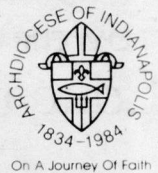


# The CRITERION

-Vol. XXIV, No. 1, October 5, 1984

Indianapolis, Indiana



## Respect Life Sunday to be celebrated this week

*Observance will include Vespers Service, commissioning ceremony and dinner*

Respect Life Sunday will be celebrated in the Archdiocese of Indianapolis this week. Archbishop Edward T. O'Meara will conduct a Vesper Service and commissioning ceremony for some 120 parish Pro-Life Activities committee chairpersons and the Advisory Council of the Archdiocesan Office of Pro-Life Activities. The commissioning service will take place at SS. Peter and Paul Cathedral in Indianapolis at 4:00 p.m. (EST).

The Vesper Service will be followed by the second annual Respect Life Dinner to be held in the Assembly Hall of the Catholic Center, 1400 N. Meridian Street, at 5:00 p.m. One member of the archdiocesan Catholic community will be honored at the dinner for "outstanding leadership" in support of activities upholding the quality and value of life in the civic, religious and public arenas. The dinner will also honor the newly commissioned Pro-Life Activities Chairpersons and Advisory Council members.

According to Father Larry Crawford, director of the Archdiocesan Pro-Life Activities Office, parishes from throughout the 39-county Archdiocese of Indianapolis will send representatives to the October 7 events. Also attending will be directors of Pro-Life Activities from the other Catholic dioceses in Indiana, the state officers of the Knights of Columbus, and various other religious, health care, social service, Right to Life and civic representatives.

The Office of Pro-Life Activities is funded by contributions to the Archbishop's Annual Appeal.

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## Abortion is forever.

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**MIDTOWN MESSAGE**—On the corner of Howard and Biddle Streets in Baltimore, a dramatic billboard reminds motorists that "Abortion is forever." Ten such billboards have been placed around the city by

**Right to Life of Maryland.** This issue of *The Criterion* is a special "Respect Life" issue in observance of this week's "Respect Life Sunday." (NC photo by Denise Barnes Walker)

## Vatican sets new policy for pastor appointments

by Jerry Filteau

WASHINGTON (NC)—In assigning pastors to parishes, U.S. bishops can adopt six-year renewable terms as the only alternative to indefinite terms of office, says a new Vatican-approved policy for the United States.

Dioceses which up to now have had different limited-term policies in force will be required to change them to conform with the new nationwide policy.

In the Archdiocese of Indianapolis, pastor appointments are made for indefinite terms, the practice preferred by the Vatican.

Pope John Paul II rejected the wishes of the National Conference of Catholic Bishops, which had asked permission to leave the length of limited terms of office for pastors up to each diocesan bishop,

rather than to set a single, uniform plan for the whole country.

Bishop James Malone of Youngstown, Ohio, NCCB president, spelled out the new policy in a decree issued Sept. 24 and effective immediately.

"Individual ordinaries (diocesan bishops) may appoint pastors to a six-year term of office," says the decree.

"The possibility of renewing this term is left to the discretion of the diocesan bishop," it adds.

"The primary provision of Canon 522 (of the church's Code of Canon Law) that pastors may be appointed for an indefinite period of time remains in force," it says.

In a covering letter to the country's bishops, Msgr. Daniel Hoye, NCCB general secretary, said that the Vatican did not find it acceptable to leave it up to each bishop to

decide on the duration of fixed terms of office for pastors. Instead he said, the Holy See ruled that "a determinate term was necessary" in the decree setting national policy.

When the new Code of Canon Law went into effect in November 1983, it set indefinite terms for pastors as the norm but allowed bishops' conferences to establish fixed terms by decree, subject to approval by the Holy See.

When the U.S. bishops met in Washington two weeks before the new code took effect, they voted 244-25 to allow bishops to adopt limited tenure policies, and they voted 240-12 to leave the length and renewability of such terms up to the discretion of each diocesan bishop.

In May the Vatican's Congregation for Bishops replied that the length of the term

had to be spelled out in the national decree. It urged "six years as a minimum or 10 years," said Msgr. Hoye.

The bishops' Canonical Affairs Committee "reviewed this and urged that the term be four to six years minimum, since the differing circumstances of the size of a diocese and the number of its personnel argued for some flexibility," Msgr. Hoye wrote.

That request was sent back to the Vatican at the end of May. In response, NCCB leaders were informed orally in June and by letter in September "that the Holy Father wishes the term to be specified at six years," Msgr. Hoye said.

"This position was accepted by the (NCCB) Administrative Committee at its recent meeting here in Washington," he said. "The attached decree, therefore, is the final disposition of the question."

### Looking Inside

This is a special "Respect Life" issue of *The Criterion*. We call your attention particularly to the special eight-page supplement that you'll find in the center of the paper.

Also on the subject of "Respect Life" is an article about the Archdiocesan Pro-Life Activities Office. Its director, Father Larry Crawford, says that it has a real identity crisis. Find out why on page 3.

Abortion has become a major issue in this year's election campaign and this week's issue contains several articles on that subject. These, too, tie in with the "Respect Life" theme.

The "Faith Today" supplement tells how you can fight boredom.

## Bernardin addresses issue of private, public morality

CHICAGO (NC)—When an issue touches the public order, especially when the issue is human rights, "there is no dichotomy in reality" between religion and politics, said Cardinal Joseph L. Bernardin.

In a Sept. 28 column in *The Chicago Catholic*, archdiocesan newsweekly, the cardinal addressed the issue of private and public morality using abortion as an example.

Abortion is a public issue because it "violates a basic human right which should be legally protected—the right to life of the unborn child," Cardinal Bernardin said.

"This right needs the protection of the state in the same way that the rights of other members of society must be protected," he added.

"In this matter there is no dichotomy in reality—and there should be none in the practice either of individuals or society—between the private stance of persons and their public responsibility or between 'private' and 'public' morality."

The problem with the abortion issue is a failure to define it properly, the cardinal said. For some it is an issue of private morality, "the concern only of the individual faced with the choice."

"For others, myself included, the abortion issue is self-evidently a question of public morality, that is, an issue which does affect the public order of society," the cardinal said.

the criterion

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# Educating people on the true nature of abortion

by John F. Fink

This Sunday is being observed as "Respect Life Sunday" in the archdiocese, and this issue of The Criterion reflects that fact. We particularly want to call your attention to the special supplement in the center of this newspaper.

As that supplement makes clear, and as the pope and the U.S. Catholic bishops have stated often, pro-life covers many issues. The president of the National Conference of Catholic Bishops, Bishop James Malone of Youngstown, said: "These range from protecting human life from the attack of abortion, to safeguarding human life from the devastation of nuclear war; they extend to the enhancement of life through promoting human rights and satisfying human needs like nutrition, education, housing, and health care for the poor."

Although there are many pro-life issues, the bishops, and particularly Cardinal Joseph Bernardin of Chicago, emphasize that "this does not mean that all the issues are the same or that they are all equally important." Archbishop Law of Boston and the other New England bishops have declared their view that abortion is a more important issue than the nuclear arms race because the nuclear arms race threatens a holocaust while the holocaust of abortion is a present reality.

Anyone you meet on the street can tell you that the Catholic Church is opposed to abortion. So are many other



churches, of course, but the Catholic Church has probably been more vocal in its opposition. Unfortunately, however, not all Catholics are as strong in their opposition as the Church itself. This prompted pollster Lou Harris to declare, after reporting that a recent survey showed that a majority of Catholics believe it is permissible for Geraldine Ferraro to take a stand on whether a woman should decide to have an abortion, that "what you have here is a revolt by Roman Catholics against their bishops."

I don't believe it is any such thing. Nevertheless, it is undoubtedly true that too many Catholics feel that abortion is a private matter between a woman and her doctor. They accept the Church's teaching that abortion is wrong, but don't feel that that belief should be imposed on those who don't agree.

This simply points up the fact that we still have a lot of educating to do about the true nature of abortion—not only to the general population but also to the members of our church. Abortion is not wrong just because the church teaches that it is, like the doctrine of the virgin birth of Christ or the existence of purgatory, but because abortion is the killing of a human being.

I can understand people who favor abortion if those people honestly believe that the fetus is not a human being—despite the overwhelming scientific evidence to the contrary. I cannot understand people who acknowledge that the fetus is human but still believe that it is all right to kill it just because it is inconvenient for the mother.

In the early debates about the morality of abortion, there were arguments about when the fetus became a human. Some argued for the time of conception, some for

implantation, others for when the mother "felt life," and others for the time of birth. The idea was that abortion might be permissible if it really didn't involve the killing of a human. Today you don't hear those arguments very often, and abortions are performed on babies that are undoubtedly human on the pretext that a woman must have the right to control her own body. Of course, the baby is not a part of the woman's body.

Our society has become complacent about the issue of abortion, and it's difficult to understand why. Methods of abortion have been described in grisly detail and scientists tell us that the babies experience excruciating pain as they are being killed. Yet, somehow, people are able to ignore that. Those same people do not ignore other forms of violence, such as brutal forms of murder or rape.

Or perhaps they do. The media have reported instances of people standing around watching an assault or a rape taking place without doing anything about it. Has our society reached the point that we feel that what other people do is none of our business?

Of course, abortion is legal in our country and assaults and rapes on people already born are not. That's the real problem. And that's why those of us who are convinced that abortion is the killing of innocent human life must do all we can to change the laws of the land. This is no more an imposition of our beliefs on others than are the laws that make murder, assault and rape illegal.

Changing the laws has proved to be extremely difficult, of course, because we still haven't been able to convince the majority that a human life is more important than a mother's inconvenience. But lack of success so far doesn't mean that we should give up. On the contrary, it means that we must redouble our efforts to wipe out this cancer in our society.

## Connersville pastoral council organized

by Jim Jachimik

CONNERSVILLE—The Connersville Deanery has become the second in the archdiocese to organize a pastoral council to serve its parishes.

An organizational meeting of the Connersville Deanery Pastoral Council was held on Sept. 18 at St. Gabriel's Church, Connersville. The council is an organization of the parishes, priests and Religious of the deanery.

Father Robert Mazzola, pastor of St. Andrew's parish in Richmond, said the Connersville Deanery council is patterned after one organized in the Seymour Deanery two years ago.

The initial step in forming the council was finding two former parish council officers from each interested parish. Two conveners from Richmond and two from Connersville were also chosen to lead the group until the council was actually established.

Voting members of the council will include two representatives from each participating parish, plus one member selected by the 13 Religious women and one selected by the 15 priests of the deanery. Father Mazzola has been chosen to represent the priests of the deanery. A Religious representative has not been selected. As dean, Father William Cleary

of St. Mary's parish in Rushville serves as a non-voting member.

At the September meeting, officers were elected to serve until July. They are: Mary Kay Tolen, Richmond, president; Lynn Bowers, New Castle, vice president; and Sandy Doherty, Richmond, secretary-treasurer.

Bowers was also appointed as the council's representative on the Catholic Charities Board of Directors, and M.S. Doherty as representative to the Archdiocesan Board of Education.

Other committee appointments included: Steve Giannini, Richmond, youth ministry; Father Mazzola, liturgy and

worship; Joe Chance, Rushville, evangelization; Father Daniel Armstrong, New Castle, ecumenism; Marian Ratz, Brookville, pro-life; Dick Parrish, Rushville, family life; and Francis Chomel, Connersville, communication.

A deanery board of education and youth commission were already in existence in the deanery, and will be affiliated with the council. In addition, three ad hoc committees were established to handle Archbishop's Annual Appeal, Propagation of the Faith and Indiana Catholic Conference.

A committee has been appointed to draw up by-laws for the council to follow on an interim basis until a constitution is approved.

## Archbishop O'Meara's Schedule Week of October 7

SUNDAY, October 7—Visitation with the Sisters of Carmel of St. Joseph, Terre Haute, Eucharistic Liturgy at 9 a.m.

—Vespers and installation of Pro-Life parish chairpersons, SS. Peter and Paul Cathedral, 4 p.m. followed with dinner.

MONDAY, October 8—Judicatory Leaders breakfast, Bishop Edward Jones residence, Indianapolis, 7:30 a.m.

—Peace Pastoral address. Immaculate Heart of Mary Parish, 7:30 p.m.

TUESDAY, October 9—Confirmation, St. Mary parish, Greensburg, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

WEDNESDAY, October 10—Statewide Convention for Directors of Religious Education, Benedictine Center, Beech Grove, 10 a.m.

THURSDAY, October 11—Retired Senior Volunteer Program luncheon, Catholic Center, 12 noon.

—Confirmation, St. Susanna Parish, Plainfield, Eucharistic liturgy at 7:30 p.m. followed with a reception.

SATURDAY, October 13—Annual Indiana Catholic Conference Diocesan Review meeting, Catholic Center, 10:30 a.m.

## Celebration at Woods Sunday

ST. MARY OF THE WOODS—The Sisters of Providence and St. Mary of the Woods College will mix a little history and spirituality with the autumn woods to celebrate the sesquicentennial of the Archdiocese of Indianapolis Oct. 7, with an open house from 11 a.m. to 4 p.m. at St. Mary of the Woods.

The open house will honor the 150-year anniversary of the archdiocese and the 144-year history of the Sisters of Providence of St. Mary of the Woods, the first congregation of women religious in Indiana.

The public is invited to begin the celebration with a welcoming "Brunch at

the Woods" between 11 a.m. and 1:30 p.m.

Tour guides will be available in each of the historical spots on campus, such as the Church of the Immaculate Conception, the colorful dioramas in Providence Hall, St. Anne Shell Chapel and the college library.

Throughout the day a slide presentation featuring the many facets of St. Mary of the Woods will be available for viewing in the rare book room of the college library, while a film about the Sisters of Providence will be shown in the Providence Hall library.

The liturgy, planned by the college community and the Sisters of Providence, will be celebrated at 4 p.m. in the Church of the Immaculate Conception.

## Message for Respect Life Sunday

At our Archdiocesan Sesquicentennial Mass on June 3 I shared with you my vision of our future which included a time when all persons will have an increased appreciation of the value of human life. As I look across our nation and our archdiocese I reflect on the many facets in this Respect Life Sunday that make possible that vision.

Today we pause to reflect on the fact that the acceptability of abortion is growing in our society and that is discouraging. But history is instructive. It tells us that every major social change in America has taken about 100 years to accomplish. In our anti-abortion efforts we are trying to change the way a nation officially views an issue. We cannot lose heart. We are making progress.

The development of the Respect Life program in the Catholic Church in the United States has been phenomenal. It is second to none anywhere in the world in its emphasis on the sanctity of human life as a gift from God. We as Catholics join together and work to correct those situations that diminish life and support the development of programs that sustain, nourish, or provide for the proper enjoyment of life.

On this Respect Life Sunday we not only pause to reflect and pray, but we wish to proclaim clearly to the entire civic community our beliefs and values. We serve notice to the world that our Church is a beacon of hope for all life and that from all walks of life, from a busy kaleidoscope of interests and concerns, we band together today to commit ourselves to work for the advancement of the Gospel value of human life.

Sincerely yours in Our Lord,

+ Edward T. Chinea  
Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis



10/5/84

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# Archdiocesan Pro-life Activities Office has 'real identity crisis'

by Jim Jachimlak

According to its director, it has become "one of the best pro-life offices in the country." But the archdiocesan Office of Pro-Life Activities still has "a real identity crisis" here at home.

Father Larry Crawford has directed the office since it was organized in early 1982. He notes that there are a number of different groups working against legalized abortion, and "our number one problem is that we are always confused with all of them."

Because there are so many, Father Crawford is often asked, "Why don't you guys all get together?" And when that happens, "I have a constant urge to say, 'Fine. Why don't all the Christian churches get together because they all believe in God?' The problem is that complex."

First, he explains, "it puts this office in a category in which it does not belong at all. This is not a political action group. It is an agency of the Catholic Church."

## Forum to focus on hunger

Congressional candidates from the second, sixth and tenth congressional districts have been invited to the Bread for the World/Greater Indianapolis Community Forum which will be held at Fairview Presbyterian Church, 4609 N. Capitol Ave. in Indianapolis from 2 p.m. to 3:30 p.m. on Oct. 14.

The Community Forum will focus on the issues of hunger, particularly with the emergency assistance need in the severely affected areas of the African draught. Various other aspects of hunger issues will be discussed, including: domestic aid to the poor, food aid vs. defense spending, non-food aid to other countries, as well as budget cuts in domestic assistance programs.

Bread for the World is a national Christian organization which seeks to improve our nation's response to the critical world-wide problem of hunger through political advocacy and citizen education. Citizens attending the Community Forum will have an opportunity to question the candidates on these above-mentioned issues and other issues related to hunger. The forum is open to the public.

"And second, even among those groups, there is a wide disparity of views."

**RIGHT TO LIFE** groups are "primarily single-issue groups," Father Crawford notes. "Their primary orientation is in the area of legislation. They want a reaction to the 1973 Supreme Court decision."

The Office of Pro-Life Activities, on the other hand, is concerned with a variety of issues. And political action is just one of its goals.

In 1973, the National Conference of Catholic Bishops called for a pro-life office in every diocese in the country. The bishops had three goals in mind—education, pastoral care and political advocacy.

While abortion has been their major concern, it has not been their only one. "Each year," Father Crawford points out, "the NCCB executive committee has said that abortion remains one of their top priorities. But the bishops have also said that we have to be concerned about the quality of all human life—for the poor, the handicapped and the elderly."

That idea was articulated last December by Cardinal Joseph Bernardin of Chicago. In a lecture at Fordham University in New York, he referred to a "seamless garment" of pro-life issues.

But, Father Crawford points out, "the reality is that the bishops have been dealing with that since the very beginning. What (Cardinal Bernardin) said was nothing new. What is new is the attention it received."

SO, FATHER Crawford says, "what we are trying to teach is the Gospel value of human life and how that impacts all life. We are concerned about the abortion issue but we're also concerned about the pastoral needs of the poor, the handicapped and the elderly."

Education programs are aimed not only at the general public, but also at the Catholic population. "We can not assume that just because a person is Catholic they identify with the Gospel values of human life," Father Crawford points out. Education is accomplished through a resource center maintained in the office, through other literature which is made available, and through a speakers' bureau coordinated by the office.

In the area of pastoral care, most programs in the archdiocese are not offered by the pro-life office itself, but by



Father Larry Crawford

such agencies as Catholic Social Services and the Family Life Office. "Pastoral care is more than just saying that they can't have an abortion," Father Crawford notes. "It's helping them to carry the baby to full term and to care for it beyond that."

Pastoral care also includes facing "the reality that there are women who have abortions," according to Father Crawford. He is developing a reconciliation program for them.

"The reality is that the Catholic Church is perceived by women who have had abortions as a place where they are not wanted," he says. "If our church is what it professes to be, we have got to have a mechanism where women—and men—can be helped to come back to their Father's house." He notes that the emotional effect of an abortion is often as serious for the father of the child as it is for the mother.

IN THE AREA of advocacy, Father Crawford says, "we work as a part of the structure of the church." That is done primarily through the National Committee for a Human Life Amendment (NCHLA), a legislative arm of the NCCB.

Father Crawford notes that the NCCB also organized National Right to Life. "But the counsel that the NCCB kept getting was that this should not become a Catholic issue. So they kept a very low profile." In order to keep Right to Life non-sectarian, the bishops avoided direct involvement in the organization. But later, to work toward their own legislative goals, the bishops formed the NCHLA.

The NCHLA is operated "very much under the auspices of the NCCB Office of Pro-Life Activities." Overseeing that office is the NCCB Committee for Pro-Life Activities, chaired by Cardinal Bernardin. Archbishop Edward T. O'Meara serves on the 12-member committee.

Despite the ties between Right to Life and the NCCB, Father Crawford notes that "in recent years there has developed in the state of Indiana some tension between the Catholic Church and Indiana Right to Life."

He adds, "Many people perceive it as being over the Hatch Amendment, which it isn't. The Hatch Amendment only heightened it." The real difference is in strategy.

FATHER CRAWFORD calls Indiana Right to Life's strategy "the whole-loaf

approach." He says, "It was summed up by a member of the National Right to Life board from another state, so I think there is some objectivity in the statement. He said that the approach of Indiana Right to Life represents somewhere between 3 and 7 percent of those who are actively involved in the right to life movement."

But their goals are the same as the ultimate goals of the NCCB—a constitutional amendment stating that human life begins at conception, and an absolute prohibition of abortion.

"It's not that we disagree with any of that," Father Crawford says. But "most people who know anything about constitutional law say that to get that through two-thirds of both houses of Congress and three-fourths of the states is impossible."

"So we have found ourselves in the peculiar position of not working in harmony with one of the most politically viable pro-life groups in the United States," Father Crawford notes. "Indiana has been one of the strongest and therefore one of the more effective state chapters in National Right to Life."

While the leadership of Indiana Right to Life has adopted that "extreme position," Father Crawford says, a distinction must be made between the leadership of the organization and its membership throughout the state.

Because some affiliates did not agree with the strategy of Indiana Right to Life, a new organization—the Indiana Right to Life Federation—has developed within the last 18 months.

"The federation is a much more moderate group," Father Crawford says. "Its political or philosophical bent would be much more in the mainstream of where the people are today."

But at the same time, "it is important to point out that Right to Life is an organization we are concerned about and want to work with."

However, the office is not dependent on either organization. "We have our own agenda and we have our own ideas," Father Crawford says.

## Marian theater presents play

The play "Indians," by Arthur Kopit, will be produced by the Marian College theater department Oct. 12, 13 and 14, in Piene auditorium. Curtain time is 8 p.m.

A special dinner theater presentation will be held Saturday evening, Oct. 13. Sponsored by the Marian College Alumni Association, the evening will feature a dinner in the James A. Allison Mansion on campus and the play. The dinner will begin at 6:30 p.m. Dinner reservations can be made by calling the alumni office at 929-0224.

"Indians" is about Buffalo Bill Cody and his Wild West shows, but it is really a comment about the treatment of the American Indian by the government. The play was first produced during the 1960s as a protest against war, using the Indian wars to protest the Vietnam War in much the same way that the television series M\*A\*S\*H was used. It shows how both sides in a conflict can be hurt by misunderstanding and lack of communication.

Indians is the first production in Marian College's 1984-85 lineup of plays. Others include The Wizard of Oz, Dec. 6, 7, and 9; Godspell, Feb. 22-24; and To Kill a Mockingbird, April 26-28.

## Pope praises Benedictines

VATICAN CITY (NC)—Pope John Paul II praised Benedictine monastic life Sept. 27 and asked Benedictines to lead people to Christ through the example of their lives.

"Your monasteries are the places where, for the first time, you have gotten to know Christ and where you constantly have him as a guest and companion," said the pope to a meeting of the Benedictine Confederation, an international organization of 250 Benedictine priors.

"People will look to you to learn, to experience, to see who is Jesus Christ, through the example of your life, through the sacred liturgical rites you celebrate and through the fruits of your studies," the pope said.

He called Benedictine monasteries "little monastic churches" and asked Benedictines to continue walking down the path of obedience, humility, service, sacrifice and joy.

Also on Sept. 27, Pope John Paul held separate private audiences with Prince Naruhito, a member of the Japanese royal family; Abdullah O. Naceef, secretary of the World Islamic League; and Lionel Bowen, deputy prime minister of Australia. The Vatican did not issue details of the meetings.



George Bush in Indianapolis  
(Photo by Jim Jachimlak)

The abortion issue and other religious issues won't determine the winner of the presidential election, Vice President George Bush said at a news conference during his campaign visit to Indianapolis Sept. 26.

When asked if those issues would affect the election, he replied that the nation's economy is the most important issue, not the social issues. "The economy has always determined elections," he said. "That and also, to some extent, the issue of war and peace."

Bush was in Indianapolis to address a Republican fund-raising dinner at which he stressed "the economic successes" of the Reagan administration. He also said, "America is safer today and our peace more secure than at any time in the nuclear age. Peace through strength is the answer."

At his press conference, Bush said that "we want verifiable arms reduction deals" and that, when the Russians "sort out their internal affairs and are ready to talk, they know that we will be there."

On the federal deficit, he repeated that the Reagan administration proposes to cut it by reducing spending and by keeping the economy growing rather than by raising taxes.



## Incest-rape abortion funding

by Jerry Filteau

WASHINGTON (NC)—Should the federal government pay, through Medicaid, for abortions of women made pregnant through rape or incest?

If abortion is generally outlawed, should an exception be made for cases of rape and incest as well as for the life of the mother?

While the larger debate in the United States continues to be waged over legalized abortion in general, the rape-incest question is at the leading edge of two key practical debates now going on: how Medicaid funding should be legislated and how a Human Life Amendment should be drafted.

Both issues again came to the fore in late September as:

►The U.S. Senate, in its fiscal 1985 funding bill for the Departments of Labor, Education, and Health and Human Services, added a rape-incest exception to the general prohibition on using Medicaid funds for abortions.

►Vice President George Bush issued a formal statement saying he opposes federal funding of abortions "except when the mother's life is physically endangered" but thinks a constitutional amendment prohibiting abortion should have "an exception for life of the mother, assault rape, and incest."

For many anti-abortion groups, the rape-incest question is a litmus test for the degree of opposition one has to abortion.

Even Catholic teaching, which categorically prohibits all direct abortion, resolves the most common life-threatening situation, that of ectopic pregnancy, by accepting the death of the fetus as a permissible indirect effect of a life-saving operation.

But cases of rape and incest mark a key point where the mother is an involuntary victim, but the value being asserted on one side of conflicting claims is something less than human life itself.

The National Committee for a Human Life Amendment recently described the rape-incest question as "the argument in favor of abortion that elicits the most sympathetic response."

NCHLA argues that in fact the rape-incest exception is unnecessary and bad law. In the first place, it says, "pregnancy from forcible rape rarely occurs."

In the second place, it argues, the child has an "inalienable right to life" regardless of how that life was conceived, and "the unborn child is not the attacker but is, in fact, a second victim who should not receive capital punishment for his/her father's crime."

In fiscal 1980, when 33,625 abortion claims were made under Medicaid, only 65, or 0.2 percent, were based on claims of rape or incest. The year after that, during which the rape-incest provision was revoked, only 18 or 0.1 percent of nearly 18,000 Medicaid abortion claims were attributed to pregnancy by rape or incest.

In fiscal 1978 and fiscal 1979, when life endangerment, severe and lasting health damage, and rape or incest were the only permissible categories for Medicaid abortions, 2 percent of the claims were based on rape or incest: 26 out of 1,335 in fiscal 1978 and 72 out of 3,675 in fiscal 1979.

During the fiscal years 1978 through 1981, danger to the life of the woman was given as the reason for 4,965 Medicaid

abortion claims, while rape or incest accounted for 181 claims.

Father Edward Bryce, director of the U.S. bishops' Office for Pro-Life Activities, sees the new Medicaid exception, which was introduced by Sen. Lowell Weicker, R-Conn., as simply "a way to attack and try to erode" the Hyde amendment, which bans use of Medicaid funds for abortions except when the mother's life is in danger.

He noted that the earlier rape-incest provision on Medicaid abortions included detailed requirements for reporting of rape or incest, while the Weicker provision does not. Lack of such requirements, he said, makes the Weicker provision "a straight-out major loophole."

NCHLA argues similarly that the rape-incest exception "invites fraud." The fact that the victim had a financial incentive to claim rape "provides actual rapists with a defense maneuver," it adds.

While acknowledging the "serious difficulties" that a rape victim faces, Father Bryce said the bottom line in responding to those difficulties involves a philosophical principle: Does the new life have "inalienable rights" which are endowed on it by God, or are its rights dependent on the desires of the mother?

## Logic not Cuomo's strength in N.D. speech

by Dick Dowd

Fresh from his keynote triumph at the Democratic National Convention in California, Gov. Mario Cuomo of New York flew in mid-September to Notre Dame University to give a lecture on religion and politics.

A lawyer by trade and former law professor at St. John's University in New York, the 52-year-old father of five zeroed in on the current abortion issue as his major topic.

I can give him an outstanding A in Rhetoric but only a failing F in Logic.

He took as his client the pro-abortion position and as lawyers often do, he so concentrated on defending his client that he ignored all other interests.

Commendable for a lawyer, understandable for a politician, disappointingly illogical for a man who publicly admits he considers abortion an evil and at the end of his speech says he is "eager for enlightenment."

As a father (he spoke of his five children), he has already been enlightened with the most magical experience of waiting anxiously for his wife, Matilda, to give birth. He knows what it is to live with new life as yet unborn and then to hold that same child in his arms. He knows it is a thrilling event that helps one understand why God deigned to share creation with humankind.

But in his speech he ignored the rights of that human life in the womb. He told us he supports public payments for abortion (which under current law can take place almost up to the day before birth). And he called the decision to be pro- or anti-

# COMMENTARY

## Missed sex revolution

by Richard B. Scheiber

Cynthia Kline, according to the Los Angeles Times Syndicate, is a teacher at the Seattle, Wash., Learning Center, which apparently is an adult education enterprise. Hers is surely a noble profession, because there are all kinds of good things out there to learn about.

Does Cynthia do a lot of research, a lot of reading to bone up on the subject she teaches? Research, yes; reading, probably not. Is her laboratory at some great university, or some high-powered think tank? Well, no. Her laboratory consists of murky singles bars, sweaty health spas and other places where lonely people of both sexes encounter one another.

Cynthia's subject? Flirting. Now that may seem a rather frivolous topic for an adult education center, but I have to admit, I learned a lot reading about Cynthia's work. For one thing, I discovered I have been missing flirting signals from ladies for years, and even though Cynthia says men in their 50s (of which I am one) pick up those signals better than younger men, my pick-up ratio (of signals, not girls) has not noticeably improved with age.

For example, another researcher, Timothy Perper, a biologist, claims he has backed up Cynthia's observations with empirical evidence. He did his research in about 100 singles bars (who said science was dull?) where he studied "flirting signals" given by women in those bars.



Perper says a lot of those signs are passed through body positions, and Kline goes a step further to describe some of those movements. She says women "often cock one hip and place a hand on it" to tell men they are open to flirtation. Now I've seen women do this, but I always thought their garter belts had slipped.

What puzzles me is that with all the mystery in the world, all the things we really need to know more about, like how to feed hungry people, how to keep from blowing ourselves up, how to cure cancer, or even the common cold, why bright, articulate, educated people spend their time in dingy bars studying the mating habits of a group who thinks a rainbow ends not in a pot of gold, but in an unmade bed.

The disturbing thing is that these "educators" try to pass off such foolish and destructive behavior as "normal," or "mainstream," thus giving the impression that it's okay because "everybody does it." This is a monumental insult to the vast numbers of people in our society who do their best to live moral lives, and do it in the face of tremendous odds.

People certainly need better understanding about how men and women relate to one another. The sexes are different, and both women and men look at the world and its habitats through different prisms. Their dissimilar expressions of human nature affect their relationships with one another. The more we learn about those differences, the better.

But please, Cynthia and friends, don't trivialize sex, one of God's greatest gifts to human beings, and don't try to pass off your peeping Tom excursions into dingy bars as serious research.

abortion "a matter of prudential political judgement."

One can sympathize with the governor. As a practicing politician he must continue to be elected to fulfill his destiny so he can change and direct civil life toward the political ends he sees as good and noble.

Regrettably, an end to legal abortion and an end to government payments for the destruction of human life in the womb are not political goals he sees as good and noble. In fact, he told us he sees the exact opposite.

An end to legal abortion, he said, either by state or federal government "wouldn't work" and an end to paying for abortions with Medicaid funds would be discrimination.

In what may have been a lapse in attention he cited Medicaid funds as designed "to deal with health and medical needs," apparently equating the destruction of the child in the womb with either one or the other.

Perhaps the governor's greatest inconsistency as a leader was quoting opinion polls favoring abortion as the basis for his political judgement. Although similar polls favor capital punishment, he is unalterably opposed to the death penalty for criminals both personally and politically. Why the difference in the case of death by abortion?

In his speech he noted as minor heroes those who, in the days before the civil war, temporized about slavery. He seemed to be citing the errors of the past as some kind of legal precedent for the errors of the present.

In fact, it was a few brave politicians who grasped the nettle of slavery and expunged slavery from our laws over a century ago despite a Supreme Court decision then which decided black people had no rights, just as a Supreme Court decision now declares the child in the womb has no rights.

To give him proper credit, Gov. Cuomo

in his own state has supported social programs aimed at many of society's problems: the aged, the unemployed, the unwed mother and father, the newborn and the terminally ill.

But, as his own bishop, Howard Hubbard in Albany, said, only two days after the lecture, in commenting on the governor's position on abortion: "A public official who is convinced that abortion destroys a human being must be committed to doing something to remedy that horror legally."

We, the public, are the jury being asked to try the case. We must consider all the victims of legal abortion: the child, the mother, the father and our society.

Society is the poorer for the loss of a potentially useful citizen.

The father is the poorer for the loss of his child.

The mother is the poorer with the knowledge that she has helped destroy the fruit of her womb.

And the baby is dead.

the criterion

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FLYING HIGH—Milo Crimley (Ian Mitchell-Smith) is flying high in "How to Be a Perfect Person in Just Three Days." The program is part of the "Wonderworks" series and airs on PBS on Oct. 8.

## The teen goal of perfection

by Henry Herx

"Wonderworks" is a new PBS series for families, featuring drama, comedy and animated films about the adolescent years and family relationships.

This week's story is "How To Be a Perfect Person in Just Three Days," airing Monday, Oct. 8. (Check local listings for time in your area.)

Its hero is accident-prone, 12-year-old Milo Crimley, the despair of his household and the butt of classroom jokes. The more he tries to be careful, the greater the damage he leaves in his wake.

Discouraged almost to the point of giving up, Milo answers an ad for a three-day course in "perfectionology." His unorthodox teacher gives him a task a day: on the first day to wear a stalk of broccoli

around his neck, on the second day to fast, and finally to do something he never thought he could do.

Through the course of this comic fantasy, Milo learns some practical lessons about himself and the goal of perfection. Discovering what these are is half the fun of the program.

The other half is the sympathetic portrayal of adolescent awkwardness, a stage in life Milo at last learns is not terminal. Directed by Joan Micklin Silver, the teleplay is by Bruce Harmon from the book by Stephen McManus.

The production is by Highgate Films, which also has produced programs for ABC's "Afterschool Specials."

(Herx is on the staff of the U.S. Catholic Conference Department of Communication.)

## TV amorality worse than pornography?

by Michael Gallagher

NEW YORK (NC)—I recently attended an intense two-day session in Cincinnati sponsored by the National Consultation on Pornography. One of the speakers, the Rev. Don Wildmon of Tupelo, Miss., founder of the National Federation for Decency, talked about something he said may be "worse than pornography."

In a presentation which included some pornographic film clips taken from various cable television offerings, including the Playboy Channel and the notorious New York City Midnight Blue, Mr. Wildmon followed them up with some other clips that in some ways were even more unsettling.

The most significant was the one that seemed at first glance the most innocuous: a made-for-TV film produced by Norman Lear's organization.

It was called, "Not in Front of the Children." A divorced woman who has custody of her two young daughters is having an affair. Her lover's ardor is such that he urges her to live with him. After some hesitation, she agrees and they move into a house.

Inevitably, her ex-husband discovers the situation when he comes to take the children for a weekend. He's not too pleased, but his reaction is nothing compared to that of his father.

When the ex-husband brings the girls to Sunday dinner at his parents' home, one of them blurts out that a man lives at their

house. (My own daughters aren't given to blurring, but on TV they do it all the time.) This provokes an extended diatribe from Granddad on sin, hell and damnation despite Grandmother's efforts to shut him up.

Later, with their mother once again, one of the moppets blurts again: "Mommy, are you going to hell?"

Taken aback at first, Mommy, fortified by the Lear motherlode of wisdom, gathers her daughter to her and, as the music swells in inspirational fashion, pronounces soothing words to this effect:

"Honey, listen to me. Your grandfather has the right to think as he does. But I have the right to think as I do and live as I do. And so will you when you're older. We all have to make up our own minds on such things."

Mr. Wildmon made the cogent point that yes, a lot of preaching was taking place on television, but it wasn't all being done by evangelists such as Oral Roberts and Pat Robertson. Here, for example, Lear's writers were telling the audience that all views of morality were equal.

Why is such stuff, in some respects at least, worse than pornography? Simply because usually some sort of barrier is set up between the impressionable young and pornography. But this sort of thing they start to imbibe from the time they can reach the TV dial.

As further evidence consider a letter I received from a 15-year-old girl who goes to

# ENTERTAINMENT

## Weak thriller little more than a time-passer

by James W. Arnold

"The Jigsaw Man" is an aptly titled British spy thriller which resurrects master spy Kim Philby, or somebody very much like him, as a character in a melodrama, but is strangely ambiguous in pulling its moral perspectives into focus.

Philby is the key agent who defected to the Soviets in 1963 after years as a mole in British intelligence and as a liaison in many of the sensational Cold War spy cases (Fuchs, Burgess and McLean).

The central figure in "Jigsaw Man" is Philip Kimberley, a sixtyish defector and former head of the British Secret Service, who knows both Philby and Burgess. He's going to seed in Moscow, having become (as a KGB agent tells him) a "drunken embarrassment." Without really being asked, he's forced into plastic surgery, comes out (a la "Seconds") looking like Michael Caine, and is sent back to England on a final mission. The Russians hope to retrieve a payroll list of their agents in the West, and one way or another, rid themselves of the pesky Englishman.

(If all this seems far-fetched, consider the current case of the Soviet defector who exposed life in Russia and now is back in Russia exposing life in Britain.)

Once he gets to England, Caine-as-Kimberley has other plans, mainly to extract more money for the list from the British, who have swallowed the Soviet charade that Kimberley has died and been given a hero's funeral. His adversary is his old colleague and successor at the Secret Service, Admiral Scath (Laurence Olivier). Thus, in the spy game of feint and fakery, we have the makings of a rematch of the notable psychological combat between Caine and Olivier in "Sleuth" (1972).

However, this script, based on a Dorothea Bennett novel, has only a few predictable rabbits under its hat, despite setting up some intriguing character relationships. Scath had been in unrequited love with Kimberley's wife, who committed suicide after his defection. And Kimberley's now-grown daughter (Susan George) still seems to love her father, despite all that trauma and his 20-year silence.

Nothing at all is done with the potential bitterness between the men, and despite some tender father-daughter moments, Kimberley's exile and silence are left unexplained. We don't know if he was an idealist or just after the money, or simply a cynical game-player. Indeed, as the film veers to its conclusion, Caine-Kimberley is very nearly the hero, as he eludes traps set by both British and KGB, and tries to make a little profit from a miserable situation.

The odd moral attitude may be lost on Americans, but this is, after all, a British film portraying a stand-in for their most notorious recent traitor. The film seems to agree with Scath when he discovers his old foe is alive: "... the dear, lovely, talented rascal ... he's not finished with his chess game yet."

The actors are not disappointing. Caine, though at 51 a bit on the pudgy side, has been in splendid personal form for four or five films in a row, and blonde Ms. George demonstrates credibility and the skill that has made her a survivor of 15 years of ingenue roles. As for Olivier, frankly, the film is worth seeing just for him. His lordly fussy, blustery espionage maestro is among his largest recent parts. At 77, he comes on like an aged British John Wayne turning to George in outrage when she wonders if he, too, might be a spy: "Do look like anybody's bloody comrade?"

The key problem is the film is directed and cut as a thriller by veteran Terence Young, whose experience (the early Bond films, "Wait Until Dark") suggests he ought to know how to do it. Alas, few of the chases and shootouts have much tension or sense. "Jigsaw" has the look of a movie edited by a chainsaw, as if it were aborted in its original form and glued together to recoup an endangered investment.

The best remnants suggest a better movie, in some other incarnation. Thus while the thriller stuff is routine, there apparently was deeper stuff intended about old loyalties, complex personal relationships and in-breeding in the service, an even about the homosexual strain the seems to have dogged British espionage in the 50s. But all we get of that is smarmy innuendo clothed in impenetrable upper crust accents, dear boy.

There are sprinklings of nice human moments you seldom see in thrillers: the inspector who also loses his vicuna coat when Kimberley escapes; the golf-playt parson Kimberley meets and chats with the country church where he's hidden; the microfilm; the cop who overlooks parking ticket when he thinks Kimberley an American (Caine gets to talk in the accents in this film).

Strictly as fringe benefits: the acti runs through such tourist attractions Woburn Abbey and Windsor Safari Park and we're allowed another glimpse of Vladik Sheybal as the sinister Russian general. Sheybal, who last did this bit "Red Dawn," may emerge as the Richa Loo of the '80s.

(Weak thriller with some minor pleasures; some violence; no sex but a wed relationship accepted. Okay time passer for all but young children.)

USCC rating: A-II, adults and adolescents.



# TO THE EDITOR

## Will fighting porn mean censorship?

The Indiana Civil Liberties Union shares the concern of John F. Fink and those in attendance at the National Consultation on Obscenity, Pornography and Indecency in Cincinnati that certain publications and films available to the public constitute a blight on our society. Our anxiety surrounds the manner in which some would address the "problem of pornography." Censorship in the hands of governmental agencies has always been a weapon of overreaction and oppression.

The First Amendment in the Bill of Rights was designed to preserve the free marketplace of ideas, no matter how abhorrent they may seem to some. Obnoxious expressions must be countered in that marketplace with good, sound articulation of concepts in opposition. We must remain alert to the danger of government prescription of what we can read, see or hear. The history of censorship

in our society is as much of a plague upon us all as any form of obscenity or "pornography." In fact, no one has conceived of a definition that could provide an incontrovertible standard, acceptable to all "decent" people.

The so-called "anti-pornography amendment" to the Indianapolis municipal civil rights ordinance that has achieved so much notoriety of late is a sad example of ill-conceived, poorly drafted legislation that would be unenforceable by any reasonable standard. Nearly all of those acts characterized as violations of a woman's civil rights are actionable under existing criminal law. This "amendment" is redundant, and its overly broad sanctions would sweep out everything from examples of classical art and literature to certain network television programs to James Bond movies.

As for the contention of a few academics

such as Dr. Victor Cline that "pornography" creates an environment that somehow facilitates acts of sexual violence against women and children, the I.C.L.U. presented testimony at the City-County Council hearings on the amendment from the director of psychology at Indiana University Medical Center, Dr. Eugene E. Levitt, and the senior certified sex therapist in Indiana, Dr. Larry M. Davis, a psychiatrist, that clearly established no causal relationship between the depiction of sexual violence against women and children and subsequent events of such violence.

The current deputy prosecutor in Marion County in charge of the sex crimes unit and her immediate predecessor have seen no evidence that would link "pornography" to rape, incest, or other forms of sexual violence.

Probably the most effective approach to controlling "pornography" could be found in the "constant plea from the speakers at the meeting, 'Enforce our existing (criminal and zoning, for instance) laws.'" We dare not risk turning our community into a cultural wasteland, because libraries, bookstores, motion picture theaters, videocassette stores, and newspaper/periodical distributors will lack the temerity to risk absolute liability (who could blame them?) by carrying films or publications more daring than "Peter Pan."

I should add that the U.S. Supreme Court has excepted "child pornography" from protection guaranteed by the First Amendment. The court recognized that unemancipated minors are incapable of defending themselves against that kind of awful abuse. The Indiana Civil Liberties Union fully appreciates that exception and supports the court's position.

The fact is that reasonable people will differ on what types of material constitute "pornography." We see examples each and every day of those individuals who prefer to combat ideas that they consider to be an abomination with counter-expressions guaranteed to all of us under the First Amendment, i.e., the Right to Life picketing in front of abortion/family planning clinics. There is a panoply of criminal and zoning legislation to protect the legitimate, constitutional interests of society. The risks posed by those who would introduce censorship as the panacea for the ills in our society they attribute to "pornography" are far too real and substantial.

Michael Lee Gradison  
Executive Director  
Indiana Civil Liberties Union

Indianapolis

## Story welcomed

Your editorial on pornography was a welcome article.

I had an opportunity to meet Charles Keating when he visited Indianapolis in the mid 1960s. He came to support an anti-obscenity ordinance proposed by Councilman Dan Moriarity, then a member of Our Lady of Lourdes parish. The ordinance was eventually passed, but it generated an uproar in the city. The Indiana Civil Liberties Union strongly opposed it; the Indianapolis Star published editorials against it; and The Criterion was silent.

The ordinance was supported by several Protestant denominations and civic groups, as well as many Catholics and Catholic organizations. Several Protestant clergymen and one Catholic priest addressed the city council in support of the ordinance. The Catholic priest was Father Bernard Strange, then pastor of St. Rita parish.

The Criterion can be a strong voice in opposing pornography, particularly if its voice is supported by the archbishop.

As you noted, many people are not even aware that such problems exist. Even if they encounter someone affected by pornography, they may (mistakenly) attribute those effects to some different cause.

Maurice M. Welsh

Indianapolis

## A glaring menace

Since February 1978, the FBI has initiated 482 investigations of child pornography and prostitution operations. These FBI investigations reflect the concern that a correlation exists between pornography and sex crimes, and that child pornography whets the appetites of sex criminals and encourages them to view and treat children as sex objects (Sept. 14 news stories).

What pornography does is reduce sex to a plaything, human beings to mere bodies and human bodies to sex machines; it denigrates the sanctity of sex, marriage, family and human life and transforms sex from a celebration of life and love to mutual masturbation and a means of voyeuristic gratification.

Recently in Illinois, a librarian and her husband were convicted of sexually abusing a teenage girl after forcing her to view pornography. In Iowa, a man raped and murdered an eight-year-old girl after viewing child pornography.

Clearly, pornography is a glaring menace to the moral fibre of society, and we no longer can smugly turn our heads away from the problem.

Haven Bradford Gow

Stafford, Va.

## More youth news

I am writing this letter because of my concern for the lack of relevant material for adolescents in our archdiocesan newspaper. I believe that we owe it to them as a very important part of our church to feel included in what is published. An effort should be made to include all areas of the archdiocese. I realize that staffing is a continued problem, but every effort should be made to expand rather than limit coverage of material that is important to them.

There should be more articles about what is happening in the different deaneries around the archdiocese. Coverage of Catholic school events should not be limited to the Indianapolis area. More articles on issues that affect young people's lives should be published, such as adolescent suicide, drug and alcohol problems, parent problems, peer pressure, stress, joys, as well as their hopes and dreams for the future. Young people in the archdiocese should be encouraged to write letters or articles, rather than getting syndicated columns that seem basically irrelevant and unimportant to teenagers.

For the most part I find The Criterion an excellent newspaper for the church of our archdiocese, but I think we need to continually strive to meet the needs of young people as well, through it.

Jerry K. Finn

Clarksville

Indianapolis

Mrs. Mary E. Abernathy



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## CORNUCOPIA

## A place to give glory to God

by Cynthia Dewes

The first time we saw it we thought we'd died and gone to Chartres. As we approached from the southeast, St. Meinrad Archdiocese rose as if in another century from the gently rolling hills surrounding it.

The pastoral quiet of the scene gave us a profound sense of security and peace. All the old clichés about Mother Church and The Faith sprang to mind.

The spell lasted until the squirming in the back seat finally intruded on our consciousness and urgent voices piped "I have to go to the bathroom!" and "Me, too!" So much for divine inspiration.

In spite of further typical and fairly constant distractions, our visit to St. Meinrad continued on a happy note. As we drove up the long, tree-lined drive to the Abbey Church we fell again into pleasant reveries of the Middle Ages (the Church's, not ours, for a change). Even a couple of TV antennas and modern automobiles sprinkled across the landscape failed to dispel our mood.

The monks we encountered stationed at the guest house and walking around the paths were cheerful, even jolly. They were interested in us, and especially in the kids. They seemed to be aware of the world outside without being quite of it. Several of them were dressed as workmen, standing on scaffolding as they painted woodwork, kneeling in the garden to cultivate flowerbeds, or riding power mowers around the grounds.

Meals at the Abbey included homely farm foods, sausages and breads made by the monks on the Abbey grounds, just as the altar wine at Mass later proved to have been made from the Abbey's grapes. The serenity of the local scene seemed to belie the hard work of all kinds that went on there.

As we entered the Abbey Church for late afternoon Mass, we were astonished to find an old monk laid out in his coffin beneath a giant painting of Christ in the former sanctuary. Other monks were busily preparing for Mass, passing quietly by the coffin. Two or three were praying at kneelers beside it. The old man was as much a part of his beloved community in death as he had been in life.

On the monk's breast lay what looked like a parchment document, written in Latin in an old-fashioned and somewhat faded hand. We were told that the document contained the vows which the old monk had made in writing many years ago. With his death he had completed his promises, and they would be buried with him.

There seemed to be a place for everyone here. One of the monks spent his life as a hermit, tending the vineyards and living in solitude in a little shed quite a distance away from the Abbey. Others were involved in parish work in surrounding towns, and one or two served in the armed forces as chaplains.

Those who lived in the monks' cloister ranged from professors in the college to plumbers to publishers to woodcarvers and stained glass artisans. Butchers and calligraphers and botanists and boiler engineers and members of the local volunteer fire department all wore the same monk's habit.

St. Meinrad was revealed not only as a lovely and picturesque place to visit, but also as a lively Christian community whose members are forever together in spirit if not in person. It appears in memory, as the City of God has always appeared in imagination, to be a place where work and prayer combine to give purpose to life and glory to God.

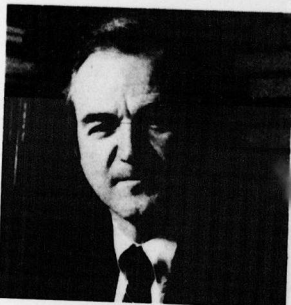


## vips...

✓ **Professor Henry Veatch** will deliver a lecture on "The Hapless Humanities" and lead discussion with college faculty and students during Academic Seminar Day on Monday, Oct. 8 at 9 a.m. in St. Bede Theatre, St. Meinrad College. Professor Veatch has been a professor of philosophy at Northwestern, Indiana and Georgetown Universities. He is working at the present time on a book whose subject is the Natural Law.

✓ Our Lady of the Greenwood Parish will host a reception for **Providence Sister Raymond Hunter** in honor of her Diamond Jubilee in religion on Sunday, Oct. 7 from 1 to 5 p.m. in the school cafeteria. Sister Raymond has taught at Our Lady of the Greenwood School since 1962. Her long teaching career began in Chicago in 1926.

✓ Three seniors at Providence High School in Clarksville have been designated **Commended Students in the 1985 Merit Scholarship Program**. They include: Robert M. Leonard, Dana L. Oehmann, and Tim D. Sons. Commended Students placed in the top 5 percent of more than a million participants in the scholarship program.



✓ The Terre Haute Serra Club will sponsor a dinner-lecture featuring **Father Richard P. McBrien**, chairman of the theology department at the University of Notre Dame, on Friday, Nov. 2 at 7 p.m. Fr. McBrien will speak on "Catholicism—Looking Toward the 21st Century." The public is invited to attend. Tickets are available through Terre Haute Serra Club members.

## check it out...

✓ The Terre Haute Deaneary Religious Education Center will sponsor an all-day **Workshop on Promoting Parish Level Scripture Study** on Saturday, Nov. 17 at the Center. Transportation and reservations will be coordinated by the Center. Call Diane Carver 812-232-8400 for information.

✓ A **Yoga Retreat** conducted by Lorrie Collins and Don Wendling will be held at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, from 9 a.m. to 4 p.m. on Saturday, Oct. 20. Bring a favorite vegetarian dish or bread for pitch-in luncheon. \$15 pre-paid registration or \$20 at the door. Call 788-7581 for information.

✓ A free **Interchurch Celebration** sponsored annually by Harmony of Believers will be held on Friday, Oct. 26 at 7:30 p.m. in North United Methodist Church, 38th and N. Meridian streets. Msgr. Raymond Bosler is a member of the steering committee for the celebration, which features ecumenical speaker Father Dean Braun.

✓ A **Solemn Novena to St. Jude** will be conducted by Franciscan Father Martin Wolter on the theme "Jesus, Our Guide Through Life," beginning Saturday, Oct. 20 and continuing through Sunday, Oct. 28 at Francis of Assisi Friary, 216 S. State St., Franklin. Novena prayers and Mass will begin every evening at 7:30 p.m.

registration requested by calling Claudette Cuddy or the parish secretary at 546-1571.

✓ The Indiana Chapter of Cystic Fibrosis Foundation will sponsor a **Cystic Fibrosis Family Conference: Practical Ideas for Living with C.P.** for parents, families, medical staff members or other interested persons on Saturday, Nov. 3 from 8 a.m. to 4 p.m. in Holiday Inn North. Fees: \$10 per family or per person; \$20 per health care professional. Registration brochures are available at C.P. clinics or by calling 545-5218 or 1-800-622-4826.

✓ The Indianapolis Chapter of the **United Ostomy Association** will meet on Sunday, Oct. 14 at 3 p.m. in Conference Room "E" of Winona Memorial Hospital, 3232 N. Meridian St. For more information call 291-1516 or 894-8344.

✓ A **Parish Community Retreat** conducted by Holy Cross Father Robert Nogosek and Miss Beth Ann Hughes will be held at St. James the Greater Parish, 1156 Cameron St., from Friday, Oct. 12 at 7 p.m. through Tuesday, Oct. 16. All ages are invited to attend.

✓ A **Natural Family Planning Class** for couples already using NFP who wish to have more charting experience or charts reviewed will be held on Friday, Oct. 12 at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. For reservations or information, call the Family Life Office at 236-1596.

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## QUESTION CORNER

## A question of consistency?

by Fr. John Dietzen

**Q** In your column several weeks ago you informed us that the Knights of Columbus now permit a man who is divorced and remarried out of the church to retain his membership. You quoted a Knights official as saying, "There is more concern about bringing the individual back to church and the sacraments so he indeed will be a practicing Catholic, rather than in rejecting him from our society."

According to the rules of our Knights auxiliary a member who is divorced and remarried is



automatically expelled. It seems to me she needs the fellowship as much as he does.

Who makes membership rules for the Knights auxiliary? How can they be amended or brought up to date?

**A** The Knights of Columbus has no official national or international auxiliary. Some years ago the Knights' Supreme Council discussed the advisability of establishing a national auxiliary but decided against it.

Auxiliaries exist in several states and local councils. Some national organizations of women such as the Daughters of Isabella, the Columbiettes and the Catholic Daughters of the Americas retain a more or less loose connection with the Knights.

The Catholic Daughters of the Americas, for example, the largest of such women's organizations in the United States

and other American countries, were founded by the Knights in 1903. But for a long time it has been a separate organization.

According to their national New York office, a woman who is divorced and remarried outside the laws of the Catholic Church is ineligible to remain a member.

Rules of membership for Knights auxiliaries are made at the state and local levels. If you feel regulations for your organization need to be re-evaluated, direct your suggestions to your state or local officers.

**Q** My sister is married out of the church and wants so much to return to the sacraments. However, her husband of 42 years has no religion and will not, as he says, "marry her over." She attends Mass all the time. Can something be done?

**A** I believe it can, assuming of course that both your sister and her husband

are free to marry. Have her talk with her parish priest. If her husband is willing to talk to a priest, the priest could probably quite easily get a statement of consent, even informally. There may be other possibilities as well.

If your sister will discuss this with a priest, there's a good possibility that he and the chancery office of your diocese will be able to guide her to a solution.

(A free brochure explaining the Catholic Church's rules about membership in the Masons and other organizations is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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## FAMILY TALK

## Helping your child with math in the home

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My son is in fifth grade this year. He has just barely gotten through his math the last two years. He does well enough in his other subjects but seems to have a mental block about numbers. I am worried that he will get so far behind that he'll fail his math. Would you recommend I help him at home? How?

**Answer:** Good for you. Better to be concerned ahead of time and prevent trouble than have to remedy a failure. Yes, there are things you can do at home to help with math.

The challenge is to make math homework interesting and fun. Try to keep it brief and different in style from classroom work.

Repetition and speed drills are unavoidable in learning basic math facts. Here are some ways to make drilling less tedious.

Flash cards are a tried and true way of learning basic math facts. Let your son make them, using 3 by 5 index cards. He should write the multiplication, division or fraction problem in marking pen on the front and the answer on the back. Letting your son help in the preparation of materials is in itself a learning experience.

Shuffle the cards and present them one at a time to him. Place those he gets right in a pile to his right. Count correct answers by giving him a raisin or peanut for each one. Place the cards he gets wrong at the bottom of the deck. Repeat them until he gets them correct. As he improves, use a stopwatch for speed drills.

For a change, let him give the cards to you. To make it more difficult, have him allow you only one or two seconds to answer.

Another way to learn math without becoming too bored is through calculators, computers and video games. If your son enjoys video games, he may warm to having his math facts presented in this fashion.

Still another way to learn basic math is by playing "family store." Let your son collect canned goods from your cabinets along with various other household items. He should make up a price for each and put them on a shelf behind him.

You can then shop at his store. Addition, subtraction and multiplication are needed regularly as you purchase one or more items. You can ask him to compute sales tax, calculate the refund for an item returned, determine the price of a single item which was priced three for \$1.19, compute the price per ounce of different items and determine the best buy.

In short, you can be a very difficult customer. He can total his sales and balance his cash at the end of the business day.

Basic math facts, like spelling and vocabulary, can be tedious. If your child is tired of school and turned off by failure, it may tax your ingenuity to keep him interested. Good luck!

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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## House approves new 'Baby Doe' bill

WASHINGTON (NC)—A new child-abuse prevention bill approved by the House of Representatives Sept. 26 includes "Baby Doe" provisions designed to make neglect and withholding of medical treatment of handicapped infants a form of child abuse.

The bill, approved by a voice vote, is an amalgamation of earlier bills on the same subject passed by the House and Senate. The new version was worked out by conference committee and awaited another vote in the Senate after the House action.

The legislation extends the definition of child abuse to include the denial of medical treatment to severely handicapped or ill newborns, often known as "Baby Doe" cases after a Bloomington child who was allowed to starve to death when his parents and doctors decided against surgery to correct a birth defect.

As stipulated in the bill, states receiving

grants from the federal government for programs against child abuse would have to devise procedures to prevent medical neglect of handicapped infants. It says medical neglect includes the withholding of life-saving treatment.

The state procedures must include a system for prompt reporting of such neglect by doctors, nurses and other health care professionals involved in a handicapped or sick infant's care.

Exceptions are provided under the bill for cases in which physicians have decided treatment would be futile, would merely prolong dying, would not work or would be inhumane, or when the infant is irreversibly comatose.

"No one has the right to play God with the life of these babies except God himself," said Rep. Thomas E. Petri, R-Wis., as the House took action on the bill.



## ONE SMALL STEP...

...and then another. That's how a young life grows and matures. And before you know it they're off and running.

In a way, that's been the story of the young churches of mission areas. Once relying heavily on the help of missionaries, today they are more and more on their own: with native clergy and religious—like this sister from Malawi—their own leadership, their future in their own hands.

But still they need the help of the older, more established sister churches: for financial support where funds are scarce, for personnel where the territory to cover is still too great, and for the prayers that are always needed.

This World Mission Sunday, October 21st, reach out a helping hand to the young churches of the developing world, so we may all walk together in the way of our Lord.

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# Faith Today

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## Monotony is a bored game

By Father James Young, CSP  
NC News Service

Some years ago I took four of my nephews from Philadelphia on a tour of New England. As we were driving into Boston, where I then was working at a downtown church, my nephew Chris piped up from the back seat of the car: "Uncle Jim, is Boston boring?"

I fumbled for words and finally responded: "I don't find it boring, but why do you ask, Chris?"

"Well, Philadelphia's boring!" he shot back.

Chris Young and W.C. Fields may have suffered the same malady, which I doubt was Philadelphia's fault. Psychiatrist Edmund Bergler would call it "fun-deficiency."



We've all heard of vitamin deficiencies and iron deficiencies, but I'm sure not too many have heard of fun-deficiencies.

Fun for Bergler is not "Animal House" revelry, but rather a personalized feeling of well-being or satisfaction produced by investing one's emotional energy in someone or something outside ourselves.

Or, to put it in simpler terms, fun is enjoying life. Fun-deficiency is then a lack of balance or deficiency in our experience of pleasure; and to cure it, one must remove the inner obstacles that stand in the way of feeling pleasure.

The choice of one's specific brand of fun is highly individual and can include such things as work, art, social involvement, hobbies, sports, reading mystery stories or watching movies. Peo-



ple who are richly involved on many levels in their lives seem to enjoy life and are rarely bored.

A friend named Barney once told me that he felt so weighted down by the humdrum of his job that it was draining all of his vitality. "You know," he said, "I think this situation is making me boring. It's all I think about and talk about. I'm sure everyone is getting sick of hearing about it."

Often, like Barney, we are confronted with oppressive life situations which have no real solution. We can't quit our jobs, move to another town or become a different person overnight. Like an infection, the dissatisfaction spreads to all areas of our lives, shutting down our sources of pleasure. Then boredom sets in.

The solution may lie in examining the sources of stimulation and pleasure available to us. How can we up the fun-level in our lives? How can we strike a better balance? Maybe art classes, jogging or volunteering at the community soup kitchen could provide a way out.

This whole process of striking a better balance and developing new sources of pleasure can be very important to us as Christian believers. For I would like to suggest that the bored person may well be a person out of touch with God.

Some months ago a friend named Sally told me that she found Sunday Mass boring. "Did it every occur to you," I gingerly teased back, "that maybe God finds you boring?"

"What do you mean?"  
Could it be, Sally, that when you get to church you've already checked your imagination at the door, and nothing that could happen during the Eucharist will touch your life? I'm not suggesting that your parish has the best music or the best preaching or the best celebrants for Sunday Mass. But it seems to me that if we go with an open mind and heart, prepared to enjoy the simple pleasures of Scripture, the gifts of the Lord's table, the beauty of God's people gathered, the silent moments for talking with God, we can get the whole thing in better balance.

God certainly can speak to us and touch us in the most humdrum Sunday assemblies, but if we've let

boredom settle over us like a fog, he might not get through.



Fun-deficiency can often be a spiritual deficiency. The spirited person enjoys life and people,

and seeks to be involved in his or her world. Boredom can shut us out of God's world and shut us off from his people and even shut us off from him.

It wasn't too hard to fill up Chris Young's fun-deficiency in an exciting city like Boston. W.C. Fields went to his grave with a fun-deficiency. The rest of us still have time to take pleasure in the Lord, in one another and in the world he has made.

(Father Young is rector of St. Paul's College, Washington, D.C.)

Fun-deficiency is an ailment which affects many of us at one time or another, writes Father James Young. But there are ways, he suggests, to break through the suffocating hold of boredom.

# That ol' noonday devil

By Katharine Bird  
NC News Service

No one has a monopoly on boredom, as Benedictine Father Thomas Hillenbrand sees it. He is prior of Blue Cloud Abbey in Marvin, S.D.

During a recent trip, Father Hillenbrand met a 17-year-old girl and was struck at once by the bored expression on her face. Though surrounded by comfort in her fine home, he explained, the girl's attitude said: "Why should I even get up? The world's not interesting."

Father Hillenbrand also found some "terribly bored" people at Fort Totten Indian Reservation, in North Dakota where he was a pastor from 1978-1982.

He explained during an interview that many Sioux Indians on the reservation found their lives challenging and worthwhile.

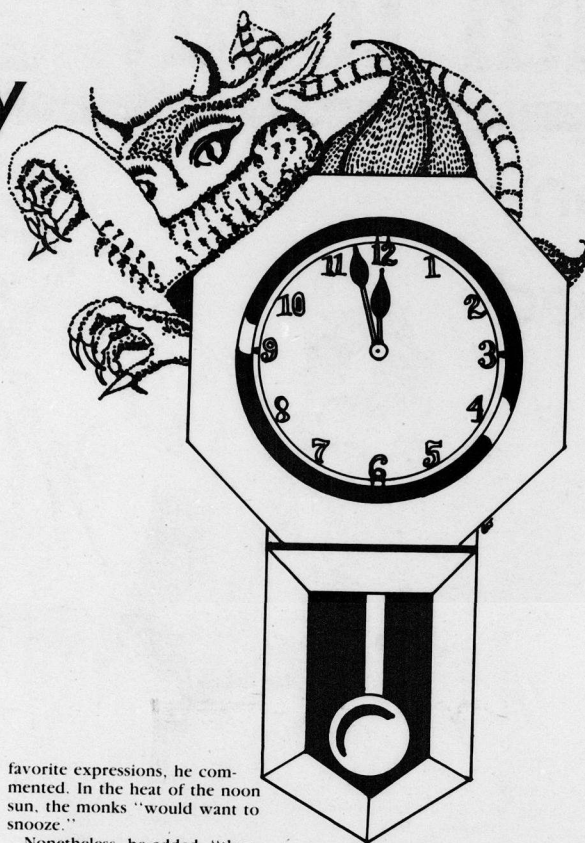
But, he also met some, especially unemployed teen-agers and young adults, who felt they "had no purpose in life."

Often the difference between the two groups, in the Benedictine's view, could be traced at least partly to employment possibilities. The Sioux reservation is in an economically depressed area without enough jobs for all available workers.

Father Hillenbrand is convinced there is a direct relationship between satisfying work and finding meaning in life. If people can't find work, he said, it's easy for them to become bored with life.

**'Father Hillenbrand is convinced there is a direct relationship between satisfying work and finding meaning in life. If people can't find work, he said, it's easy for them to become bored with life.'**

But boredom isn't a strictly modern phenomenon, the Benedictine observed. He recalled that the desert fathers also "had to fight boredom" in the third and fourth centuries. Beware "the noonday devil!" was one of their



favorite expressions, he commented. In the heat of the noon sun, the monks "would want to snooze."

Nonetheless, he added, "they always fought boredom with vigor." Sometimes they would redouble their efforts at prayer. Often, however, a favorite antidote for the monks was to get busy working, Father Hillenbrand remarked.

The Benedictine considers that advice pertinent today. He often advises bored youths "to look for a job." And he tells them that any job — working at a factory or cutting grass — can be "meaningful if you approach it right."

He suggested that a person approach a boring job creatively, perhaps by thinking: "How do I relate to these people?" "Can I bring some cheer to the job?"

Asked what he does if he is bored, Father Hillenbrand laughed and said he "gets his mind in gear," not letting it spin aimlessly. He finds that this works for him. "If I get interested in something, and really dig in and find a challenge," boredom disappears.

But, he added, "I don't find myself bored very often."

Some people consider monastic life very repetitive and quiet, Father Hillenbrand admitted. But not him. "I find it tremendously

challenging," he said, because of "the whole search for God."

He explained: "Each stage of my life, each day is different. So my concept of God will be different too" day by day.

In his view, boredom is a "kind of dying, a closing down, which stifles growth" spiritually and otherwise. There is a sense in which bored individuals are "turned in on themselves," not living as fully as they might, he suggested.

He considers Christ's example instructive. "Jesus wasn't bored, he was alive," Father Hillenbrand said. And Jesus showed us how to combine prayer and service in a nicely balanced way.

Following Christ is a "dynamic process," Father Hillenbrand said. For Christ constantly "is calling us to stay alive and grow by going out of ourselves to others."

(Ms. Bird is associate editor of Faith Today.)

## When b

By Father David K. O'Rourke, OP  
NC News Service

Back in my college days I had a philosophy teacher who had a way of making us all sit up and pay attention.

"You know what's wrong with you people?" he asked one day. "You're all bored. You've got no purpose in life. You roar around like you're going somewhere. But deep down you're all bored stiff."

A master of public relations he wasn't. But he got to the heart of things. That day he made a connection I never forgot. People who see purpose in life, are not bored.

Boredom is no small matter. Over the centuries, the church's writers have considered it among the leading spiritual problems. Today professional counselors often report that boredom brings many a person to seek their help.

Several years ago I came across a man working as a lay missionary, a volunteer catechist in rural America. He was about 60 years old and ailing. But his outlook was exceptionally positive, so upbeat that it commanded attention.

Intrigued, I asked how he had come into his work. He told me that in his younger years he had decided to become a real master in his profession, a branch of

## Search

By Father John Castellet  
NC News Service

What do you give to the person who has everything? What does such a person want? Chances are he cannot tell you. Not that he is completely satisfied. His life may even seem quite empty and he may be bored to tears. But why?

A man like that entered Jesus' life. He "had many possessions" but he sensed he did not have the most valuable possession: assurance of eternal life.

Not only was this man wealthy, he was good, too. When he asked Jesus what he must do to share in everlasting life, Jesus suggested that he keep the commandments. He was able to respond without hesitation: "Teacher, I have kept all these since my childhood."

He was so sincere that "Jesus looked at him with love" (Mark 10:20-21).

He looked at him with keen discernment and realized what really was bothering him. So Jesus made another suggestion: "There is one thing you must do. Go and sell what you have and give to the poor; you will have treasure in



# Respect Life



ILLUSTRATION BY TISH CROWE

A National Conference  
of  
Catholic Bishops' Program

# Respect Life: Christian Values: Generation to Generation

By  
VALERIE VANCE DILLON

Between the tranquil joys and experiences of childhood and the predictable complexities of adult life lies a mysterious and tumultuous time called adolescence. Psychologists formulate theories to explain it; the Church tries to minister to it; parents and their children merely live it.

At the same time, sociologists remind us that adolescence is a relatively new phenomena, a modern concept. The family and the culture have no long historical experience of dealing with the ambivalence and confusion of adolescent years. This flows out of the simple fact that in earlier centuries, most young people completed their education by the age of 14 or 15 and were quickly assimilated into the adult mainstream. They went to work, married soon af-

terward and became parents. There was little time for introspection or rebellion.

Today, the years between 12 and 20 are "limbo" years, immersing young people in physical, emotional, mental and spiritual change. We now acknowledge adolescence as a time of transformation with enormous impact on what the individual will become, what his or her life as an adult will be.

## What's It All About?

What is an adolescent? An adolescent is someone with one foot in childhood's garden and the other stretching onto adult turf. An adolescent is an individual seeking to answer, "Who am I?" "What am I worth?" "What do I believe?" "What will I become?"

Up to now, it's all been rather clear: From birth on, the child has built a self-image, a montage of impressions and beliefs about him or herself

based on what parents and others suggested: We love you. You are good. Or, perhaps, the opposite. The child added to his or her self-concept through other experiences — chances to explore self and outer world, opportunities to learn and to achieve.

But when the child reaches the teen years, he or she must examine the question directly: Who am I? It has become clear he no longer can be just John Smith's oldest son; she no longer merely the McCarthy girl. The search for a separate and unique identity is the prod that pushes teens to distance themselves from their families, to reject parental rules and values, to cling to the peer group in the hope of catching a glimpse of their "real" selves. Emotions soar and plummet, depending on how they feel about themselves in a given moment.

Their emotional turmoil is complicated by their physical maturation. Sexual development comes earlier now than it ever has — as young as 10 years of age in girls and 12 years in boys. Young adolescents find their bodies growing and changing in mysterious ways which they barely understand. The physically precocious are embarrassed and self-conscious; the late bloomers are chagrined and anxious. And all of them wonder: Am I normal? Along with the physical changes come sexual urges and feelings as well as curiosity which entices them to listen to the explanations and claims of their peer group as well as commercial hucksters.

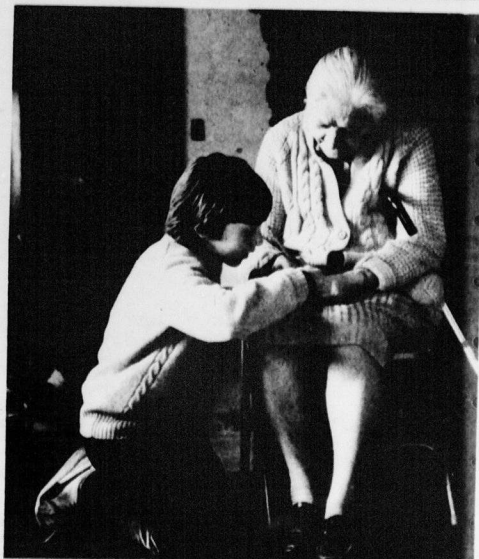
The task, then, on a physical and sexual level is to come to terms with their maturing sexuality, to integrate it into their total personality, to develop a strong sense of themselves as male and female, to discover their roles in the family and in society.

## Search for Values

A key facet in the adolescent search for identity is the need to develop values which are truly his or her own.

The young child "learns" values from parents on a pre-cognitive level. That is, the child accepts the beliefs of parents and other significant adults without truly examining or reflecting upon them. But in adolescence, the youngster's powers of discernment grow; he becomes aware of alternatives. Dimly, perhaps uncomfortably, she perceives that perhaps Dad doesn't have all the answers, that Mom isn't always right.

The stage is set for adolescence, when, armed with a growing ability to reason and



(Photo by Susie Fitzhugh)

FROM GENERATION TO GENERATION — Young people need strong role models — models who find joy and fulfillment in the living of their values, and who are willing to share the what, why and how of their beliefs.

think abstractly, the teenager begins to formulate his or her own point of view. No longer can he live with — and by — the beliefs handed down by parents and preached by a childhood religion. She must search for and declare her own values as one more proof: I am me!

In the process, most adolescents rebel over relatively minor issues such as clothing, makeup, house rules, choice of friends, study habits, what foods they'll eat. Sometimes they assert themselves by refusing to attend Sunday Mass — a guaranteed way to shake up their parents who see this as shocking proof that the child has rejected his or her Christian upbringing. For the teen, the important thing is the assertion of his or her own will.

Given the world in which young people are growing up, given the confusion of their own stage in life and the overwhelming variety of choices and life-styles available to them, the biggest challenge to adults is to help young people form values which are growthful and Christian.

To some people this means teaching them values. But this is an unrealistic expectation. We who are parents, priests, educators or youth ministers do not really teach a value system. But we can support youth as they search for values and we can help to create a climate in which they can perceive that the values we espouse (and hopefully live) have genuine merit. How, specifically, can we do this? By offering the following:

- support in building self-esteem

- a deeper vision of sexuality
- opportunities to minister to others
- models for Christian living

## Models for Christian Living

Values are "caught," not taught. Unfortunately, many of youth's role models are far-out figures in the razzle-dazzle world of show business or professional sports, and use of drugs, sexual promiscuity and crass materialism are some of the "values" they blatantly express.

There are also those whose operative value is the work ethic. Life is lived with one goal — financial security — and dreams, relationships and the beauty of a sunset are not part of their value system.

The crisis of faith which many adolescents experience occurs in part because they suddenly see in the world the pain and evil not perceived before. They discover violence, war and death and their earlier simple faith in a loving God is torn.

But when there are strong, hopeful adults in their lives, teenagers can hold onto their belief that reality is trustworthy, that a higher Reason will overcome random evil.

Despite their protestations, our young people do want adult leadership and inspiration. They are well aware of their own lack of knowledge and experience, and they seek out adults they believe they can trust, trying to learn from them not by their words but by their living example.

Valerie Dillon is the Director of Family Life for the Archdiocese of Indianapolis.

## Respect Life Program Begins Sunday, Oct. 7

The Catholic bishops showed a good sense of timing when they began the Respect Life Program in 1972. The U.S. Supreme Court's decision which made abortion-on-demand the law of the land was just around the corner (Jan. 22, 1973). Twelve years and millions of abortions later, when the Court's reasoning in the abortion cases is used by some to justify the destruction of the handicapped by infanticide and the old and sick by euthanasia, at a time when the human race itself is threatened by the spectre of nuclear extinction, the bishops' decision looks inspired. It seems nothing short of providential that the Church should have in place a program that proclaims the sanctity of life at every stage and fosters wide-ranging efforts for its promotion and protection.

Joseph Cardinal Bernardin is the current Chairman of the Bishops' Committee for Pro-Life Activities, under whose auspices the annual Respect Life Program is conducted.

"The major goal of the program is the shaping of a consensus in the Church that respect for all human life is the basic principle inspiring concern and practical efforts on specific life issues," Cardinal Bernardin said. "That consensus, then, must be joined to the task of sharing our vision with the wider society," Cardinal Bernardin explained.

The 1984-85 Respect Life



Program begins in dioceses throughout the country on Sunday, Oct. 7. As in past years, the Pro-Life Committee has developed a series of all new materials to assist dioceses, parishes, schools, Catholic health facilities and others to implement the program at the local level. These materials include liturgical suggestions for Respect Life Sunday, fliers, posters, and a comprehensive program manual featuring seven major articles.

The complete 1984-85 Respect Life Program materials (the articles in this supplement are excerpted) can be obtained from the NCCB Pro-Life Committee, 1312 Massachusetts ave., N.W., Washington, D.C. 20005. (Costs: manual, \$1.95; poster, \$1; fliers, \$4/100; single copies of liturgical suggestions and clip art, free; poster and flier are also available in Spanish.)



# A Community Experience

## Handicapped Infants and Treatment Principles

By RICHARD DOERFLINGER

The death of a newborn baby in a Bloomington, Indiana, hospital in April 1982 ignited a public outcry likely to have a permanent impact on American policies and attitudes regarding handicapped infants.

"Baby Doe," as he came to be known, was born with two distinct handicaps: Down's syndrome, which results in a degree of mental retardation that cannot be predicted at birth, and an esophageal fistula that prevents food taken orally from reaching the stomach.

Although the latter condition was correctable by surgery, the baby's parents — in consultation with their obstetrician — decided that their child, who might have a low "quality of life" due to slow mental development, should not survive. The parents refused corrective surgery and asked that intravenous nourishment and water not be given to the baby. The hospital's pediatric staff petitioned the courts to order life-saving treatment but were rebuffed — first by a county court judge, then by the Indiana State Supreme Court, which reportedly argued that such neglect was one responsible medical option among others. Although several families offered to adopt the baby and see that he was treated and cared for, they too were turned down. Six days after his birth, in an empty room in the adult ward where sympathetic pediatric nurses could not attempt to feed him, Baby Doe died from neglect and dehydration. Eye-witnesses later reported that he had cried from hunger for the first four days, until he was too weak to cry any longer.

### A History of Neglect

The harsh reality of a death by dehydration, coupled with the fact that it had been sanctioned by a state's highest court, turned this case into a watershed in the debate over infanticide. Yet it was not an isolated incident; similar cases have been reported with some regularity in medical journals over the past decade, and occasionally in the popular press as well.

In 1973, in the prestigious *New England Journal of Medicine*, Dr. Anthony Shaw recounted numerous cases from his own practice comparable to the "Baby Doe" case — including one in which an infant died of dehydration several days after birth. Dr. Shaw defended his "quality of life" ethic as one which "contrasts sharply with the rigid 'right to life' philosophy, which categorically opposes abortion, for example."

In the same issue of the *Journal*, Doctors Raymond Duff and A.G.M. Campbell reported that 14 percent of the deaths in the Yale-New Haven Hospital's intensive-care nursery from January 1970 to June 1972, 43 deaths in all, were due to withholding treatment. They discussed two cases in particular — one at Yale-New Haven and another at Johns Hopkins in Baltimore — that were essentially identical to the "Baby Doe" case. Their account concluded: "If working out these dilemmas in ways such as those we suggest is in violation of the law, we believe the law should be changed."

Opinion surveys have shown that such views are not rare among pediatricians and pediatric surgeons. In 1977, the journal of the American Academy of Pediatrics revealed that 76.8 percent of the pediatric surgeons responding to one survey would "acquiesce in parents' decisions to refuse consent for surgery in a newborn with intestinal atresia if the infant also had Down's syndrome," while only 7.9 percent would acquiesce if the infant did not have Down's syndrome. Further, 23.6 percent said they would encourage the parents to refuse consent for such surgery if the child had Down's syndrome, and only 3.4 percent said they would seek a court order for treatment if the parents refused it. One can conclude from such data that the "quality of life" ethic is the norm in American medicine today. One might also conclude that existing laws designed to protect children from medical neglect are being enforced in a manner that quietly discriminates against handicapped children because physicians do not see a duty to report violations of the law when the children are mentally retarded or otherwise handicapped.



(Photo by Susie Fitzhugh)

**HANDICAPPED INFANTS DESERVE EQUAL TREATMENT** — Judgments about the relative value of a mentally impaired child's life compared with the lives of other children are inappropriate, as would be similar judgments based on sex, race or social class.

**"Every human being regardless of age or condition possesses inherent value and dignity because he or she is made in the image and likeness of God."**

### Principles for Treatment

At the practical level, one may ask: Is the issue really so clearcut? Doesn't the Church itself allow the withholding of "extraordinary" treatment even when it may lead to a patient's death? Is every withdrawal of life-prolonging treatment from a handicapped newborn an act of "infanticide"?

Such questions were raised concerning the "Baby Doe" incident; news reports noted that the baby's parents were Catholic and that they had consulted a priest about "extraordinary means" before deciding to withhold treatment from the newborn son. But such questions were more apparent in the Catholic community when the case of "Baby Jane Doe" became a matter of public debate.

On Oct. 11, 1983, "Baby Jane Doe" was born in a New York hospital with spina bifida and the related condition of hydrocephaly or "water on the brain." Her parents would not permit surgery to close her spinal lesion or to drain excess fluid from her skull, but they did agree that she should receive "palliative care," including food, water and antibiotics. Lawsuits claiming that surgery routinely given to other children with spina bifida had been discriminatorily withheld from Baby Jane Doe because she was likely to be mentally retarded were brought against both the parents and the hospital; the suits have been rejected thus far by state and federal courts.

Medical experts have provided widely differing views of this case. Some claim that even if the sur-

gery were performed, the child would be bed-ridden, short-lived and severely retarded. Others note that infants with all of the medical problems of Baby Jane Doe have grown up to have normal intelligence and to walk with braces. Some experts on the treatment of spina bifida claim that the "less aggressive" route taken by Baby Jane Doe's parents may not only shorten her life, but also reduce the "quality" of her life as well, because spinal surgery might have reduced the extent of her paralysis and a shunt to drain excess fluid from her brain would have reduced the likelihood of mental disability.

Faced with such complex cases, what guidance does the Church offer to encourage morally responsible decisions? That guidance might be summed up under the following principles:

1. There is no morally significant distinction between actions and omissions intended to cause death. The Vatican's 1980 *Declaration on Euthanasia*, for example, condemned all forms of euthanasia, and defined euthanasia as "an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated" (emphasis added). Thus, omitting life's basic necessities can accurately be described as infanticide if the intent is to cause an infant's death.

2. Notwithstanding the absence of a direct intent to cause death, a patient is morally obliged to request (and a physician morally obliged to provide) treatment that is "ordinary" — that is, treatment which offers a reasonable hope to benefit and is not excessively burdensome. One is not obliged, but is certainly permitted, to request treatment that is "extraordinary" in the sense that it is complex, burdensome and of uncertain benefit.

3. One distinguishes between "ordinary" and "extraordinary" means by assessing the burden and benefit of a particular treatment to the patient and his or her family — not by assessing the value of the patient or the patient's life to himself or others. The preservation of life should be seen as a benefit to the treatment — even when there may be no other benefit.

4. In the case of children or mentally incompetent adults (those unable to understand and make choices about medical treatment), those who speak on their behalf are obliged to request that "ordinary" means of preserving life are provided. A handicapping condition, in and of itself, is not a valid reason for withholding treatment that would be considered "ordinary" for other patients. Nor should a medically useful treatment be considered as offering no benefit solely because it cannot correct an underlying handicap.

5. When persons speaking on behalf of a child (or an incompetent adult) must decide about treatment that is not clearly "ordinary," they must interpret the wishes or best interests of the patient to the best of their ability. One must not assume that a mental or physical handicap automatically renders optional a treatment that competent people would generally request for themselves. (There is little evidence that handicapped people refuse treatment generally desired by non-handicapped persons or that they have any less will to live. Pediatricians specializing in the needs of severely handicapped children have testified that the opposite is true.)

6. Parents bear a special responsibility for the welfare of their children, and one assumes that they are trying to serve their child's best interests unless there is evidence to the contrary. However, parents do not have a special right to determine their child's lifespan. They are bound by the same objective moral limits as other proxies are. (Some have reduced this controversy to a question of "who decides?" But when a child's life is endangered because parents are neglecting their moral responsibilities, the question of "who decides?" is less important than the fact that everyone aware of the situation should do what he or she can to protect the child's life.)

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# Respect Life: A Com Abortion — How the Hum

By GAIL QUINN

In the late 1970s many were astonished by the birth of a baby girl whose life had begun, not in her mother's body, but in a *petridish*.

More amazing, however, is the process of human conception and development that has been going on all around us for ages.

Today, medical science provides us with detailed information about human conception, gestation and birth. Yet despite the wealth of information at our fingertips, there remains an element of mystery. When a human sperm and ovum fuse, there comes into being a minuscule human cell which nine months later emerges as a seven-pound baby boy or girl. Absolutely mind-boggling! We can explain the process, but we really don't know how and why it happens as it does — we only know that it does happen.

## The End of the Beginning

Over and over again this awesome process of human development is cut short — with irreversible finality — as more than one-and-a-half million unborn children are aborted in the United States each year.

Many people thought that the furor over legal abortion would die down after the Supreme Court invalidated restrictive abortion laws in 1973. But almost 12 years later abortion remains one of the most volatile issues of our generation.

Clearly, abortion has become both socially acceptable and readily accessible in the United States. But beyond the rhetoric that surrounds the issue, one discovers a dearth of information: one finds that very many people know very little about abortion — what it is and how it is accomplished, the effects it has not only on the unborn child who is killed, but on the mother, father, medical personnel and society as well.

In fact, abortion has become one of society's best kept secrets. To be sure, the word itself is bandied about almost glibly. But it is most often described by slogans that camouflage reality, and efforts to shed light on the subject have been rejected time and time again.

In 1983, for example, the United States Supreme Court found unconstitutional an Akron, Ohio, ordinance that required, among other things, that women seeking abortions be told of possible physical and emotional complications to themselves, the developmental status of their unborn children, and possible alternatives to abortion. The majority opinion in the case, written by Judge Lewis Powell, said that "much of the information required is designed not to inform the woman's consent, but rather to persuade her to withhold it." Medical personnel can and do, however, tell patients that the abortion will "remove tissue," that the procedure is "safer than childbirth," and that it will be a "breeze" and over in a "jiffy." Hardly information upon which to base an informed consent.

## Effects of Abortion on Women

There is no question that the unborn child is the principal victim of abortion. But the child is not the only victim.

In *Rethinking Liberalism*, Rollo May calls attention to the damaging aspects of abortion to women:

**Abortions, many of us had hoped, would be relatively few and would relieve women of unwanted pregnancies and prevent unwanted children from being born. In this mood, which assumed that abortion was simple and not much worse than having a tooth pulled, we failed to take into consideration the complex web of sorrow and tragedy that would be involved.**

More pointedly, Dr. Edward Sheridan, a Georgetown University psychiatrist, says that from listening to women who have had abortions he has found abortion to be "one of the most profound, deeply etching, corrosive acts" of which we are capable. Speaking at the University of Manitoba, graduate student Janet Smith noted that those who kill, whether or not such killing is considered justifiable, suffer from having killed. "Have we not argued for ages," she asked, "that war is dehumanizing?"

Washington, D.C. psychiatrist Ranville Clark warns that young people today are being educated to accept the "abortion mentality," a frame of mind that can have frightening effects on the mental health of all involved. For example, in the November 1981 issue of *Pediatrics*, Tishler describes suicide attempts by adolescent girls who had abortions — suicide was attempted on the date when the child would have been born. Writing in *Catholic Twin Circle*, Mary Meehan reports:

**In September, 1981, the Ohio regional director of Suiciders Anonymous said that the group had contact with 4,000 women in the previous 35 months. At least 1,800 of those women — that, 45 percent — had had abortions. Most of them were between the ages of 15 and 24.**

**'After years of listening to their stories,' said the director, 'we know that there are thousands more out there, being brave by holding a tight rein on their emotions. They tuck all the unexpressed emotion and unshared experience deep down inside themselves ... where it keeps growing like a pressured tumor of pain' (August 14, 1983, p. 4).**

Undoubtedly, some women undergo abortion without great emotional trauma, but as more and more women tell of their abortion experience it is becoming apparent that such women are far fewer than abortion advocates would lead us to believe.

Nor is the abortion procedure without physical complications for women. While serious and long-range physical complications are not the norm, they are not rare. Such complications include infection,

**"The Court's reasoning in 1973 has proven disastrous today as the arguments in Roe and Doe and used to justify suicide, euthanasia and infanticide."**

perforations and lacerations, hemorrhaging, subsequent infertility and an inability to carry future pregnancies to term. The Abortion Surveillance Branch of the Centers for Disease Control maintains that the serious complication rate for legal abortion is less than one percent. Even if one did not quibble with this figure (many physicians do because underreporting of complications is known to be high), that would mean that approximately 15,000 women suffer serious physical complications from abortion each year in the United States.

## Effects on Men

Men, too, suffer from the pain of abortion. Dr. Arthur Shostak, a sociologist from Drexel University, conducted an extensive survey of men whose children were aborted. He maintains that "abortion is a man's issue too, and there is almost no one to help the million men who go through it every year." Most of the men in Shostak's survey felt isolated and angry at themselves and their partners; some were outraged that their partners gave no consideration to their wishes and feelings. Psychologist Arnold Medvene explains such reactions when he notes that "abortion is one of the major death experiences that men go through. It resurrects very important, primitive issues, memories and feelings."

Such warning signals seem to have little impact on abortion advocates. Responding to Shostak's study, Dr. Louise Tyrer, Vice President for Medical Affairs at Planned Parenthood, said: "It doesn't matter how much men scream and holler that they are being left out ... I say tough luck. It is the woman's body that is pregnant, and the Supreme Court has clearly given the woman the right to make that decision."

In their new book, *Rites of Life*, Dr. Landrum Shettles and Ravid Rorvik note that: "As things stand now, it is as if he (the man), like the life he helped to create, did not exist." Although they grant



**TRAUMA CAUSED BY ABORTION** — Abortion more than one-half million in 1973 to more than 2.5 million in 1983 caused serious emotional trauma to men and women, as well as children.

that some men may be relieved to have nothing to do with the abortion decision, they say that "not all men are eager to cop out; not all are able to."

## Effects on Medical Personnel

Emotional trauma among medical personnel who perform abortions after the first trimester is openly discussed in the medical literature. In 1981, *Ob-Gyn News* (December 15-31) reported that physicians attending a symposium sponsored by the National Abortion Federation described the emotional trauma associated with D&E (dilation and evacuation) second trimester abortions. While D&E is considered safest for the woman, it is most difficult for doctors who must dismember the unborn child in utero. An abortion clinic training director told the symposium participants that unprepared staff members sometimes become nauseous at the sight of the procedure. Others reported abortion-related dreams and nightmares.

Complicating things for medical personnel and hospitals is the problem of late-term abortions that result in the birth of live children. Dr. Willard Catess, chief of abortion surveillance at the Centers for Disease Control, estimated in 1981 that late-term abortions result in 400 to 500 live births each year in the United States.

Last February *The New York Times* carried a lengthy story about how doctors and hospitals view



# Community Experience

## an Factor Is Often Overlooked



(Photo by Susie Fitzhugh)

a form of violence that has escalated from a little more than one-half million a year today, can cause serious medical personnel.

late-term abortions. Said one physician who specializes in high risk pregnancies: "It makes us all schizophrenic. Nowadays we are asked to terminate a pregnancy that in two weeks doctors on the same floor are fighting to save." The director of ob-gyn at another New York hospital said that that facility did not want to do late-term abortions. "It's an emotional problem," he said. "We just don't want to do it."

### Social Ramifications

Society itself has not been unscathed by more than a decade of freely-available abortion. Society has not only allowed the brutal destruction of millions of unborn children for any and all reasons, it has tried to justify the destruction.

The incidence of abortion itself has escalated every year since the Supreme Court determined that women have a "right" to abortion: from a little more than one-half million in 1973 to more than one-and-a-half million a year today.

In 1973 the Court said the state could have an interest in protecting fetal life after viability — a point the Court placed at about 28 weeks' gestation. Such a finding had no basis in fact then or now, and even those who believe abortion should be readily available admit this. For instance, Dr. Robert Hall, former president of the Association for the Study of Abortion (a pro-abortion group that dissolved after the 1973 Supreme Court decisions), notes that prior to

1973 abortion was defined as the termination of pregnancy prior to the 20th week and that "the Court erred in extending this deadline." This is obvious to most people today because of the enormous strides that have been made in the area of neonatology — tiny unborn children can be operated on in utero and extremely low-birthweight children regularly survive. Statements of physicians attesting to this knowledge prompted *Newsweek* in January 1982 to comment: "If, as some scientists have recently predicted, embryos as young as eight weeks may someday be kept alive in the laboratory, will the sacred protection of the Constitution be extended accordingly? And if so, how can doctors justify aborting, say, a twelve week fetus now?"

The Court's reasoning in 1973 has proven disastrous today as the arguments in *Roe* and *Doe* are used to justify suicide, euthanasia and infanticide. For instance:

An Indiana baby born with Down's syndrome and an incomplete esophagus was denied life-saving surgery solely because he was mentally retarded. This case prompted Father Richard McCormick and Laurence Tribe to write: "To withhold or withdraw possible life-saving treatment from a baby simply because it is young and retarded is a vicious form of discrimination by the non-handicapped world against the immature and retarded." However, it is a logical extension of the Supreme Court's observation in *Roe* that the state has an obligation to protect only "meaningful life."

A quadriplegic woman, on the basis of her constitutional "right to privacy" as articulated in *Roe*, de-

**"Rather than arm our young people with solid moral values, we outfit them with contraceptives and hope for the best."**

manded that a hospital assist in her suicide. She wished to starve herself to death, and wanted the hospital to assist her by providing hygienic care and painkilling drugs to ease the way.

In California a woman gave birth to a handicapped child. Because her obstetrician had not warned her that the child might be handicapped — and thus given her a chance to obtain an abortion — the parents filed suit for a "wrongful birth."

Today we are often called upon to deal with such specific situations in which respect for human life is systematically diminished or denied and to address those situations from the perspective of fundamental principles applicable to all. But our society has yet to discover a principle that compels opposition to other threats to life while cloaking abortion in a shroud of dishonesty and secrecy.

The Catholic bishops of the United States recognized this fact in their 1983 pastoral letter on peace:

**No society can live in peace with itself or with the world without a full awareness of the worth and dignity of every human person and of the sacredness of all human life (Jas. 4:1-2). When we accept violence in any form as commonplace, our sensibilities become dulled ... Abortion in particular blunts a sense of the sacredness of human life. In a society where the innocent unborn are killed wantonly, how can we expect people to feel righteous revulsion at the act or threat of killing non-combatants in war?**

### Do Women Want Abortions?

Today, abortion is perceived as part and parcel of the feminist agenda. But do spokeswomen for feminist organizations speak for all or even most women? More importantly, do most women believe that feminist spokeswomen speak for them?

A 1983 nationwide survey by the *Los Angeles*

*Times* indicated that 56 percent of the women polled said groups such as the National Organization for Women (a major feminist organization that advocates "abortion rights") speaks for only a "small minority" of women; only 28 percent thought that NOW and similar organizations speak for the majority of women.

Nor do women support permissive abortion laws to the extent that men do. Poll after poll in this country show that men — especially well-educated white men — consistently favor abortion more than women do. For example, a 1981 *Washington Post* survey indicated the 40 percent of Americans wanted abortion to be available "generally speaking" for any reason, but only 36 percent of American women did. Among those who had heard of the "pro-choice movement," 46 percent claimed to agree with its stance, but only 42 percent of the women made that claim. This corroborates a study conducted by the University of Michigan's Institute for Social Research shortly after the 1973 Supreme Court abortion decisions. The study concluded that "American women themselves are not as determined to exercise that right as men are to guarantee it."

Why, then, do women obtain abortions? Are they poor? Uneducated? Is their health threatened by childbirth? Although such reasons are commonly cited by abortion advocates, most women who obtain abortions do not have health problems, are not poor, and are, by anyone's standards, well educated. Why then do they choose to abort their children?

Perhaps part of the answer is social conditioning. Although what was referred to as the "me generation" is said to be behind us, the social hangover persists. As a society we insist that every person has the freedom to exercise his or her rights without limitation. Although rights go hand-in-hand with responsibilities, we do not demand or even encourage ourselves and others to accept responsibility for our actions.

### Conclusion

Perhaps the appropriate response to the question asked by the bishops in their pastoral letter on peace lies in a renewal of commitment to the sacredness of life and a greater awareness of the effects of a public policy of permissive abortion.

Respect for life is not an easy message to communicate. It touches people's minds most effectively when it also touches their hearts. We are moved to concern about children when we hold an infant in our arms. We understand human suffering best when we visit the very sick or those who are dying. We understand the plight of elderly persons when we are face-to-face with their needs or feelings of abandonment.

Addressing a social or political problem from the perspective of religious faith is often rejected as being contrary to the pluralistic character of American society. Yet our culture has always had religious roots, and we would be hard-pressed to pinpoint criminal laws in our country that were not inspired by religious principles. It is becoming increasingly clear that religious faith, perhaps more than anything else, gives most Americans the motivation necessary to overcome social or political obstacles.

At his Installation Mass in Boston last March, Archbishop Bernard Law spoke of our call to meet moral darkness with the "light of holiness." "Nowhere," said Archbishop Law, "is the shroud of darkness heavier in the contemporary world than in the sin of abortion ... this is the cloud that shrouds the conscience of our world. Having made our peace with the death of the most innocent among us, it is small wonder that we are so ineffective in dealing with hunger, with injustice, with the threat of nuclear war."

Ultimately, a consistent program of respect for human life must be based, not on political or social possibilities, but on the full force of Christian love. "Like Jesus," said Archbishop Law, "our purpose is not to condemn, but rather to persuade, to call to conversion."

Gail Quinn, a staff member of the NCCB Office for Pro-Life Activities, is the Coordinator of the annual *Respect Life Program*.

## Respect Life

# The Homeless, The Hungry and The Church

By REV. ERSKINE WHITE

With the exception of places like New York's Skid Row, there were relatively few men and women living on America's streets 20 years ago. In those days, passers-by could assume, rather safely, that these individuals had succumbed to a personal weakness and were living out their lives in an alcohol-induced stupor.

Today, the homeless and hungry are no longer isolated aberrations intruding upon an otherwise prosperous American landscape. Recent statistics show that one out of every four Americans was poor at some point during the last decade, and a similar proportion was hungry. It is more difficult to establish precisely the number of homeless poor, but informed estimates range from one-half million to two million persons.

More certain is the fact that homelessness and hunger have increased dramatically since 1980. The experience of one homeless center in Washington, D.C. is both typical and instructive. In 1980, the Cooperative Urban Ministry Center received about 500 requests a month for food and other emergency services. By 1982, that number had jumped to 2,000 and has risen slowly ever since.

Who are the people in need of shelter and food today? One man who answers that question from first-hand experience is Father Marvin Mottet, a diocesan priest who also directs the Campaign for Human Development. Father Mottet, who has lived for 11 years in Catholic Worker Houses providing hospitality to the homeless, says that there are no simple categories to describe the people who come to his community for help. "There are many marginal people today who are barely hanging on," he explains. "When a catastrophe strikes, like bad health or losing a job, they just go under."

To find a parallel in our national experience to today's homelessness and hunger it is necessary to go back to the Great Depression. Then as now, there were tens of thousands of people migrating across the country looking for work. Then as now, bread lines stretched wearily through despondent neighborhoods. Then as now, churches spontaneously responded to desperate human needs by opening hundreds of shelters and soup kitchens

across the country.

In the face of demonstrably severe homelessness and hunger, the short-term solution most urgently needed can be succinctly stated: The homeless must have shelter, the hungry must be fed. In the traditional language and piety of the Church, this solution requires Corporal Works of Mercy. It is incumbent upon churches and government agencies alike to meet at least the emergency needs of "the least of these among us."

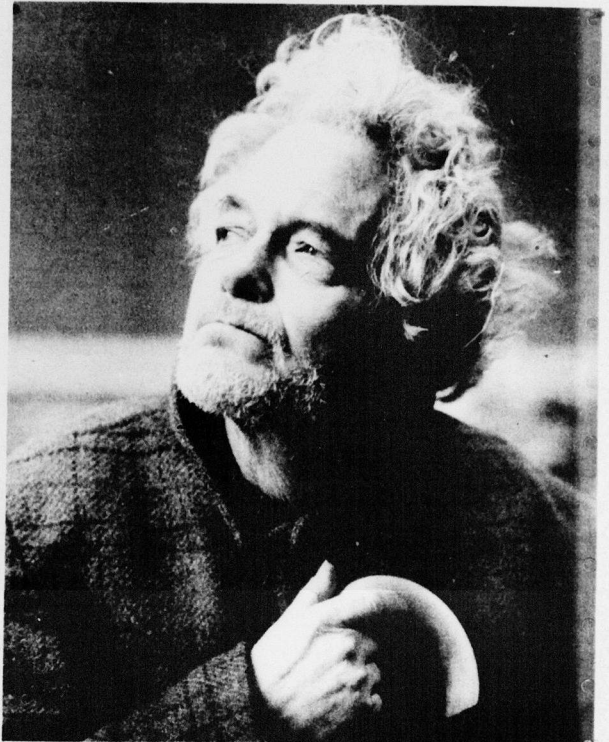
### The Church's Role

Care for the needy has also been a consistent concern of the Church's magisterium, from the teachings of the earliest Church leaders to those of Pope John Paul II. Twenty centuries of Church teachings have echoed the question, "How can God's love survive in a man who has enough of this world's goods yet closes his heart against his brother when he sees him in need?" (1 John 3: 17).

But Christians do not care for the homeless and hungry solely to fulfill a moral obligation. At a deeper level, works of mercy are fruits of grace; they reflect an inward acceptance of the new life Christ gave us by his sacrificial death on the cross. John Paul II presented a spiritual foundation for works of mercy when he spoke in New York's Shea Stadium: "Keep Christ in your hearts, and you will recognize his face in every human being. You will want to help him in all his needs, the needs of your brothers and sisters."

To the credit of Christ's people, churches have offered, in Bishop Marino's words, an "unprecedented commitment of resources and energy" in response to today's homelessness. While only a few examples can be given here, this response has occurred at all levels of the local church, from individual initiatives to diocesan-wide programs.

One particularly striking individual ministry has been undertaken by an 11 year-old suburban Philadelphia boy. Last December, he saw pictures on the evening news of street people huddled over steam grates. With his parents and fellow Presbyterian Church members, he began bringing hot beverages and blankets to Philadelphia's homeless and has been doing so ever since. Contributions began pouring in as word of this nightly



(Photo by Susie Fitzhugh)

**HUNGER AND HOMELESSNESS** — Homelessness and hunger have increased dramatically since 1980. No longer are the homeless and hungry isolated aberrations intruding upon an otherwise prosperous American landscape.

mission of mercy spread, to the extent that the family now plans to open an emergency shelter.

For those individuals looking to begin a direct ministry of charity to the homeless, the best way to start is simply to visit a shelter or food pantry. Most operate with limited staff and financial resources, so such visits are always welcome and there will be no shortage of things to do.

At the next ecclesial level, parish communities have begun special missions on behalf of homeless and hungry people, most often by regularly collecting money, food and clothing for homeless centers. This is a particularly appropriate mission for suburban churches whose communities may have relatively few homeless persons.

Another important parish initiative has been the use of church buildings as shelters. In many communities, zoning laws require shelters to be closed during the daytime; for churches, this means that other operations need not be disrupted by this service to the homeless. Moreover, shelters in church buildings tend to be small, housing ten or fewer people. This minimizes potential problems for the Church. It also appeals to the homeless themselves since many, particularly the elderly, are afraid to sleep in the large, publicly-funded "warehouses."

At the diocesan level, some bishops have played key roles in mobilizing Church resources effectively and compassionately. Those resources include money, buildings and people. In Scranton, Pennsylvania, for example,

Bishop John O'Connor (now the Archbishop of New York) announced at an ecumenical dinner that he intended to use church property as shelters. Within three months, shelters for men and women were opened in a parish and in a Catholic Youth Center facility, and other plans are being discussed as well. Msgr. John Esseff, who oversees this diocesan effort, says that 80 volunteers are involved in running these shelters by changing beds, cleaning, checking in the guests each night, and so on.

Because so many of today's homeless are new to their destitution, numerous shelters are working to find employment or job counseling for the people they serve. This is an especially important effort which needs to be developed further. As Father Mottet says: "When we are able to help someone get a job, you can see their ego strength just blossom. Their appearance changes, their attitude changes, they become a different person. But when they get an income, it would help immensely if Christian families could rent them a room for a few months at reduced rates. Landlords usually require three months' rent in advance, which is a real hurdle for those who want to re-enter society. The homeless need that help because they are so afraid of falling back into the streets."

Rev. Erskine White is the pastor of the Friedens United Church of Christ in Milwaukee. Formerly, he was the Issues Analyst at the Campaign for Human Development and President of the Cooperative Urban Ministry Center in Washington, D.C.

**"To find a parallel in our national experience to today's homelessness and hunger it is necessary to go back to the Great Depression."**



# A Community Experience

## Representing Incompetent Adults

By REV. DONALD G. MCCARTHY

Last year the news media throughout the United States carried an unusual story from Riverside, California. Elizabeth Bouvia, a young woman afflicted with cerebral palsy and quadriplegia, wished to starve herself to death while receiving pain medication and supportive care in the hospital. Her situation attracted attention because she was asking the cooperation of her physician and the hospital in her plan to end her life, when they refused, she took her case to court. The court refused her petition although an appeal was filed.

Such cases are rare because people who are determined to end their lives usually find a way to do so. The law can hardly punish a person who successfully commits suicide. Assistance in suicide is punishable, however, and, in fact, the physicians and hospital staff in Riverside were trying to stay within the law by refusing to assist in Ms. Bouvia's suicide.

Catholic moral teaching opposes assistance in suicide, whether by health care professionals or others. However, Catholic teaching has always permitted the foregoing of ethically extraordinary means of prolonging life. If death occurred, for instance, after withdrawing a respirator which was serving as an ethically extraordinary means of prolonging life (as in the case of Karen Quinlan), this would not be considered suicide, assisted suicide, or mercy killing by omission.

When a conscious and competent adult (a person able to understand and make choices about medical treatment) decides to forego some medical treatment like kidney dialysis or radiation therapy, that person can take counsel from physicians, nurses,

pastoral counselors and family members. He or she may reach a sound decision that the treatment is not morally obligatory and that its omission is not negligence comparable to suicide. But a major concern troubling the health care community and the Church today arises when decisions are made on behalf of incompetent adults (persons unable to understand and make choices about medical treatment). Who represents the interests of incompetent adults?

Actually, two separate decisions must be made in their behalf. First, responsible persons must decide if the medical treatment is ethically optional, that is, its omission would not violate the moral and legal duty of providing appropriate medical care to the incompetent person. Then, if the treatment is judged optional, responsible representatives must interpret the wishes or best interests of the incompetent person to decide whether actually to omit it.

### Catholic Teaching

Catholic teaching very clearly recognizes that both of these decisions must be made as individual cases arise. The *Ethical and Religious Directives for Catholic Health Facilities* explicitly state that "neither the physician nor the patient is obliged to use extraordinary means (of preserving life)" (no. 28). The assumption in the *Directives* is that the patient does not wish to use extraordinary means. If, however, the patient wishes it, the doctor is obliged to use extraordinary means.

The 1980 Vatican *Declaration on Euthanasia* clarifies this to some degree. The *Declaration* notes, for example, that "one cannot impose on anyone the obligation to have recourse to a technique which is already in use but which carries a risk or is burden-

some." It immediately adds that "such a refusal is not the equivalent of suicide; on the contrary, it should be considered as an acceptance of the human condition, or a wish to avoid the application of a medical procedure disproportionate to the results that can be expected, or a desire not to impose excessive expense on the family or the community" (section IV).

But simply recognizing that these two decisions must be made does not settle the troubling question of who should make the decisions and thus represent the interests of incompetent adults. Is this automatically and exclusively the role of the attending physician? Clearly, the attending physician carries legal and moral responsibility for all medical treatment provided. Yet the physician can only proceed on the basis of the expressed or at least interpreted consent of the patient. For incompetent adults, does the physician have an exclusive role in interpreting a patient's consent for treatment?

In a statement about conscience, the Vatican *Declaration on Euthanasia* refers explicitly not only to doctors but to "those qualified to speak in the sick person's name." It notes that: "It pertains to the conscience either of the sick person, or of those qualified to speak in the sick person's name, or of the doctors, to decide, in the light of moral obligations and of the various aspects of the case" (Section IV).

This teaching on conscience applies to both decisions: 1) whether a treatment is ethically extraordinary and morally optional, and 2) if it is, whether it should in fact be omitted. The first decision concerns the most critical conscience function, for an error in judgment here would open the way to ethical and legal negligence. As the *Ethical and Religious Directives for Catholic Health Facilities* points out: "The failure to supply the ordinary means of preserving life is equivalent to euthanasia" (no. 28).

The Church teaches that the burden of conscience formation lies on the shoulders not only of doctors but of patients and "those qualified to speak in the sick person's name." The conscience formation about the first decision, whether the medical treatment is ethically an "ordinary means" of preserving life, relies heavily, of course, upon the physician's knowledge of a patient's condition and prognosis.

Yet the criteria for "ordinary means" call for a patient's own participation in that decision. The Vatican *Declaration* cited above speaks of medical treatment as being optional when it "carries a risk or is burdensome." A patient has the right to be consulted about risk and burden. Thus, while a physician may consider amputation of the leg above the knee as a routine medical procedure, an elderly patient in deteriorating health may legitimately consider the amputation an excessive burden. The physician should respect this patient's judgment that the amputation is "ethically extraordinary."

If that same elderly person is incompetent to make either decision, the attending physician must consult "those qualified to speak in the sick person's name" about both decisions.

The challenge of representing the interests of incompetent adults can be met by a clearer designation of the persons described in the Vatican *Declaration* as "qualified to speak in the sick person's name." Such representatives should be consulted by attending physicians when incompetent adults are considered for treatment which go beyond the "ethically ordinary."

Even though such representatives should not be assumed to have the incompetent adult's power to make decisions, they can legitimately express the wishes of such persons. Decisions about life-prolonging treatments which may be ethically optional should be made only in the specific situations which arise — they cannot properly be made in advance. But the more openly and honestly that people communicate their wishes to physicians and to those who are qualified to speak for them, the more accurately can those wishes be implemented.

Father Donald McCarthy is Director of Education for the Pope John XXIII Medical-Moral Research and Education Center, St. Louis, Missouri.



(Photo by Linda Bartlett)

REPRESENTING THE INTERESTS OF INCOMPETENT ADULTS — Family members and other representatives of incompetent adults are often faced with responsibility for making decisions concerning life-prolonging treatment for loved ones.

# Respect Life: A Community Experience

## *Spirituality And* Persons With Disabilities

By  
SISTER RITA BAUM, S.S.J.

"Does God understand your sign language?," asked the catechist of the class of primary grade deaf children.

"No, God doesn't know sign language," said one child, "because God is hearing; and hearing people don't know sign."

"I think God knows some," said another, "because maybe some deaf people died and went to heaven and taught God sign language."

And a third offered, "God always sees me talking with my friends; and God copies me and learns my signs."

**Instinctive Need to Pray**  
Imagine the spiritual consequences of thinking that God doesn't know your language! Consider the task of the catechist who must learn not only a new language but a new culture, depending mainly on the concrete experiences of God's presence. The sounds that are inspiring for a hearing person, and the impressions that come through mental and emotional experiences of prayer, must be translated creatively into something that is visual and concrete.

But even for one with speech and hearing impairments, the need to pray is instinctive. And while catechists are developing educational programs for some special groups, others are beginning out of their own inner needs and desires. One deaf woman spoke of her childhood:

**Before starting school I noticed each night my mother and sister would kneel, make the Sign of the Cross, pray, then make the Sign of the Cross again, and go to bed. Having no idea what they were doing, but feeling attracted by the attitude and posture, I decided to do the same thing privately in my room. I made the gesture of the Sign of the Cross; then, having seen their mouths move, but not knowing the words they used, I said the only thing I knew: 'One, two, three, four, five, six, seven, eight, nine, ten' — then, the Sign of the Cross again, and I went to bed with a peaceful feeling. And**

**I continued that each night for two years before I started school and learned another way to pray.**

When this woman did learn "another way to pray" she automatically thought that her counting was silly, and certainly not prayer. As with most deaf people, her religious education was meager. Only as an adult did she learn that there were many ways of communicating with God, and that often, when following her natural inclination toward reflection, she was unknowingly praying.

**Spiritual Direction**  
Because they often spend so much time alone, people with severe physical disabilities — including those who hear very well — have sometimes been called "natural contemplatives." But without the love of some special people and the support of a community, the person's response to life is apt to be one of pity and withdrawal from even the possibilities of interaction. If they are called to contemplation, perhaps we are called to be their source of encouragement to live out that call — to pray with them and for them and to be their friend. There is also a need for adult education and spiritual direction. These are as vital to the person with a disability as to any other person.

Faith and Sharing retreats welcome retarded persons and strive to bring out the spiritual gifts that these special people are to the community — their unhesitating simplicity that gently calls others to be in touch with what is most real in their own lives. Participation in Faith and Sharing retreats is not limited to retarded persons. All in the Church are welcome — religious, lay, married, single, old, young, even babies. Jean Vanier, whose philosophy serves as the foundation for the retreats, says that babies have a place on retreat. While others hide their needs behind masks, the baby cries to show hunger, or crawls onto mother's lap for a hug. Vanier says retreatants need such witness and encouragement to be more open with one another.

All persons, no matter what disabilities they may have,

are invited to join the Church community at a Faith and Sharing retreat. Generally, about one-third of the total group is comprised of persons with obvious disabilities. By the time the retreat ends (usually five days) everyone has had an opportunity to transcend the barriers and to value the faith experiences of one another.

Another retreat experience, Handicapped Encounter Christ (H.E.C.), is geared toward persons with physical disabilities. An important aspect of the H.E.C. program is a presenting team which includes speakers who themselves have physical disabilities.

### **Family Support**

In providing education, retreats, emotional support and spiritual direction for disabled

persons, the needs of all family members must be considered. When parents are first told that their baby has a handicap, they themselves need emotional and spiritual support. Later, as they plan for the baby's Baptism, a sensitive pastor might adapt the ceremony to include prayers and explanations that help all in the family to welcome this new life with joy and to understand that there is no need to pity baby or parents.

As the disabled child takes his or her place in the family, there is a continuum of stresses on individual family members, the parents' marriage relationship, and sibling self-concepts and interpersonal relationships. These can tend toward bitterness and alienation. But they can also bring the family closer in mu-

tual love and concern that reaches far beyond the immediate family. Thus, providing for the spiritual needs of the disabled person must be seen in light of an overall pastoral concern for the entire family, with the fears and gifts that each brings to the family unit.

### **A New Vision**

When we share in the spiritual lives of disabled persons, it is necessary to recall that everyone must accept suffering, some more than others. To attempt to take away the struggle is to control the life of the person and to prevent growth from occurring.

*Sister Rita Baum, a member of the Sisters of St. Joseph of St. Augustine, Florida, is the Executive Director of the National Catholic Office for Persons with Disabilities, Washington, D.C.*



(Photo by Abraham Menasche)

**"Too often disabled persons have felt rejection; they need assurance that they are not only welcome, but needed."**

DISABLED PEOPLE NEED LOVE AND SUPPORT. Like everyone else, disabled persons need the love of special people and the support of a community to lead full and enriching lives.



# Boredom comes calling

technology. Well-educated, hard-driving and apparently very bright, he moved ahead.

And he succeeded.

With single-minded attention this man moved to a position of leadership in his industry, and finally was chosen to direct his company.

Then six months into his new position, he realized that all they wanted him to do was to maintain the status quo. He went to work every day, but his goals were accomplished, his victories won.

He had a title. He had a big salary and recognition. But there was no more challenge and he was bored stiff.

The man looked to the start of each day with dread and to its finish with relief. As he described it to me, he was a victim of his own success.

He had accomplished everything he had set out to accomplish. The only thing he didn't have was a purpose in life.

At this point he sought help. A counselor's questions made him start looking at the values he was living by. What he came up with proved very startling.

"I professed to be a Christian," he said, "but in reality I had become nothing more than a machine with a mind. My goal was the production of smaller and more

powerful electronic parts." His job change brought this to the surface.

This man was fortunate enough to recognize that his lack of real purpose was a spiritual problem. What he needed was not therapy, but a purpose that went beyond production charts.

The pain of boredom goes much deeper than dull work and weary days. It goes to the very thread that ties life together into a meaningful whole.

Some people, like this man, have to go through dramatic changes to find goals that actually measure up to life's worth. Others need look no farther than the people with whom they share the same house.

Christian faith holds that ordinary life can have extraordinary and eternal meaning. But now and then people lose sight of the obvious. Perhaps what is obvious is too close at hand.

Then boredom may enter the scene. And boredom can serve a useful purpose: It can help us see that we just may need to rediscover the meaning and purpose that can be part of even the most ordinary of lives.

*(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)*

# Nothing for the cure

heaven. After that, come and follow me."

Mark tells us that "at these words the man's face fell. He went away sad, for he had many possessions."

This often has been interpreted as a call to practice poverty. In a sense it is. But Jesus never demanded that people impoverish themselves as a requirement for salvation. His answer went deeper than that. It is a recommendation to surrender to God's care, abandoning self-sufficiency.

The man in this story, you see, was not only wealthy; he was snugly self-reliant.

Just the way he put his question indicates that: "What must I do to share in everlasting life?" He obviously felt there was nothing he could not do. After all, he had unlimited resources. All he wanted to know was how he could use them to satisfy his deepest desire.

The answer from Jesus implied quite clearly that it wasn't a question of the man's "doing" anything.

People do not earn happiness by their own efforts; they certain-

ly cannot buy it. Jesus was trying to tell the man. Jesus meant that only God satisfies completely. Self-sufficiency needs to be given up. No possession, capability or talent ever brings the fulfillment for which people yearn.

Long ago, the very gifted St. Augustine recognized the universal boredom, the nagging uneasiness that drives people to all lengths to find complete satisfaction, fulfillment, happiness. He believed that this striving is doomed to frustration without God. "Our hearts are restless, and they will know no rest until they rest in you."

Augustine thought that until people find God, they always will be restless, unsatisfied, searching.

Is this an automatic cure for boredom? I think that at least it makes boredom understandable; it might keep us from running up blind alleys in a futile effort to relieve boredom.

A way to find real relief is proposed in Jesus' final recommendation to the rich man: "Come and follow me."

*(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)*

# FOOD...

## ...for thought

Frustrated — but amused — is how one couple felt during a recent, long weekend at the ocean. One afternoon they decided to take a drive, spending a couple of hours away from the sun and the beach exploring the area with their children.

As the family drove along, one child sulked. Suddenly she announced: "This is the most boring family on earth!"

The surprised parents, who thought their children were thoroughly enjoying this weekend, turned and asked: "What is it we do that makes us so boring?" And the child responded without hesitation: "Other families don't go for drives like this."

That little story illustrates boredom's light side. After all, there is boredom — and then there is boredom. It is interesting to note that there is a type of boredom that spiritual writers take quite seriously.

"The great paradox of our time is that many of us are busy and bored at the same time," Father Henri J.M. Nouwen wrote in his book titled "Making All Things New" (Harper and Row). The writer added: "While running from one event to the next, we wonder in our innermost selves if anything is really happening... In short, while our lives are full, we feel unfulfilled."

It seems there is a type of boredom capable of making people its victims.

—Boredom can vandalize your hopes. Then it is difficult to believe there is promise in your future.

—Boredom can block your view of what is happening in the present moment. It becomes an obstacle to your experience of the true riches in the people and the events that are part of your life.

Some boredom is perfectly normal. Some boredom is a fleeting thing. But sometimes boredom is a malady, in the opinion of a number of writers. Then boredom becomes a factor in the human equation, strongly influencing how people feel about their lives — and how willing they are to become more fully engaged in their lives.

It undoubtedly would be a mistake to think that life should be exhilarating at every moment, keeping the adrenalin running full steam all the time. That's not what spiritual writers suggest.

What concerns them is the way boredom becomes an obstacle in recognizing the movement of God's Spirit in our midst. Boredom has a way of devaluing life.

What do you call boredom? What can be done about boredom?

## ...for discussion

1. What does it mean to say that boredom can become an obstacle in life, inhibiting personal growth? Why do you think writers on spirituality would make boredom one of their concerns?

2. What do you do to counteract boredom?

3. Boredom gets in the way when it comes to experiencing life's joy, Father James Young suggests. What does he mean?

4. How would you characterize the person who is not bored? Is this person necessarily someone who is exhilarated all the time?

5. Boredom can convey a message to the person who is bored, suggests Father David O'Rourke. What is the message?

## SECOND HELPINGS

"One of the best ways to prepare for paradise is to learn to celebrate life here on earth to the full," writes Father Lawrence Mick in his book "To Live as We Worship." Father Mick's fundamental conviction in this 98-page, easy-to-read book, is "that the liturgy of the church is a rich source of both insight and inspiration for daily living." He suggests: "A deepening understanding of the connections between life and liturgy should lead not only to liturgical celebrations that are more lively but also to a life that is more of a celebration." Liturgy is a celebration of life, says Father Mick. "If liturgy is different from daily existence," he explains, "it is not because it is totally separate from the rest of life, but because it is a more intense experience of that life and of its meaning." (From: The Liturgical Press, Collegeville, Minn. 56321. \$4.95.)

## CHILDREN'S STORY HOUR

# Jenny beats those boring blues

By Janaan Manternach  
NC News Service

Jenny was bored. She didn't remember just when it began. But it had been going on for at least three months.

"How was school today?" Jenny's mother asked every afternoon. "Boring!" was always Jenny's answer.

No matter what was planned for Saturday, Jenny found it boring.

"How was the ball game?" Jenny's twin brother asked. "It was boring!" Jenny said in a voice almost too soft to hear.

"Nothing new ever happens to me," she complained to her aunt.

Jenny got up at 7 on school mornings. She gulped cereal for breakfast. She waited for the school bus and rode to school. She liked her teachers but wasn't excited about her classes. She rode the bus back home after school. She played for an hour

with her friend. She ate dinner and did her homework. Sometimes she watched TV. Then she went to bed.

Each day was pretty much the same as the last. Weekends were even worse. Jenny did her chores around the house. She played with her friends. She watched TV.

"I'm bored!" Jenny kept telling her mother. "Bored! Bored! Bored!"

Jenny's parents were worried. "Jenny has so little interest in anything," her father said. "I'm worried."

Her worried parents asked each other, "What should we do?"

While her parents were worrying, Jenny was in her room. But all at once she had an idea. "I know what I'll do," she thought to herself. "I'll teach smaller children to read!"

Jenny ran to tell her parents. "Teach children to read?" her mother said.

"How can you do that?" her father asked.

"I'll get them together after school," Jenny said. "I'll use some of my picture books for a start. I'll read stories to them."

Jenny was more excited than she had been in three months. Her parents were excited too.

"Then maybe I'll figure out how to use my computer to help them learn to read," Jenny thought out loud. "It would be exciting. I know I can do it."

Jenny began the next afternoon. She told some of her neighbors what she wanted to do. Four younger children showed up for her first class. She set up her little school in the basement. The children loved it. And Jenny did too.

"Jenny's a different girl," her mother said a couple of weeks later.

"She sure isn't bored any more," her father replied.

"Bored?" Jenny answered her aunt. "Some things are still boring, but I'm not bored any more. I'm a teacher. I'm a helper now."

*(Ms. Manternach is the author of catechetical works, Scripture stories and original stories for children.)*



## BOR-R-R-RING

Rearrange the letters in the word "boredom" and see how many new words you can think of. Here are some examples: more red, bed.

The next time you are stuck at home on a rainy day with nothing to do, have a contest.

1. See how many things that begin with the letter 'B' you and a friend can find in your bedroom or kitchen.

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(there are at least 18)

## HOW ABOUT YOU?

☐ Have you ever been bored, like Jenny? What did you do to stop being bored?

### Children's Reading Corner

"Jenny's Cat" is a story by Miska Miles. Jenny has just moved with her parents to a new town. She feels like nothing is right in the new place and she is lonely and bored. She complains to her mother who assures her that things will get better. And they do when a stray cat comes along. Now Jenny has someone to play with and take care of each day. When she is threatened with losing her pet, she takes matters into her own hands. This is a sensitive, appealing story. (Bantam Books, 666 Fifth Ave., New York, N.Y. 10103. 1982. Paperback, \$1.75.)



## Discovery

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# The SUNDAY READINGS

by Fr. Owen F. Campion

27th SUNDAY IN ORDINARY TIME SUNDAY, OCTOBER 7, 1984

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

Father James Black died Sept. 25 of cancer at the age of 38. While he was in the hospital, he asked me to prepare the meditation this week on Sunday's readings.

**Background:** In those readings, the Liturgy of the Word twice brings us the literary device of parable. In each case, there is a grim meaning.

The first reading, from Isaiah 5:1-7, speaks of the prophet whose friend had a vineyard. That friend took care in keeping his vineyard. He "spaded it, cleared the stones away, and planted the best vines." He even built a watchtower.

However, after all that attention, the grapes that sprang up in the vineyard were unfit. They were wild grapes, small, pitted, and bitter.

## Father Black dies

NASHVILLE, Tenn. (NC)—Father James A. Black, an award-winning columnist for the Catholic press, died Sept. 25 in Nashville after a long bout with cancer.

Six years ago he began a weekly column in Nashville's diocesan weekly newspaper, the Tennessee Register, on the Sunday Scripture readings. Ultimately, 10 diocesan newspapers, including The Criterion, carried the column. It had a weekly readership of 340,390 homes.

In 1979 the column received the Catholic Press Association annual award as the best spiritual column appearing in an American Catholic newspaper.

Father Black was a regular writer for National Catholic News Service's "Know Your Faith" and "Faith Today" series. Through his writings he became widely known as a student of the Bible and Bible spirituality. As such he lectured to groups in the United States and Canada.

In February 1974, Father Black was diagnosed to be suffering from a malignant tumor in his right leg. The tumor was surgically removed. It was the first of 18 operations to treat the recurring disease.

His death occurred several weeks after physicians found, in his brain and lungs, tumors which could not be removed.

In the second case, the third reading (Matthew 21:33-43) also employs the imagery of a vineyard. But, as in Isaiah, the vineyard brought unhappiness to its owner. When the grapes were ripe, the owner sent slaves to the vineyard to collect his share of the grapes from the tenants. However, the tenants seized the slaves. "They beat one, killed another and stoned a third."

Jesus then warned his listeners that the moral of the story was that the vineyard would then be home not to the tenants, who would be expelled, but to newcomers.

In the last reading to be considered, the second heard during Mass (Philippians 4:6-9), St. Paul counsels, "Dismiss all anxiety from your minds."

**Reflection:** In both Isaiah and St. Matthew, the vineyards represent those who have heard God's call and have followed Him. That actually includes all the persons who by their own choices identify themselves with Jesus in worship of His Heavenly Father.

For many people, that identification represents a lifetime of consolation, guidance, and self-assurance. Probably for a few, that sense of fulfillment in belief is never disturbed. But, for most people, there are troubling moments. Personal hurts, reversals in business, illness, and the unavoidable upset life greatly.

Not uncommonly, and quite naturally, those people resent their poor fortune. Now and then, they sternly reject God's ancient place as a merciful Father. They see him as the origin even of misfortune.

Were that the sole message of this Sunday's Liturgy of the Word, it would be a cold lesson indeed. But it is not. This Sunday's Eucharist, as is every Mass, is celebrated against the brilliant backdrop of the resurrection. Reward, peace and life are our destiny.

The resurrection lies before us—now and in eternity. To find it, we simply must be strong in faith. Whatever the problems, it likely has been proven for us. Consider the ways. Be of wide vision in faith—"dismiss all anxiety." God loves us.

# Congress OKs institute

by Stephenie Overman

WASHINGTON (NC)—Congress has voted \$16 million to establish a U.S. Institute of Peace to teach American and foreign leaders how to resolve conflicts without resorting to violence.

The measure, originally proposed as a "peace academy," was attached to a military authorization bill and approved by voice vote by a House-Senate conference committee Sept. 25. The House passed the bill Sept. 26 and the Senate passed it Sept. 27.

In June the Senate attached the peace academy amendment to its military authorization bill. The House version of the military bill did not include a similar amendment.

In a compromise reached by the House-Senate conference committee, the title peace academy was changed to institute and the concept of a central campus was dropped in favor of a decentralized institute. Opponents had said an academy

would create too much of a bureaucracy. The committee also reduced funding for the institute by \$7.5 million.

The bill establishes a Randolph Program for International Peace, which will give scholarships, fellowships and stipends to American and foreign leaders. The program is named for Sen. Jennings Randolph, D-W.Va., who has supported the establishment of a national peace institution since 1945.

Martha Manning, a spokeswoman for the National Peace Academy Campaign, said Sept. 28 that in spite of the changes, "most of the amendment is intact and much of the function remains the same."

"We're delighted," Ms. Manning said of the compromise agreement. "The academy will still be able to carry out its functions."

Rep. Dan Glickman, D-Kan., chief House supporter of the bill, agreed that "its functions are all the same as in the original bill."

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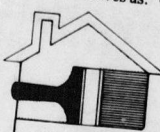


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Do you read our mail? . . . If so, you'll receive in the next week or two our invitation to help the Holy Father do what Christ did in the Holy Land.

. . . In Bethlehem, for instance! At the Pontifical Mission Orphanage our Sisters are giving a home to 60 little Arab girls who otherwise might have been lost forever. . . . In Jerusalem the Pontifical Mission office provides clothing (collected in the U.S.A.) to the aging and the crippled, babies, the destitute—as well as food and medicines (more than 1,000 children daily receive their only hot meal). . . . Refugee boys are becoming tailors at the Salesian School in Nazareth. . . . Blind girls learn to "read" in the Gaza Strip, deaf mute boys and girls begin to speak at Epheta in Bethlehem. It's all possible because you support the Pontifical Mission for Palestine.

. . . What is the Pontifical Mission? The sister agency of the Catholic Near East Welfare Association, it's the Holy Father's self-help relief agency for 1.8 million Arab refugees, begun 28 years ago by Pope Paul himself (then Monsignor Montini) after the first Arab-Israeli War. Your own mission of mercy in the Holy Land, it serves Moslems as well as Christians on the basis of "need not creed." . . . If you do not hear from us this week, why not write to us? We'll tell you how you can help.

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# The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## October 5

St. Roch Parish will present an adult Monte Carlo Nite to benefit youth athletics from 7 p.m. to 12 midnight in St. Roch Hall, Sumner and Meridian streets. Admission: pre-sale \$1; at the door \$2.

\*\*\*

Columbus Separated, Divorced and Remarried Catholics will meet in St. Columba Parish Hall from 7 to 9 p.m. For information call 376-6364.

\*\*\*

Little Flower Men's Club will sponsor a Fish Fry beginning at 5:30 p.m. in the Cafeteria, 14th and Bosart. Dinners, sandwiches, carryout.

## October 5-6-7

St. Simon's Second Annual Garage Sale will be held at 8015 Pendleton Pike (next to Hardee's at Franklin Road) from 9 a.m. to 7 p.m. on Fri., from 9 a.m. to 4 p.m. on Sat., and from 10 a.m. to 4 p.m. on Sun.

\*\*\*

Franciscan Father Justin Belitz will conduct a Meditation Course in the Silva Method at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$275 with \$90 deposit. Call 257-7338 for information.

\*\*\*

Father Keith Hosey and Most Precious Blood Sister Maureen Mangan will conduct a Women's Weekend Retreat on the theme "Women and Faith" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

## October 6

St. Francis Guild will hold a Day of Recollection from 9 a.m. to 4 p.m. at Mount St. Francis Retreat Center. Bring a covered dish for lunch. Call 812-923-8817 for information.

\*\*\*

St. Bridget's Japanese Garden Festival will be held from 11 a.m. till midnight at 801 N. West St. (southbound only). Carriage rides, food, games, booths, dancing from 9 p.m. till 12 a.m.

\*\*\*

All Saints School, 337 N. Warman Ave. will host a Fall Festival open to the public from 2 to 8 p.m., featuring raffles, games, prizes, refreshments and a chili supper, all at children's prices.

\*\*\*

The Fifth Wheeler Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations will be taken for the 20th anniversary celebration and for the Nov. 10 trip to Churchill Downs.

Call Mary 862-6510 or Betty 784-3239 for information.

## October 7

St. Joseph Hill Church, Clark County, will hold its 28th Annual Turkey Shoot and Fall Festival beginning at 11 a.m. on the church grounds. Quilts, booths, food, prizes. Masses at 8 and 10:30 a.m.

\*\*\*

The Annual Parish Picnic of St. Joseph Church, Terre Haute, will be held at the Plumbers and Steamfitters Park, beginning with 11:30 a.m. Mass. Bring white elephants for bingo.

\*\*\*

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday at St. Joan of Arc Church, 42nd and Central Ave.

\*\*\*

The annual Festival of Holy Family Church, Oldenburg, will feature a chicken dinner served from 10 a.m. to 2:30 p.m. More food, booths, drawings.

\*\*\*

Holy Angels Parish Feast Day Celebration will be held at 5 p.m. in the school after a wine and punch sip from 4:30 to 5 p.m.

\*\*\*

St. Rita Parish will sponsor a Fish Fry catered by Long John Silver's from 12 noon to 5 p.m.

Adults \$3.50, children under 12 \$2.50. Advance tickets available by calling 634-8997 or 636-9178.

\*\*\*

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

\*\*\*

A Day of Marriage Enrichment conducted by Fr. Jim Farrell will be held from 3 to 7 p.m. at St. John Parish Hall, Osgood. Free will offering. Call 812-654-2823 for more information.

\*\*\*

The Sisters of Providence and St. Mary of the Woods College will hold an Open House in honor of the archdiocesan Sesquicentennial from 11 a.m. until closing liturgy at 4 p.m. in the Church of the Immaculate Conception.

## October 8

The Children of Divorce Program sponsored by Catholic Social Services continues at the Catholic Center, 1400 N. Meridian St., from 7 to 9 p.m. Call 236-1500 for information.

\*\*\*

Archbishop Edward T. O'Meara will speak on the Peace Pastoral at 7:30 p.m. in the auditorium of Immaculate Heart of Mary Church, 57th and Central. Everyone invited.

## October 9

The Mature Living Seminars continue with Father Francis Bryan discussing the "Challenge of Peace" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy hot meal in cafeteria.

\*\*\*

The Fall Religious Studies Program sponsored by the New Albany Deanery Catholic Youth Ministry begins with an "Overview of Adolescents" at 7:30 p.m. in the Aquinas Center.



## October 10

The Adult Catechetical Team of St. Joan of Arc Church, 4217 N. Central, presents the last of its series on "Stress," led by Judy Russell of the Senior Companion Program, at 7:30 p.m. in the Parish Center.

\*\*\*

Our Lady of the Greenwood Church's Adult Catechetical Team presents the second of a seven-film "Focus on the Family" series in the church hall. Call 888-2861 for information.

\*\*\*

A Luncheon and Card Party will be held beginning at 11:30 a.m. in St. Mark's Church Hall, U.S. 31 S. and Edgewood Ave. Men are welcome.

\*\*\*

The Spirit of Joy Prayer Group of St. Monica Church, 61st and N. Michigan Rd., will sponsor a Life in the Spirit Seminar in the school cafeteria. Call 261-4707 or 257-6613 evenings for information.

## October 11

The Women's Growth Group sponsored by Catholic Social Services will meet from 9:30 to 11:30 a.m. in the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

\*\*\*

St. Martin of Tours Church, Martinsville, will present "Who's Listening," the second in a 2-year series of marriage and family programs called "Unity in Catholic Living," at 7:30 p.m. in Sexton Hall. Area non-Catholics are welcome.

## October 12

Little Flower Men's Club will sponsor a Fish Fry beginning at 5:30 p.m. in the Cafeteria, 14th and Bosart. Dinners, sandwiches, carryout orders.

## October 12-13-14

A Meditation Class in the Silva Method will be conducted by

Franciscan Father Justin Belitz at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

\*\*\*

A Men's Fall Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

\*\*\*

A Weekend Retreat sponsored by the Legion of Mary will be conducted by Franciscan Father Paul Walsman at Fatima Retreat House. \$55 offering, including \$10 deposit. Contact: Fatima Retreat House, 5353 E. 56th St., Indianapolis, IN 46226, 545-7681.

## October 13

The Catholic Widowed Organization (CWO) will take an Oktoberfest Cruise aboard the Belle of Louisville. Bus leaves Catholic Center parking lot at 8 a.m.

\*\*\*

The Altar Society of Sacred Heart Church, 2322 N. 13th St., Terre Haute, will sponsor a Quilt Show and Ethnic Tasting Fare from 5 to 8 p.m. in McCormack Hall school building. Adults \$4, children \$2. Hand quilted, cross stitched quilt raffle.

## October 14

A Sign Mass for the Deaf is offered at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

\*\*\*

St. Mary of the Rock, Batesville, will hold its annual Turkey Festival, serving from 12 noon to 6 p.m. EST. Adults \$4, children \$2. Livestock raffle, games, country store.

\*\*\*

The Cathedral Freshman Class of '88 Parents' Gift Gathering Party for the Shamrauction will be held from noon to 4 p.m. at the home of Mr. and Mrs. Robert A. Crisp, 6635 Lowanna Way. RSVP by Oct. 9 to 842-4630 or 842-5511.

# ST. BRIDGET'S JAPANESE GARDEN FESTIVAL

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\*\*\*\*\*

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## COME PRAY for Peace and Vocations

**Sunday, October 7, 1984**

St. Joan of Arc Church  
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Take a Fall Drive and Visit Historic Oldenburg, Indiana

## HOLY FAMILY CHURCH FESTIVAL

**SUNDAY, OCTOBER 7**

CHICKEN DINNER

10:00 AM to 2:30 PM

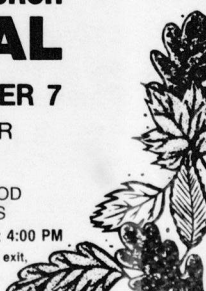
TURTLE SOUP

MORE DELICIOUS FOOD

BOOTHS, DRAWINGS

Supper in Cafeteria beginning at 4:00 PM

Take I-74 to Batesville/Oldenburg exit, then left 3 miles to Oldenburg on 229.







**GRANDPARENTS' DAY**—St. Ambrose School in Seymour celebrated Grandparents' Day on Sept. 12 with a "We Love Grandparents" liturgy and other activities. Children whose grandparents could not attend were encouraged to invite "adopted" grandparents to the special events. (Photo courtesy of Pam Houlihan)

## Nun ordered out of ministry

WASHINGTON (NC)—Under Vatican orders, School Sister of Notre Dame Jeannine Gramick has left New Ways Ministry in the Maryland suburbs of Washington but said she will continue her "ministry to lesbian and gay people" in the New York area.

Salvatorian Father C. Robert Nugent also resigned from New Ways Ministry in early September—also apparently as a result of Vatican orders, National Catholic News Service learned.

In a statement released Sept. 24, Sister Gramick sharply criticized the directive by the Vatican's Congregation for Religious ordering her to leave the homosexual ministry group.

In Rome Conventual Franciscan Father Basil Heiser, undersecretary of the Vatican congregation, said Sister Gramick and Father Nugent were ordered to leave New

Ways Ministry because they were teaching that homosexual activity is "all right."

"They have been upholding it as legitimate and honest and lawful," said the priest, who was identified by Sister Gramick as a co-signer of the Vatican order.

Sister Gramick said she was obeying the Vatican order "with limited freedom" because she believed she could do more "for the cause of lesbian and gay ministry" through compliance with the order than through "a just pursuit of personal rights at this time."

She announced that with approval of her superiors she has accepted an assignment in Brooklyn, N.Y., "to a ministry to lesbian and gay people, independently of New Ways Ministry, and to an affiliation with the Sisters of Mercy of Brooklyn in their Office of Social Action."

## Kentucky abortion law struck down

LOUISVILLE, Ky. (NC)—A federal judge has declared unconstitutional a 1982 Kentucky law which sought to require parental consent for a minor to obtain an abortion.

Judge Charles M. Allen of the U.S. District Court in Louisville ruled that other provisions in the 1982 law were unconstitutional as well. These included mandatory notification of the husband before his wife has an abortion and an "informed consent" provision, which would require that a woman be given specific information on the nature of an

abortion, followed by a waiting period of at least two hours before she could legally consent to the procedure.

Allen said one of the key provisions in the Kentucky law, regarding parental consent for abortions performed on minors, appeared constitutional "on its face." But it was not, he said, because in practice it could not assure prompt court redress if parents withheld consent.

In 36 Kentucky counties, the judge said, the circuit court holds only one session a month, and in another 32 it meets only twice a month.

## Bishop urges support for Mideast Catholics

NEW YORK (NC)—American Catholics have a special responsibility to their fellow Catholics in the Middle East, especially those in Lebanon, who represent the "foothold of Catholicism" in the region, New York Archbishop John O'Connor said.

"I am approached repeatedly by representatives of the Lebanese community pleading that Lebanon not be forgotten by the church," said Archbishop O'Connor, who was elected president of the Catholic Near East Welfare Association June 6. In a Sept. 25 interview with National Catholic News Service, he said, "There are desperate material needs, but even more there is a feeling of need for moral support."

He added, "Our responsibility is to try to help peoples in conflict achieve peace. We have to point out injustices as we see them, and seek to help the victims of injustice without as a church attempting to determine the political solution."

Archbishop O'Connor commended the work of Catholic Near East Secretary Msgr. John G. Nolan, but added that there is a "danger of complacency" in the

organization. He said that with more active and visible involvement of the board, in just a few years the association could increase its aid to the Middle East from the \$13 million reported in 1983 to \$50 million.

Although Catholic Relief Services carries out an extensive aid program in the Middle East, the archbishop said an agency is needed to concentrate exclusively on that region. Along with Catholic Near East, the Pontifical Mission for Palestine, established by Pope Pius XII in 1949 to aid Palestine refugees, serves that purpose by raising funds through its own efforts.

Speaking in a small sitting room in his residence behind St. Patrick's Cathedral, the archbishop looked down at the floor and very carefully picked out a pathway through the political minefields.

The church, he said, does not have the role of devising political solutions or setting national boundaries, except in special cases when it may be asked to serve as a neutral arbiter. But in regard to the Palestinians he observed that "every people must have a home" and that this was "a basic human right."

### MISSION SUNDAY OCTOBER 31



PROPHET OF THE FAITH

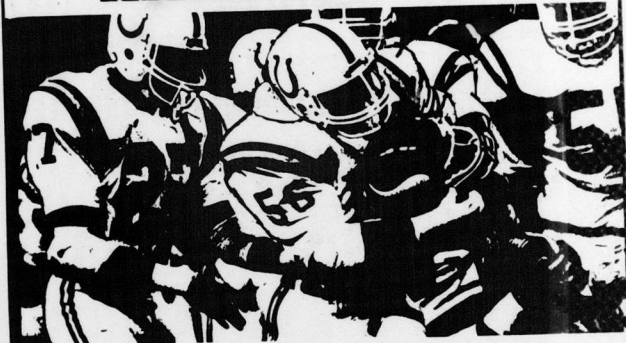
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# Cathedral wins fifth tennis crown

by Kevin C. McDowell

Cathedral High School overcame continual rain delays and Roncalli High School to capture its fifth straight city tennis crown recently at Riverside Park.

Irish coaches Jim Kervan and Paul Farrell said there was greater parity among the city teams this year than in the past, and the 35-24 victory

margin over second place Roncalli was indicative of the improvement in city competition. Both Cathedral and the Rebels won two individual titles, with the Irish depth providing the winning margin.

Among the other parochial schools, Ritter placed fourth overall with 14 points, while Scenina was fifth with nine points and Chatard was tied

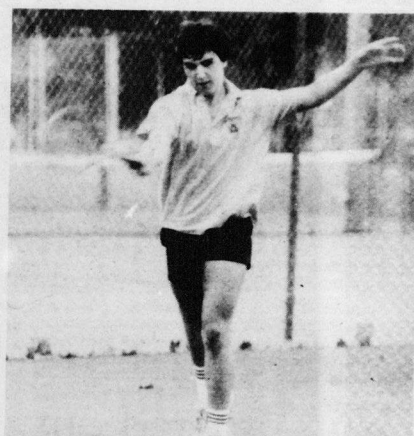
for eighth with four points in the 14-team field.

Defending number one singles' champion Art Boyle of Cathedral was turned back 6-2, 6-3 by Danish exchange student Keld Kristiansen of Broad Ripple. Irish senior Tim Coyne, however, topped John Manley of Secenina, 6-1, 6-1, to take the number two singles' title, while Roncalli's Pat Yohler defeated Irish freshman Kevin McGrath 4-6,

6-3, 7-6 to capture the number three singles' crown.

In number one doubles competition, Dave Gervasio and Chuck Roach, Jr., of Roncalli defeated Ritter's Mark Brodnik and Jeff Hogan, 5-7, 6-4, 6-2.

Cathedral's Joe Aredy and Mike Stegemeir captured the number two doubles' title with a 6-4, 7-5 victory over Broad Ripple's Andrew Smith and Charles Schlegel.



**NET GAIN**—Cathedral freshman Kevin McGrath, whose one leg is four inches shorter than the other, advanced to the finals in the number three singles championship in the recent city tournament, losing there to Roncalli's Pat Yohler, 4-6, 6-3, 7-6. McGrath's team, though, won the overall title for the fifth straight time and sixth in the last seven years. (Photo by Kevin C. McDowell)

## Connersville starts retreat series

High school retreats in the Connersville Deaneary are being planned by a deaneary Youth Ministry Commission.

The retreat series will begin with a Christian Awakening Retreat for high school seniors, to be held Oct. 25-28 at the Benedictine Center in Beech Grove. A number of youth leaders and adults from the Archdiocese of Indianapolis and the

Diocese of Fort Wayne-South Bend are on the team which will conduct the retreat.

The Christian Awakening Retreat is designed to help young people develop their feelings and their relationships with Christ.

Mike Thomas, a native of New Castle and former youth minister in the Connersville Deaneary, will be lay director of the retreat. He recently left the Connersville Deaneary to become youth minister at SS. Peter and Paul Parish, Huntington, in the Fort Wayne-South Bend diocese. Several observers from the Huntington parish will attend, with the hope of beginning the program in their area.

Further information about the retreat for high school seniors is available from the parishes of the deaneary and from Father Steven Schaflein, 240 South 6th Street, Richmond, Ind. 47374 (317-962-3902).

Retreats for high school juniors, sophomores and freshmen will take place at parishes throughout the deaneary over the next six months.

## 'Lifesigns' begins series

The "Lifesigns" radio series which features high school age youth discussing subjects that affect their lives will begin a new season on WICR-FM Radio (88.7) in Indianapolis on Sunday, Oct. 7 at 11:30 a.m. EST. "Lifesigns" is co-produced by the Catholic Communications Center and St. Meinrad College.

The October schedule for "Lifesigns" includes: "School Days," with youth from St. Lawrence Parish,

Indianapolis, on Oct. 7; "Hope," with youth from St. Luke Parish, Indianapolis, on Oct. 14; "Fear," with youth from Our Lady of the Greenwood Parish, Greenwood, on Oct. 21; and "Honesty," with youth from St. Martin Parish, Martinsville, on Oct. 28.

"Lifesigns" will also begin airing on WRCR-FM Radio in Rushville this month. The program will be broadcast on Sundays at a time to be announced.

## Tell City has hayride and dance

The Tell City Deaneary will sponsor a hayride, dinner and barn dance on Oct. 28.

The hayride to the barn will begin at 4 p.m. at St. Mark's Church in Perry County. Dinner will be at 5 p.m., followed by a barn

dance at 6 p.m. The hayride back to St. Mark's will begin at 8 p.m.

The event is open to anyone in the Tell City Deaneary. Cost is \$2. For further information, call Rick Etienne at 547-2728.

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### October & November, 1984 TV Mass Schedule:

Date	Celebrant	Congregation
Oct. 7	Fr. Larry Crawford	Respect Life Organization
Oct. 14	Fr. Stephen Banet	St. Michael Parish, Greenfield
Oct. 21	Fr. Francis Buck	Our Lady of Lourdes Parish, Indianapolis
Oct. 28	Fr. Joseph Schaedel	St. Michael Parish, Indianapolis
Nov. 4	Fr. James Lasher	St. Christopher Parish, Speedway
Nov. 11	Fr. Robert Drewes	St. Mary Parish, North Vernon
Nov. 18	(To Be Announced)	
Nov. 25	Fr. Arthur Kelly, SVD	St. Nicholas Youth Center, Indianapolis

### MISSION SUNDAY OCTOBER 31



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# REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **BRANDON, Helen**, 90, St. Joan of Arc, Indianapolis, Sept. 19. Sister of Margaret Sexton; aunt of Richard Wilson.

† **BRUCH, Margaret H.**, 74, St. Thomas Aquinas, Indianapolis, Sept. 22. Mother of John, and Margaret A. Harrell.

† **BUEHLER, James B.**, 60, St. Luke, Indianapolis, June 4. Husband of LeJean; father of Barbara Heliwig, James C. and Matthew J.; grandfather of Trent Heliwig.

† **DAVIS, Kristi M.**, 10, St. Bernard, Frenchtown, Sept. 18. Daughter of Mr. and Mrs. Daniel W. Davis I; sister of Daniel W. II, Joseph R., John K. and Jill M.; granddaughter of Carrie M. Briscoe and Mr. and Mrs. Joseph W. Davis.

† **DEITEMEYER, Robert, Sr.**, 64, St. Andrew, Richmond, Sept. 20. Husband of Evelyn; father of Robert, Jr., Linda Austerman and Denise Weatherly; brother of Howard, Helen Sauer, Maxine Clevenger and Rosemary Davis; grandfather of four; stepgrandfather of four.

† **DOWELL, William Eugene**, 62, Sacred Heart, Terre Haute, Sept. 22. Husband of Lois Fox; father of William Michael and Patrick Karl.

† **EVANS, Robley**, 66, St. Anthony of Padua, Clarksville, Sept. 20. Husband of Pauline Fresse; father of Michael A., Robley W., Jr., Gerald W., Ronald J., and Kathy Simmonds; grandfather of 10.

† **GLASS, George F.**, 56, St. Thomas Aquinas, Indianapolis, Sept. 23. Husband of Rosemary T.; father of G. Frederick.

† **HELLWIG, Marie**, 66, formerly of Christ the King, Indianapolis, July 25. Wife of Robert; mother of Thomas Moore, Robert R. and Thomas C.; grandmother of Angela, Suzanne and Robert Heliwig, Trent Heliwig, and Steve and Marie Moore.

† **INGRAM, Mary**, 58, St. Anthony, Clarksville, Sept. 24. Sister of Edward J. and Philip W. Collins, Dorothy Paterno, Ruth Grassl, Phyllis Kurzeja and Joan Mance.

† **JOHNSON, Flora**, 69, Holy Spirit, Sept. 21. Sister-in-law of Ora Orr.

† **KOLBUS, Marie B.**, 73, Little Flower, Indianapolis, Sept. 21. Wife of Theodore M.; mother of Kathy Lantz, Patricia Jacobs, Robert M. and Wayne (Mike).

† **O'CONNOR, Frances V.**, 84, St. Philip Neri, Sept. 26. Mother of Helen, Philip J. and David S.

† **OWENS, Dorothy P.**, 64, Our Lady of the Greenwood, Greenwood, Sept. 16. Mother of Fred W., Patrick A., Anthony S., Teresa L. and Anita M.; sister of

William C. Russell and Phyllis DuCharme; grandmother of four.

† **POPE, Ruth**, 66, St. Joseph, Shelbyville, Sept. 19. Wife of Harold; mother of Sue McDonald and Polly Snyder; grandmother of four; sister of Martha Krise, and Thomas and Wilford Kelley.

† **RUBUSH, Alvin V.**, 50, St. Michael, Brookville, Sept. 6. Husband of Lucille (Geeling); father of Donald, Carl, Bruce, and Kim Roeder; brother of Gail, George, Bill, Dick, Mavis Beachler, Crystal Brown, Romalee Alcorn and Wanda Dodd.

† **SHANNON, Mary Edna**, 85, St. Augustine, Jeffersonville, Sept. 24. Mother of Frank E. Dilger; grandmother of four; great-grandmother of four.

## Sister Welsh buried Sept. 13

ST. MARY OF THE WOODS—Ninety-three-year-old Providence Sister Mary Andrea Welsh died here Sept. 10 and received the Mass of Christian Burial on Sept. 13. She was a native of Elderslie, Renfrewshire, Scotland.

The former Elizabeth Welsh attended public school in Scotland and later high school and college at St. Mary of the Woods. She entered the Congregation of the Sisters of Providence in 1915 and made her final Vows in 1924.

Sister Mary Andrea taught third and fourth grades until 1944, when she began teaching seventh and eighth grades. Her assignments included schools in Illinois and California, as well as in

## Film Classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

Against All Odds	.....O
All of Me	.....A-III
All the Right Moves	.....O
Amityville 3-D	.....A-III
Angel	.....O
Bachelor Party	.....O
*The Ballad of Gregorio Cortez	.....A-II
Beat Street	.....A-II
Best Defense	.....O
Beyond the Limit	.....O
Blame It on Rio	.....O
The Bostonians	.....A-II
The Bounty	.....A-III
Breakin'	.....A-II
Broadway Danny Rose	.....A-III
The Brother from Another Planet	.....A-III
The Buddy System	.....A-III
Can't Buy Love	.....A-IV
Cannonball Run II	.....A-III
Careful, He Might Hear You	.....A-III
Cheech & Chong's The Corsican Brothers	.....O
Children of the Corn	.....A-III
Christine	.....O
A Christmas Story	.....A-II
C.H.U.D.	.....A-III
Cloak and Dagger	.....A-II
Conan the Destroyer	.....O
Crackers	.....A-III
Danton	.....O
D.C. Cab	.....O
Deep in the Heart	.....O
The Dresser	.....A-II
Dreamscape	.....A-III
Electric Dreams	.....A-III
The Evil that Men Do	.....O
The Family Game	.....A-II
Finders Keepers	.....A-III
Fire and Ice	.....O
Firestarter	.....A-III
Ghostbusters	.....A-III
Going Berserk	.....O
Gorky Park	.....A-IV
Gremlins	.....A-III
Greystoke: The Legend of Tarzan, Lord of the Apes	.....A-III
Hard to Hold	.....A-III
Hardbodies	.....O
Harry and Son	.....O
Hot Dog	.....O
Hotel New Hampshire	.....A-II
I Am the Cheese	.....A-II
Ice Pirates	.....A-III
Iceman	.....A-II
Indiana Jones and the Temple of Doom	.....A-II
The Jigsaw Man	.....A-II
A Joke of Destiny	.....A-III
The Jupiter Menace	.....A-II
The Karate Kid	.....A-II
The Keep	.....O
Lassiter	.....O
Last Starfighter	.....A-II
The Lonely Guy	.....A-III
The Lonely Lady	.....O
Love Letters	.....O
Making the Grade	.....O
The Man Who Loved Women	.....O
Mike's Murder	.....A-III
Misunderstood	.....A-II
Moscow on the Hudson	.....O
*The Muppets	.....A-I
The Natural	.....A-II
Never Say Never Again	.....O
Never Cry Wolf	.....A-II
The Neverending Story	.....A-I
A Night in Heaven	.....O
Once Upon a Time in America	.....O
The Osterman Weekend	.....O
Over the Brooklyn Bridge	.....A-III
Oxford Blues	.....O
Pauline at the Beach	.....A-IV
*Phar Lap	.....A-I
The Philadelphia Experiment	.....A-I
Police Academy	.....A-III
The Pope of Greenwich Village	.....A-III
Privates on Parade	.....A-III
Purple Hearts	.....A-III
Purple Rain	.....O
Racing with the Moon	.....O
Reckless	.....O
Red Dawn	.....A-III
The Return of Martin Guerre	.....A-III
Reuben, Reuben	.....A-III
Revenge of the Nerds	.....O
Rhinestone	.....A-III
The Riddle of the Sands	.....A-II
The Right Stuff	.....A-III
Romancing the Stone	.....A-III
Romantic Comedy	.....A-II
Rumble Fish	.....O
Scandalous	.....A-III
Scarface	.....O
Sheena	.....O
Silkwood	.....A-III
Sixteen Candles	.....O
Slayground	.....A-III
A Soldier's Story	.....A-II
Splash	.....A-III
Star 80	.....A-IV
Star Trek III: The Search for Spock	.....A-II
*The Stone Boy	.....A-II
Streamers	.....A-III
Streets of Fire	.....A-III
Stuck On You	.....O
Sudden Impact	.....O
Swing Shift	.....A-III
Tank	.....A-III
Terms of Endearment	.....A-III
Testament	.....A-II
This Is Spinal Tap	.....A-II
Tightrope	.....O
To Be Or Not To Be	.....A-II
Top Secret	.....A-III
Two of a Kind	.....A-III
Uncommon Valor	.....A-III
Under Fire	.....A-III
Under the Volcano	.....A-III
Unfaithfully Yours	.....O
Up the Creek	.....O
Weekend Pass	.....O
Where the Boys Are '84	.....O
The Wicked Lady	.....O
Windy City	.....A-III
The Woman in Red	.....O
Yentl	.....A-III



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# REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **BRANDON, Helen**, 90, St. Joan of Arc, Indianapolis, Sept. 19. Sister of Margaret Sexton; aunt of Richard Wilson.

† **BRUCH, Margaret H.**, 74, St. Thomas Aquinas, Indianapolis, Sept. 22. Mother of John, and Margaret A. Harrell.

† **BUHLER, James B.**, 60, St. Luke, Indianapolis, June 4. Husband of LeJean; father of Barbara Hellwig, James C. and Matthew J.; grandfather of Trent Hellwig.

**DAVIS, Kristi M.**, 10, St. Bernard, Frenchtown, Sept. 18. Daughter of Mr. and Mrs. Daniel W. Davis I; sister of Daniel W. II, Joseph R., John K. and Jill M.; granddaughter of Carrie M. Briscoe and Mr. and Mrs. Joseph W. Davis.

† **DEITEMEYER, Robert, Sr.**, 64, St. Andrew, Richmond, Sept. 20. Husband of Evelyn; father of Robert, Jr., Linda Austerman and Denise Weatherly; brother of Howard, Helen Sausser, Maxine Clevenger and Rosemary Davis; grandfather of four; stepgrandfather of four.

† **DOWELL, William Eugene**, 62, Sacred Heart, Terre Haute, Sept. 22. Husband of Lois Foy, father of William Michael and Patrick Karl.

† **EVANS, Robley**, 66, St. Anthony of Padua, Clarksville, Sept. 20. Husband of Pauline Frese; father of Michael A., Robley W., Jr., Gerald W., Ronald J., and Kathy Simmonds; grandfather of 10.

† **GLASS, George F.**, 56, St. Thomas Aquinas, Indianapolis, Sept. 23. Husband of Rosemary T.; father of G. Frederick.

† **HELLWIG, Marie**, 66, formerly of Christ the King, Indianapolis, July 25. Wife of Robert; mother of Marijane Moore, Robert R. and Thomas C.; grandmother of Angela, Suzanne and Robert Hellwig, Trent Hellwig, and Steve and Marie Moore.

† **INGRAM, Mary**, 58, St. Anthony, Clarksville, Sept. 24. Sister of Edward J. and Phillip W. Collins, Dorothy Paterno, Ruth Grassi, Phyllis Kurzeja and Joan Mance.

† **JOHNSON, Flora**, 69, Holy Spirit, Sept. 21. Sister-in-law of Ora Orr.

† **KOLBUS, Marie B.**, 73, Little Flower, Indianapolis, Sept. 21. Wife of Theodore M.; mother of Kathy Lantz, Patricia Jacobs, Robert M. and Wayne (Mike).

† **O'CONNOR, Frances V.**, 84, St. Philip Neri, Sept. 26. Mother of Helen, Philip J. and David S.

† **OWENS, Dorothy P.**, 64, Our Lady of the Greenwood, Greenwood, Sept. 16. Mother of Fred W., Patrick A., Anthony S., Teresa L. and Anita M.; sister of

William C. Russell and Phyllis DuCharme; grandmother of four.

† **POPE, Ruth**, 66, St. Joseph, Shelbyville, Sept. 19. Wife of Harold; mother of Sue McDonald and Polly Snyder; grandmother of four; sister of Martha Krise, and Thomas and Wilford Kelley.

† **RUBUSH, Alvin V.**, 50, St. Michael, Brookville, Sept. 6. Husband of Lucille (Geiling); father of Donald, Carl, Bruce, and Kim Roemer; brother of Gail, George, Bill, Dick, Mavis Beachler, Crystal Brown, Romalee Alcorn and Wanda Dodd.

† **SHANNON, Mary Edna**, 85, St. Augustine, Jeffersonville, Sept. 24. Mother of Frank E. Dilger; grandmother of four; great-grandmother of four.

# Film Classifications

**NEW YORK (NC)**—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

Against All Odds ..... O  
All of Me ..... A-III  
All the Right Moves ..... O  
Amityville 3-D ..... A-III  
Angel ..... O  
Bachelor Party ..... O  
\* The Ballad of Gregorio Cortez ..... A-II  
Beat Street ..... A-II  
Best Defense ..... O  
Beyond the Limit ..... O  
Blame it on Rio ..... O  
The Bostonians ..... A-IV  
The Bounty ..... A-IV  
Breakin' ..... A-II  
Broadway Danny Rose ..... A-III  
The Brother from Another Planet ..... A-III  
The Buddy System ..... A-III  
Cal ..... A-IV  
Cannibal Run II ..... A-III  
Careful, He Might Hear You ..... A-III  
Cheech & Chong's The Corsican Brothers ..... O  
Children of the Corn ..... A-III  
Christine ..... O  
A Christmas Story ..... A-II  
C.H.U.D. ..... A-III  
Cloak and Dagger ..... A-II  
Conan the Destroyer ..... O  
Crackers ..... A-III  
Danton ..... A-II  
D.C. Cab ..... O  
Deep in the Heart ..... O  
The Dresser ..... A-II  
Dreamscape ..... A-III  
Electric Dreams ..... A-III  
The Evil that Men Do ..... O  
The Family Game ..... A-II  
Finders Keepers ..... O  
Fire and Ice ..... O  
Firestarter ..... A-III  
Ghostbusters ..... A-III  
Gorky Park ..... A-IV  
Gremlins ..... A-III  
Greystoke: The Legend of Tarzan, Lord of the Apes ..... A-III  
Hard to Hold ..... A-III  
Hardbodies ..... O  
Harry and Son ..... O  
Hot Dog ..... O  
Hotel New Hampshire ..... O  
Ice Pirates ..... A-III  
Iceman Jones ..... A-II  
Indiana Jones and the Temple of Doom ..... A-II  
The Jigsaw Man ..... A-III  
A Joke of Destiny ..... A-III  
The Jupiter Menace ..... A-II  
The Karate Kid ..... A-II  
The Keep ..... O  
Lassiter ..... O  
Last Starfighter ..... A-III  
The Lonely Guy ..... A-III  
The Lonely Lady ..... O  
Love Letters ..... O  
Making the Grade ..... O  
The Man Who Loved Women ..... O  
Mike's Murder ..... A-III  
Misunderstood ..... A-II  
Moscow on the Hudson ..... O  
\* The Muppets Take Manhattan ..... A-I  
The Natural ..... A-II  
Never Say Never Again ..... O  
Never Cry Wolf ..... A-II  
The Neverending Story ..... A-I  
A Night in Heaven ..... O  
Once Upon a Time in America ..... O  
The Osterman Weekend ..... O  
Over the Brooklyn Bridge ..... A-III  
Oxford Blues ..... O  
Pauline at the Beach ..... A-IV  
\* Phar Lap ..... A-I  
The Philadelphia Experiment ..... A-II  
Police Academy ..... O  
The Pope of Greenwich Village ..... A-III  
Privates on Parade ..... A-III  
Purple Hearts ..... A-III  
Purple Rain ..... O  
Racing with the Moon ..... O  
Reckless ..... O  
Red Dawn ..... A-III  
The Return of Martin Guerre ..... A-III  
Reuben, Reuben ..... A-III  
Revenge of the Nerds ..... O  
Rhinestone ..... A-III  
The Riddle of the Sands ..... A-III  
The Right Stuff ..... A-III  
Romancing the Stone ..... A-III  
Romantic Comedy ..... A-II  
Rumble Fish ..... O  
Scandalous ..... A-III  
Scarface ..... O  
Sheena ..... O  
Silkwood ..... A-III  
Sixteen Candles ..... O  
Slayground ..... A-III  
A Soldier's Story ..... A-II  
Splash ..... A-III  
Star 80 ..... A-IV  
Star Trek III: The Search for Spock ..... A-II  
\* The Stone Boy ..... A-II  
Streamers ..... A-III  
Streets of Fire ..... A-III  
Stuck On You ..... O  
Sudden Impact ..... O  
Swing Shift ..... A-III  
Tank ..... A-III  
Terms of Endearment ..... A-III  
Testament ..... A-II  
This Is Spinal Tap ..... A-II  
Tightrope ..... O  
To Be or Not To Be ..... A-II  
Top Secret ..... A-III  
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Windy City ..... A-III  
The Woman in Red ..... O  
Yentl ..... A-III

## Sister Welsh buried Sept. 13

**ST. MARY OF THE WOODS**—Ninety-three-year-old Providence Sister Mary Andrea Welsh died here Sept. 10 and received the Mass of Christian Burial on Sept. 13. She was a native of Elderslie, Renfrewshire, Scotland.

The former Elizabeth Welsh attended public school in Scotland and later high school and college at St. Mary of the Woods. She entered the Congregation of the Sisters of Providence in 1915 and made her final Vows in 1942.

Sister Mary Andrea taught third and fourth grades until 1944, when she began teaching seventh and eighth grades. Her assignments included schools in Illinois and California, as well as in

## No mothers for rent

**VATICAN CITY (NC)**—Using a surrogate mother to have a child is morally wrong because it violates "the biological and spiritual union of the parents," said an editorial in the Sept. 26 Vatican newspaper, L'Osservatore Romano.

The editorial, titled, "Regarding the Question of Mothers for Rent," advocated adoption or dedication to the children of others as a solution for couples with biological or medical impediments to having children.

"Church teachings exclude every procreative intervention which is not tied to the biological and spiritual union of the parents," said the editorial, signed by Father Gino Concetti, an Italian moral theologian.

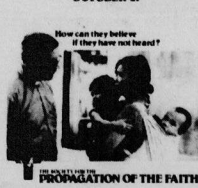
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# Papal trip to launch 9-year evangelization effort

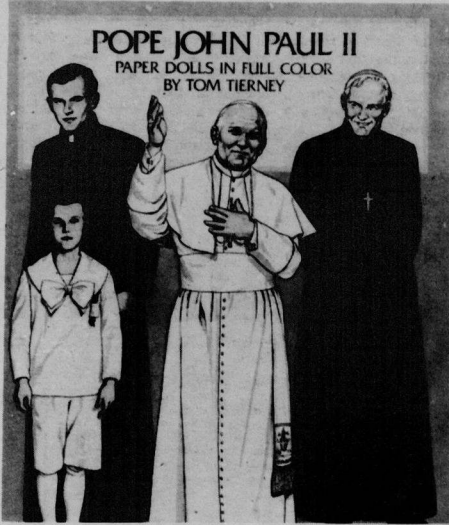
ROME (NC)—Pope John Paul II's October 10-13 trip to the Dominican Republic and Puerto Rico will help launch a nine-year evangelization program aimed at developing the faith among Latin Americans.

The central event is expected to be the pope's meeting with Latin American bishops Oct. 11 in Santo Domingo, the capital of the Dominican Republic. The bishops will inaugurate a "novena of years" leading up to the 1992 anniversary of Christopher Columbus' first voyage to the New World and the subsequent arrival of Christianity. The pope is expected to make evangelization and the deepening of the region's Christian roots the major theme of the visit.

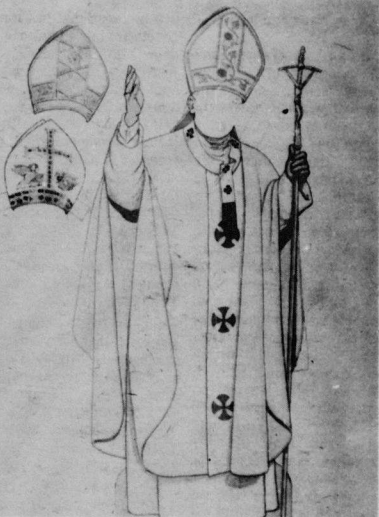
In a statement, the Council of Latin American Bishops (CELAM) said they want the nine years of reflection, prayer and study to focus on the region's future as well as its past.

CELAM singled out North-South polarization and economic imbalance as something that "until now has found no satisfactory solution." The statement noted that the Latin American church's decision to assume a "preferential option for the poor" was a direct response to the fact of poverty in Latin America and many other areas in the world.

In Latin America, the church's commitment to the poor has sometimes taken the form of "liberation theology," some branches of which were criticized by a major Vatican document in September. Vatican sources said they would be surprised if Pope John Paul does not take the



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**PAPAL DOLLS**—Artist-author Tom Tierney has created a new book, "Pope John Paul II—Paper Dolls in Full Color," covering the life of the pope in cut-outs. The 16-page book includes four dolls ranging from a young Karol Wojtyla in military school and with an

altar boy robe, on through his seminary days and finally as pope with several changes of pontifical attire. The book is published by Dover Publications in New York. (NC photo)

opportunity to address the issue in his meeting with Latin American bishops.

Liberation theology began as a theological reflection on material poverty. It views ending such poverty as a part of the evangelical process. The document issued by the doctrinal congregation warned that liberation theology is incompatible with Catholicism when it is based on "concepts borrowed uncritically from Marxist ideology."

Neither the Dominican Republic nor Puerto Rico has been a center of liberation theology, but both have experienced the general poverty of Latin America. In the Dominican Republic, payments on a large foreign debt have stunted the growth of social reform promised by the government of President Salvador Jorge Blanco, leading to sometimes violent demonstrations. Unemployment is high in the

Dominican Republic and in Puerto Rico, a commonwealth of the United States.

A commitment to ending injustice also was stressed in the CELAM statement, which set the tone and themes of the evangelization program for the coming nine years. The world must respond to "the immense cry for justice raised by more than half of humanity," the bishops said.

They echoed Pope John Paul's frequent affirmation that universal peace is impossible without justice. The pope touched on the issue during his first trip to Santo Domingo in 1979, when he stopped overnight on his way to Mexico. He said in a sermon then that evangelization in today's age means a "renewed transmission of faith" and an invitation to build a more just society that is open to God.

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