

Disasters could have been avoided

Situations in Somalia and Yugoslavia had early warnings that went unheeded

by Patricia Zapor
Catholic News Service

WASHINGTON—In the last month the eyes of the world have widened in horror at "new" atrocities coming to light in places barely on the map a few years before.

While graphic pictures of mass starvation in Somalia and of abused prisoners at concentration camps in what used to be Yugoslavia are jerking the rest of the world into action this summer, both situations might have been avoided if alarm bells ringing more than a year ago had been heeded.

(See "From the Editor" on page 2 for early warnings about the next disaster already beginning.)

Timing, military strategy and worldwide exhaustion with disasters are blamed in part for inaction by the United States and other nations. But politics, plain and simple, is the principal culprit behind delay, according to several observers.

Since spring of 1991, factions within the former Yugoslavia have been systemati-

cally clearing entire regions of people whose only crime is that they are in the wrong ethnic group. The United Nations and the governments of Europe and the United States watched warily for most of that time, occasionally voicing concern and issuing mild warnings to the warring Serbs, Croats and Bosnians. But ultimately they sat back, waiting for the combatants to wear themselves down.

At almost exactly the same time the Serbs and Croats began extensive fighting, a coalition of relief agencies warned of a war-induced famine-in-the-making in Somalia that put the entire East African country at risk.

"There's not mass starvation yet, but unless something is done now to get food, not just to the most vulnerable but to everyone, everyone may die," said Hiram Ruiz, policy analyst for the U.S. Committee for Refugees at a May 1991 press conference called by Bread for the World and other relief agencies.

Yet 15 months later, pictures of emaciated children in Somalia and tortured prisoners in Bosnia-Herzegovina are just beginning to shock the world into launching efforts at relief and intervention.

(See WORLD'S DISASTERS, page 19)



AFRICAN TRAGEDY—A young girl cradles her starving baby brother at a feeding center in the Horn of Africa where a large percentage of the population faces starvation. (CNS photo from Reuters)

ACHIEVING INSTITUTIONAL VITALITY

Capable and consistent leadership is required

by Fr. Jeffrey Godecker
Assistant Chancellor
Fourth in a series of articles.

This is the last article in a series of reflections on parish vitality. For a parish to be vital it requires good leaders whose commitment is to accomplish the mission in an effective and caring way. In order for a parish to engage the culture of the 20th century and to become a church with an outward mission, capable and consistent leadership is required.

(For the purposes of this article the word leader is used as representing both the individual and the combined leadership such as staff, committee or council.)

I see leaders making three choices in deciding how to lead. I call these choices: A. paralysis; B. "steady-as-she-goes"; C. focused. Although I know of no one who embodies any one of these to the total exclusion of the other two, these descrip-

tions of leadership are quite real. I am fortunate to know men and women who do embody—sometimes more, sometimes less—the ideals of the third choice.

Some leaders choose to become paralyzed. The sources of paralysis can be any or all of the following:

1. There is so much to do I (we) just can't get anything done. There's no time for reflection, quiet, prayer. Around here we just run to keep in place. All we have time to do is "to put out the fires and keep our heads above water."

2. If I (we) make a change someone will be angry.

3. There are so many choices to be made I (we) won't make any.

4. Everybody has to agree before we can do anything.

5. All the decision-makers come to the table out of self-interest or only in the interest of their thing (my parish, school, religious ed, athletics, elderly, etc.).

6. We can do everything and we can act as if there are no limits on resources.

7. The leader is afflicted with pragmatism and has a meeting every night.

8. Pressure and continual lobbying from right and left ideologies.

9. Terminal tolerance (coined by Mary Jo Leady) which allows for anything and everything.

10. Excessive self-examination and preoccupation (individual or institutional).

11. Management by snapshot—trying to plan based on occasional snapshots rather than: wholistic portrait.

12. A lot of wheels are spinning but the whole process is so complicated and inefficient that we no longer believe anything is going to get done.

Other leaders choose the "steady-as-she-goes" method. This is a choice to lead by getting all the material needs, policies, and procedures in good shape and then sit back and coast. The leader is often addicted to harmony. Avoidance of

conflict and struggle is a goal. The leader intends and does the minimum because anything else will probably cause conflict, so "steady-as-she-goes."

These leaders are characterized by tidiness, adjustment, and acceptance of the comfortable center. This style of leadership is passive and, sometimes, abdicates responsibility for the mission of the Gospel to evangelize the culture.

The first and second choices of leadership sap the vitality of the church. The third choice presents some life-giving possibilities.

The third leadership choice is to become and remain focused. It sounds very broad and vague but what we need today are leaders who constantly come back to the vision of the Gospel to be implemented in a Catholic Church of the late 20th century. All three components, despite the tensions and dilemmas that may exist between them, must be a part of the vision of the Gospel, the Catholic Church, and the 20th century.

(See CAPABLE LEADERSHIP, page 10)

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United Catholic Appeal makes final plea for 1992 campaign

by John F. Fink

The United Catholic Appeal is making a final plea for its 1992 campaign. Father David Coats, administrator of the archdiocese, and United Catholic Appeal general chairman Larry T. Kennedy are sending a letter to people in the archdiocese who have not yet responded to this year's drive.

"This year our goal is to raise \$3,200,000 to enhance the lives of those within our archdiocesan family," Father Coats and Kennedy said in their letter. "These members of our community have urgent and critical human needs that are unmet."

The funds raised by the United Catholic

Appeal are used to fund some 41 spiritual and human services in four areas—total Catholic education, family development, social justice and spiritual growth. Most of these services are available in every deanery of the archdiocese.

Among the 41 services are CYO and youth ministry, marriage and family counseling, Catholic Charities in every deanery, crisis pregnancy services, and pro-life activities. Last year the United Catholic Appeal provided 45 percent of archdiocesan funding.

Kennedy said that this year's goal has not yet been reached and any shortfall in contributions will affect programs in many areas of the archdiocese.

FROM THE EDITOR

The impending famine in southern Africa

by John F. Fink

Once the pictures of the starving people in Somalia got on television, something was done about it. The United States has started to get food to these poor people.

But as serious as the situation is in Somalia, it appears that things are going to get much worse in another part of Africa if something isn't done about it soon.

Catholic Relief Services has said that an estimated 23 million people are at risk of starvation in the Horn of Africa, where Somalia is located. But the United Nations estimates that the worst drought to hit southern Africa this century could affect a staggering 130 million people if food, seeds, tools, machines and other supplies aren't sent to the region soon.

To understand where the problem is, it would help to look at a map or, even better, a globe. (See map on page 19.) The Horn of Africa is the land that juts out into the Arabian Sea, just south of the Arabian peninsula. It's composed mainly of Somalia and Ethiopia, both of which have been plagued by famine and civil wars.

Where the next problem is taking shape is in southern Africa, virtually all of Africa situated below the equator, including the island nation of Madagascar located off the coast of Mozambique.

MADAGASCAR, IN FACT, has already faced four years of drought. According to New People Feature Service, a news service based in Nairobi, Kenya, up to 30 people are dying of starvation daily in southern Madagascar, and nearly 1 million others could suffer starvation by next February.

Death from famine is also now taking place in



Mozambique, according to UNICEF, and 3 million people there are considered to be at risk. In eight other countries in southern Africa, many of which usually are food exporting countries, reservoirs, wells, rivers and other water sources have started going dry at a time when normally they would be at their highest levels.

The cause of the drought is a periodic warm weather pattern called El Niño—in the Pacific Ocean that affects global temperatures—even though the Pacific Ocean isn't anywhere near Africa; it's on the other side of the globe. The last occurrences of El Niño in 1983 and 1987 resulted in the 1984 and 1988 famines in Ethiopia.

The country of Kenya is located right on the equator, just south of Somalia and Ethiopia and just north of southern Africa. It has taken in some 150,000 refugees from the Horn of Africa and now it too is experiencing severe water shortages.

THE UNITED NATIONS has been trying to draw the world's attention to the crisis in Africa—both in the Horn of Africa and in southern Africa. Recently, U.N. Secretary-General Boutros Boutros-Ghali, an Egyptian, has called on the media to give as much attention to Africa as it has been giving to Bosnia-Herzegovina. He called the fighting in the Balkans "a rich man's war" and intimated that the West is not as interested in Africa because the people there are mostly black.

According to Bread for the World, the nationwide Christian movement that seeks justice for the world's hungry people by lobbying the U.S. Congress, experts say that there is still time for effective action "to stave off what might become one of the century's worst humanitarian crises."

The United Nations and the Southern African Development Coordination Conference, which helps streamline the distribution of supplies, are asking the world's community to provide \$854 million to meet a portion of the need in southern Africa over the next year.

The U.S. Agency for International Development estimates that needs in the region could exceed \$2 billion.

The United States is doing something about this gigantic problem in Africa. It has led the way with \$509 million in food and other aid. It has pledged 1.6 million metric tons of food and other supplies for southern Africa. Much of this will be distributed through Catholic Relief Services.

In May, Peter Shiras, CRS senior director of the African region, said this to a joint hearing of the House Select Committee on Hunger and the House Subcommittee on Africa: "While East Africa and the Horn may be suffering from a different meteorological phenomenon than southern Africa, the effect on the populations is the same: withered crops, dried-up water holes, dying animals and, most importantly, malnourished and dehydrated women and children, those who are always the most vulnerable."

In June the U.S. House of Representatives approved the fiscal year 1993 foreign aid bill that includes \$80 million in African disaster assistance and \$764 million in emergency food aid for the world. Bread for the World is now lobbying the Senate to pass its bill for the same \$80 million in African disaster assistance and at least \$860 million for emergency food relief.

HERE ARE SOME OF the agencies that are accepting donations for African relief:

Catholic Relief Services, 209 W. Fayette St.,

Baltimore, MD 21201, (410) 625-2222.

American Red Cross, Box 37243, Washington, DC

20013, (800) 842-2200.

American Friends Service Committee, 1501 Cherry

St., Philadelphia, PA 19102, (215) 241-7141.

World Vision, P.O. Box 1131, Pasadena, CA 91131

(800) 423-4200.

UNICEF, 331 E. 38th St., New York, NY 10016, (212)

686-5522.

Care International, 660 First Ave., New York, NY

10016, (212) 686-3110.

EDITORIAL COMMENTARY

Negative election campaign is in high gear

by John F. Fink

With the end of the Republican convention, the political campaign is now in high gear. Perhaps most of us are already tired of politics, but we're destined to hear a lot more from the candidates from now until Nov. 2 election day.

And what are we going to hear? If the past few months are any indication, we're in for a very negative campaign. We're

going to hear from both sides just how terrible the people on the other side are. During the past few campaigns, negative campaigns have been the rule rather than the exception.

Why? Obviously, because the political pros think they work. But do they really? It's hard to imagine that anyone would vote for someone because he can tear down his opponent. When will these political pros understand that most people are turned off by negative advertising? What it really does

is make a person determined to vote against the one who is advertising negatively. And if all candidates do it, the most common reaction is not to vote at all.

For the record, *The Criterion's* policy is to refuse to run any negative advertising, that is, advertising that tells why one should vote against a candidate's opponent rather than why one should vote for the candidate placing the ad.

But it isn't just the candidates who are responsible for the negativity. The worst culprits seem to be some segments of the media. Many journalists seem determined to find some dirt that will destroy a political candidate. In this, at least, they seem to be non-partisan; they'll attack candidates of any party.

Three weeks ago Vice President Dan Quayle took on the media after NBC News correspondent: Stone Phillips had the gall to ask President Bush in the oval office whether he had ever had an extramarital affair. In the process, Quayle gave a lesson

that journalists should pay attention to. He said that good journalists are those who research a story thoroughly and then publish the results while bad journalists are those who hear a rumor and immediately start to spread it without trying to learn whether or not it's true. He didn't say it, but there are also the journalists who make up the rumors.

Of course, Quayle's party as been just as guilty as anybody else.

Quayle might also have reminded the media that editorial opinions don't belong in news reports, one of the most basic principles of good journalism but one that is consistently violated these days by many in the news media. As one who has been in journalism in one way or another for more than 40 years, I've been very disappointed by the performance of many in the media during this election campaign.

Let's hope that the various candidates, at the national, state and district levels, will somehow start discussing the important issues in this campaign. They owe that to the voters if they expect us to take them seriously and vote for them in November.

Holy Cross to celebrate 'Living the Mission' week of assembly

by Margaret Nelson

Tom Fox, nationally-known Catholic journalist, will speak during the annual assembly of Holy Cross Parish, Indianapolis, the week of Sept. 14-20. The topic of his Sept. 17 talk will be "Coping as Catholics with the Tensions in the Church—Some Approaches for the Long Haul." The public is invited to attend.

Fox, editor of the *National Catholic Reporter*, was a volunteer in the International Voluntary Services in South Vietnam from 1966-68. He has worked as a

journalist with the *Detroit Free Press* and the *Washington Star*.

This year, Holy Cross is expanding on its annual assembly of parishioners, when it customarily reviews its mission during a single liturgical gathering.

This year, a week of activities, with the theme "Living the Mission," is planned to celebrate the parish's ministry to the east side neighborhood. The ceremonies will begin with a 7:30 p.m. prayer service on Monday, Sept. 14 in the church. A social hour will follow.

Tuesday will be a neighborhood night, with parishioners inviting friends and neighbors for an evening of food, fun and sharing of cultural diversity from 6:30 to 8:30. The evangelization committee will hold its annual Hot Dog night outside, weather permitting. Individual and group talents will be shared in Kelley Gym, for the enjoyment of those of all ages.

A parish meeting in the gym on Wednesday from 7 to 9 p.m. will feature a discussion on achievements of Holy Cross during the past year and areas for future development.

Tom Fox's talk will be at 7:30 p.m. in the church on Thursday. Child care will be available. Friday night will be youth night at the Holy Cross gym.

A pitch-in dinner for adult parishioners will be held in the gymnasium, beginning at 5:30 p.m. on Saturday. The parish music ministers will present entertainment. There will be a Saturday evening Mass Sept. 19.

The 10 a.m. Mass on the Feast of the Holy Cross—Sunday, Sept. 20—will conclude the assembly week. A social hour will follow the liturgical celebration in the church.

K of C to implement political responsibility program this fall

The Knights of Columbus in the state of Indiana plan to implement a political responsibility program this fall.

Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, recently sent a letter to priests and parish life coordinators in the archdiocese asking for cooperation with the K of C. He said the Knights' program has the approval of all the bishops of the state.

The program will consist of the following elements:

►With the pastor's permission, the Knights will sponsor a voter registration drive in the parishes in September.

►All K of C members will receive information to make them more fully informed about the important issues in this fall's election.

►"Meet the Candidates" nights will be sponsored by local K of C councils. All grand knights will be given guidelines for conducting these meetings. A range of issues, including pro-life issues, will be discussed.

►"You Count '92" posters will be distributed throughout the state by members of the local councils along with the brochure "Guidelines for Pastors & Parishes on Lobbying & Electioneering."

Administrator named for Gary

GARY, Ind. (CNS)—Detroit Auxiliary Bishop Dale J. Melczek was named apostolic administrator of the Gary Diocese Aug. 21 by Pope John Paul II.

Bishop Norbert F. Gaughan, 71, remains residential bishop of the diocese but is no longer able to handle the administrative responsibilities for health reasons. A bishop since 1975 and bishop of Gary since

1984, he suffered a serious stroke last February.

Bishop Melczek, 53, has been a priest since 1964 and auxiliary bishop of Detroit since 1982. Over the past 20 years he has held a variety of archdiocesan posts under three successive Detroit archbishops. He will retain his title as auxiliary of Detroit, but will reside in Gary.



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PRO-LIFE SUPPORT MISSION

Group helps women who don't have abortions

by Margaret Nelson

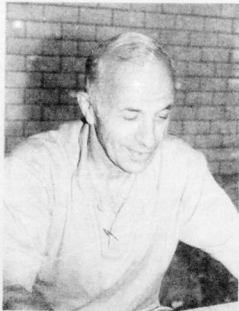
Bob Rust is another Catholic pro-life advocate who assists women who make the choice to have their babies rather than aborting them.

He is one of six Christian "missionaries to the pre-born" in Indianapolis, who are devoting their lives to saving these babies.

Though his primary mission is to be at the three abortion clinics to talk with women during the "killing hours," Rust and the other counselors have taken a major role in helping some of the women who have "turned around," not entering the clinics to have their babies aborted.

The director of Save One Life Foundation, Rust said the six counselors at abortion clinics offer to help the mothers if they will relent. "We have actually had four women who needed us to attend to their needs. In all cases, God did it somehow," Rust said that a south side Protestant church has helped support two to four other women.

"From my personal observations, most women who turn away don't need financial help," Rust said. He explained that the missionaries help the women get in touch with the community and government resources that are available to them. But some are not eligible for welfare.



Life Defenders Director Bob Rust

"We have used St. Vincent de Paul," he said. "We have taken the girls there and they have been able to get clothes, furniture, and even some money."

"But their needs were not only for money," Rust said. "They need companionship—someone to talk with. Anybody who goes to an abortion clinic and turns

around has to have a lot of trouble in their lives. It shows they didn't really know about it—they didn't know what it was that they were doing."

"First we try to counsel the woman, or the man or her parents," he said. "Some boys don't want their babies killed. We give consolation to them. Sometimes they are able to get help from the girls' mother or father."

Some of Rust's stories are unusual. One woman received help with a difficult pregnancy after she decided not to have an abortion. Save One Life members sent her to a special doctor, drove her to his office and paid for the visits. The group also obtained clothes and baby supplies, as well as providing other financial help.

Once, Life Defenders took a woman out of town because her husband threatened to kill her if she would not have an abortion. "They were able to get him to go to church and get to know his Creator," Rust said.

Though they believe their first ministry is at the abortion clinics, the counselors have talked to the state legislature, spoken at churches and schools—"whatever it takes," said Rust.

"We'll go out at midnight or at 2 in the morning to talk to girls at their apartments," he said. "We have even had our women go into clinics at the risk of being arrested if we know one of the girls who was going in (for an abortion)." One volunteer counselor is a wife and mother of seven children.

"We want to bring light to the world. They listen to us," he said. "Many of them walk over and say, 'I agree with what you're doing, but I have a special problem.' Usually, it's money... If they do, we can start talking with them."

"Their family situations are messed up. These things happen when you lead a life away from God," Rust said. "Generally,

they need companionship for some period of time when they don't have the support of family and friends."

"We have taken them ourselves. Help comes from us being able to direct the resources we have," he said.

The Save One Life publication, *Life Defender*, gives biographies of the counselors and reports the "saves." In the July paper, it was reported that 78 babies had been saved from abortion. Subscribers were told of the emergency needs of Hope and Linda, who had their babies in January, after talking with Save One Life missionaries last year.

Life Defender describes its work: "We tell our story of being there as missionaries to the pre-born to try and save their lives; to the babies' mothers to offer them help and to witness in prayer and our words and actions that the killing must stop; in short to be 'light to the world, salt of the earth' as Jesus has commanded us to be. We are the only Christian companionship the babies will have as they die."

A year ago, Bob Rust and his wife Rita sold his wholesale business and moved from St. Mary, Greensburg, where they were active in Marriage Encounter and Cursillo activities. They are living in the Little Flower Parish in Indianapolis. (On June 25, Rita Rust was in a serious automobile accident. Her condition is improving, her husband said.)

"The Lord asked me to come up here," he said. "I asked people to pray" (about whether he should come).

The full-time counselors live on their savings, the support of family and friends and financial contributions. Save One Life uses a dedicated office space at 1301 S. Keystone in Indianapolis (46203).

"They kill babies here five days a week. I see what the Lord meant. He has kept me busy," said Bob Rust.

Discussion series offered for separated, divorced Catholics

The archdiocesan Family Life Office will initiate a special discussion series this fall for separated and divorced Catholics. The eight-week recovery program, co-sponsored by Separated, Divorced and Remarried Catholics (SDRC) will provide an opportunity for people sharing similar burdens to get together and talk about them.

Discussions will be held from 7:30 to 9 p.m. on Mondays evening, Sept. 14 through Nov. 2 on the following topics: "Grief/Growth... The Process De-

fined," Sept. 14; "Inner Intimacy," Sept. 21; "Stress and the Divorced Family," Sept. 28; "Dancing with Anger," Oct. 5; "Dealing with Blame and Guilt," Oct. 12; "Being Single in a Couple's World," Oct. 19; "Light at the End of the Tunnel," Oct. 26; and "A Look at the Spiritual Side," Nov. 2.

Marilyn Hess will facilitate the series at the Catholic Center, 1400 North Meridian Street. There will be no charge. Call the Family Life Office at 317-236-1596 for more information.

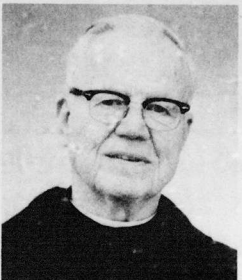
Fr. Heck receives St. Meinrad Distinguished Alumnus Award

Benedictine Father Theodore Heck was presented the Distinguished Alumnus Award by St. Meinrad Seminary Alumni Association on Aug. 12. The award is given to a St. Meinrad alumnus who has provided outstanding service to the seminary and who has exemplified the Gospel values in his life and work.

In presenting the award to Father Theodore, Paulist Father Richard Sparks, president of the alumni association, said, "You were selected, in part, because of your devoted service in making the schools what they are today, your involvement in the growth of the alumni association, and the fact that at the age of 70, when most other priests retire, you expressed a desire to 'put into practice what I have been teaching' and began a 15-year term as pastor of a local parish."

Father Theodore, a native of Terre Haute, professed vows as a Benedictine monk in 1923 and was ordained a priest in 1929. He was the first St. Meinrad monk to earn an academic doctorate, which he did in 1933.

Among his accomplishments, Father Theodore was director of studies at the seminary; president of the American



Benedictine Father Theodore Heck

Benedictine Academy and several educational associations; president-rector of the School of Theology, superior and prior of the Abbey, and designer of seminary curriculum.

Intruder injures 2 Carmelite nuns

Two Carmelite sisters were injured when a man broke into the cloistered Carmelite monastery in Indianapolis early Saturday, Aug. 25.

Sister Jean Alice McGoff, prioress, investigated when she heard the screams of Sister Mary C. Rogers. Sister Jean Alice was struck by the man before she found Sister Mary in her bed, bleeding from the head.

The nuns' attacker escaped and police had not found him by press time. Nothing was missing from the convent.

Sister Jean Alice was released from the hospital after treatment for the cut on her head. At press time, Sister Mary, 73, was still hospitalized and in serious condition.

"Mary and I are going to be all right," said Sister Jean Alice. "We're grateful to be alive. It was a terrible shock that anyone could be that violent." Suzanne Magnan, chancellor, said that the sisters are grateful for the prayers, support, and concern on their behalf.

Martin University celebrates 15th anniversary of founding

Martin University, Indiana's only predominantly African-American institution of higher learning, celebrated its 15th anniversary on Wednesday, Aug. 26.

Benedictine Father Boniface Hardin founded Martin Center College in 1977, naming it after Dr. Martin Luther King Jr. and St. Martin de Porres. It became Martin University in 1990 when it added graduate-level programs. Father Boniface continues as the university's president.

Martin University has graduated 412 individuals. Its current enrollment is about 900. The average age of the students is 40 and 85 percent are the first in their families to attend a college or university. About 90 percent are African-Americans.

Franciscans meet in Denver

Franciscan Father Michael Fowler, pastor of Sacred Heart Parish, Indianapolis, and Franciscan Sisters from Oldenberg joined about 400 other Franciscan men and women from the United States and Canada in Denver, Aug. 6-10 to examine the Franciscan North American experience.

"We North Americans not only have a different way of living, we have a different way of thinking from the rest of the world," said Franciscan Father John Quigley, chief executive officer of Franciscans Network, the organization which sponsored the event. "We have a different way of experiencing Jesus and Francis of Assisi."

Keynote speakers at the event included Rosemary Haughton, Robert Bellah and William Foege. Although they are not Franciscan, they challenged the participants to live their traditional Franciscan values in the 21st century.

Haughton, theologian and author, suggested that Franciscans with their traditional charism of poverty and fraternity examine ways to give witness to "alternative economies" that mitigate against greed, competition and self-sufficiency.

Bellah, a sociologist and author, criticized what he called the "spoiled moral

environment" of North America with its widening gulf between the rich and poor. He stressed that the tradition and faith life of worshipping communities holds the key for those who hope to understand and transform culture.

When his students tell him they don't believe in God he said he tells them to "go to church and find God there reflected in the faith and experience of the community."

Foege, a medical doctor who directs the Carter Center at Emory University in Atlanta, raised the question of how North American society would be remembered in history. He said people's needs are often subject to the greed of the affluent.

For example, he said the \$3 billion necessary to wipe out infant mortality worldwide is not available, even though that amount is spent daily on weapon production and distribution.

Apart from listening to speeches, the Franciscan participants met in discussion groups where they expressed a desire for ongoing connections. The Franciscan Network board said it would provide an executive director to coordinate future networking opportunities.

Commentary

EVERYDAY FAITH

Students must learn to communicate—soon!

by Lou Jacquet

As another school year begins, I'd like to ask every teacher and every parent who reads this to think about the following true story.

Recently I heard about a young June graduate from a private suburban high school who ran into a problem. It seems that the young man had to write a few dozen thank-you cards for gifts received at his graduation party.



Unfortunately, he had completed four years of high school and earned a beautifully-framed diploma without having so much as learned the grammar and spelling skills necessary to write the thank-you notes.

Truth be told, this hope-of-the-nation's future with diploma in hand had trouble reading the Hallmark cards that came with his gifts. He seemed totally incapable of composing a few short sentences replete with subject, verb, and object to thank family members and relatives for their generosity. Desperate to save face, he asked his mother to compose a generic thank-you note that he could hand-copy onto each card he

needed to send. Quite rightly, she refused, asking how she could have spent more than \$2,000 per year for a worthless diploma.

Unfortunately, the young man in question is not alone. Meeting some recent college graduates who applied for jobs in the Catholic press a few years ago, I was shocked at their lack of oral and written communication skills. Most were also abysmally ignorant of entire segments of American literature and philosophy. As for any understanding of the role of religion in human history, they didn't have a clue.

There are surely thousands of exceptions. Many of today's high school graduates are every bit as bright or brighter than their counterparts of a generation or more ago. But all too many above. All of which leads to my request.

As you welcome back your students this fall, teachers, I ask you to make a special effort in the coming school year to require more reading and more writing in your classroom than ever before. That will also mean more work for you, I know. It will also mean that parents will need to bear their share of putting sons' and daughters' feet to the fire at home to finish assignments. But it must be done.

We have already lost an entire generation of young men and women who seem incapable of communicating effectively with either the spoken or the written

DID HE DIE FROM WOUNDS OR STARVATION?

WHO KNOWS OR CARES?



word. Let's not lose another. Teachers must make this a year in the classroom that students will never forget, pushing each young man or woman to excel rather than simply to muddle through to graduation.

For the good of the nation and the good of the individual, we simply cannot afford any more high school graduates who are unable to write even their own thank-you cards.

THE YARDSTICK

Today's confusion may become future blessing

by Msgr. George G. Higgins

I recently applied for a new passport. With passports now valid for 10 years, that could mean that, at the age of 76, my new passport will turn out to be my last. Who knows?

As I waited two long hours for my passport, I got to thinking—not morbidly or morosely, but simply to pass the time—about what the psalmist says: "Seventy is the sum of our years or 80, if we are strong." That's enough to give anyone serious pause.



And I found myself reminiscing about the far-reaching changes in the church's life since I first applied for a passport as a newly ordained priest in the early 1940s.

A few days later, sitting in the quiet of my study, I tried to recall the general outlines of what the church was like, what the priesthood was like, what our ministerial expectations were 50 years ago. I scoured my personal library looking for helpful leads.

The late Jesuit Father Karl Rahner came to my rescue. He repeatedly reminds us that far-reaching changes of the most surprising kind have occurred since Vatican II, and he tried, perhaps more help us come to terms with these unsettling changes.

How little, Father Rahner says, did we older people who grew up in the pre-Vatican II monolithic church "expect a church of the kind we have today?"

In the century before the council, Father Rahner writes, "the church was the object of an almost fanatical love... our natural home, sustaining and sheltering us in our spirituality, where whatever we needed was available...."

"The church supported us, it did not need to be supported by us."

Today, he notes, what we "see is the pilgrim church of sinners, the tent of the desert and shaken by all the storms of history, the church laboriously seeing its way into the future.... we are aware of a church of internal tensions and conflicts,

we feel burdened in the church both by the reactionary cautiousness of the institutional factor and by the reckless modernism of some that threatens to squander the sacred heritage of faith and to destroy the memory of its historical experience."

"Why should we Christians and the church... have answers for everything instead of putting up with the confusion?"

Those who find these changes difficult may find comfort in the counsel of Jesuit Father Ladislav Orsy: "Insecurity and obscurity," he reminds us, "are part of our human and Christian condition. We have to live with them."

"Let us pray the Lord, therefore, that he should not take them away. Let us

pray rather for the grace of confidence when we walk in the jungle or where we sail on the high seas...."

"We do not trust in order, but in the Spirit who leads God's pilgrims through all the confusion."

If the church appears confused today, Father Rahner wrote in 1977, it is because society is confused. Both go together. "Sometimes," he said, "I ask myself if, from the point of view of faith, this is all so bad. Why should we Christians and the church in an age of confusion have answers for everything instead of putting up with the confusion along with our contemporaries."

"I believe that we must perhaps prepare ourselves for the fact that future history will appear grayer and more confused and will have less room for great and clear intellectual vision."

Today's confusion may prove a providential blessing if it forces us all to develop a spirit of authentic Christian maturity, a deeper poverty of spirit and a more profound spirit of Christian hope.

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THE HUMAN SIDE

What leadership principles should priests learn?

by Fr. Eugene Henrick

"There is a real need for leadership training for priests," said a priest interviewed in the 1992 study titled "New Parish Ministers" (National Pastoral Life Center, New York, NY). He believes the ministry of priests is becoming increasingly complex as they work more closely with the growing number of lay ministers.

"Many men going into the seminary and those just beginning parish life were not mature enough... to cope with what today's priesthood calls for. Seminary training puts too much emphasis on structure and not the kind of spiritual development or relational skills needed in working with people in the parish," the priest commented.

The comment raises some interesting questions about what the present seminary system realistically can do to prepare priests for ministry today.

In another study, to be released by the



National Catholic Educational Association, seminary faculty members were asked if they had more than four or five students from other cultures. If so, what new demands did this place on teaching?

Two-thirds of the faculty answered yes. Their students included Mexican-Americans, Puerto Ricans, Cubans, Guatemalans, Nigerians, Ugandans, Vietnamese, Hmong, Koreans and Poles, to mention a few. For many, English is a second language.

Faculty members reported that giving exams is difficult because of poor English skills and writing skills among many "such presume the students understand when examples in the classroom are drawn from American history or when an idiom such as "three strikes you're out" is employed.

The faculty members also were asked whether they were teaching students of diverse ages. Again, the majority answered yes.

The study drives home a point often missed by those who suggest that seminarians need to provide better leadership training: Seminarians no longer are a homogeneous group. You have older and younger men mixed with men from multiple cultures. These factors constitute

an entirely new ballgame with new players and rules.

Does that mean parishes should not expect leadership on the part of new priests? By no means!

Faculty members were almost unanimous in saying that most seminarians have an outstanding zest for the priesthood. Zest is the first ingredient needed to conquer a language, become inculturated or overcome age differences.

Second, we should never forget that most of us claim ancestry in cultures foreign to America. Many are leaders today because, drawing upon their cultural heritage, their families instilled in them such qualities as dedication to hard work, sacrifice, integrity, loyalty and strong faith in God's providence. Just think of the "foreign" entrepreneurs, barely able to speak English, and what they taught us about leadership!

And think of the many hard-working "foreigners" who, because of desire, speak better English than many who were born here.

If the seminary is to produce priestly faculty, it would be a good idea if seminary priesthood candidates come, encouraged men from other cultural groups to dig deep

into their backgrounds and to take pride in discovering the greatness of their culture.

We need to be careful, however, not to suggest that white candidates from other cultural backgrounds need to learn is a preset body of American leadership principles. That would miss the point that each culture brings us its own gifts.

THE CRITERION

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To the Editor

Corrections about diocese's bishops

Your column in the Aug. 7 *Criterion* contained several points of misinformation on the bishops/archbishops of Indianapolis and the place of their consecration (ordination) as bishops.

When you speak of Archbishop Buechlein's 10 predecessors you include the five bishops whose cathedral was in Vincennes before Pope Leo XIII moved the seat of the diocese of Indianapolis in 1898. You did not include them in your generalizations.

Five of our bishops (Brute, Hallandiere, Bazin, St. Palais, Chatard) were priests at the time of their appointment as "head bishop" (ordinary). Besides Chatard and Ritter, Hallandiere and St. Palais were priests of the diocese when they became

bishops. Hallandiere was vicar general in 1839 and St. Palais was vicar general and then administrator of the diocese (1848-49).

You were surprised that only two (Chatard and Ritter) were consecrated in the Indianapolis cathedral. St. Peter & Paul was built in 1906, however, and two bishops (Bazin 1847, St. Palais 1849) were consecrated in the Vincennes cathedral.

Your claim for Chatard and Ritter is also misleading. They were consecrated in the Indianapolis cathedral, yes, but not as ordinaries of the diocese. Chatard was consecrated coadjutor (1910) and Ritter was consecrated auxiliary (1935). Like the new archbishop, all of Archbishop Buechlein's 20th-century predecessors were already bishops before becoming bishop/archbishops of Indianapolis.

Ritter and O'Hara are cited as natives of the archdiocese who became cardinals. You are correct on Ritter, but shame on you—a

Notre Dame man—for including O'Hara. He was born at Ann Arbor, Mich., and raised in Peru, Ind. His family moved into Cathedral parish.

Among archbishops in other places who are natives of this archdiocese (like Borders), I would include Archbishop Albert Thomas Daeger of Sante Fe (1919-32).

A distinction not presented is that only two of our 11 bishops (Ritter and Buechlein) are natives of this state, from southern Indiana, and of German ancestry.

James J. Divita

Indianapolis

Bishop Smith's tenure in Nashville

As a priest of the Diocese of Nashville, I was pleased to see the name of Bishop Alphonse J. Smith in your column about bishops of and from Indianapolis in *The Criterion* of Aug. 7.

Bishop Smith's tenure as the sixth bishop of Nashville was brief, only 11 years. But in those years, the diocese saw the greatest increase in priestly vocations in its history. Many priests still active in Tennessee, including the present bishop of Nashville, trace their vocations to personal associations with Bishop Smith, remembering especially his extraordinary devotion to the Eucharist.

That devotion not only attracted priestly vocations but inspired many lay people as well. When the bishop came to Nashville, the cathedral chapel had only a scheduled Mass daily. After only a year of his preaching about, and personal love for, the Holy Eucharist, three Masses were scheduled daily, and the chapel was filled for each.

I never knew Bishop Smith personally; his untimely death was before my time. But I know that many of my friends and relatives in Nashville who so loved him, and who still regard him and his devotion to the Mass to be great treasures in their own spiritual lives, would want me to acknowledge your mention of him in your very interesting column.

Father Owen F. Campion
Associate Publisher
Our Sunday Visitor

Huntington, Ind.

LIGHT ONE CANDLE

Fear gets in the way

by Fr. John Catotr
Director, The Christophers

Fear is the seed bed of sin and misery. If you want to grow spiritually, do everything in your power to eliminate fear. Many little battles can be won simply by rejecting the first signs of danger as imaginary. Nervous symptoms are distressing but not dangerous. However, ultimately the surest way to overcome fear is the way of love. Charity overcomes a multitude of fears.

Love bows from person to person or it doesn't flow at all. Too often our fears block warm-hearted feelings and stifle love. Fear of the unknown, fear of danger, fear of loss and fear of failure, all prevent us from enjoying life because they inhibit our capacity to love.

Consider how fear has a part in all the vices which plague the human race.

Pride is an excessive love of self which eventually awakens an abhorrence of others. Proud people consider others beneath their dignity. The fear of being inferior drives them to do all in their power to dominate others in every other way possible: rank, wealth, etc.

Love on the other hand renders one meek and humble of heart. Anger is the result of not getting what you want. The fear of being deprived sparks violent rage in some people who on the spur of the moment can become mean and hurtful.

Love on the other hand calms the storms of life.



Homosexuals find U.S. dangerous

Your editorial staff might be surprised that the construction and language of the July 24 issue were perceived as hostile by homosexual people.

Certainly the lesbian and gay Catholics who receive *The Criterion* are women and men who look to the paper to inform and encourage their faith, and to do so in a pastorally sensitive way.

Page 1 coverage was given to the Congregation of the Doctrine of the Faith's approval of some forms of civil discrimination against homosexual people. Reaction to the CDR document was buried on page 10 and the title was misleading. On page 5, a correspondent's letter was not always accurate or clear.

There was little in the issue which would encourage a struggling homosexual person to remain with the church. Nowhere were pastoral (reconciling, invitational, accepting) words directed to men and women for whom the issues surrounding homosexuality are real, not academic. The issue did not speak to homosexual people, only about homosexual people.

All this alarms me. A scholar has predicted that in the United States in the '90s, homosexuals will be treated as were Jews in Germany in the '30s. Increasingly, homosexual women and men find the United States a dangerous place. Physical attacks on homosexuals are rising, as are incidents of verbal harassment. It is important that in this environment the church be a refuge. Even when the church cannot bless homosexual actions, there is no reason why homosexual people cannot be respected by church people.

It is time to change words and actions. Suspend judgments about homosexuality and listen to what science and human experience is telling us. Refocus attention on the more important messages in the official Catholic literature. Refuse to isolate divine judgment on homosexuals. (It may well be that familiar Scriptures, interpreted as judgment, have lost their power as stories of grace to a whole generation of Catholics.) Speak to gay men and lesbian women in a less authoritarian voice. Listen to stories of faith told by homosexual Christians. Build bridges, not walls.

Robert M. Zahrt

Fort Wayne

Point of View

What is meant by God's revelation?

by Msgr. Raymond Bosler

One of the most important and neglected teachings of Vatican Council II was its new and fuller description of what is meant by God's revelation.

Here are the words from the Constitution on Revelation: "In his goodness and wisdom God chose to reveal himself and to make known to us his hidden purpose of his will by which through Christ, the Word made flesh, man has access to the Father or in the Holy Spirit and comes to share in the divine nature. Through this revelation, therefore, the invisible God, out of the abundance of his love, speaks to us as friends and lives among us, so that he may invite and take us into fellowship with himself."

This, in theological jargon, is called subjective revelation. Since the Reformation Catholic have hesitated, if not been afraid, to use the word subjective. It seemed to imply that people could make up their own subjective idea of religion.

For centuries when Catholics heard the word "revelation" they thought only of objective revelation—the truths revealed. And all these truths were made known in Christ, the fullness of revelation. The church preserves these through the Bible and tradition. The catechisms spelled it all out for us. Revelation was something that happened in the past that could not be added to or changed.

In a sense it is true that the objective revelation was complete in Christ and what we call the development of doctrine is a new and growing understanding of what was revealed. We experienced the same process in our lives. Our dear ones, parents, children, friends remain the same persons though we grow in the understanding of who they are and what they are, as they do themselves.

To get back to our problem with objective revelation. Scripture and the teachings of the church are not necessarily revelation for us. They can be studied and memorized in catechism answers without the faith that experiences God communicating with us. Scripture and the teachings of the church are only the means by which God communicates with us. And God uses other means that help us discover truths in objective revelation.

Look at the stars with our knowledge today of the immensity of the universe. God will talk to us in a way that the people of the Bible could not have heard in the same way. When we hear the words "Almighty God" we can experience something that the people of the Bible could not.

And because of the development of doctrine made possible by billions of

archaeologists, Scripture scholars, theologians and the discoveries of science, we can be thrilled to believe that Jesus is truly man and truly God. It took centuries for this belief to be better understood within the church, and we are still probing the depths of the mystery.

So, revelation fully understood is something on-going, something that is part of us and our experience, something in which God can communicate himself. It's not something static but something alive that grows.

Where does it grow, how does it grow, who does the developing? Listen to these words from that same Constitution on Revelation: "The church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes. This tradition which comes from the apostles develops in the church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (quoting Luke) through the intimate understanding of spiritual things they experience and through the preaching of those who have received through episcopal succession the sure gift of truth."

So, all believers can take part in the growth of revelation—even the laity! They learn from the bishops what has been handed down, but they can contribute to a better understanding and development of what is taught through their own study and life experience. It seems to follow, therefore, that the bishops, including the pope, must listen to the people of God. (Cardinal John Newman published a booklet on the necessity of consulting the faithful in matters of doctrine.)

The Constitution on the Church has something to say about all this: "The body of the faithful as a whole, animated as they are by the Holy One, cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterizes the people as a whole, it manifests this unerring quality when, from the bishops down to the last member of the laity, it shows universal agreement in matters of faith and morals."

Mary is the model of Christian life and the model of the church. As she did, we must treasure in our hearts all that we learn to know about Jesus. And our principal obligation as Christians is to know all we can about him.

It's not enough to know what the church teaches or what is in the Bible. We have to experience the meanings of what we know. We have to let God communicate with us or else there will be no revelation for us.

(Msgr. Bosler, a former editor of *The Criterion*, was a peritus at the Second Vatican Council. This is excerpted from a homily he gave at the Carmelite Monastery in Indianapolis.)

CORNUCOPIA

Improving our perspective

by Cynthia Dewes

Absence makes the heart grow fonder. That's the cliché, and that's also the truth, as proven by my usual independent, off-the-wall research.

Take the matter of moms. From the moment when the sweet new baby does a jekyll and hyde, and teething, colic, earaches, separation anxiety, potty training with its corollary accidents, and the struggle for independence take over, moms are anxious for the years to pass. But when the first day of SCHOOL looms on the horizon, they begin to have second thoughts.

All of a sudden that naughty, grubby little twerp becomes indispensable. Her constant eating debates become

adorable, her tantrums cute, her sleepless nights precious moments to savor. Mommy would almost kill to keep her at her side, at least for a few more years of pre-school adorability.

In this case, it's the perceived absence that makes the heart grow fonder. What about genuine absence?

Bubba and Sis are older now, and going to scout camp or church camp, or to the Jersey shore with their cousins. The last outfit is packed, the brand-new pair of sandals finally let out of the shoebox. Backpacks are in place, everyone is at the front door, and Mom is trying to hide her glee behind farewell waves and blown kisses.

The kids can hardly contain their delight, either. For weeks they've been dreaming of summer days without any brushing of teeth or bathing or household chores or brothers and sisters on the scene. The pressure is off, the home constraints are put aside for a glorious week or two.

This euphoria typically continues until the first night's bedtime rolls around.

Darkness falls, perhaps there's no air conditioning, and the teddy bear sneaked onto the premises is, for once, not a much comfort.

Next morning is no better. A fly is paddling in the breakfast milk and the toast is cold. The picnic sandwiches don't taste like the ones at home, and at supper there is glutenous macaroni and cheese which refuses to drop from the serving spoon.

Counselors or relatives, depending upon the venue, are terminally cheerful and pushy. They conduct their changes through agendas of educational and otherwise worthwhile activities so intense that their efforts should go down in the Guinness Book of Records.

Suddenly, the kids are homesick for mom and dad and even the bratty siblings. Home never looked so good.

There are times when folks even long for their last job or their previous apartment or the old neighborhood. They thought they had good reasons to quit or move: the boss was Attila the Hun in disguise, the family had grown too big for five rooms, or local roaches were running for mayor ... and winning.

But, strangely, the new boss turns out to be Attila's mother-in-law, or the new neighbors are heavily into witchcraft and bonsai gardening. Nostalgia takes over.

So you see, sometimes it's really necessary to leave someone or something. It improves our perspective.

vips...

J. Patrick Rooney, chairman of the board of Golden Rule Insurance Company and founder of the educational CHOICE Charitable Trust, has been named as one of the recipients of the 1992 Elizabeth Ann Seton Awards of the National Catholic Educational Association. The Seton awards were established to honor organizations and individuals who have made a significant contribution to education in America and to Catholic schools in particular. The CHOICE program has allowed almost 800 inner-city grade schoolers to attend private schools chosen by their parents.

Father Richard McBrien, professor of theology at Notre Dame University, will present a free lecture on "The Church in the Future: Challenges and Opportunities" from 3:30 to 9 p.m. EST on Thursday, Oct. 1 at Holy Family Church, 8th and West Main, Richmond. A question period will follow the lecture, which is funded by the Hubbard Fund for Total Catholic Education. Call Father Robert E. Mazzola at 317-962-3902 for more details.

check-it-out...

The St. Vincent Stress Center 10th Anniversary Reunion Celebration will be held at 6 p.m. on Tuesday, Sept. 29 at the Ritz Charles, 12156 North Meridian Street. Father Joseph Martin, an internationally-known lecturer about alcoholism, will be guest speaker. Tickets are \$19 for dinner/speaker or \$7 for speaker only. Call Chris Wolff at 317-875-4728 for more information.

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 Latin Transmigration 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.

Special programs to aid those involved in marriage annulment, separation, divorce and remarriage will be presented by the Family Life Office this Fall in conjunction with other archdiocesan agencies. A Day of Reflection for Annulment Petitioners will be held from 8:30 a.m. to 4 p.m. on Saturday, Sept. 19 at the Catholic Center, 1400 North Meridian Street. A \$20 registration fee will include breakfast, lunch and materials for the day. On the

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs and other news items for the issue of Friday, Sept. 11 should be in the *Criterion* office by Friday, Sept. 4. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

weekend of October 24, a Beginning Experience program for those who have lost a spouse through separation, divorce or death will be held on the theme "A Time to Heal, A Time to Begin Again." The cost is \$60, including a \$30 deposit.

A Workshop for Those Considering Marrying Again will be presented on Saturday, Nov. 7 at the Catholic Center. The cost of the day is \$20. On Tuesdays, Sept. 22 through Oct. 20 a discussion series on Strengthening Stepfamilies will be held from 6:30 to 9 p.m. at the Center. The program fee is \$20. For more details on these and other programs, call the Family Life Office at 317-236-1596.

The Sisters of St. Francis of Oldenburg invite everyone to a day of picnicking, games, hayrides, square dancing and other fun beginning at 11 a.m. EST on Sunday, Sept. 19. The day will end with Sunday luncheon at 4 p.m. EST. For more details call 812-934-2475.

Several Teleconference Opportunities will be offered at Beech Grove Benedictine Center this Fall. "Dimensions: Conversations on Catechesis" will feature two programs: Jesuit Father James DiGiacomo speaking on "What Do We Teach About Jesus?", aired from 8 to 9 p.m. on Tuesdays, Sept. 1 and Oct. 6; and Elizabeth Mahoney, JSP speaking on "Prayer in Catechesis/Religious Education" from 8 to 9 p.m. on Tuesday, Dec. 1. Benedictine Father Cyprian Davis will present an "Introduction to Black Catholic History" from 3 to 4 p.m. on Tuesdays, Sept. 15 through Oct. 13, and from Jan. 12-Feb. 9, 1993. Dr. Susan M. Moto and Father Adrian van Kaam will host "Guidelines to Growing Spiritually Mature" from 8 to 9 p.m. on Tuesdays, Oct. 20, 27, Nov. 3, 10, 17 and 24. Call 317-788-7581 for more information or registration.

A workshop on Health Care for the Homeless and Poor will be held for health care providers and others interested in indigent care on Friday and Saturday, Sept. 11-12 at the Indiana Government Center, 402 West Washington Street, Indianapolis. Doctor James Trippi, founder of Gennesaret Free Clinic, and others will speak on nutrition, substance abuse, philanthropy, migrant health care, HIV and tuberculosis and other issues. Call 317-929-3733 or 1-800-648-1447 for more information.

Beginning Sunday, Sept. 6, St. Augustine Parish in Jeffersonville will offer a 5:30 p.m. Mass as a service to people in Southern Indiana. The celebration will be a contemporary Sunday morning-style liturgy with organist, cantor and hymns.

The annual Mass and Luncheon for Senior Citizens will begin at 10:30 a.m. on Wednesday, Sept. 23 in St. Peter and Paul Cathedral, 14th and Meridian. Tickets are \$5.50. Contact your local parish office for more information.

St. Meinrad School of Theology Continuing Education Program will offer a new two-year Catechist Formation Series, beginning with a Fall 1992 session on Scripture from 7:30 to 9 p.m. on Mondays, Oct. 19, 26 and Nov. 2 in Newman Conference Center, Spring 1993 sessions on Religious Formation will be held from 7:30-9 p.m. on Mondays, Jan. 18, 25 and Feb. 1. Tuition is \$15 per session; registration deadline is Oct. 9. Call Benedictine Sister Barbara Schmutz at 812-357-6599 for more information.

A conference on "Social Sources of the Public Expressions of Religion" in America will be held Thursday through Saturday, Oct. 1-3 at University Place Conference Center on the IUPUI campus in Indianapolis. Speakers will include Dr. Martin E. Marty of the University of Chicago and Timothy Kelly of Chatham College. Contact: Director, Center for the Study of Religion and American Culture, 425 University Blvd., Room 344, Indianapolis, IN 46202-5140.

Jane Heimlich, author of "What Your Doctor Won't Tell You" and wife of the inventor of the Heimlich Maneuver, will be



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featured speaker at a **Holistic Living Seminar** to be held from 9 a.m. to 6:30 p.m. slow time on Sunday, Sept. 13 in Olivia Hall at the Sisters of St. Francis convent, Oldenburg. She will speak on why alternative treatment is ahead of mainstream medicine; workshops will address homoeopathy, vegetarianism, spirituality, etc. The cost is \$15 for pre-registration, \$10 at the door, or \$10 for a half-day schedule. Call Sandy Werner at 812-934-2557 for more details.

TV coverage of the installation Mass of Archbishop Daniel Buechlein will be offered at the following times in the Archdiocese of Indianapolis area: 7 p.m. EST on Saturday, Sept. 12 on Channel 13, WTHR-TV, Indianapolis, preceded by a 30-minute program profiling the new archbishop; 12 noon EST on Saturday, Sept. 19 on Channel 10, WTHI-TV, Terre Haute; and 6:30 a.m. EDT on Sunday, Sept. 20 on Channel 3, WAVE-TV, Louisville, Ky.

The TV Mass for Shut-Ins seen at 6:30 a.m. EST each Sunday on WXIN-59 in Indianapolis will follow the following schedule in September: Sept. 6, Benedictine Father Boniface Hardin and Knights and Ladies of St. Peter Claver; Sept. 13, Father James Wilmoth and members of St. Michael Parish, Indianapolis; Sept. 20, Father Douglas McCormack and members of St. Alphonsus Parish in Noblesville, Lafayette Diocese; and Sept. 27, Father James Dede and members of St. Vincent Parish, Shelby Co.

St. Vincent Stress Center will present a series on "Men and Relationships" from 7:30 to 9 p.m. on Tuesdays, Sept. 8, 15, 22 and 29 in the auditorium. Topics will include non-custodial parenting, addictions and a two-part series on intimacy and communication. Call 317-871-2273 for register; space is limited.

St. Philip Neri School Class of 1942 will hold its 50th Reunion on Saturday, Oct. 3. Class members who have not received an invitation, or those who know of others who have not, may call John Shea at 317-898-6572 or Tom O'Gara at 317-359-6806 for more information.

The Granny Harker Picnic for handicapped people of all ages will be held from 11 a.m. to 4 p.m. on Saturday, Sept. 12 at the 4H Building on the Marion County Fairgrounds, 7300 East Troy Avenue, Indianapolis. A picnic lunch will be served promptly at 12 noon and entertainment including fire truck rides, games, horseback riding and a stage show will be provided. The picnic, staffed and paid for by individuals, businesses and organizations, has been held since 1947. Transportation on a limited basis will be provided for those who absolutely do not have access to any transportation. Call David Carrico at 317-786-3886 before Sept. 4 to make such arrangements.

St. Bridget Parish will hold a **Celebration Honoring 100 Years of Black Catholic Education and the Founding of St. Ann School** at 2 p.m. on Sunday, Sept. 20. The event, featuring speakers, singing, food and fellowship will be held beside the Canal at St. Clair Street. In case of rain, it will be moved inside the church.



ABE MEMBERS—Meeting for the commitment ceremony are (front, from left): Kathryn Brennan, Diana Leising, Barbara Renn; (second) Father David Coats, John Day, Kathleen Cox, Joseph Stephens; (back) Kenneth Asam, Daniel Elsener, Albert Hoop, Therese Hannah, and Janet Gillon. (Photo by Christie Fry)

SISTER PAT HALEY TALKS

Holy Trinity first revival successful

by Margaret Nelson

"We wanted to have it outside, because the focus is in the neighborhood," said Father Kenneth Taylor, pastor of Holy Trinity Church.

The theme of the parish old-fashioned tent revival on Aug. 16-18 was "Jesus Lives in our Neighborhood."

Charity Sister Patricia Haley, a friend of the late Sister Thea Bowman, spoke each night. On Tuesday, Sister Pat talked about disciples of Jesus. "You must pray if you are to be a disciple. Understand that there is power in prayer. Prayer can change things if we believe."

She said, "Celebrate the victory that is already ours because of Jesus' life, because of Jesus' death and through the resurrection."

Sister Pat said, "The nature of the call is that we must proclaim Jesus wherever we are. Ninety-nine percent of our time is not spent in church." She talked about home, work and recreational activities. "We must be bold enough to go into these places and be bold enough to proclaim the name of Jesus."

"The starting place is the home. We must reclaim our homes for Jesus," she said. "Children must understand that Jesus is at the heart of our very lives... because we show it." She said that Christians should be in community with other Christians.

Sister Pat said that a disciple's faith must be present in the workplace, "especially to injustices that we see there. A job is but a job," she said. "There is sexism rampant in the workplace. It is rampant because we don't challenge it."

"Be not afraid of the family who won't speak to you," she said. "Be not afraid of the 'Caesar' who will fire you. Be afraid if you deny Jesus."

"In claiming the victory, we shall suffer," Sister Pat said. "Evil is thriving and evil will not go down easily... We can reclaim our home and Caesar's space if we do it in the name of Jesus."

ABE installs new officers, membership

On Aug. 18, the Archdiocesan Board of Education (ABE) met at St. Martin, Martinsville, for a Mass, with a commitment ceremony for officers and new members. Father David Coats, administrator of the archdiocese, presided.

Officers for 1992-93 are: president, Kenneth J. Asam, Bloomington Deaconry; vice president, Kathryn E. Brennan, New Albany; and secretary, Albert Hoop, North Indianapolis.

Members are: Teresa Batto, Terre Haute Deaconry; Kathleen M. Cox and John J. Day, East Indianapolis; Richard H. Feldman, South Indianapolis; Janet E. Gillon, North Indianapolis; and Therese M. Hannah, West Indianapolis.

ABE members for 1992-93 also include: Diana Leising, Connorsville Deaconry; Sandra M. Oliverio, Seymour; Barbara Renn, New Albany; Joseph D. Stephens, Batesville; and Jeff Tebbe, Connorsville.



DISCIPLE CALL—Charity Sister Pat Haley urges Christian action from a group attending the Holy Trinity outdoor revival. (Photo by Margaret Nelson)

"You will not escape pain. As long as we seek ways to escape it, we are missing the blessings that are ours," she said.

She advised everyone to participate actively in their church communities. But she said those who are active must be willing to share their ministries. "Where we all participate, there is no burn-out, there is no let down," she said. She said that work in the church should be about feeding the hungry and clothing the naked.

"The Scripture is the manuscript," Sister Pat said. "Pick up the book and read it and pray through it. If we are fully alive in Jesus, we can't pick up enough to read about him."

She said, "The decision for salvation is ours. Jesus has done what Jesus can do. All we have to do is be active in this banquet victory."

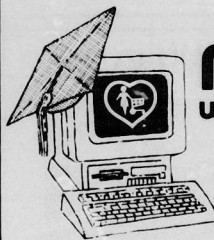
"Come on in to the victory banquet. Death is no longer powerful to the Christians who believe. Jesus has given us the victory."

More than 125 people attended the services nightly for the parish's first revival, which was planned by the evangelization team.

Music, scripture reading, prayers, witnessing and an altar call were part of each evening's program. Music was furnished by choirs from Holy Trinity, Holy Angels and St. Andrew parishes. James Douglas led the services.

Father Taylor concluded Tuesday evening's program by saying that the revival was inspiring. "You can continue to nourish that seed by becoming part of a church community."

He announced over the loudspeaker that could be heard throughout the area: "Holy Trinity has a place for you." Then he invited those who did not have a church to learn about the Catholic faith by coming to a meeting at Holy Trinity the first Wednesday after Labor Day.



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Father Paul O'Brien visits Central America

by Fr. Paul O'Brien, SJ

For the third time in the last 10 years I was privileged to go to Central America. In the last two weeks of July I was part of a group of Jesuit university people, principally from Xavier University in Cincinnati, that spent an eventful week in El Salvador and another in Nicaragua. Our purpose was to see and to feel the "reality" of these little countries, up close and personal. That we did.

We were men and women, ranging in age from a 20-year-old college senior to two 62-year-old Jesuit priests, from Rockhurst College in Kansas City and Loyola University Dental School. I was one of three Jesuits in the group of predominantly middle-aged folks that also included a woman religious.

We packed our days with meetings with all sorts of people, of high rank and simple and humble, as well as with visits to the shrines of modern-day martyrs of the church.

In El Salvador

In El Salvador we visited the Jesuit university, the University of Central America (UCA), and the pastoral center named

after Archbishop Oscar Romero. This is where my brother Jesuits lived and worked before they were brutally assassinated in November 1989. We visited the small chapel nearby where they are buried, also dedicated to Archbishop Romero. What a moving and prayerful experience! I had known and lived with these men for a few weeks in the summer of 1984. We were truly walking on holy ground!

Of course, we also visited the small chapel on the grounds of a cancer hospital, run by Salvadoran nuns, where Archbishop Romero himself was assassinated in 1980, as well as the cathedral crypt where he is buried. We went by cramped Toyota van to Aguilar and El Paisnal, where the first priest martyr, Jesuit Father Rutilio Grande, was assassinated in 1977 with an old man and a young boy. Later we went to the quiet and unassuming place near San Pedro Nonualco, where the four U.S. women missionaries were raped and killed in December 1980. To understand the faith and courage of the Salvadoran people, especially the poor, one must visit the memorial sites of those who lived and died for them.



IN EL SALVADOR—Jesuit Father Paul O'Brien, second from left, stands with a group from Jesuit universities, mainly Xavier University in Cincinnati, in front of the Archbishop Romero Pastoral Center in San Salvador, El Salvador, behind which six Jesuit priests and two women were slain in November 1989.

At the UCA we spoke with the vice rector, Jesuit Father Charlie Bierne, who took the place of one of the slain Jesuits. He filled us in on his perspective of the current Salvadoran "reality." We talked, too, to the head of the human rights center at the university, as well as to Maria Julia Irujo, the head of the human rights office of the archdiocese.

We spoke also with Msgr. Urioste, the vicar general to Archbishop Romero and to the current archbishop, Rivera y Damas. The message of these committed people was unanimous: since the peace accords were signed last January there is hope again for real peace. But in the meantime, there is still some death-squad activity and the judicial system is so corrupt that "impunity" is the catchword around the country—people can literally get away with murder, even now.

We visited some basic Christian communities, talked to a rebel commandante, to courageous leaders of the coffee pickers' and teachers' unions, to Lutheran Bishop Medardo Gomez (who visited Indianapolis two years ago), to the Mothers of the Disappeared, to the leader of an opposition political party just returned after a nine-year exile in Canada, and to others.

We spoke with a leader of the official United Nations team that is investigating the human rights abuses in the country. We also visited the brand new, obscenely beautiful and majestic U.S. embassy—costing \$80 million of U.S. taxpayers' money. Here we spoke with a foreign service officer. She was hard put to explain why such a huge embassy building with a staff of nearly 300 persons was in such a small country, the size of Massachusetts with a population of about five million.

There are three things to note about the current situation in El Salvador:

1. The war is definitely over after 12 years of brutal conflict and 75,000 dead—mostly poor peasants and urban dwellers. Since the peace accords were signed in mid-January there has not been a shot fired on either side. Everyone we talked with, on all sides, agreed that the truce would hold, since everyone is sick of war.

2. But the economic situation is terrible and getting worse. Regular water is undrinkable anywhere, even in the capital. Unemployment is approaching 60 percent and street crime is increasing. We saw guns everywhere, not so much on soldiers as on private armed guards or police walking around businesses and banks, etc. Land reform and rights for workers are at a standstill.

3. As mentioned, the judicial system is seemingly corrupt and practically nonexistent. Its reform is the key to any kind of real progress towards true peace and justice.

What to do? Use the U.S. Congress to send more economic aid, strictly monitored, for reform of the judicial system and other humanitarian projects. No military aid of any kind; it is not necessary. An important vote is coming up in September on this issue. Make your voices heard!

In Nicaragua

Here we found another country at peace. Once again we found that all groups, on the right and left, and people in general, were just sick of war. Except for minor skirmishes far out in the countryside, there is no fighting.

That is the good news. Once again the bad news is that the economic situation is terrible. There is widespread unemployment (again about 60 percent), lack of true land reform, loss of free education and basic health care enjoyed by all under the Sandinista government, making both schools and hospitals/medicines available only to those who can pay.

We were able to talk with Antonio Lacayo in his conference room in the Nicaraguan equivalent of the White House. He is the minister of the presidency for the government (like the prime minister) and the son-in-law of President Violeta Chamorro. He made us aware that the U.S. government (specifically President Bush under the influence of conservative Senator Jesse Helms) is holding up \$170 million of desperately needed funds that have been appropriated by the U.S. Congress. His message: get U.S. citizens to pressure our government to release that aid.

That's what Dr. Ernesto Salmeron, the minister of health, also told us. He showed us on his gigantic map of the country (the size of Wisconsin) just how widespread cholera is becoming, and in the capital. And he said that for the first time in modern Nicaraguan history Nicaraguan children are dying not just from malnutrition but from starvation. He is disturbed that the World Bank wants to privatize the whole health program. It seems evident that the country is not ready for that.

We had an interview with Dr. Janet Ballantyne, the head of U.S. Aid for Nicaragua. She showed us a chart indicating how the \$614 million of U.S. aid since 1990 has been apportioned. Significant was that two tiny slivers of the pie chart went for health and education (probably the two most pressing needs), and the rest, 40 percent went to "economic reactivation." Loosely translated, that would mean changing from a socialist model of development to a neo-liberal economic system. She said that "85 percent of the people here are poor." Many with whom we talked, especially the poor campesinos and urban dwellers, would agree with that, but not with the neo-liberal programs of the current government.

Probably the most moving experience in Nicaragua was our visit to Matagalpa, and a sharing session and Mass with the "Mothers of the Heroes and Martyrs." Thirty-five valiant women told us moving stories about having lost husbands, sons and daughters, and other family (one woman lost 14 in her family) in the struggle against Somoza and more recently against the *contras*. There was not a dry eye anywhere. The faith and courage of these people were marvelous to behold. And we felt the deep sense of forgiveness they showed to us, citizens of the country that had funded the war that cost them the lives of their loved ones.

All in all, these two weeks were among the most meaningful of my life. I came back renewed to work as best I can as a "reverse missionary" for these people. They have increased my faith, my hope and my love for them—and even for those who have persecuted them. I would say to those who read these lines: "Go south and make a journey of faith to the beautiful people of El Salvador and Nicaragua." And in the meantime, work on our Congress and people to reach out to them.

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Greenwood elementary school offers complete summertime program

by Margaret Nelson

School may have started on August 24 at Our Lady of the Greenwood, but it also just closed.

From June 1 through Aug. 14, the school offered a full summer program under the name of "The Eagle's Nest."

The schedule was the board of education's response to the parents' need to find summer care for the school children last year. This was the second season the summer series has been offered. The school also presents an extended care program before and after classes during the school year.

To plan the summer program, "I entered into the mind of a child and asked myself, 'If I were eight years old and had to come back to school all summer, what kind of experiences would I want to have?'" said Cathy Fleming, principal at Our Lady

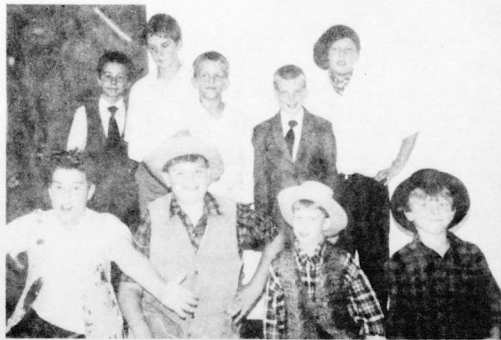
of the Greenwood School in the south side Indianapolis suburb.

The first few weeks were full of field trips to points of interest: the Indianapolis Zoo, Eagle Creek, Brown County, Indianapolis Motor Speedway, Holiday Park, swimming, Children's Museum, Oakland Park, Johnson County Park, Spring Mill State Park (fourth grade and older) and Camp Christina.

The week of June 15-19 was Bible School for kindergarten through fourth-grade students, ending with a picnic and games on Friday.

That's when the morning fine arts (dancing, singing and drama) and afternoon mini classes began. Students were offered: babysitting, card games, cooking, math games, ballet, science, sewing, band, and Spanish.

Math and computer classes were offered for kindergarten through eighth grade.



SUMMER SCHOOL—Our Lady of the Greenwood students preparing for the theater production to close the summer school "Eagle's Nest" program are: (front, from left) Freddy Jackson, Brandon Lytle, Brent Bowen, Andy Syberg; (standing) Nick Syberg, Brian Black, Brandon Shae, Brandon Strange, and Scott Schab. (Photo by Tim Merrell)

"We wanted to put things in the summer session that you just don't get enough of during the year," said Fleming. "These are three of the most creative music teachers I've ever known. They just do masterful things with children, developing life-long skills in them that will help them lead more fulfilling lives," she said.

Tina Valdois, music teacher at St. Roch, taught drama; John Phillips of St. Barnabas, taught singing; and Jon Thibo of Our Lady of the Greenwood taught dance. At the end of the program the drama students presented a play.

Fleming didn't advertise for the 33 teachers and staffers. First, she offered positions to the school staff. Then she invited teachers she knew from other schools. But this year, she received many calls from qualified people wanting to work on the summer program. "Talented people have really come forward. I just love it!" she said.

Tim Merrell, father of Our Lady of the Greenwood students and an education license candidate, directs the program and plans the field trips. Lani Cummings coordinates the sports camp. And Mary Ann Deer worked with Fleming on the electives program.

On the last six Fridays, a sports camp offered: basketball, softball, volleyball, soccer, kickball, tennis, golf and fitness, based on the skill level of the students.

The last two weeks were used for swimming, mini golf, and library visits. During the last week, older students could

be "on the road" with overnight camping to Brown County, Spring Mill and the Children's Museum.

By listening to the students, Fleming has learned interesting things. The fifth-grade teacher was instructing primary students in sewing, while teaching a "Plan Your Vacation" reading program to the intermediate students.

One day, five sixth-grade boys walked into the principal's office. "We want to learn how to sew," they said. Now, instead of replacing buttons or repairing seams for them herself, Fleming just hands the sewing kit to the boys.

Some children registered for just portions of the program because their parents could choose from hourly, daily and weekly rates.

Supervised play, movies and crafts were offered from 6:30 a.m. until class time at 9 a.m., during lunch, and from 4 p.m. to 6 p.m. The Eagle's Nest program has been so successful that Fleming has been flooded with calls about how it is operated. She has spent hours showing other principals how it works.

Fleming has now been asked to give a presentation: "Summer Programs are More Fun than Work," at the teachers' institute in October.

One of the advantages is that there are enough children at Our Lady of the Greenwood to form baseball and other teams. "We really are trying to mimic what they would be doing if they were home with a neighborhood full of children," said Fleming.

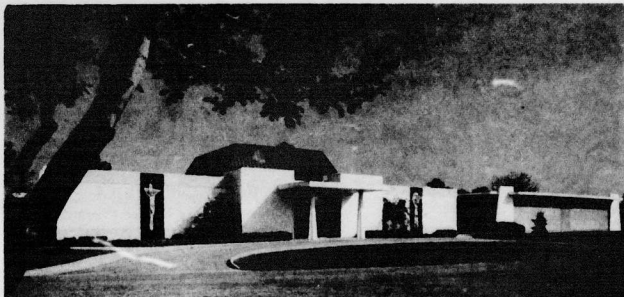


TOGETHER IN JESUS' NAME—These fifth- and sixth-grade students are among the 220 children who participated in the week-long St. Barnabas Vacation Church School. Matthew Osborn (front, from left), Leslie Kavanaugh, Colleen Goddard, Katie Stephen, Melissa Cook, Tim Shank and Chris Cain; Andrew Brown (back), Matthew Warner, Nathan Robbins, Nick Robbins, Bobby Littrell, Anthony Summers, Andy Cain, Sean Robers and Michael Williams helped collect canned goods, which they donated to a local food pantry. Students and teachers fashioned a Togetherism Quilt, which is on display in the church. And these children printed their own visors and tee shirts to wear in the closing ceremony in church. (Photo by Helen Stephon)



HANDY VESTMENT—Franciscan Father Ric Schneider, pastor of St. Louis, Batesville, poses with Nick Koors and Tony Hajny, members of the 1992 First Communion Class. He wears an alb on which all 62 members of the class placed paint handprints. The youngsters also visited their grandparents to share memories and look at mementoes from the days they received the sacraments. (Photo by Peggy Ness)

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Capable leadership is required

(Continued from page 1)

These leaders are also sometimes "steady-as-she-goes" but the steadiness is based on a vision and the focus is how to get there. They are as interested in the momentum of conversion and growth as much as they are in continuity and harmony.

Focus is a choice. It cannot be had automatically nor easily. It is easier to lose focus than to gain it. But focus can be chosen and it must be a conscious choice in order for it to happen.

I believe focus is chosen by a leader when most of the following can be implemented.

1. The leader has a clear sense of what the vision is and is able to communicate that vision to others. This vision has come from prayer, study, experience, and dialogue. The vision is the source of energy for the leader. The vision becomes part of the shared vision of the larger group. While the leader regularly examines the vision and at times refocuses the vision, the leader never loses sight of the values and beliefs contained in the vision. The vision is the anchor and the source of continuity during the frequent discontinuities that occur. The vision keeps the community from losing its history and sense of values. The vision enables the leader always to tell the truth in the concrete situation. From the vision flows the energy that permits the leader to give concrete direction and realistic hope. The vision does get translated into reality.

2. The leader has carefully examined all his/her assumptions about how things work in the organization. The leader roots through the assumptions and challenges the contradictions and paradoxes with which assumptions are often filled. The leader discards assumptions that are naive or unrealistic.

3. Decision-making is clear and effectively streamlined. I think this is an area where some of our parish vitality breaks down. We have developed many different, inconsistent and ambiguous patterns of decision-making that result in leaders becoming tired, unfocused, and sometimes bruised. Some of the processes are cumbersome and time-inefficient. It should not take three months to make a decision to spend \$500. In fact, most decisions should not take three months. Some should take five minutes.

Sometimes the difficulty with decision-making is the dysfunctional behavior that is not acknowledged. At other

times the problem is the unwillingness of groups to get beyond their conflicts.

Key to our decision-making processes is the ability to transcend personal interest for the sake of the mission and the whole. This is, perhaps, the biggest challenge we face. We have developed a very representative model of collaboration which needs to be modified to include a broad spectrum of differing skills along with people who will work for the total parish.

I believe parishes could benefit from a full audit of how decisions are made. Following this audit all parties involved in decision-making should review and refine their decision-making processes and agree to use them until the next time they are reviewed. If parishes can come to some clear and streamlined decision-making I believe that leaders will be much more focused.

4. Planning should enable the decision-making process, not impede it or drag it out so that decision-making takes forever. Leaders lose focus through planning that is not well integrated into the decision-making process. Planning needs to be done in such a way that alignment happens between the various facets of an organization rather than every part going its own separate way. Planning should enable everybody to ride the same bus.

Planning allows for choices to be made. A plan expresses priorities and makes choices to get some things done and not others. It allows for some things to go undone even when they are important. Planning is able to deal with the reality of limits as well as strategies for development. Planning enables focus.

Following the plan, the focused leader is also able to make choices as to what to give energy to and what items to ignore. The leader always does this in conjunction with others and never totally on his/her own. But the leader is able to make clear and effective choices. He/she is comfortable and guiltless in doing so. The choices are reviewed and evaluated on a regular basis.

5. A leader gains focus by a balanced view of the parts and the whole. He/she sees the whole and understands how the parts contribute to the whole. He/she does not allow a part to take over the whole. He/she understands his/her part and understands that the leader also is not

the whole. He/she examines how each part may hinder or help the whole.

6. A focused leader has standards of performance that he/she consistently holds. Standards of performance are simply standards of excellent service and care whether in literacy, education, pastoral concern, or administration. Standards of performance also have to do with the quality of our relationships, the manner of our communication, and the ability to deliver on what we promise. Standards of performance are not sacrificed in the name of growth or doing everything. Standards of performance flow from the vision and its values. The standards of performance are clear and agreed to by all who are an active part of the parish.

This is another area which sometimes saps vitality. We have spread the leadership so thin that performance standards get sacrificed. The eroding quality of some of our buildings, the thin allocation of resources, the lack of time devoted to homily preparation and other things, all reflect a willingness to let standards go in the name of doing everything. It is better to do a few things very well than to try to do too many things with a diminished standard. This also applies to volunteer leaders who we often let get by with reduced standards because they are volunteers. It is vital to hold to critical performance standards. The focus is on the future. The focus is there for the long haul. Changes that involve people and growth are incredibly slow. There are no recipes for instant success.

8. The focused leader is not above all the difficulties of this age. He or she will sometimes lose focus. Sometimes the leader will be beaten. But a support system of prayer, reflection, and people is in place for the leader to regain the focus.

9. Sometimes the leader will be lobbied by the right and then the left. He/she will listen but the leader will tell the truth in a gentle way focused on the vision and standards of service. Disagreement will not cause the focused leader to be paralyzed. The focused leader does not chase away disagreement but understands that some truth and gift is in everyone. Differences need not be a weakness if the leader can keep bringing people back to the vision.

10. The focused leader focuses on people as well as vision. He/she is able to focus on human needs for self-respect and an enriching life. The leader nurtures others. But the nurturing is not done to comfort, console, flatter, appease, and please. Sometimes "people come first" requires a caring version of truth for purposes of growth in the individual and in the community.

Before coming to a conclusion, I want to add a note about the leader who is a pastor. I believe the pastor as a ministry is becoming increasingly fragmented and uncared. Fortunately, we have many pastors who overcome this handicap and are successful at pastoring. But the price is high.

The role of the pastor needs to be seriously examined. I believe the pastor is the key leader and the focus of the parish is affected by the ability to focus. There is a need for new models of the pastor and clear and limited job descriptions in order for pastors to become the kind of focused leaders envisioned above.

What are the priorities of the pastorate in terms of time and energy? Preaching? Prayer and liturgy? Teaching? Pastoral care (which includes a long list in and of itself)? Management? Stewardship? Development of others? Relationships with the civic community, ecumenical community, deacons, and archdiocese? Evangelization? Concern for the poor? Committee work? The parish council? The Board of Catholic Education? Schools? Religious education? Financial health of the parish? Renewal?

The pastorate will remain largely unexcused unless we find ways in which to take the priorities and make some choices: How do we acknowledge that among the priests we have, most of them will be very good at doing only some of the lengthy job description? But in the name of doing everything we sacrifice standards of service and sometimes we sacrifice the man or his spirit. How do we acknowledge that time and energy are limited? How do we acknowledge the need for focus?

Leadership is crucial for our future. We are relearning again what it means to be a leader. We are making a path by walking. We are struggling to find ways to call forth a deeper commitment to the Gospel. We are working toward more vital parishes.

To help the learning, the walking, and the struggling, I recommend the reading of four different books. Three of these come from the business community and they are as Christian and value-oriented as the fourth by Father Arbuckle. We still have a lot to learn from others about how we can best be church leaders who have come a long way but still have a ways to go.

The four books are: "The Fifth Discipline: The Art and Practice of the Learning Organization," by Peter M. Senge (Publisher: Doubleday); "Leadership is an Art," by Max Depree (Publisher: Dell Trade Paperback); "Servant Leadership," by Robert Greenleaf (Publisher: Paulist Press); and "Earning the Gospel: An Inculturation Handbook for the Pastoral Worker," by Gerald A. Arbuckle, S.M. (Publisher: Orbis Books).

Finally, just a word of thanks to all the often unsung and unnoticed parish leaders throughout the archdiocese who do have a vision of the church for the 20th century, who still want to change the world. Thanks for your efforts, thanks for being there year after year. Thanks for always trying again when things don't work right. Thanks for your openness to the power of the Spirit. Thanks for your faith and your hope.

In the end, it is your work and faith that I keep coming back to when I consider whether or not we have a strong future in front of us. I believe, to some extent, that we can create the future. I believe that with a variety of structural and spiritual changes the dominion of God will continue to come in central and southern Indiana.

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by Fr. Owen F. Campion

The first Scripture reading for this weekend's liturgy comes from the Book of Sirach.

The author of this long venerated book was Jesus, son of Sirach Eleazar. There is every indication that he was an educated person, an advantage rarely encountered in the ancient world. His imagery implies that he was from an urban, rather than a rural, environment. He knew very well the first five books of the Bible, the Pentateuch, the basis of Hebrew law, and he was familiar with the Books of Proverbs.

Scholars think that the language and symbolism of the book show that it was composed around 180 B.C. For biblical literature before Christ, that would make it very late in the list.

Of special interest is the genre in which Sirach was composed. Directly bearing upon this genre were the social and political realities of the day, and influencing those realities were geography.

The Holy Land had the unhappy distinction of being seated astride the path of countless warriors and invaders. Among the invading armies were the military forces of the Greeks. In time, the Greeks overwhelmed the area, today's Middle East. Thereafter they had all the arrogance of invaders, and in that they impressed their culture upon the region. It was presumed that anything not admired by the Greeks was unworthy of admiration.

Sirach was one of those Jews who attempted to use human logic, the Greeks' great intellectual interest, to affirm the ancient Jewish belief in the one God, the God of almighty power, mercy, and life. This Book of Sirach is the written representation of his efforts. It was to reassure Jews that their religion was not ridiculous or irrational.

Sirach is a collection of maxims and advice. The reading for this weekend reminds us of the value of humility and calmness. Others respect persons with sensible judgments of themselves.

Again this season the church presents as its second liturgical reading for a weekend Mass a section from the Epistle to the Hebrews. Whereas the Book of Sirach was eager to build its message upon Greek wisdom and images, the Epistle to the Hebrews is heavily Judaic in its symbolism and understanding.

This weekend's reading is no exception. The epistle begins this weekend with a reference to an untouchable mountain and blazing fire. It is no mention of the abstract. It refers to Sinai, where in tradition Moses encountered the living God and received from God the Commandments. For centuries, Jews had been taught to find in the meeting between God and Moses, on the mountain before the burning bush, the most sublime moment in history.

The reading this weekend reminded readers in the first century, and it reminds us today as well, that the greatest event in history was the coming of Jesus, the Son of

God, into the world, and the greatest person in human history was Jesus.

For its Gospel reading, the church presents the Gospel of St. Luke. St. Luke's Gospel, typically direct and unqualified in its message, tells us in this passage that no one should rush to be recognized and to secure high honors. It makes its point in a parable about a banquet.

The parable, and the reading, proceed. The guest ideally present for the banquet should be the lame, the dispossessed, and the troubled.

Reflection

In hearing the readings for this weekend, it is important to see the message of the second reading, of the Epistle to the Hebrews, as the balance upon which an understanding of the readings rests.

The Lord is the supreme figure in human history and in our lives. He is our hope, our Redeemer, our Lord and God. Nothing else in time, or in an individual's experience, is as monumental as the presence of Jesus.

This great, redeeming presence came into human history, and into the lives of individual persons, in a great outpouring of God's love. Redemption is God's loving solicitude for us. God's wish is that we should love him, and that we should unite ourselves with him. For that purpose, his divine Son came into the world.

As each of us frankly takes personal account of life, self-identity, and capacity, we together know that we are limited beings. God has exalted us by his love. We cannot realistically see ourselves as deserving of this love. So, if we are honest, we must be humble.

In that humility, we stand before God, never degraded, but glorified by our identification with Jesus in his saving acts, in our commitment to him.

Dwelling in the world, we bear the Lord in our hearts and in our words. That is our Christian calling. We resemble the Lord and his love if we are authentically what we announce ourselves to be, followers of Jesus, Christians. As did Jesus, we must show our special concern for the forgotten and the distressed.

The Gospel reading employs the imagery of the banquet. Few experiences are as frightening and as perilous as hunger. If we genuinely reflect in our lives the person of Jesus, then we reflect his love. To that end, we must seek the lame, poor, and abused and bid them to come to the abundance of love that glorifies the table of our Christian banquet hall.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use, especially if there is a seasonal theme.

Please include name, address, parish, and telephone number with submissions.

MY JOURNEY TO GOD
Haiku Diptych

WINE . . .

Let me drink morning!
Amber-gold, silent, cold . . .
Oh! I swallowed sunrise!

. . . AND BREAD

Sacrament of pain,
you are bread born of seeds that
die to rise again.

—by e. r. mattax

(Elizabeth Mattax is a regular poetry contributor.)



Daily Readings

Monday, August 31

Seasonal weekday
1 Corinthians 2:1-5
Psalms 119:97-102
Luke 4:16-30

Tuesday, September 1

Seasonal weekday
1 Corinthians 2:10-16
Psalms 145:8-14
Luke 4:31-37

Wednesday, September 2

Seasonal weekday
1 Corinthians 3:1-9
Psalms 33:12-15, 20-21
Luke 4:38-44

Thursday, September 3

Gregory the Great,
pope and doctor
1 Corinthians 3:18-23
Psalms 24:1-6
Luke 5:1-11

Friday, September 4

Seasonal weekday
1 Corinthians 4:1-5
Psalms 37:3-6, 27-28, 39-40
Luke 5:33-39

Saturday, September 5

Blessed Virgin Mary
1 Corinthians 4:9-15
Psalms 145:17-21
Luke 6:1-5

Pope continues recuperation

by Catholic News Service

LORENZAGO DI CADORE, Italy—When Pope John Paul II arrived in the northern Italian Alps on Aug. 17, he said his two-week stay would be a period of convalescence, but he did give a nearby peak the hiker's eye.

"We hope to be able to climb up there," he said, looking at Mount Tudaio just three weeks after leaving a Rome hospital.

The pope and a small entourage, including his personal physician, flew to Treviso by plane, then to Lorenzago di Cadore by helicopter.

Dr. Renato Buzzonetti, the pope's physician, said the air in the eastern Alps "is like a doctor without a license."

The pope was to continue his recom-

mended two months of convalescence in Lorenzago di Cadore, a small town north of Venice. He had originally planned to go there on vacation in July.

Father Sesto da Pra, the pastor of the Lorenzago parish, told Vatican Radio, "We trust that the fresh clean air of our mountains will help restore him completely."

The pastor said residents and tourists know the pope needs peace and quiet.

Although no public events are planned, Father da Pra said area Catholics "feel that he is close to us as a father and a friend, so we have made a place for him in our hearts and our homes."

The day before flying to the cool northern mountains, Pope John Paul prayed and joked with thousands of pilgrims who came to his summer residence.



John F. Fink

The popular series of articles in The Criterion on the history of the Catholic Church is now available in book form.

From the beginnings of the Catholic Church in the first century through the Vatican Council in the 20th century, Criterion Editor John F. Fink tells what Catholics should know about the history of their church. Good popes and bad ones, saints and sinners, Reformations and schisms — they are all present in this book.

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Entertainment

VIEWING WITH ARNOLD

'Unlawful Entry' takes aim at a deranged cop

by James W. Arnold

"Unlawful Entry" is the typical film of the nerve-wracked 1990s. A young couple's expensive Los Angeles home is burglarized by a black intruder. Cornered, he grabs the wife, puts a knife to her throat and forces his way out, tossing her in the pool as a farewell.

The shaken victims call the cops, one of whom is a handsome dame who is very helpful about security but develops a won't-say-no passion for the wife. Soon they can't get rid of him, and they also can't call the cops to help. The struggle escalates to an all-out war with bodies strewn about the landscape before an uneasy peace is restored.

This is one example of the Hollywood response to life in L.A., post-Rodney King. The besieged middle class can't even trust its cops as "the thin blue line" because police are so psychologically damaged by the daily scenes of their job's. What happens next?

"Entry" is no brainless action flick or superficial movie of the week. It's a slick, high budget production that, given its almost too timely subject, could've engaged our minds as well as our goosebumps. Kurt Russell and Madeleine Stowe are Mike and Karen Carr, the harassed protagonists, and hot actor Ray Liotta is Pete Davis, the obsessed officer. Skilled director Jonathan Kaplan has done some high quality drama recently ("The Accused").

You can feel the pull of the artists to make this more than a thriller, tugging against the producers who want to make it exactly a thriller (for box-office reasons). The artists lose.

The result fits nicely into movie-date audience expectations. You have the civilized husband trying to defend his home against a man who is ruthless and primitive. Mike suddenly realizes this when Pete offers to take him along on a nightly patrol and locates the suspect who broke into his home.

Earlier, Mike had said he wanted to find him and "rip his heart out" for what he had done to his wife. But that was just talk. Now, as Pete offers him his nightstick and gives him the OK to beat the man, Mike is understandably repelled. Since Mike won't do it, Pete does it himself, in a moment meant to evoke the King beating.

Being a cop, Pete is also a menace not only above suspicion but with enormous power. He fouls up Mike's credit cards and auto records, and arranges a raid on his house that (naturally) locates a planted stash of drugs. Mike is arrested, and Karen is unprotected.

The final situation is much like "Cape Fear," with Pete gone completely psycho, breaking into the sacrosanct family home to do something unspeakable to Karen, while both Carrs desperately fight back and their house is trashed. Note also resemblances to "Fatal Attraction" (psycho unwanted lover), movies about "bad cops" ("Internal Affairs") and about cops who fall in lust with people they're assigned to protect. (Oddly, actress Stowe's first major film success was in a similar role in "Stakeout.")



'STAY TUNED'—Comic John Ritter portrays a TV addict who, with his wife, played by actress Pam Dawber, are transported into a television netherworld where they become the stars of every program in "Stay Tuned." The U.S. Catholic Conference classification is A-III for adults. (CNS photo from Warner Bros.)

The frightening policeman, far better or worse, has become a symbol of the times, exaggerating but reflecting a partial truth that the poor and outsiders have always known but that usually has just angered the middle class. Part of "Entry's" tension surely comes from the Carrs' realization that Pete is more threat than protector.

Even more disturbing, the "bad cop" is only one aspect of a pop culture trend to demonize "friendly" figures, like babysitters, clowns, dolls, Santa Claus. What's being expressed here is not just occupation-specific distrust but widespread insecurity. People are full of fear that nothing or nobody is as benign as it or they appear to be. Look at the 10 o'clock news and you realize that's not paranoia but folk wisdom.

Movies like this one may also put the Ice-T "Cop Killer" controversy in some perspective. "Entry" ends with the white hero pouring bullets into the cop while the audience cheers. It hasn't caused a single renunciation in political speeches.

"Entry" decides to be a thriller (instead of an art film) when Liotta's stressed-out cop turns into a fiend and starts murdering people (his partner, Karen's female friend). Thus, the problem is not resolved with

compassion and socially useful insight, but in comic book suspense-violence. The formula aspect of the rest—there are no surprises—makes it a routine thriller, elevated only by sensitive directing and actors who appear to be interested.

Despite much innuendo, the sex aspect is restrained, by current standards. The only humor (much appreciated) is provided by Ken Lerner, an amusing caricature as Mike's ineffective lawyer.

(Heavy street language, violence with no apparent moral purpose; for adults, but not generally recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

Johnny SuedeO
La DiscreteA-III
Rapid FireO
Stay TunedA-III

Legend: A-I—general patronage; A-II—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Age Seven in America' airs children's perceptions

by Henry Herz
Catholic News Service

Spending an hour listening to children talk about themselves and their perceptions of the world is the documentary "Age Seven in America," airing Friday, Sept. 4, from 9 p.m. to 10 p.m. on CBS. (Check local listings to verify program date and time.)

Though the children are fresh and appealing, the program is the direct opposite of the kids-say-the-darndest-things variety.

As the documentary's host, actress Meryl Streep points out that these youngsters both reflect the society of today and foreshadow that of the 21st century.

That's very true, of course, but the program's greatest value is the insight it offers into the world of contemporary childhood.

Taking part in the program is a diverse sampling of 7-year-olds—10 boys and nine girls—most of whom are growing up in the cities or suburbs of Chicago, New York and Los Angeles.

Two of the group, however, live in rural Georgia and another is a resident of Lincoln, Neb.

However representative this particular group may be of the nation's 7-year-olds, the producers have gathered a convincing mix of rich, poor and middle-class youngsters from a variety of ethnic and racial backgrounds.

What is immediately apparent are the vast economic and social differences separating these children.

In Chicago, for instance, two of the children live in public housing on the South Side, keenly aware of the drugs and violence around them.

In a Polish neighborhood on the North Side and in Chicago's western suburbs, there are no fears of violence expressed by the youngsters interviewed.

When a little boy in a Los Angeles barrio is asked about the difference between living here and in his homeland, he replies somberly, "In El Salvador, they kill you with big guns. Here, they kill you with small guns."

For all these very real differences in backgrounds and experiences, these 7-year-olds share a refreshing idealism that is the innate province of the young.

Most say they believe in God, though one confesses, "I've never had a religious experience."

Most affirm that the rich should give to the poor—"not some, a lot," says one.

Asked what she thinks it would be like to be homeless, the child closes her eyes, screws up her face, and says with a shudder, "Awful."

At the end of the program, talking about what they would wish for if they could have anything they wanted, most consider what they would do if they were rich, including helping the poor.

It is a boy who lives in a shelter for the homeless on New York's Lower East Side who comes up with the response that his wish would be that "everyone be happy forever."

Produced by Britain's Granada Television and directed by Phil Joanou, the program is an American version of Granada's 1963 documentary, "7 Up," which became a notable series revisiting the original 14 British children every 7 years, most recently in "25 Up" this year.

Granada intends to continue making an American series in similar fashion, revisiting the children when they are 14 in 1999. Though it's the kind of program one expects to see on PBS rather than on CBS, the point is to see it.

"Age Seven in America" presents no study experts to explain or comment on these young people and their innocent views of life.

Instead, it lets viewers enjoy and, at times, be discomforted by this fragmentary experience of what it's like to be a 7-year-old in today's world.

It's likely to jog memories of one's own childhood and those so disposed can mull how much these youngsters mirror the values and concerns of their parents. In any event, the program makes unusually worthwhile viewing for families to enjoy together and discuss afterwards.

TV Programs of Note

Sunday, Aug. 30, and Tuesday, Sept. 1, 9-11 p.m. each night (CBS) "Jack the Ripper" is a rebroadcast of a two-part, four-hour drama about the investigation surrounding the infamous English mass murderer, starring Michael Caine, Jane Seymour and Armand Assante.

Sunday, Aug. 30, 8-9 p.m. (PBS) Rebroadcast of "A Tribute to the Theater Music of Leonard Bernstein" from the "Evening at Pops" series includes music from "West Side Story," "Candide" and "On the Town."

Monday, Aug. 31, 10-11 p.m. (PBS) "Louisiana: Boys Raised on Politics" is a "Point of View" program that looks at high jinks and low morals of Louisiana politics while profiling colorful characters from the Bayou State.

Tuesday, Sept. 1, 9-10 p.m. (PBS) Walter Cronkite hosts the rebroadcast of "Borderline Medicine," which compares

the U.S. and Canadian health care systems and evaluates Canada's two decades of national health insurance.

Wednesday, Sept. 2, 8:30-9 p.m. (ABC) "Gettin' Over" is the first of three specials hosted by Tony Danza that highlights stories of young people at risk who face challenges and overcome problems with the help of caring adults. The program shows youth who are struggling to survive on the violence-prone streets of America as well as those who have found a way to escape this oppressive environment. One of those who succeeded happens to be Danza, who dropped out of a parochial high school in the Bronx and became a street kid. The actor tells viewers he soon found that it was better to go back to school, graduate, and do something worthwhile with his life. The program shows that disadvantaged youngsters can overcome the obstacles confronting them, provided they really want to and they get some help.

Wednesday, Sept. 2, 8-9 p.m. (PBS) Rebroadcast of "Hawaii: Strangers in Paradise" follows conservationists as they attempt to prevent the extinction of rare and endangered species of flora and fauna on the Hawaiian islands.

Wednesday, Sept. 2, 9-10:55 p.m. (PBS) Rebroadcasts of "Judy Garland Sings" from her February 1964 concert, followed by "Judy Garland and Liza Minnelli at the Palladium," recorded in November 1964 with her 18-year-old daughter, Liza, at the London Palladium.

Thursday, Sept. 3, 8-9 p.m. (PBS) "Reading the River: Stories of the Mississippi" features the famed waterway, which provides the source for some folksy accounts of life on the river. Stories prepared by PBS stations in five states range from the historical to the very ordinary.

Friday, Sept. 4, 10-11 p.m. (airing CBS, NBC and PBS simultaneously) ABC plans a Sept. 6 broadcast, also from 10-11 p.m. "Scared Silents" profiles six wrenching real-life cases of child abuse recounted by both victims and perpetrators. Oprah Winfrey narrates the program, which explores what motivates child abuse. Repeated abuse through generations is one of the recurring themes of the six stories presented. When children are physically, sexually or emotionally abused throughout childhood, as parents they often fall into the same behavioral trap. However, the program stresses the possibility of reform for abusers through careful therapy.

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

QUESTION CORNER

Pouring water into wine at Mass

by Fr. John Dietzen

Q Since water and wine are clearly part of the eucharistic celebration, if the celebrant fails to include water with the wine served to the communicants, I do not drink the wine because I feel it is not truly part of the sacrament.

Our assistant always pours water into the beaker used for the congregation. Other priests do not. Why do some priests overlook what seems so obvious to me? (Missouri)

A Your concerns are entirely unnecessary. Pouring the water into the wine at the offering of the gifts is symbolic and has nothing to do with the validity of the celebration or the sacrament.

Various meanings have been assigned to this symbolic act. Perhaps the most common is that it signifies the union of our actions and our lives with that of Christ, which is of course one of the primary meanings of the entire eucharistic celebration. But the action is not required for validity.

For this reason, and perhaps to avoid any false understanding of the meaning of the water and wine, it commonly is recommended today that water be poured only into the primary chalice at Mass, not into other containers of wine that may be used for Communion.

What your assistant is doing is not forbidden. The other priests also have good and proper reasons for the practice they follow.

Q I was married at Mass in the church to a Catholic. After 30 years my husband decided he did not wish to be married to me or to anyone else. We were divorced.

Eight years later he was married again, by a Catholic priest, in the local Catholic Church, without an annulment. I am now engaged to a divorced Catholic man. Neither

of us has an annulment. What is our situation? What can we do? (Pennsylvania)

A Ask your priest to contact the priest who married your former husband and his new wife and obtain information about the background of this second marriage.

Before his present marriage in the church some process would have been completed relating to your marriage together. You obviously are not aware of such a process, but it would have resulted in your freedom to remarry in the church as well as his.

Of course, before any marriage with your present friend can occur, he and the priest will also need to deal with his former marriage.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped 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

Divorced parents need to continue parenting

(By Dr. James and Mary Kenny)

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I are divorcing. We have two children, 8 and 10. He has agreed that I can have custody but he wants to be able to check their medical records when he wishes. I told him no, that if I have custody their medical records are my business. What do you think? (Philadelphia)

Answer: The divorce is between you and your husband, not between either of you and the children. Your husband will continue to be their father after the divorce.

To be a good father, he should have direct access to their medical records if he wishes. And some other things as well.

Your letter has prompted me to review a few rights that I include in all my mediated settlements on custody. They should be routine, omitted only for an unusual reason. Including them will avoid later hassles. Here they are:

"Both parents shall have direct access to all school reports, report cards and school schedules." This allows the school legally to keep the non-custodial parent informed. Also, it saves the hassle of having to go through the custodial parent for this information.

"Both parents shall have direct access to all medical and dental records." Again, this recognizes the rights of the non-custodial parent to stay informed.

"Both parents shall have complete phone and letter access at all times." This means that if the "other" parent calls, the parent having custody must bring the child to the phone and not give some excuse. It also means that letters cannot be intercepted, held, or censored.

"Should a dispute arise, or should either party desire to change the custody and visitation agreement, both parents agree to observe two steps before returning to court." This recognizes that post-divorce child rearing is a process, not a once-and-for-all decided product, and that changes will be necessary as the children grow. The two steps are similar to standard grievance procedures observed by labor and management for the purpose of keeping every small dispute out of court. The steps that must precede any return to court are:

"1. Both parents agree to talk directly with each other about the disputed issue on at least two occasions.

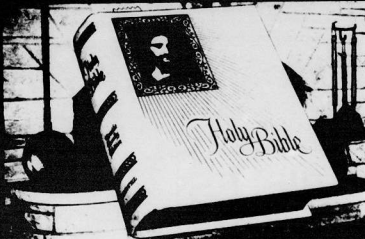
"2. If there is still no resolution, both parents agree to meet jointly with a mental health professional skilled in mediation on at least two occasions."

This may not be what you wanted to hear. In divorcing, many parents want to have as little contact with their "ex" as is possible. The good of your children demands that you continue to work together as parents. Good luck in a hard task!

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

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August 28

Mary, Queen of Peace Parish, Danville will hold an Old Fashioned Fish Fry at 4 p.m. All items homemade. Prices a la carte.

August 28-29

All Saints School, 27 and Home Ave., Columbus will hold its 11th Annual Fall Festival from 5-10 p.m. Fri. and from 3-8 p.m. Sun. Dinners, carnival rides, white elephant sale.

August 29

Mount St. Francis Retreat Center will hold The Mount Picnic from 11 a.m.-11 p.m. Prizes.

Catholic Alumni Club (CAC) will picnic and attend evening Mass in Brown Co. State Park. Meet 11:30 a.m. at Southern Plaza Pizza Hut. Bring picnic.

A Pre-Canada Day for engaged couples will be held at St. Joseph Parish, Terre Haute. Call 812-232-7011 to register.

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

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

Batesville Deanery will sponsor the first session of a two-part Communications Workshop for catechists and other interested adults from 9:30-11:30 a.m. slow time at St. John Parish, Osgood. Call 812-537-3992 for details.

St. Pius X Parish Singles will hold a Young Singles Dance from 7-11 p.m. at Riverbend Apartments. Admission \$4.

August 30

The Sacred Franciscans will meet at Secular Heart Parish chapel, 1530 Union St. following 2 p.m. Marian Devotions for business meeting and refreshments.

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahike Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

August 31

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

Separated, Divorced and Remarried Catholics (SDRC) will hold a Holiday Pitch-In Cook-out at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-226-1596.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle will sponsor a Summer Evening, Free-style Prayer Service at 7:30 p.m. Ice cream cones afterward.

A monthly New Albany Deanery Catholic Charismatic Renewal Mass will be celebrated by Father Harold Kneuen at 7:30 p.m. in St. Augustine Church, 230 E. Chestnut, Jeffersonville. Praise 6:45 p.m. Call 812-246-4555 for details.

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The Quicentennial Series on the discovery of America continues from 7:30 p.m. at St. Thomas Aquinas Parish Center, 46th and Illinois Sts.

☆☆☆

A Prayer Vigil for the protection of the lives of the unborn will be held at 7 p.m. in St. Patrick Church, 1807 Poplar St., Terre Haute.

September 1

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 8 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

☆☆☆

Part I of Conversations on Catechisms: "What Do We Teach About Jesus?" teleconference will be held from 8-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

September 1-2

A Beginning Catechist Workshop will be held from 7-10 p.m. at the Aquinas Center, Clarksville \$15 fee. Call 812-945-0354 for details.

September 3

Exposition of the Blessed Sacrament will be held from 7 a.m.-5:30 p.m. Mass for vocations in St. Lawrence Church, 4650 N. Shadeland.

☆☆☆

The Batesville Deanery will sponsor a Communications Workshop for catechists and other interested adults from 8:30-11:30 a.m. slow time at St. John the Baptist Parish, Osgood. Call 812-537-3992.

☆☆☆

The weekly Eucharistic Holy Hour centered on family prayer will be held at 7 p.m. at St. Roch Church, 3605 S. Pennsylvania St. Benediction 8 p.m.

☆☆☆

St. Patrick Parish, 1907 Poplar St., Terre Haute will hold its monthly Lord of the Harvest Dinner from 12 noon-7:30 p.m. with Exposition of the Blessed Sacrament all day until Benediction at 7 p.m.

September 4

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate Charismatic Mass and Healing Service beginning at 6:30 p.m. in St. Catherine Church, 1109 E.

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MAKING CLOUD ANGELS...



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Tabor. Call 317-927-6871 for details.

☆☆☆

Sacred Heart Parish, Clinton will serve all-you-can-eat Spaghetti Dinners at the Clinton's Little Italy Festival, continuing through Sunday, Sept. 7.

September 5

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

☆☆☆

An Outdoor Mass sponsored by

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

☆☆☆

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

☆☆☆

An Old-Fashioned Pig Roast featuring country-western music and monte carlo will be held from 5 p.m.-12 midnight at St. Bernadette Parish, 1826 Fletcher Ave. Adults \$5.50, kids 12 and under \$3.

☆☆☆

The World Apostolate of Fatima (Continued on page 15)

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GAMES FOR ALL AGES

Republicans reflect Catholic views on some issues, not all

by Nancy Frazier O'Brien
Catholic News Service

HOUSTON—The platform adopted at the Republican National Convention in Houston reflects support for the U.S. bishops' stands on abortion and educational choice but differs from them on such issues as the death penalty, welfare reform and gun control.

"We believe that most problems of human making are within the capacity of human ingenuity to solve," said the 95-page document approved with little debate on the convention's first day Aug. 17.

The platform's strong call for restrictions on abortion—including a constitutional amendment against it—was its most controversial section in pre-convention discussion.

"We believe the unborn child has a fundamental individual right to life which cannot be infringed," the platform says. "We therefore reaffirm our support for a human life amendment to the Constitution, and we endorse legislation to make clear that the 14th Amendment's protections apply to unborn children. We oppose using public revenues for abortion and will not

fund organizations which advocate it."

Despite efforts by Republicans for Choice and the National Republican Coalition for Choice and a comment by first lady Barbara Bush that abortion was a personal issue that had no place in the platform, the abortion section of the platform was not changed.

On the educational choice issue, the platform backed the right of parents "to choose for their children among the broadest array of educational choices, without regard to their income."

It did not outline a specific program of tuition tax credits or vouchers for parents of children in private or parochial schools. President George Bush has proposed a pilot program that he has dubbed the GI Bill for Children.

The Republican platform also echoed the U.S. bishops'

Administrative Board's 1992 statement on political responsibility or other bishops' statements on such issues as:

►Opposition to public school clinics that provide birth control or abortion referrals.

►Support for efforts to abolish the last vestiges of apartheid and establish democracy in South Africa.

►A pledge to fight pornography and "the use of public funds to subsidize obscenity and blasphemy masquerading as art."

►Opposition to legislation that legally recognizes same-sex marriages and allows same-sex couples to adopt children.

The Republican platform accused the Democratic Party, along with "elements within the media, the entertainment industry (and) academia," of "waging a

guerrilla war against American values."

"They deny personal responsibility, disparage traditional morality, denigrate religion and promote hostility toward the family's way of life," it said.

But the document diverges from the bishops' views in its support for the death penalty, opposition to gun control and call for welfare reform based on requirements that recipients fulfill certain obligations such as marriage, school attendance or work.

Families on welfare with school-age children must be required to send them to school or provide adequate home education in order to continue receiving public assistance," the platform said. "Young adult heads of welfare households should be required to

complete appropriate education or training programs."

Catholic leaders in several states have opposed efforts to reform local welfare programs along those lines.

In their political responsibility statement, the bishops have called for a U.S. policy on refugees that ensures "the preservation of temporary refuge for all refugees and the provision of international refugee assistance at levels that ensure the dignity and human rights of all uprooted peoples."

The Republican platform does not specifically address the refugee issue, but a Republican-issued comparison of the two parties' platforms criticized the Democrats on that topic.

According to the GOP, the Democratic platform extends a "blanket invitation of sanctuary... to politically oppressed people everywhere" without describing how they will house or adjudicate hundreds of thousands of claimants who may accept."

On foreign policy issues, the picture is mixed. On the

Mideast, the platform pledges support for a negotiated peace process that guarantees Israel's right to exist in safety—goals that the U.S. bishops also have backed.

But while the bishops favor "recognition of Palestinian rights" including their right to an independent homeland, the Republicans vow to oppose an independent Palestinian state "or any entity which will jeopardize Israel's security."

The platform praises democracy in El Salvador and Nicaragua but makes no specific mention of aid to them or to nearby Guatemala. The bishops have opposed military aid to El Salvador and Guatemala and urged the Bush administration to release aid to Nicaragua.

The bishops and the Republicans agree on the need for a peaceful transition in South Africa to a fully democratic society and the need for humanitarian agencies working in Africa and Eastern Europe to operate without interference from governments or warring factions.

The Active List Cont.

(Continued from page 14)

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

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

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

September 6

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-945-9907.

☆☆

St. John the Evangelist Parish, Enochsburg will hold a Chicken Dinner/Festival from 11 a.m.-5 p.m. Call 812-663-7880 for details.

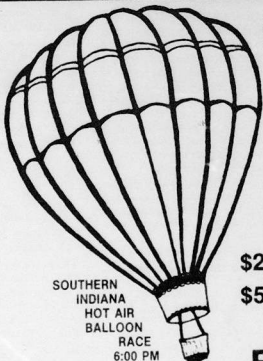
Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter Holy School, 6 p.m.

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Youth News/Views

Roncalli students sing on South Pacific tour

by Sarah Graf

"Music brings everyone together," reflected Roncalli High School freshman Christine Collins following her trip to Australia, New Zealand and Hawaii with the Indianapolis Children's Choir (ICC). "It's a common language."

Christine, along with Shaun Ancelet, Maria Tebbe and Elaine Weinmann, traveled to five faraway cities June 22 to July 6 to perform with the choir.

The four Roncalli High School students were among 85 ICC vocalists who joined the 450-member choir that performed in Sydney, Canberra and Melbourne in Australia as well as in Auckland, New Zealand, and Honolulu.

The group performed 15 scheduled concerts in such places as the Canberra School of Music, Newington College in Canberra, St. Mary's Cathedral in Sydney, a high school in Auckland, and at many colleges. The choir also performed a few "spontaneous" concerts for tourists in a cafeteria, in an Auckland museum, and in the airplane during their flight from Chicago to Los Angeles.

The girls said the group also sang in a Sydney opera house "just to see what it sounded like." They performed for a small tour group there.

Throughout the trip, the ICC choir joined other choirs to perform such songs as "Egyetem Begyetem," "Jubilee," "Waltzing Matilda," "The Stock-Rider's Song," "Measure Me Sky" and "The Lord Bless You and Keep You."

In Canberra, they performed with a local youth choir, and the National Boys Choir performed with them in Melbourne.

The girls said ICC members took time out for touring during the trip. They visited a wildlife preserve in Canberra, toured the Healesville Sanctuary, and stopped at Pearl Harbor while in Hawaii. They also toured the city of Makaha. Some members visited the Hard Rock Cafe in Sydney.

Shaun, Christine, Maria and Elaine agreed that home-stays with host families were favorite experiences during the trip.

"I stayed with a girl who wasn't in a choir," Maria said. "She was from one of the schools that we sang at."

Host families spent time with choir members to get to know them. Some of the families took their guests out to eat or on sightseeing excursions.

Christine said she enjoyed the home-stays and that the "people there aren't much different than us." Although, she said, "they know more about the U.S. than we do!"

Elaine said she now has pen pals to write to as a result of the home-stays and that she has been invited back to visit the friends she made during the concert tour.

Besides the home-stays, another favorite part of the trip for Maria was watching the Maui Indians perform a welcoming dance for the choir in Auckland. She said another thing she liked about the trip was "that the people were interested in what it's like here (in the United States)."

Shaun said she enjoyed the museums and the sightseeing the most.

"You got to learn a lot," she said. "It was a good experience."

INTERNATIONAL SINGERS—Roncalli High School students Shaun Ancelet (from left) Maria Tebbe, Elaine Weinmann and Christine Collins of Indianapolis performed with the Indianapolis Children's Choir during a recent concert tour in Australia, New Zealand and Hawaii. (Photo by Sarah Graf)

To raise money for the trip, the choir members held fund-raisers. They sold raffle tickets, candy bars, flower bulbs, wrapping paper, cheese and sausage, and advertisements in their programs.

To qualify for the trip, vocalists had to be in the top two ICC choirs. The ages of choir members who are in the six ICC choirs range from 9 to 15 years old.

Shaun, who is a freshman at Roncalli and a member of St. Roch Parish, has been a member of the ICC for three years. She also performs in community theater and recently was involved with the local production of the "Wizard of Oz" Aug. 11-16 at Starlight Musicals.

Although she doesn't want to sing professionally, Shaun said she would like to continue to perform in local productions. Christine has been a member of the ICC for three years, but graduated recently. A member of St. Mark Parish and a sophomore at Roncalli, Christine said she will "never give up music" because music is relaxing and allows her to "let everything out."

Maria, a freshman at Roncalli and a member of St. Barnabas Parish, has been a member of the ICC for two years. She said she enjoys both music and drama and thinks they are a lot alike. Her future plans include becoming a lawyer.

Elaine is a member of St. Mark Parish and is a sophomore at Roncalli. She recently graduated from the ICC after three years as a member. She plans to stay in chorus at Roncalli, but after high school she said she wants to study to become a speech therapist and maybe teach music.

The girls have been singing since they were young, and all are in choir at Roncalli. They have performed with the Indianapolis Children's Choir at local churches and schools and also performed on national television when the choir sang the theme song for the "CBS This Morning" show the day before the Indianapolis 500.

A few times on the trip, Maria said ICC members asked foreigners if they had heard of Indianapolis. "They said, 'Oh yeah, the race, right?'"

National political conventions brew spirit and hope

by Clint King

A political convention always seems to brew spirit and hope for a system that today is often rooted in doubt. Conventions carry a torch which brings forth our concerns as an American people.

This year delegates to the Democratic National Convention in New York City had to establish a solid and visionary platform, while Republican delegates attending their national convention in Houston had to dampen the surge Arkansas Gov. Bill Clinton blazed in the polls and also create a valuable and domestic-eager image for President George Bush.

The Democratic convention, held in Madison Square Garden, was the dramatic climax to Clinton's long and strenuous road to his party's nomination. The grand celebration in New York was exciting and remained focused upon a new platform.

Putting an emphasis on women and a "New Covenant," the Democratic convention proved to be strong and fresh. Perhaps the real push that helped Clinton was the excellent speech by New York Gov. Mario Cuomo, who was metaphorical and demanded attention. And once eyes were on him, Cuomo made it clear that Bill Clinton was the man this country needs to bring about change.

Clinton seemed a tiny bit fatigued at the convention, but didn't fail in delivering his plans for a "New Covenant"

which promises to get the American people reunited with a government that will bring about innovation.

Jobs and the economy took the forefront in the Democratic convention speeches. Both Al Gore and Bill Clinton were knowledgeable about issues and appeared youthfully energetic as a team. The Democratic platform was well constructed. "Bush bashing" wasn't as important as sticking a lasting impression in viewers' minds that Clinton is ready, qualified, and eager to restore America to the best of his ability.

Organizers of the Republican National Convention lined up an interesting group of speakers in Houston. The most anticipated speech of the second night of the convention proved to be outstanding. Former President Ronald Reagan captivated and revived the party with a witty and often humorous speech. At 81, Reagan still manages to be "the Great Communicator" and was nothing short of fantastic behind the podium.

Each night the Republican focus shifted slightly, but crashing the Democrats remained a constant theme. The sole blame was thrust upon the Congress and their lack of support for George Bush's programs and proposals.

When Jack Kemp, Secretary of Housing and Urban Development, spoke to convention delegates, he emphasized again and again that Congress had failed to do its job. Texas Sen. Phil Gramm said George Bush was trying to do the "Lord's work in the devil's city."

Congress was the reason for the stall in domestic growth,

speakers asserted, and this was clearly pointed out many times during the Republican convention.

Kemp provided some specifics on how Congress had led the work of President Bush, then summed up his remarks by stating, "If we want to change America, we have to change the United States Congress."

Chants of "four more years" were often heard in a mumbly roar from delegates on the crowded convention floor.

The GOP platform was vocal in emphasizing that "family values" were of crucial importance to the party. Often non-specific, the "family values" phrase sunk in to the people in Houston.

Unlike the Democratic convention, speakers sneaked references to faith and religion into their speeches in Houston as "God Bless America" and other phrases were recited often. Congress and values were definite focuses of the GOP speeches. The value of faith, family and the American dream was readily present in Houston.

President Bush and Vice President Dan Quayle's speeches pushed effort in the area of "Who do you trust?" and "Whose character do you believe in?"

Realizing our domestic need, Bush spoke of the economy and restoration of competitiveness. Values and character were often given as the primary, sometimes subtle, reason to vote for Bush.

The president delivered a speech of heart and concern, a speech which defined what America is all about. With changes in tone, he swayed the crowd with good delivery and a speech written with feeling. He spoke of a fresh start—an America with respect and leadership. He confirmed the importance of having God in our hearts and how God has America in his heart.

Beautifully said, his statement that "America has always been a country where the sun is peaking over the horizon" made the president emotionally real.

The song "God Bless America" rang throughout the spectacle and made one feel proud and honored.

A political convention often gives a sense of renewal and a sense of refreshment. Whether Democratic or Republican, both conventions gave a new ignition to a flame which is flickering.

But while a political convention often makes a difference, the real difference lies in the candidate who will bring powerful leadership to America. And that is to be decided in November.

(Clint King is the senior class president at Brebeuf Preparatory School in Indianapolis.)

New archbishop will celebrate youth liturgy

Newly-installed Archbishop Daniel M. Buechlein will celebrate a Catholic youth liturgy for archdiocesan teen-agers enrolled in grades seven through 12 at 10:30 a.m. on Sept. 24 in Halls A & B of the Indianapolis Convention Center.

The archbishop's installation is Sept. 9 at St. Peter and Paul Cathedral in Indianapolis. He also plans to celebrate deanery liturgies during September and October.

☆☆

Indianapolis East Deanery junior high school-age students are invited to attend a Back to School Dance from 7:30 p.m. until 10:30 p.m. on Aug. 29 at the Holy Spirit gymnasium, located at 7241 East 10th St. Admission is \$3 a person.

☆☆

Terre Haute Deanery high school-age youth will gather

for an End of the Summer Picnic from noon until 3 p.m. on Aug. 30 at Deming Park in Terre Haute.

☆☆

St. Lawrence Parish, located at 6944 East 46th St. in Indianapolis, is the site of a High School Youth Dance from 7 p.m. until 9:30 p.m. on Aug. 30. Admission is \$3 a person.

☆☆

Brebeuf Preparatory School senior Molly Brady of Indianapolis is a state finalist in the National Science Scholars Program. H. Dean Evans, superintendent of public instruction for the Indiana Department of Education, made the announcement on Aug. 21.

A member of St. Thomas Aquinas Parish, Molly is one of 40 Hoosier students nominated for the program. Two National Science Scholars will be chosen from each congressional district. President George Bush will announce the winners this fall.

Volunteer hopes to evangelize Lithuanian youth

by Rebecca Martin

I have never met Dr. Arvydas Zygas, president of the Lithuanian Catholic Federation, but he opened my eyes to the spiritual poverty that has spread among the youth of the former Soviet bloc.

A letter sent by Zygas to the National Conference of Catholic Bishops (NCCB) office in Washington, D.C. convinced me that help is needed in Lithuania.

Subsequent generations of Lithuanian youth feel that they are the "lost generation," Zygas wrote, "since years of mandatory scientific atheism, forced ideological oppression, and denial of freedom of conscience and expression have left many feeling groundless, empty and apathetic. Many young people still express a distrust and hatred for priests, believers, and the Church, since they were indoctrinated to believe that 'the Church is the enemy and the oppressor of the people.'"

In his letter, Zygas requested volunteer assistance for his organization.

While growing up in Indianapolis, I discovered how rewarding volunteer work can be. My family has always been active at St. Monica Parish with both church and school activities. I learned from my experiences there the importance and beauty of faith and the resultant activity in one's community.

I believe it was my sense of the significance of these factors in my life and my desire to extend them to others which prompted me, as a junior at Brebeuf Preparatory School, to participate in a six-week volunteer project in Peru, South America. Later, during a semester off from college, I spent four months working at a hospital for homeless men in Washington, D.C. Both of these experiences reaffirmed for me the importance of faith and action based on that faith, and strengthened my desire to participate in the larger world-wide community.

Thus, during my senior year at Catholic University of America I began to look into doing more of this service work after graduation.

My investigation led me to the NCCB Office to Aid the Catholic Church in Central and Eastern Europe, and I learned of Zygas' work in Lithuania. He is an American-Lithuanian from Chicago who works tirelessly with the members of the federation, also called *Atletis* ("the future"), to develop the spiritual lives of Lithuania's youth.

God willing, I will be going to Lithuania in September as a year-long volunteer for *Atletis*.

Lithuania is a small country of 3.5 million people located northeast of Poland and west of Russia on the Baltic Sea. The population of Lithuania is more than 80 percent Catholic. In 1940, the Molotov-Ribbentrop pact between Nazi Germany and

Stalin's U.S.S.R. divided Eastern Europe between the two powers, and Lithuania went to the Soviets. From that time until only recently, the Church there has been unable to operate in the open. New freedoms have enabled the Church to re-emerge, but much work remains to be done there.

Atletis was founded in 1910, and then outlawed in 1940 when the Soviets occupied Lithuania. Many of the federation's leaders were sent to Siberia in exile. However, despite great danger to the participants, the group continued as an underground resistance to religious oppression by the Soviets. *Atletis* also survived in the communities of Lithuanian exiles around the world and, with the relaxing of restrictions by the Soviets, was received back into Lithuania in 1989.

Today, after the collapse of communism, *Atletis* is faced with the great challenge of helping to rebuild the Catholic Church in a shattered nation.

"The major purpose of the *Atletis* movement," Zygas said, "besides the organization of the Lithuanian youth of Lithuania, is also the concern of helping all young people in their search for the meaning of life's journey and man's relationship with God. . . . We are grateful to God that the storm has passed, but we are now faced with the task of rebuilding this small nation and re-establishing the principles, virtues, and idealistic values which were an intrinsic part of Lithuanian culture for centuries."

While there is much to be done for the Church in Lithuania, there are few people to do the work.

There are many volunteer programs in the U.S. which supply volunteers to organizations in the United States and other countries. These programs provide the volunteers with support such as room and board, medical insurance, training, placement in a specific job, community life, and a charisma (for organizations with a religious foundation), and sometimes transportation—all important, but not essential, elements of a trip. But the central and eastern European nations are not among the countries where such structures are set up. This is due to the fact that, until recently, access to this area has been limited. Now, even though outsiders can get to these areas, there are not many programs ready to support willing workers or aid organizations with structures in which they can be placed to work.

The lack of these supports makes setting up and carrying out a volunteer trip very difficult for those who have a desire to help. Efforts are being made by existing groups to create volunteer opportunities in Eastern Europe. The Peace Corps has recently expanded its program to this area and has more applicants than it can use for available positions. Other groups are addressing the situation as well, but more work is necessary to facilitate much-needed aid to these countries.

Therefore, in addition to offering my personal assistance, I hope to set up a



Catholic program whereby other volunteers will be able to follow me in the future.

Setting up my own trip has been a complicated process which has lasted more than six months. During this time, I have had the benefit of the help of the NCCB and the American branch of *Atletis*, which has generously established a bank account for the funds that I am still trying to raise for my trip. They will also be supplying the manpower and location for an orientation for future volunteers. The Catholic University of America and Franciscan University of Steubenville in Ohio have also voiced their support of this effort.

The media remind us daily that the formerly communist countries are undergoing great and rapid changes. Nations are emerging from the empire's demise, but they are struggling to keep afloat. We hear of economic and political instability and the poverty and violence they cause.

But even more important than the new political and economic liberties are the

religious freedom and spirituality that have survived communist atheism. And just as other freedoms have been accompanied by confusion and turmoil, religious freedom has posed a great challenge for the Catholic Church as it struggles to rebuild in these areas.

Although I know my year there will not be easy, I am excited about departing for Lithuania in September. As a young American Catholic, I hope to bring them my positive experiences of faith and community in the Catholic Church. I also hope to learn from them the tremendous faith that got them through their trials.

And hopefully my trip will lead to the establishment of a volunteer network so that others will be able to do the same and strengthen our world community.

Please pray for me, for the people of Lithuania, and for all of the people in this troubled area of the world.

(For more information about the Lithuanian Catholic Federation, telephone Rebecca Martin at 317-875-9817 or write to her in care of 9253 Holyoke Court, Indianapolis, Ind. 46268.)

Monsignor Raymond T. Bosler tells it like it was, is and should be.



Msgr. Bosler with Archbishop Paul C. Schulte during Vatican Council II.

New Wine Bursting Old Skins

Memories Of An Old Priest Longing For A New Church

Msgr. Raymond Bosler, founding editor of the Criterion, shares thoughtful and informative memories about the Church before Vatican II, the Church as he sees it today, and the Church he hopes will evolve in the future.

A captivating memoir by a man who has known both the "old" and the "new" Church and who was an expert witness to the excitement of Vatican II.

Msgr. Raymond Bosler may be "an old priest longing for a new church," but his memoir vibrates with the vitality of youth on every page. With clarity and wit he describes the Church as he knew it before Vatican II, the Church as he sees it today, and the Church he hopes will be filled with "new wine."

INCOME ELIGIBILITY GUIDELINES FOR FREE AND REDUCED-PRICE MEALS

Family (Household) Size	For Free Meals			For Reduced-Price Meals		
	Must be at or below figures listed			Must be at or below figures listed		
	YEARLY	MONTHLY	WEEKLY	YEARLY	MONTHLY	WEEKLY
1	\$ 8,853	\$ 738	\$171	\$12,599	\$1,050	\$243
2	11,947	996	230	17,002	1,417	327
3	15,041	1,254	290	21,405	1,784	412
4	18,135	1,512	349	25,808	2,151	497
5	21,229	1,770	409	30,211	2,518	581
6	24,323	2,027	468	34,614	2,885	666
7	27,417	2,285	528	39,017	3,252	751
8	30,511	2,543	587	43,420	3,619	835
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BOOK REVIEW

'Conversations' with Aquinas

SHEER JOY: CONVERSATIONS WITH THOMAS AQUINAS ON CREATION SPIRITUALITY, By Father Matthew Fox, O.P. HarperCollins (New York, N.Y.) 496 pp., \$18.00.

Reviewed by William Droel

The structure of "Sheer Joy: Conversations With Thomas Aquinas on Creation Spirituality" is an interview between today's most controversial Dominican, Father Matthew Fox, and a 13th-century Dominican, one of the most influential Christian theologians of all time, St. Thomas Aquinas.

The clever technique, works, on one hand, because Father Fox plays the straight man. He doesn't glibly make Aquinas hip by asking him about, for example, Madonna (the singer from Michigan) or opinions on the presidential campaign.

On the other hand, the technique doesn't entirely work because Aquinas is not given to one-liners. Aquinas uses some analogies, but not stories.

His thought pattern assumes patient reading and some familiarity with philosophical terms. It's a fine line, but after a few hundred pages, readers of this conversation might appreciate a little more background from the interviewer.

Father Fox does not manipulate the interview, using

Aquinas merely to support Father Fox's own views. He does, however, allude in the introduction to parallels between Aquinas and himself.

Aquinas "embodied controversies his entire life," Father Fox tells us. He was "condemned" by three bishops, censored by a religious order and physically threatened by an angry crowd in Paris. His life, Father Fox concludes, was "tragic."

The Dominicans of the 13th century, and Aquinas in particular, were outsiders for the reason that they "celebrated questioning and reasoning over the citing of authorities."

This book is an "Aquinas Reader," but it is emphatically not an attempt "to restore Thomism." To appreciate Aquinas today, says Father Fox, "we need to leave Thomism behind. ... It is time to look again—not at Thomism—but at Aquinas."

Therefore, Father Fox takes a fresh approach to Aquinas' writings. He concentrates on Aquinas' spirituality, rather than, if you will, on his theology. And he concentrates on Aquinas' Scripture commentaries, rather than, again if you will, on his philosophy. To accomplish this, Father Fox claims to have translated many of Aquinas' "biblical commentaries as well as his 'Commentary on Dionysius' into English for the 'st time.'"

The main theme of the interview is God's immanence. One of four chapters, and many pages in other chapters, describe God's artistry in the world. "God has produced a work," says Aquinas, "in which the divine likeness is clearly reflected—I mean by this the world itself. ... In all creatures there is a footprint of the Trinity."

God's creativity, however, requires human cooperation. The energy in the world, says Aquinas, "should not be so attributed to divine power that the power of everyday things is abolished."

He explains that God acts in the world, not as an outsider, but "from within." On page after page, Aquinas explains "that in all things God works intimately."

Because Father Fox enjoys a wide following, this book will bring St. Thomas Aquinas to many people who would otherwise never study the Angelic Doctor.

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

(At your bookstore or order prepaid from HarperCollins, Keystone Industrial Park, Scranton, Pa. 18512. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion requests death notices from parishes and individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **AREND, Joseph L.**, 61, St. Patrick, Indianapolis, June 23. Father of Lindell J.; stepfather of Robert, Joseph and Nailer Jeffrey and Kathy; brother of Donald, Harry and William; grandfather of 10.

† **BAUMAN, Eugene C.**, "Mike," 84, St. James the Greater, Indianapolis, August 13. Husband of Clara L.; father of Carol M. Wheatley and Raymond C.; brother of Florence and Alvina Mannix, sister of Walman, Loretta Wolfstetter and Werner Bowman; grandfather of eight.

† **CLEMENTS, George W.**, 76, St. Anthony of Padua, Clarksville, Aug. 14. Father of Robert and Gerald; brother of Thomas, Jack and Sister Mary Ephren; grandfather of five.

† **CRABILL, Thomas E.**, 87, St. Patrick, Indianapolis, Aug. 11. Husband of Cecilia A.

† **CROMER, Helen Louise**, 76, Christ the King, Indianapolis, Aug. 12. Wife of James A.; mother of Judd A. Jody Kerger and Linda Inbody; sister of Robert Healy; grandmother of nine.

† **HANNIGAN, Helen L.**, 73, St. Mary, Greensburg, Aug. 15. Wife of James; mother of Bob, and Christine Wiehn; sister of Christine Eder, Margaret Feldman, Eleanor Peters, Loretta Zoellner, and Matilda, Sr. Olivia Marie, Sr. Mary Catherine and Sr. Anna Marie Stier.

† **JOHNSON, Joseph T.**, 71, St. Lawrence, Indianapolis, Aug. 12. Husband of Wilma (Thibo); father of Donald J. and Richard L.; grandfather of two.

† **KAUFER, Maurice E.**, 53, Holy Family, New Albany, Aug. 5. Husband of Julia; father of Donald, Tammy Taylor and Tracy Lea New; son of Norman and Elizabeth; brother of Janet Villier; grandfather of three.

† **LAMB, Marcella A.**, 80, St. Mary of the Knobs, Floods Knobs, Aug. 6. Wife of Albert; grandmother of Rusty and Larry.

† **LAMB, Robert L.**, Sr., 62, Holy Family, New Albany, Aug. 2. Husband of Marietta Joe; father of Robert L. Jr., James J., Michael H., Paul E., Beverly Seitz, Carolyn Brickey and Monica E. Staser; grandfather of 13; great-grandfather of one.

† **LEMONS, Patricia L.**, 52, St. Isidore the Farmer, Perry Co., July 10. Wife of Kenneth; mother of Joyce Foury, Joseph and Wayne; sister of Alberta LeClere, Birdine Poehlein, Nellie Flaminio, Henrietta Wilson and

Margaret Barger; grandmother of four.

† **MORIARTY, Julia**, 90, St. Lawrence, Indianapolis, Aug. 8. Sister of Helen, Cecelia, and Teresa Miles.

† **REED, James**, 52, St. Mary of the Knobs, Floods Knobs, Aug. 13. Husband of Donna "Wright"; father of James L. Jr., and Gail L. Farris; brother of Bud, Bob, Linda Voyles and Virginia Phipps; grandfather of one.

† **RITZEL, Henrietta**, 94, St. Michael, Brookville, July 31. Mother of Ruth Ann, Marie Selin and Dr. Joseph L.; sister of Verona Kunkel; grandmother of eight; great-grandmother of 17.

† **ROSENBERGER, Howard C.**, 82, St. Michael, Brookville, Aug. 18. Father of Carol Ferkinhoff, Linda Gillespie, William, Richard, Lawrence, Kenneth J., and Bernard; brother of Frank, Sister Callista, Sister Mary Helen, and Mary Schrank; grandfather of 18; great-grandfather of 15.

† **SCHAEFER, Elmer H.**, 50, St. Meinrad, St. Meinrad, Aug. 12. Husband of Sharon (Lautner); father of Robert, brother of Harold, and Alice Kluesner.

† **STUMLER, Louis J.**, 80, St. Mary of the Knobs, Floods Knobs, Aug. 18. Husband of Mary K. (Fisher); father of Ronnie M., Irvin R., and Dana K. Keever; brother of Joseph H., Mary Scott and Lenny Sprigler; grandfather of nine; great-grandfather of nine.

† **SWEANY, Roy**, 85, St. Columba, Columbus, Aug. 13. Father of John H.; grandfather of Brian, Jennifer, Coleen and John R.

† **VIGAR, Evelyn**, 83, Our Lady of Perpetual Help, New Albany, Aug. 15. Mother of Carl; sister of Cletus Day and Edith Soergel; grandmother of three; great-grandmother of five.

Prov. Sister Mary Jeanette Zeggling, 75, dies Aug. 17

ST. MARY OF THE WOODS—Providence Sister Mary Jeanette Zeggling died in Karcher Hall on Aug. 17. The Mass of Christian Burial was celebrated for her on Aug. 20.

The former Mary Louise Zeggling was 75. She was born in Evansville and entered the Congregation of the Sisters of Providence in 1936. In 1944 she professed her final vows.

Sister Mary Jeanette taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Washington, D.C. and California. Her assignments in the Archdiocese of Indianapolis included Holy Cross School, Indianapolis, and Providence Retirement Home in New Albany.

One sister, Mrs. Clarence Unfried of Evansville, survives Sister Mary Jeanette.

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World's disasters could have been avoided

(Continued from page 1)

As of mid-August, between 8,000 and 35,000 people had been killed in Bosnia, while as many as 2.5 million were refugees, evicted from their homes and villages in a Serbian drive to create an ethnically pure nation. In Somalia, tens of thousands, if not hundreds of thousands have died and the United Nations considers another 1.5 million people at risk of imminent starvation.

Late last year the International Red Cross tried to warn that Somalia was on the brink of disaster, explained Peter Shiras, senior director for the African region for Catholic Relief Services. But because of security problems, even the United Nations relief organization pulled out of Somalia last November at a critical juncture, he said.

"Back at the beginning of this year, the Red Cross was crying out in the wilderness to get attention to Somalia," Shiras said. For a variety of reasons including the difficulty of working in the battle conditions, even CRS had not been active in Somalia for about 10 years until early in 1992.

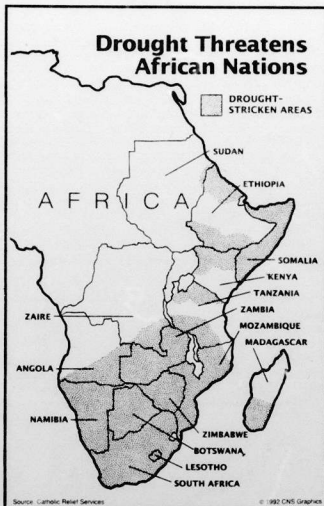
After the Ethiopian famine of the early 1980s, relief agencies developed an early warning system to forecast potential repeats of the disaster. The system has helped avoid wide-scale starvation in Ethiopia, Sudan and Kenya, countries that neighbor Somalia and are affected by the same current drought, according to Shiras. The difference in Somalia is that combatants in a civil war have used food as a weapon, cutting off routes and holding back supplies.

The fact that "Somalis have not endeavored themselves to their neighbors" because of a history of grabbing at other countries' territory didn't help, Shiras said. Nor did the world's changing political climate.

While in the past the United States attached strategic importance to all of Africa, the fading of communism had reduced U.S. interest in keeping a foothold there, Shiras said.

Not until U.N. Secretary General Boutros Boutros-

Ghali caught up with the worsening famine and all but accused the world's leaders of racism in their differing attitudes toward helping Africans and Europeans did attention focus on Somalia.



Source: Catholic Relief Services. © 1992 CRS/CMS/CRS

Meanwhile, in the republics that once made up Yugoslavia, village after village was flattened, civilians killed or evicted and thousands rounded up in bleak concentration camps.

"People felt it was an ethnic rivalry thing that outsiders couldn't help," said Jesuit Father Drew Christiansen, director of the International Justice and Peace office of the U.S. Catholic Conference. Particularly when Croats and Serbs were the main protagonists, every report of a flattened Croatian village could be followed with news of a Serb neighborhood being cleared out.

European leaders struggling to unify for economic purposes were reluctant to be dragged into what looked like a battle with no clear villain and no clear victim.

"The press was immobilized" by claims and counter-claims that they presented side by side in an effort to balance news reports, said Father Christiansen. "The public had difficulty sorting it out."

So did the U.N. Security Council and the U.S. government. Only when the U.N. High Commissioner for Refugees began reporting on the hundreds of thousands of people displaced from Bosnia Herzegovina did Serbia's role as principal aggressor become clear, he explained.

"People who run governments tend to think in terms of strategic interests," said Father Christiansen, who visited Croatia and Slovenia in mid-July. After the Persian Gulf War, there was a preoccupation with staying out of any dispute that did not assure a quick victory. With the huge stockpiles of weapons accumulated by Yugoslavia during the Cold War, Serbia is equipped for a long-term war.

The belief that "the Americans and other democratic peoples are not going to accept a long, costly war," dominated discussions of stepping in with a military force to push back the Serbs, Father Christiansen believes.

But both Father Christiansen and Shiras acknowledge that part of the reason for delays in helping in Somalia or Bosnia may be no more diabolical than worldwide exhaustion with disasters. Earthquakes, volcanic eruptions, hurricanes, civil wars, famines and other disasters have followed one after another, demanding large-scale responses from relief agencies and accompanying financial support from the public.



WAITING FOR FOOD—Somalian mothers and children wait for food at a Catholic Relief Service feeding center in Baidoa, Somalia. (CNS photo from CRS/Betty Press)

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Vatican diplomacy: using the informal strategy

by Agostino Bono
Catholic News Service

VATICAN CITY—The Vatican sometimes conducts diplomacy by non-diplomatic routes. When problems become quagmires, it goes outside normal diplomatic channels, opting for the greater flexibility of informal approaches.

These includes tapping as special envoys Vatican officials and other church officials who are not part of the diplomatic corps. Often, the trouble-shooting is accompanied by the use of Vatican media outlets to influence public opinion.

An example was the sending of French Cardinal Roger Etchegaray as a papal envoy to celebrate Masses in Sarajevo for the victims of the fighting in what was once Yugoslavia.

In the process, the cardinal talked with government leaders in Bosnia-Herzegovina and Croatia—the areas most devastated. In a civil war where religion de facto identifies combatants, the cardinal did not miss the chance to talk to Catholic, Orthodox and Muslim representatives.

Preparing the way for the cardinal's Aug. 14-18 visit were Vatican Radio and the Vatican newspaper, *L'Osservatore Romano*. They stressed that Pope John Paul II favored international action to assure humanitarian aid to the war's victims, but opposed military intervention.

The stress came at a time of growing pressure on the United States and Western Europe to do something to alleviate the problems in the former Yugoslavian republics.

The cardinal was a symbol of the humanitarian thrust of the Vatican's concern. He is president of the Pontifical Council "Cor Unum," the pope's emergency relief agency. He also symbolizes the values that the Vatican hopes will guide the warring parties to a negotiated solution: He heads the Pontifical Council for Justice and Peace.

As a non-diplomat, Cardinal Etchegaray softens criti-

cisms that the Vatican's hidden agenda in the region is to further the interests of Catholics.

Shortly after the cardinal's return, the Vatican established diplomatic relations with Bosnia-Herzegovina, further evidence of its acceptance of Yugoslavia's partitioning. It had previously recognized the breakaway republics of Croatia and Slovenia.

The August trip was not the 69-year-old cardinal's first trouble-shooting mission. Since being named to his Vatican posts in 1984, the cardinal has been a special papal envoy to such hotbeds of church-state problems as Iran, Iraq, Lebanon, Vietnam, Cuba and South Africa.

Unlike many high-ranking Vatican officials, he had no diplomatic career prior to heading pontifical agencies. The pope plucked him from France, where his experience was pastoral. He had been the archbishop of Marseille since 1970 and headed a bishops' office responsible for evangelizing people in heavily non-Catholic parts of France.

Another, top Vatican official used as a special envoy is Italian Cardinal Fiorenzo Angelini, president of the Pontifical Council for Pastoral Assistance to Health Care Workers.

Cardinal Angelini, 76, jams his foot in the door of governments by offering aid in establishing health services.

These range from donations of medical equipment to pledges to staff hospitals with qualified women religious.

This approach—especially in economically hard-pressed countries—makes Cardinal Angelini more welcome than a diplomat offering a briefcase full of complaints and position papers on world issues. The cardinal did the war tour in disintegrating Yugoslavia last December, donating equipment, several tons of medicine and 20 tons of rice. Previously, he took his health-care calling card to China, Cuba and the then-Soviet Union.

Cardinal Angelini also has no formal diplomatic experience. He was plucked in 1989 from the Rome diocese, where he worked his way up from running a World War II soup kitchen to being in charge of diocesan health programs.

Sometimes, the Vatican uses a church official who has gotten in trouble with one government to help it out of jams with others. This is the case of Melkite Archbishop Hilarion Capucci, a 70-year-old Syrian.

In 1974, Israel convicted the archbishop of smuggling guns to Palestinian guerrillas, but he maintains he is innocent. Meanwhile, Archbishop Capucci remains an unofficial Vatican channel to hardline Muslim governments and the Palestine Liberation Organization.

Cardinal says hopes dim for end to fighting

by Agostino Bono

VATICAN CITY (CNS)—Prospects are dim for an immediate end to the fighting in what was once Yugoslavia, said Cardinal Roger Etchegaray, papal envoy, after returning from a five-day visit to the region.

"No one can see a way out in the immediate future," he told Vatican Radio.

"Even more tragic in this war is that no one manages to foresee a spiral of hope for the future," he added.

Cardinal Etchegaray visited Bosnia-Herzegovina and Croatia during his Aug. 14-18 trip. He was interviewed by Vatican Radio Aug. 20, the same day the Vatican announced it was establishing diplomatic relations with Bosnia-Herzegovina.

Cardinal Etchegaray said he visited camps for displaced people outside the Serb-besieged Bosnian capital of Sarajevo.

Most of the people in the camp were Muslim women and children, he said.

"These people feared the approach of winter," he said. "In the mountain towns, winter is very near."

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