a reality with which the Jews of that era were most familiar.

This weekend's reading reminded its listeners that their trials came to discipline them, to strengthen them, so that they better could direct themselves towards acquiring the only worthwhile goal in life: that of uniting with God in Christ.

St. Luke's Gospel provides the Gospel reading for this weekend's liturgy. As usual, the Gospel is powerful and direct in its message. In this message, the Lord tells a story. Strangers will rejoice at the table of the Lord, in the banquet hall of God. Those who had long ago heard God's word will be on the outside looking into the hall.

Daily Readings

Monday, August 24
Bartholomew, apostle
Revelation 21:9-14
Psalms 145:10-13, 17-18
John 1:45-51

Tuesday, August 25
Louis
Joseph Calasanz, J.
2 Thessalonians 2:1-3, 14-16
Psalms 96:10-13
Matthew 23:23-26

Wednesday, August 26
Seasonal weekday
2 Thessalonians 3:6-10, 16-18
Psalms 128:1-2, 4-5
Matthew 23:27-32

Thursday, August 27
Monica
1 Corinthians 1:1-9
Psalms 145:2-7
Matthew 24:42-51
Luke 7:11-17

Friday, August 28
Augustine, bishop
and doctor
1 Corinthians 1:17-25
Psalms 33:1-2, 4-5, 10-11
Matthew 25:1-13

Saturday, August 29
Beheading of John
the Baptist, martyr
Jeremiah 1:17-19
Psalms 71:1-6, 15, 17
Mark 6:17-29

They will be very sorry at being outside, but they created their own lot.

Reflection

Pope Paul VI was one of the greatest of the modern church leaders in his interest in evangelization. He situated evangelization, the broad witnessing to the Gospel of Christ, in the context of service. To bear witness to the Lord, to speak of the Lord and his mercy, is a service to others, he insisted. Evangelization can never be a conquest, but always a loving service.

This approach to evangelization reminds us that no one is brought kicking and screaming into the presence of God. We either turn toward him and walk into his presence deliberately and absolutely freely, or we position ourselves outside his door. No one, certainly not God himself, will push us toward him against our will.

So, turning to God requires some considerable determination. Hence, the church encourages us in our progress toward God in the words from the Epistle to the Hebrews. It reminds us in that

encouragement that nothing is more important than living close to God. However, that is not easy. We Christians hear rejections of our beliefs at every side. The world mocks us and scorns us. This it was in the first century. Thus it is today.

While God never forces us to act against our will, he constantly and lovingly beckons us to his peace and his love. No one is excluded from his invitation by reason of ethnic origin, gender or circumstance. To imply otherwise is out-of-place in today's conventional wisdom.

However, no one is beyond God's call because of past sinfulness. Some may feel otherwise, thinking themselves unworthy of salvation because of past faults. Most of all, no one is without need of God. In this day and age, it is easy to assume there is no need for God, certainly no unqualified need, since humans seem to be quite self-sufficient. But there is need, and God responds to that need in the abundance of his invitation to every human being. It is a message of intense love and mercy.

MY JOURNEY TO GOD

And I Quietly Cried

The telephone rang... I heard a young voice say...
Hi! Grandpa... did you know it's my birthday?

I smiled as she chatted... she seemed so small...
Then she dropped the bomb... I'll start to school in the fall.

Not my little girl... screamed a voice deep inside...
Then I turned away... and I quietly cried.

It's just kindergarten... she's not leaving home...
But for a few moments... I felt all alone.

Summer was shorter that year... I don't really know why...
For all of a sudden... her first day had arrived.

Dukes of Hazzard lunch box... new clothes and new shoes...
A backpack filled with crayons and pencils to lose.

Her name and bus number hung from yarn around her neck...
Mr. Patton would make sure she arrived safely back.

Her long blond curls bounced as she dashed outside...
I peeked into her room... and I quietly cried.

I said what moms say... on that first day of school...
Be nice... have fun... obey all the rules.

As I drove her that morning... she stared right in my eye
You may walk me inside... but don't you dare cry!

Who me? Oh, I won't... I said as I smiled...
Then I prayed for forgiveness... I'd just lied to my child.

As I left her that day... I said goodbye...
To a time in my life that had quickly gone by.

These last nine years... we've spent side by side...
My daughter grew up... and I quietly cried.

We've weathered bike wrecks... braces... death and divorce
We've shared First Communion, first dance... and lots more.

Today with the friends... that she made through the years
I'll smile down on her face... and, yes, shed some tears.

As she looks around at her family... her mom...
Her friends... her teachers... Sister... Father Tom...

She'll remember what they taught her... that her Father above
Watches over her always... and showers her with love.

To this time in her life... she must now say goodbye...
And maybe my daughter will quietly cry.

—by Cindy Pepper

(Cindy Pepper is a member of Holy Spirit Church in Evansville. She wrote this poem on the occasion of her daughter's eighth-grade graduation ceremony.)



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Entertainment

VIEWING WITH ARNOLD

Comedy turns serious in 'Prelude to a Kiss'

by James W. Arnold

"Prelude to a Kiss" is a romantic comedy that gets into serious stuff, like whether people mean it when they say "I love you" or make marriage vows that promise love "in sickness and in health, till death do us part."

The real world evidence is that many people don't. But the protagonists of "Prelude" show that they do, despite a definitely flabbergasting turn of events on their wedding day.

This is the film version of the Craig Lucas play that takes a low-key, thoughtful comedy approach to the very popular (and usually broadly raucous) theme of transmigration of souls.

Basically, that's when a character ends up in an inappropriate body, usually somebody else's, and can't (for the moment) get out. Consider "Heaven Can Wait," "Big," and "Switch." There's a guy on TV ("Quantum Leap") who does it every week. The experience is usually instructive, leading to compassion, as Merlin understood in giving his life lessons to the young King Arthur.

In "Prelude," Peter (Alex Baldwin) and Rita (Meg Ryan) are young people in Chicago who meet at a party and fall madly in love. Refreshingly, plenty of obvious affection and euphoria, but no on-screen sex. The only cloud on the

horizon is that the lovely, outgoing Rita also seems a bit neurotic. She's insecure, in the way young people often are, about the sad state of life and the world, and doesn't want to have children.

During the outdoor wedding at her family's posh home in Lake Forest, the improbable magic occurs. An elderly man, shaken by the depressions not of youth but of old age, wanders into the party, attracted by the event's hopeful spirit. When he gives the bride a congratulatory kiss—shazam!—the two exchange souls.

This doesn't happen as it usually does in pop movies, with a lot of gender and age-shift goes, and the characters running about in distress while nobody believes them. Not in fact, except for a few subtleties, Rita and the Old Man show no reaction, for reasons explained later. And it's up to the audience to gradually learn the truth, along with Peter, on and after the rather straitened honeymoon.

Some essential attention is paid to the comic conventions of the genre. Peter can't convince his best friend or Rita's parents (Ned Beatty, Patty Duke) that Rita is not the same person he married. That, of course, is what many newlyweds think.

Then he finds the real Rita in the bar where she used to work, but now as this sad old man. The situation, as we watch them mulling it, is not so much funny as poignant. Finally, the essential happy ending is to come off, there must be the hectic scene, hopefully clever (but not so here) where the switch is reversed.

But the farcical potential is muted. Lucas and director Norman Rone, who previously teamed on "Longtime Compan-



'PRELUDE TO A KISS'—Actor Alec Baldwin (left) is the groom who discovers that an old man, played by Sydney Walker (right), has switched personalities with his beautiful bride, actress Meg Ryan, in "Prelude to a Kiss." The U.S. Catholic Conference classification is A-III for adults. (CNS photo from Twentieth Century Fox)

ion," are more interested in gentler insights. Obviously, beauty is within. It's Rita whom Peter loves, in whatever shell she happens to reside. (Before the change, Rita doubts that he'll love her if she's "100 years old and bald.") Also, love means really knowing someone—what they believe and value—not just their physical looks and movements.

All this is why love persists into old age and "until death do us part." Some say it's also why the soul is immortal.

The story also makes us pay attention to the old man, and to see him not just as a "geezer," but in relation to his own dreams and inner qualities. The role is nicely played by stage actor Sydney Walker, although it's provocative to think what the original choice, Alec Guinness, might have done with it. Dying, the old man recently lost his own spouse and is reaching out for another chance at life. "This time," he says, "I'd be flawless."

At the end, he's not much changed, but faces the end with wary acceptance. Rita, in contrast, is no longer afraid, and realizes that the real miracle in her life is Peter's love.

All this is a bit didactic but a quietly upbeat and touching love story. Baldwin (he also played the role off-Broadway) and

Ryan are moving and appealing in working essentially with fairytales material—this time it's the princess who is under a curse.

Rene's production is realistic, but understandably eerie, yet steers through in potential minefields with taste and good humor. One notable asset is the background music—some original, some standard—including Annie Lennox's best tracking version of "Every Time You Say Goodbye."

Thinking person's switch movie, adult talk and themes carefully handled; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

| | |
|---------------------|-------|
| Diggstown | A-III |
| Mistress | A-III |
| Single White Female | O |
| 3 Ninjas | A-III |

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive; X—high moral condemnation from the USCC is indicated by the X before the title.

Sisters share criticisms in 'Faith Even to the Fire'

by Henry Heryx
Catholic News Service

Three nuns bring their conflict with the institutional church into public view in "Faith Even to the Fire," a documentary in the "P.O.V." series airing Monday, Aug. 24, from 10 p.m. to 11 p.m. on PBS.

Of the three, one is an African-American sister who came to feel that her work with black Catholics was not appreciated by her diocese.

Another is a Hispanic sister who, after years of working in the diocese office for Hispanics, is now suing the diocese for not renewing her contract.

The third is a radical feminist who wants to achieve equality for women in the church.

What these women religious have to say is not new to readers of the Catholic press. Racism, sexism and minority bias are justice issues that are as real within the church as they are in the larger society in which its members live.

These women are giving voice to the hurts and frustrations they feel have been caused by fellow Catholics, particularly church officials.

While it is painful to listen to these criticisms of the

institutional church, attention must be paid to the underlying issues of justice within the Catholic community.

The documentary, however, makes this very difficult to do. It tells one side of the story without presenting the other. In other words, it is an advocacy piece rather than a documentary attempting to present an objective view of its subject.

But that is the whole point of the "P.O.V." series, which takes its title from the abbreviation used by filmmakers to indicate a shot's "point-of-view."

Whether non-Catholics are likely to see this one-sided picture of justice issues within the church as part of the same issues facing today's secular society is anybody's guess. It is to be hoped that some at least will see the vigor of the criticism as a sign of life in contemporary Catholicism.

Produced by Sylvia Morales and Jean Victor of the National Latino Communication Center, "Faith Even to the Fire" has the potential, however, of creating some mischief by several references to women's ordination and abortion. It is church management and discipline rather than doctrine that is the program's main focus.

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hymens interact in the wild and dispelling myths about the two beasts.

Wednesday, Aug. 26, 10-11 p.m. (CBS) "4 Hours" deals with, in the episode "Fakes," the flood of phony goods and services being sold, from miracle youth shots to pirated movie videotapes and scams of professional hoaxes.

Thursday, Aug. 27, 10-11 p.m. (PBS) "Nolan Ryan: Feel the Heat" is a rebroadcast of a special chronicling the life of a living baseball legend as he enters the 25th year of his big league pitching career, with interviews from numerous baseball luminaries.

Friday, Aug. 28, 8-9 p.m. (A&E cable) "Spoils of War" from the "Time Machine with Jack Perkins" series documents the Third Reich's systematic policy of looting art collections throughout Europe and traces where some of these priceless pieces of art ended up.

Friday, Aug. 28, 9-9:55 p.m. (PBS) "The Unforgettable Nat King Cole" is a repeat airing of a documentary about the jazz pianist and singer who was one of the first black performers to overcome prejudice in the entertainment world. Immediately followed by a "Great Performances" hourlong rebroadcast of "Unforgettable—with Love: Natalie Cole Sings the Songs of Nat King Cole."

Saturday, Aug. 29, 8-9:30 p.m. (PBS) "Duke Ellington: Reminiscing in Tempo" is a rebroadcast of an episode of "The American Experience" looking at the life and legacy of composer-bandleader Ellington.

TV Film Fare

Friday, Aug. 28, 9-11 p.m. (CBS) "Her Alibi." In this 1989 film, a novelist (Tom Selleck) suffering from writer's block acts as an alibi for a beautiful Romanian murder suspect (Pauline Porizkova). He intends to use her as a subject for his next book, but they end up falling in love despite their mutual distrust and lack of chemistry. Ineptly directed by Bruce Beresford, it's a poor excuse for a romantic thriller. Mild sexual innuendo, incidental vulgar references and some minor comic-book violence prompted the U.S. Catholic Conference to classify the theatrical version as A-III for adults.

(Check local listings to verify program dates and times. Henry Heryx is director of the U.S. Catholic Conference Office for Film and Broadcaster.)

Videos

Recent top rentals

| | |
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| 1. The Hand That Rocks the Cradle | O (R) |
| 2. Hook | A-II (PG) |
| 3. Rush | A-IV (R) |
| 4. Stop! Or My Mom Will Shoot | A-II (PG-13) |
| 5. Cape Fear | O (R) |
| 6. Shining Through | A-III (R) |
| 7. Star Trek VI: The Undiscovered Country | A-II (PG) |
| 8. Grand Canyon | A-III (R) |
| 9. Juice | O (R) |
| 10. The Addams Family | A-II (PG-13) |

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QUESTION CORNER

Papal decisions called 'irreformable'

by Fr. John Dietzen

Our discussion group has been studying some of the changes in the church in the last 25 years or so. In our reading, we find that many things that have happened involve changing what some pope in the past had decided and had said was "irreformable."

Someone mentioned you have explained this in the past. But we are confused. Why can something one pope says not be changed by another pope? (Pennsylvania)



A One must understand what that word "irreformable" means in papal and other church documents. Its use developed mainly in relatively modern times in response to something happening in the secular world.

During several centuries, particularly in what we sometimes call the Christian Europe of the second millennium (about the last 900 years), the pope was commonly considered supreme even over countries and other civil states.

Anyone who knows history is aware that this claim of universal supremacy was by no means always agreed to, but it was at least there in theory.

This concept of who had what power changed dramatically under the influence of such movements as the Enlightenment and the French Revolution.

Political decisions of states and countries began to be seen as actions of the people of that country which could not be changed by anyone else, even the pope. Such actions were called irreformable.

For these and other reasons, the influence of the church—even in religious matters—was weakened considerably.

In their understandable desire for a greater religious "security" similar to that of civil society, the Christian and particularly the Catholic people and the leaders began to look for something similar to this civil autonomy for their church.

It was in light of this situation that popes began to characterize their decisions and statements as "irreformable." This meant only that no other authority outside the church was competent to change them.

It did not mean that future popes or councils or other

responsible authorities in the church could not change policies or practices or even adapt and reformulate statements of faith in light of later situations and in later cultures.

This situation explains, for example, much of the movement for the definition of papal infallibility during Vatican Council I in 1870.

It also clarifies what that council meant by describing the church as a "perfect society." It did not mean to claim that the church is perfectly holy or, for that matter, perfect in any other way.

It simply meant what was meant when that same term was applied to countries and nations; that the church was competent and autonomous in its own area of religious matters and in appropriate ways in other matters that are connected with religion in civil society.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamp and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Time-out arrangement helps prevent fighting

by Dr. James and Mary Kenny

Dear Dr. Kenny: My wife and I argue and fight constantly. Last night, I hit her for the first time. I feel very bad and don't want it to happen again. Yet I know what happens when we get into an argument and how easy it is for me to lose my temper. I need something more than just telling me to cool it. (Illinois)

Answer: What an honest letter. Good for you in recognizing the problem.

Temper control requires more than mere rational thought and will power. In fact, when you are very angry, the voice of reason may have little effect in moderating your reaction.

What is required is some common sense. You have the will to stop. Now, while you are in a calm state, you and your wife need to do a little planning.

When do these fearsome arguments occur? Where? In your arguments, what are the early warning signs? You must anticipate the point where your discussion degenerates into meanness and hurt, and leave the scene before that time.

Here are some common early warning signs:

- ▶ Any argument that lasts over five minutes.
- ▶ Use of certain "trigger" words.
- ▶ Raised voices.
- ▶ Any time after 9 p.m.
- ▶ Blaming each other.

What are your early warning signs?

Once you recognize the early warning signs, you need a simple plan to interrupt what's about to happen. The ingredients of a good plan for short-circuiting temper include humor, a preplanned brief activity, and a set time for a rational discussion of the issue or issues.

1. You need an interrupter, probably in the form of a "magic code word." When you perceive an early warning sign, either one of you should say the magic word, preferably something mildly humorous like the word "bingo."

Humor, like rage, is an explosive emotion and may siphon off some of the venom. In any case, you can surely find an improvement on "shut up!"

2. When either of you says "bingo," you must perform your preplanned activity, usually a set place to go. You need to plan in advance because when you are angry is no time to make up an intervening activity.

For example, as soon as "bingo" is said, you must go outside and walk around the house twice, and your wife must go to the kitchen. Remain there for at least 60 seconds. This serves as a time-out and also gives you something physical to do. After 60 seconds, you may return to the scene, but if things start up again, you can be "re-binged."

3. The third part is to schedule the issue for discussion. You might have a prearranged time each day when issues can be discussed. One of you should write the troublesome issue on an agenda list while waiting out the "bingo."

For example, you may have a discussion time each night at 8 p.m. Keep it short, no more than 10 minutes. If the issue is not resolved, reschedule it for the next night. Set the oven timer and stop when the alarm goes off.

Don't focus merely on physical violence. Remember, sometimes harsh words and blaming can hurt even more. You and your wife should have a plan to interrupt any discussions before they become either physically or verbally violent.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 West Harrison St., Bensenville, Ind. 47078.)

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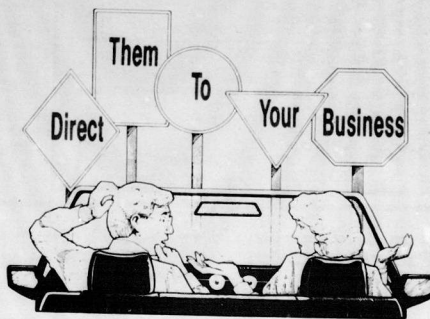
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Pope still keeping an eye on the world's ills

by Agostino Bono
Catholic News Service

VATICAN CITY—While convalescing from intestinal surgery, Pope John Paul II has kept his eye on the world's ills. This meant bending doctors' orders and holding unannounced working sessions with his top Vatican advisers. The result was no letdown in public policy positions, ranging from the fighting in Bosnia-Herzegovina to Vatican relations with Israel.

It was not supposed to be this way when a team of doctors cleared the pope to leave the Gemelli Polyclinic July 28 after surgery to remove his gallbladder and an orange-sized benign tumor from his colon.

The doctors' orders were for him to spend 30 to 60 days recuperating on a diet of rest. He went from the hospital to the papal summer residence at Castel Gandolfo, 15 miles south of Rome.

The thinned and tired-looking face of the 72-year-old pope as he left the clinic indicated that the doctors were right in prescribing a drastic cutback in activity. Vatican officials said the pope would schedule no appointments during the recuperation period.

The Vatican even discouraged pilgrims and curiosity seekers from visiting Castel Gandolfo: on the off chance of running into the pope. The pope's regular Wednesday general audiences were temporarily cancelled. The only public papal events scheduled were his Sunday midday Angelus prayer and brief talk from the balcony of his Castel Gandolfo residence.

But for a pope with universal concerns and a worldwide diplomatic service at his fingertips, reading the newspapers was not enough to keep up with the flow of events.

So, journalists hanging around Castel Gandolfo in early August soon ran into Cardinal Angelo Sodano, the papal secretary of state, who spilled the beans.

The cardinal said that "every so often" he visits the pope for "informal working meetings." Out of respect for doctors' orders, the cardinal added, he did not see the pope every day.

Cardinal Sodano, the pope's chief adviser, is not the only Vatican official to hold unannounced papal meetings. One day, the cardinal showed up and found that the pope was already in conference with African Cardinal Bernard Gantin, head of the Congregation for Bishops.

Cardinal Sodano was usually accompanied at papal meetings by Archbishop Jean-Louis Tauran, in charge of Vatican relations with states.

The agenda of one such meeting included:

►The possibilities of sending a Vatican mission to Somalia, facing widespread famine because of war and prolonged drought, to assess humanitarian aid needs.

►The prospects for peace in the Middle East.

►The continued fighting in Bosnia-Herzegovina.

The topics show that the world's ills are often too urgent for world leaders to enjoy long periods of rest.

Somalia, de facto, has no government as rival groups who joined to topple President Siad Barre in 1991 continue struggling for power. Hundreds of people are believed to die daily and thousands more continue fleeing into neighboring countries to escape the fighting.

The political winds are changing in the Middle East with the election of a new Israeli government more open to negotiations with Palestinians.

Shortly after the pope left the hospital, the Vatican and Israel took advantage of the modified climate by

announcing a new joint commission to study bilateral problems. The move is seen as a first step to diplomatic relations, something long desired by Israel and Jewish groups in other countries.

For the Vatican it was a chance to get on a firm footing with Israel to discuss church-state problems in the area that gave birth to Christianity.

A practical problem preventing stronger Vatican-Israeli ties in the past has been fear that such contacts could make life difficult for the millions of Catholics in hard-line Arab countries. But now that Arab governments are directly negotiating with Israel, this obstacle has diminished.

The fighting in the former Yugoslavia—with its ethnic and religious overtones—has been a constant papal worry. Cardinal Sodano and Archbishop Tauran became papal spokesmen for the concern.

After one early August meeting with the pope they publicly stressed the need for "humanitarian intervention" by the United Nations and European countries to help the victims and disarm the aggressors.

But as is usual for such Vatican appeals, the calls stopped short of supporting direct military intervention.

Papal concern, however, was not limited to world hot spots. The Polish-born pope kept watch over the fate of his country's soccer team at the Summer Olympics in Barcelona, Spain.

During his Aug. 9 Angelus talk, the pope thanked Poles for cheering so loudly as he began talking in Polish, despite the fact that Poland lost the championship game, 3-2, the previous day to Spain.

The pope left Monday for a vacation in Lorezenzago di Cadore on northern Italy. He is expected to remain there until August 30.



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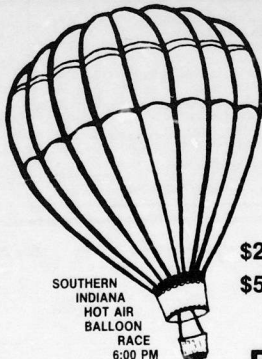
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Youth News/Views

Brebeuf student writes of hope in 'Life's Days'

by Mary Ann Wyand

Life has much to offer to youth, student poet Clinton Byron King of Indianapolis emphasized, if teen-agers will seek out the good in life and remember to take time to dream.

"There's a lot to be inspired about in this world," he said, "even though sometimes it doesn't seem that way."

Unfortunately, the Brebeuf Preparatory School senior said, too many teens focus on entertainment pastimes like television, movies and video games and don't spend enough time exploring new interests, developing friendships, enjoying nature, and reflecting on hopes and dreams.

"I think kids will always dream," he said. "It's just that sometimes, in today's world, kids get so busy with the moment that it's hard to stop and remember to

dream. Society—especially television—stifles kids' dreams."

Brebeuf's senior class president published a volume of poetry called "Life's Days" last year which is now on sale at the school bookstore and also at Borders Book Shop in Castleton. Copies are \$10.

"I started writing when I was 13," Clint said. "I was just getting the flavor of writing poetry. I started to take it more seriously when I was 16. I want people to hear what I have to say and what my song—so to speak—is, and poetry is a way of getting that out."

In "Life's Days," Clint said he has written about "different things that occur in life" and "what we believe about faith and God." One poem pays tribute to his grandfather, Byron Williams, whom he describes as "a great man."

Chapters are titled "Pleased Day," "Love's Verse," "On Wings and Beyond" and "Songs of the Mind."



STUDENT POET—Brebeuf Preparatory School senior Clint King of Indianapolis published a book of poetry called "Life's Days" last year. His book is now on sale at the Brebeuf bookstore and also at Borders Book Shop in Castleton. This year Clint will serve Brebeuf as senior class president. (Photo by Mary Ann Wyand)

He started putting the book together last summer, and now people are buying the slim volume of poetry inspired by faith, family, friends and experiences.

Lots of high school students write poetry, Clint acknowledged, but few actually publish their work. He attributes the completion of "Life's Days" to support from his parents, Jon and Joan King, and his teachers at Brebeuf.

"All my English teachers at Brebeuf have been a major influence on me because we study poetry in class," he said, "and I guess they sparked my interest in learning about different forms of poetry. My parents, especially my mom, really supported me. She's always known that I love to write and she's always been there to keep me going. The summer before my junior year I spent a lot of time on the computer editing the poems and getting them together into chapters. I printed it in the fall of 1991."

Last year, Clint said, Jesuit Father Michael Dorrier asked him to read one of his poems during a school prayer service.

"Father Dorrier is a true man of God," Clint said, "because he's empowering, he's enlightening, and he knows what the meaning of the word 'friend' is."

In the introduction to "Life's Days," Clint writes, "I left the steel mannered city and walked into a quiet place and carried on . . . just me and this tree."

"Excuse me, tree, why do you find yourself here in this soil, why not across the river or over in the populated forest?"

"The tree replied wisely, 'Well, boy, I planted my beliefs here, in this soil, and in the center of my soul, because I believe in myself. Here I learn to cultivate my dreams and learn about myself. But my branches reach to others, for I could never live only my predictions and conclusions. I must experience others too.'"

Clint said he titled the book "Life's Days" because, "It has to do with life and the passion that happens in each day. Each day in life is precious to me, and there're so many different things that happen in a day that inspire me to write. There're a lot of things to write about that are good and that are precious. This book has a lot of hope, because all the poems reflect the goodness of life and how good life has been to me and how even the simple things can turn out to be the best things in life."

He concluded the introduction with a reminder that, "Each day in all of our life's days offers us different chances and different songs. It is up to us as individuals to tap into our roots each day and find what we believe . . . keeping in mind we must teach ourselves, find the time to listen, to love, and most importantly, to live."

Parade of Infinity: God is my shore

Gulls parade the sea in peaceful frenzy as the day peaks in glorious song

Twisting swirls of water flip to catch sunbeamed serenity upon me

Looking out into neverending God A God so vast the ocean is God

It turns with me rises like me stays still like me falls like me but is always with me.

Sit with God with your feet upon his sandy lap his finger tip waves will gently slay your feet.

Collectively and Wholely God like an ocean God like a reef God like a wave Surfs me in peace.

The sun paints paths through pelican skies and wings soar on soft, slipping se.s.

I watch the birds fly out of the photograph and into gentle suns, where their wings slice

through the buttering glaze that yellows the sea, and then fly outward where the sun is eternal as it holds hands with the changing moon.

My mind dazzles in delight and my eyes unite like stars to the heavens.

I love this now this here. Today's wave crashes constantly in my direction, but seldom stays to sip the shore.

I throw my covered self to sea and allow the adaptedness to drown.

I watch the real soul roll in to the shore (it twists in its depth) and becomes rich blue with a streak of silvery moon.

I have learned the soul must be an ocean, Rising and Falling Deep and sometimes Shallow,

Full of reefs that are resoured

in rare brilliance; Sometimes people step into the soul and stay there for a little while.

Sometimes there are people who swim through you Quickly Some people like to wade in you and see what kind of water you are.

Sometimes you love night, sometimes you love day and other times you meet with both. Occasionally someone throws the anchor in your depths and finds you to be still and soothing.

The soul must be an ocean and the ocean my endless horizon.

All in their complexity meet in simplicity—I am convinced there is an ocean inside me somewhere, long and forever, found on no map but under pelican skies where dolphins swim where peace pours

Where God is my shore.

by Clinton Byron King

Youth must beware of 'false prophets and teachers'

by Agostino Bono
Catholic News Service

VATICAN CITY—Beware of "false prophets and false teachers" who distort the meaning of life, said Pope John Paul II in his 1993 World Youth Day Message.

Such prophets propose goals such as worldly success and temporary pleasures which "fail to bring satisfaction," he said. World Youth Day activities will take place next Aug. 11-15 in Denver, and the pope plans to attend. The youth day theme is Christ's quote from the Gospel of St. John: "I came that they might have life, and have it to the full."

The Vatican released the pope's annual World Youth Day message on Aug. 14.

The pope said false prophets include:

► The teachers of the 'fleeting mo-

ment,' who invite people to give free rein to every instinctive urge or longing, with the result that individuals fall prey to a sense of anguish and anxiety, leading them to seek refuge in false artificial paradises, such as that of drugs."

► "Those who teach that the meaning of life lies solely in the quest for success, the accumulation of wealth, the development of personal abilities."

Other false prophets are "those who teach people to leave the body, time and space in order to be able to enter into what they call 'true life,'" the pope said.

"They condemn creation, and in the name of a deceptive spirituality they lead thousands of young people along the paths of an impossible liberation, which eventually leaves them even more isolated, victims of their own illusions," he said.

In opposition to these "false prophets"

stands Christ, who offers eternal life through the sacraments, the pope said.

Christ's spiritual help allows people "to take part in building up social structures more worthy of every individual and of all humanity, in promoting and defending the culture of life against all threats of death," he said.

"You are directly involved in the new evangelization" of the world, he added.

Youths must discover the places where Christ is present in everyday life, he said.

"They may be our parish communities, apostolic groups and movements, monasteries, convents and religious houses," the pope said.

Pope John Paul also warned youths to beware of false political empires in today's rapidly changing world.

"We are witnessing a 'succession of empires' in our world—the repeated

attempts to create political unity which particular individuals have tried to impose on others," he said.

"True and lasting unity cannot be created by coercion and violence," the pope said. "It can only be achieved by building on the foundations of a common heritage of values accepted and shared by all."

These foundations include respect for human dignity, defense of the human rights and "a willingness to welcome life," Pope John Paul said.

In the United States, Archbishop J. Francis Stafford of Denver said his city looked forward to welcoming the young people to World Youth Day next August.

"In the shadow of the Rocky Mountains, the Word of God will be heard by many hearts," Archbishop Stafford said. "It is from encounters such as World Youth Day that human solidarity is born."

'Taking God Seriously' requires time for prayer

by Mary Ann Wyand

"Taking God seriously" means setting aside time for prayer and reflection. Father Keith Hosey, director of Pope John XXIII Center in Hartford City, told archdiocesan youth ministry coordinators during a retreat Aug. 14-15 at the Beech Grove Benedictine Center.

"Our bodies rest when we sleep," he explained. "Our spirits have to rest in prayer. It's absolutely necessary. Not that you're thinking during prayer, but you're

resting in the presence of God so you digest all that is going on and you're able to be present to that and to know when God is present."

Following the retreat, Father Hosey reflected on the God experienced in the past, the God of the present, and the God of the future.

"In our very genes there is the experience of God," he told *The Criterion*. "We experience God in such a profound way in the womb and then for those first couple months of our lives."

As we grow, he said, our experience of God becomes our experience of family.

"Mother and Dad are God in our experience," he said. "Trust and faith go hand in hand. Religion is absorbed from our family."

When children go to school, Father Hosey said, they learn about the stories of the Bible.

"First Communion and Confirmation are a learning process," he said. "Children learn to be a part of the family and the church. They go from the family church to the community church, and they experience the larger church. At this point, the most important thing is self-esteem. They must learn that they are real children of God and how important and how good that is, and that God loves them."

Youth ministers need to help junior high and high school youth grow in the understanding of God's love, he said, and affirm them as special and unique people.

"Teen-agers need one-on-one relationships," he said. "They need mentors who can encourage them."

As youth become young adults and enter the work place, he said, they learn the difference between work and ministry.

"In our society—where work is so identical to a person—what people do



DISCUSSION—Father Hosey discusses ways youth ministers can help teens grow in faith. (Photos by Mary Ann Wyand)

needs to be connected to faith," he said. "It's ministry if it's connected with God. It's work if you're doing it for money. Today a great many people just work for money. What you do eight hours a day needs to be seen as ministry."

Father Hosey said young adults need to learn that members of church tithe their money, time, and talents because that is ministry and closeness with God.

"The difficulty with knowing the God of the present is that our brains work on two things—AM and FM," he said. "AM tells you your history and background. Everything you do you bring your memory to it,

so you usually are operating out of the past and not the present moment."

In comparison, he said, "FM is God's presence in the present moment. If you're in the present moment, you can feel it in your body. You know there are certain times of the day when you are sharper than at others. There are certain times when you have a grace or a sense of presence of God or of someone loving you or of your own presence. But it's impossible to live for the moment without prayer, without stopping. You have to digest your food. We don't digest our lives without prayer and reflection."

Father Hosey said people who don't rest in the presence of God are taking life too seriously and not taking God seriously enough.

"We're all creators," he said. "When you're in the present moment, you are a creator. You're able to pick up the vibration of God. You're so present you are able to give God's energy and are able to see that gift."

Youth ministers need to spiritually mentor young people and parent them, he said. "What they are doing is creating children to a place they never knew existed. They are introducing them to a world they do not yet know, which is God's world."

The God of the future is a part of being able to dream, he said, and that is essential to happiness.

"There's so much negative in life today," he said, "and you have to have dream time. Living in the present moment, you have to be able to rest in God. You also have to be able to dream about the future, and then you're open to it. We need time to daydream. Athletes know this. They do impossible tasks because they dream about them. People need to take time to dream—to be close to God."



PRAYER—Father Keith Hosey, director of the Pope John XXIII Center in Hartford City, leads youth ministers in prayer.

Association plans welcoming party

Youth Ministry Association members in the Archdiocese of Indianapolis are hosting an informal gathering for Julie Szolek, new director of Youth and Young Adult Ministries, on Aug. 26 from 6:30 p.m. until 8:30 p.m. at the St. Columba Parish Hall in Columbus.

The event will give youth ministry coordinators—both paid and volunteer—an opportunity to meet Szolek and talk about youth ministry in the archdiocese.

"The association strongly supports the efforts of Julie and the archdiocese to enhance the understanding of youth ministry and youth ministry workers," St. Mark Parish youth minister Clara Starks said. "We are all filled with hope that our youth are finally being recognized as fully initiated members of our church."

St. Columba is located at 1302 27th Street in Columbus. For additional information, contact Lisa Teague, youth ministry coordinator for St. Bartholomew and St. Columba parishes, at 812-372-5012 or Larry Lennie, youth ministry coordinator at St. Augustine Parish in Jeffersonville, at 812-823-6234.

☆☆☆

The Information and Referral Network is sponsoring a seminar entitled "Working with Teens/Gangs—What Can Be Done?" on Aug. 26 from 8:30 a.m. until 12:30 p.m. at Tabernacle Presbyterian Church, 416 E. 34th St., in Indianapolis.

Representatives from the Metro Gang Task Force, A.C.T.I.O.N. Center, Indiana Department of Education and ToughLove will provide information and answer questions.

Registration costs \$25 a person. To inquire about reservations or additional information, telephone the Information and Referral Network, a United Way agency, at 317-921-1305.

☆☆☆

Bands of America, a non-profit organization which promotes high school marching bands, is sponsoring the Midwest Regional Band Championship on Sept. 26 and the Grand National Festival Weekend on Nov. 6-7 at the Hoosier Dome in Indianapolis.

Officials of Bands of America said the annual festival brings bands from across the country together to share the gift of music in a positive and educational atmosphere, combined with the thrill and excitement of competition.

The Grand National Festival Weekend also features the Marching Percussion Festival, a competition for high school and college percussion groups, and a special Student Leadership Workshop on Nov. 6.

Organizers said the two-day event is expected to attract 45,000 spectators and participants.

Tickets for the November festival are available from the Hoosier Dome Box Office and TicketMaster. For information about either event, contact Bands of America at 1-800-848-BAND.

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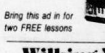
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BOOK REVIEW

Passing values to children

THE MEASURE OF OUR SUCCESS, By Marian Wright Edelman. Beacon Press (Boston, 1992). 97 pp., \$15.00.

Reviewed by Mary Kenny

Marian Wright Edelman grew up in poor, segregated South Carolina. Her opening chapter in "The Measure of Our Success: A Letter to My Children and Yours" gives a vivid description of a community that was economically poor and deprived of basic rights to which U.S. citizens are entitled, but which was at the same time rich in responsibility, care and love of the members for each other.

From this beginning she went on to Spelman College and Yale Law School and became active in the civil rights movement in the '60s. From that activity was born the Children's Defense Fund, an organization to impact national

political, economic and social policies in favor of communities and especially children. "And so children—my own and other people's—became the passion of my personal and professional life," she writes. "For it is they who are God's presence, promise, and hope for humankind."

In the community where she grew up Edelman learned that "service is the rent we pay for living. It is the very purpose of life and not something you do in your spare time." This is the basic value she transmits in the pages of her book.

Edelman's message of love and service to others is a total reversal of the message of the me generation of the 1980s. As such it seems to reflect a more generous, caring spirit in our culture.

Edelman offers many striking and memorable one-liners:

vignettes. This is especially delightful for preschoolers. Ages 2-5.

FARM BOY'S YEAR, by David McPhail. Atheneum (New York, 1992). 29 pp., \$13.95.

This is an imaginary journal—one entry per month—of a 12-year-old farm boy who lived in the 19th century. The entries, several paragraphs each, capture the essence of the season with simplicity. One month tells of getting a new knife and whittling a new latch for the henhouse. Pencil sketches and colorful paintings add to the story to help the reader's imagination come alive. Ages 7-12. (BF)

(Frazee is CNS assistant foreign editor and mother of three. Maher was CNS director of information services.)

Reading for children

Reviewed by Barb Frazee and Margaret Maher

The following books are for children.

THREE CATS, illustrated by Anne Brouillard. Thomason-Grant (Charlottesville, VA, 1992). 26 pp., \$13.95.

Three cats longingly eye three fish in the river, and once one dives in, the others follow. No words accompany the illustrations in this entertaining picture book, so the "reader" creates this story by interpreting the colorful

► "Many whites favor racial justice as long as things remain the same."

► "You can achieve much in life if you don't mind doing the work and giving others the credit."

► "Democracy is not a spectator sport."

Edelman's book will probably not reach the audience she intends. As her own childhood in the South Carolina community suggests, adults transmit values to children, not by talking about them or writing them in a book, but by living them. Although this book is directed to "my children and yours," it will probably be read by parents and educators rather than youth.

Nevertheless, this book has great value for parents, educators, or any adults concerned with and involved with youth. Edelman has done something most parents would like to do: define those basic values which you want to pass on to your children.

By sharing her values, she inspires the reader to do the same. Parents and educators might read this book, then try her ideas themselves.

If you were asked to list the basic values you want to pass on to your children, what would you say? Read Edelman's book and reflect on her ideas. Then try it yourself.

(Mary Kenny is co-author of several books on family and of the CNS column "Family Talk.")

(At your bookstore or order prepaid from Beacon, Harper & Row, Keokuk Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

+ Rest in Peace

(The Criterion requests death notices from parishes and/or individuals, who obtain them in other way. Please submit by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

► ALVEY, Eva Leanne (Smith), 99, Our Lady of the Greenwood, Greenwood, Aug. 7. Mother of Leonard, Jessie R., Martin S. Jr., Angie M. Cook, Mary G. Pitzer, Search E., Ruth E. and Annie E.; grandmother of 29; great-grandmother of 40; great-grandmother of 17.

► BABBITT, Leonard Joseph, 61, Holy Name of Jesus, Beech Grove, Aug. 5. Husband of Clara B. (Springer); father of Loretta Ashbier, Theresa Mann and Leonard J. II; brother of William T.; grandfather of eight.

► BOHM, Dr. Paul J., 68, St. Columba, Columbus, Aug. 5. Husband of Jeanne; father of Gary and Kelly; brother of Carl and William.

► BOULAIS, Mary Elaine, 64, Our Lady of Lourdes, Indianapolis, July 31. Mother of Michelle Cross, Suzette, Mimi Holsapple, Celeste Shadow, Marc, Gerard and Pierre; grandmother of eight.

► BRAUN, Thelma L., 83, Holy Spirit, Indianapolis, Aug. 5. Mother of Nancy Tuttle, Sylvia Boyer, Leo L. and Robert J.; sister of Marie Lee, Margaret Leese and Alice Muldoon; grandmother of 14; great-grandmother of 13.

► CAVENTER, Donald Lee, 63, St. Simon, Indianapolis, Aug. 11. Husband of Virginia H. (Hession); father of Donna Lee Robertson, William and Michael; brother of Janet Chastain and Virginia Fletcher; grandfather of four.

► DUBOIS, Gladys Frances, 61, Holy Name of Jesus, Beech Grove, Aug. 8. Wife of Raymond; mother of Joanne A. Meade and Janet Rae Townsend; sister of Herold Bordeaux and Dorothy Genetti; grandmother of seven.

► ELLER, Harry, 66, St. Columba, Columbus, Aug. 12. Husband of Alice; father of Timothy and James.

► GABRIEL, Andrew J., 73, Holy Trinity, Indianapolis, May 24. Husband of Irma; father of Richard, Gerald, and Carol Schorn; brother of Martin and Vicky; grandfather of five.

► HALL, Alice Claire, 75, St. Ambrose, Seymour, Aug. 4. Wife of James; mother of Beverly Gerth and Rita D'Arco; sister of Ralph Sappenfeld; grandmother of five; great-grandmother of five.

► KRAMER, Roland "Pete," 74, Our Lady of Lourdes, Indianapolis, Aug. 8. Husband of Helen F. (Mahan); father of William J., James B., Doc, Robert T., John M., Mary Ellen and Julius A.; grandfather of five.

► LAWYER, Anne M. (Goggin), 86, Our Lady of Lourdes, Indianapolis, Aug. 10. Wife of William A.; mother of John J. and William P.; sister of Alice Goggin; grandmother of seven; great-grandmother of nine.

► OLIVER, William J., 75, St. Joseph, Shelbyville, Aug. 5. Husband of Bonnie (Weitz); brother of Steven C. and Mark; brother of Anne, Ann Clouser and Alice Straber; grandfather of five.

► PRITCHETT, Lorenz, 88, St. Benedict, Indianapolis, Aug. 10. Uncle of Mary Elizabeth Gibson and Louis H. Berry.

► RANDELL, Gordon J., 68, Holy Name of Jesus, Beech Grove, Aug. 4. Husband of Maxine (Beckner); father of Susan A. Poindexter, Rita Herron, Patricia Hoke, Perri Herron, Christine Gough, Stephen J. and Robert J.; brother of Darrell and Lloyd; grandfather of 18.

► RETHLAKE, Carl W., 77, St. Mary, Greensburg, Aug. 7. Husband of Mary H.; father of Paul, Judith, Hageman and Nancy Christian; brother of Raymond, and Marie Robbins.

► RIEHLE, Edward, 87, St. Nicholas, Sunman, Aug. 4. Father of Helen Amberger, Alma Baker, Betty Federle, Mark, and Janet Schwing; brother of Anthony; grandfather of 24; great-grandfather of four.

► ROWE, Jerry W., 85, St. Augustine, Jeffersonville, Aug. 7. Father of Patricia R. Plyman and William A.; brother of Lucy Woodruff.

► SEIBEL, Howard H., 71, St. Mary, Greensburg, Aug. 7. Husband of Ruth D.; father of Joe, Howard Edward, Sharon Kay, and Marilyn Dewhurst; brother of Ralph and Harold.

► SINEX, Frank W., 86, St. Anthony of Padua, Clarksville, Aug. 8. Father of William F., Michael L., Anna M., Scott, Mary L., Larson and Betty J. Poore; brother of Lillian Smith; grandfather of 22; great-grandfather of 24.

► VAETH, Alois C., 82, St. Meinrad, St. Meinrad, July 27. Father of Estella Krelein, Mary Ward, Rose Wiesman, Mildred Fest and Eileen Rogier; brother of Celestine, Kate Stratman, Francis Borho and Rita Young; grandfather of 23; great-grandfather of 11.

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Pope sends envoy to Bosnia as war continues

(Continued from page 1)

Roger Etcheberry, a top Vatican official, to the Serb-occupied Bosnian capital of Sarajevo.

The cardinal "will give witness to the archbishop, to the faithful and to all their compatriots of the constant affection and solidarity of the pope," said the pope.

Cardinal Etcheberry is president of the Pontifical Council for Justice and Peace and of the Pontifical Council "Cor Unum," which coordinates Vatican relief programs. He celebrated Mass in Sarajevo Aug. 15 and was scheduled to visit other regions of heavy fighting.

The announcement came two days after a U.N. Security Council resolution authorizing the use of military force to allow humanitarian relief supplies to reach civilians.

Serbian roadblocks and attacks have been the main obstacle to the free flow of food and medicine. Sarajevo has been a major focus of world efforts to get relief supplies to Bosnian victims.

The Vatican has not advocated military intervention, but Vatican officials have asked for "humanitarian intervention" to halt the fighting and relieve the suffering of the victims.

Bosnia declared its independence from Yugoslavia earlier this year. Its population is a mix of Serbs, Croats and Muslims. Serbs are mostly Orthodox, and Croats are mostly Catholics.

Since independence, Serb militias supported by Serbia have been fighting the less-well-armed Croats and Muslims.

The result has been atrocities on all sides, but with the better-armed Serbs doing a more thorough job, according to many international organizations and journalists on the scene.

Atrocities they cite include beatings, torture and killings of people in detention camps.

Westerners "feel overwhelmed by reports of Serbian brutality. Smaller horrors perpetrated by Muslims and Croats will in time become known. Ancient hatreds find grotesque outlets," said Jose Cutileiro, one of the European mediators trying to end the fighting. "War is a nasty business, and civil war is perhaps the nastiest form of war."

At an Aug. 13-14 special session of the U.N. Human Rights Commission, the Vatican asked that "the horror of detention camps be immediately put to an end."

"The Holy See demands that the international community exercises pressure and intervenes so that peace returns, especially to Bosnia-Herzegovina," said Msgr. Christophe Pierre, head of the Vatican delegation.

Msgr. Pierre also criticized massive deportations of non-Serbs and the difficulties in sending humanitarian aid.

He said the Vatican has firsthand testimony from church people about atrocities. One priest, tortured during 12 days in a detention camp, saw Catholics and Muslims being led away from camp and then heard the sound of gunfire, Msgr. Pierre said.

The commission appointed a special investigator to prepare an eyewitness report on the atrocity situation.

Meanwhile, Catholic officials in the former Yugoslavian republics reported atrocities.

"Many priests are imprisoned or hunted down, along with their faithful," said Bishop Franjo Komarica of Banja Luka, in Serb-controlled Bosnia.

"By the sole fact of being Catholic, they are not included in the plan foreseen for this autonomous region," he told Vatican Radio Aug. 12.

"The so-called 'ethnic-cleansing of the region' is unacceptable," he said. "It is a form of fascism."

Bishop Komarica said badly needed relief supplies are unable to reach millions of suffering people because huge areas of Bosnia have been isolated.

In the Aug. 14 issue of the Vatican newspaper, *L'Osservatore Romano*, Cardinal Franjo Kuharic of Zagreb, in neighboring Croatia, said that 40,000 Muslims have been killed in Serb-controlled Bosnia.

"Non-Serbs are oppressed" and "concentrated in detention camps," he said.

In a July 31 letter, Cardinal Kuharic said Serb actions were not limited to Croat Catholics, but included Catholics of Polish, Italian and Ukrainian origins living in Bosnia.

In the United States, Karel Zelenka, an official of Catholic Relief Services, the U.S. bishops' relief and development agency, expressed fear that the situation was worsening.

"We haven't seen the worst yet," he said after visiting the war-torn region. "If the Serbs are not stopped they will go all the way, and it will be too late."

U.S. military intervention may be the only solution, he said.

CRS is able to get supplies through "but there are different degrees of success depending on changing battle lines," said Zelenka.

About 2 million people have been displaced because of the fighting, many fleeing into Croatia. This has put growing pressure on the Croatian government, which has hundreds of thousands of its own people displaced because of fighting with Serbs inside Croatia.

The result is that Croatia is denying entrance to thousands of people trying to flee Bosnia, said the U.S. Committee for Refugees, a non-profit organization that gives public information.

Croatia is refusing entry on the grounds that it is overburdened already and will accept only people with a "letter of guarantee" from relatives or sponsors willing to support them while in Croatia, said the committee.

Another problem facing those fleeing is the need to obtain an exit visa from Croatian and Muslim military authorities in Bosnia, the committee said.

"This is a way of screening able-bodied men and women and preventing them from leaving," said Thomas Argent, committee representative in what was once Yugoslavia.



FACES OF WAR—Muslim and Croat prisoners of war sit in a prison near the Serbian-controlled town of Banja Luka in

northern Bosnia-Herzegovina. Catholic officials pleaded for an end to atrocities. (CNS photo from Reuters)

In Orlando, Fla., bishop Norbert M. Dorsey was among signers of a newspaper ad decrying the "horrors of genocide" in many countries, including Bosnia-Herzegovina. Signers asked readers to petition elected representatives in Washington for peaceful intervention.

"The cruel happenings in what formerly was Yugoslavia are calling out for the kind of collaboration at peace making that all people of good will are hoping for," said Bishop Dorsey, president of the Interfaith Council of the National Conference of Christians and Jews, which placed the ad in the Orlando Sentinel.

"I pray that our various charitable organizations will continue their good efforts and that national and international leaders will find the means to help these suffering people," he said.

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Hispanics plan more small faith communities

by Laurie Hansen
Catholic News Service

LOS ANGELES—Hispanic church leaders have pledged to establish more small faith communities, become more ecumenical in their approach, and take the Gospel from the church to the election booth and the school board.

Meeting at Loyola Marymount University in Los Angeles, some 800 Hispanic Catholic leaders from across the country attended a four-day meeting in mid-August at which they listened to speakers addressing evangelization as well as political, economic and health issues.

After small-group discussion, the church leaders developed a list of action directives.

The meeting, titled "Hispanic Congress 1992: Roots and Wings," was sponsored by the two-year-old National Catholic Council for Hispanic Ministry, an independent umbrella organization of church groups that operates in cooperation with the U.S. bishops.

In discussion of "new evangelization," Dominican Father Jorge Presmanes, associate pastor of St. Dominic's Parish in Miami, reported that congress participants had concerns about "clericalism," which he described as church officials using their titles to promote their own agendas and, in so doing, stifling the efforts of laity. Pope John Paul II has called for a "new evangelization" in light of the 500th anniversary of the coming of Christianity to the Americas.

Among evangelization-related action directives released the final day of the meeting were:

► Undertake an aggressive campaign to publicize the Pastoral Plan for Hispanic Ministry, approved by the U.S. bishops in 1987.

► Establish small parish-based Christian communities and then use them to do evangelization.

► Offer workshops in parishes on social, economic, cultural and political issues.

► Sponsor cultural events to learn more about each other's Hispanic cultures as well as non-Hispanic cultures in the United States.

► Learn more about ecumenism to relate better to those of other denominations.

► Work to better communication between lay leaders and parish priests.

During discussion at the congress on the topic of youth and family life, Alicia Rivera, associate director of the Office of Family Ministries in the Archdiocese of Chicago, called the family the "nucleus where a person's identity is established." She said a major concern of Hispanic church leaders was how to encourage Hispanic Catholics to become youth ministers.

Church leaders also asked for more direction for "culturally mixed families," and immigrant families split up because part of the family is in the home country and part of it works in the United States.

One congress participant said the church has failed to reach out to the many young Central and South Americans who come to the United States alone seeking work. "Where is the church for these people? They're a very important group for us, and they are completely alone," he said.

Among action directives on youth and family-related concerns were:

► Encourage Hispanic Catholics to give money to help pay for youth and family ministers at parish and diocesan levels.

► Create mobile teams of church workers to minister to migrant youth who live in the United States without their families.

► Establish bridges between parishes and human service agencies.

► Promote family groups of reflection.

► Organize a national Hispanic youth congress, where Hispanic young people can express their own needs.

In the area of Hispanic health concerns, participants said that immigrants without legal papers, the Hispanic elderly, migrant workers, single mothers, the divorced and homeless are those with the greatest health problems.

Among health-related action directives the church leaders urged were:

► Identify bilingual employees and services available at Catholic health institutions.

► That Hispanics with and without health insurance learn about their rights to medical assistance.

► Become more politically involved and work to change "unjust" elements of the U.S. medical system.

Concerning political participation, Maria Luisa Gaston, U.S. bishops' coordinator of the observance of the quinquennial, said congress participants felt there should be "fewer words and more action." She said Hispanic people have suffered a history of oppression that has created low levels of self-esteem, apathy and passivity.

Conference participants felt that within the Hispanic

church, "faith and political commitment have not been seen as indispensable to each other, and the church at times has perpetuated this division," according to the action directives issued at the congress.

Among political participation directives given were:

► Distribute through the media motivational messages urging Hispanics to register to vote.

► Analyze U.S. foreign and domestic public policy and denounce racist strategies within it.

► Praise politicians who back Hispanic causes and denounce actions of politicians that hurt the community.

► Get involved in school board issues, housing and health care, prison ministry, creating credit unions and housing cooperatives or lobbying for just salaries for farmworkers.

► Make parish buildings available for community organizing and union activities.

With regard to education, Immaculate Heart of Mary Sister Maria Inez Martinez, a psychologist for Catholic Charities in Santa Barbara, reported that congress participants felt the church should encourage parents to participate in their children's education.


She said they also wanted educators to exhibit more cultural sensitivity.

Education-related action directives issued the last day of the congress called for:


► Establishing literacy programs for parents of school children.

► Demanding that the U.S. Department of Education implement multicultural teacher training programs that include internships in U.S. Hispanic neighborhoods.

► Making Catholic schools more accessible to poor Hispanics by establishing scholarships, through government assistance or by using a portion of the parish collection.



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