

THE CRITERION

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Most reject abortion as birth control

Poll finds most also oppose taxpayer-funded family planning that includes abortion

by Jerry Filteau
Catholic News Service

WASHINGTON—Most Americans oppose using abortion as a means of birth control and object to taxpayer-funded family planning programs that offer abortion as a birth control method, according to a Wirthlin Group poll released June 24.

At a press conference in Washington announcing the poll results, Rep. Chris Smith, R-N.J., called the results "great news for right-to-lifers" but "an unmitigated disaster for Planned Parenthood and other pro-abortionists."

Two weeks earlier the Planned Parenthood Federation of America launched a multimillion-dollar campaign to get Congress to overturn federal regulations that

bar the use of Title X family planning funds for abortion counseling or referral.

A bill to reverse the regulations was passed by the House June 26. President Bush is expected to veto the bill if it also passes the Senate.

The U.S. Catholic bishops' Secretariat for Pro-Life Activities paid for most of the Wirthlin poll that dealt with abortion questions.

The poll, based on telephone interviews June 17-19 with 1,000 Americans selected at random, found that:

►Eighty-three percent said they personally opposed "using abortions as a method of birth control," with most—69 percent—saying they were "strongly" opposed. Only 15 percent said they favored it.

►Seventy-seven percent opposed "offering abortions as a method of birth control in taxpayer-funded family planning programs," again with most—65 percent—opposing it "strongly." Only 20 percent expressed support.

►When asked about new legislation proposed in Congress "that would require taxpayer-funded family planning programs to provide abortion counseling and referral," 54 percent said they were opposed and 43 percent said they favored it.

►Most Americans—56 percent—said they personally believe that abortion should be prohibited completely (10 percent), be legal only to save the mother's life (12 percent), or legal only in cases of rape, incest or danger to the mother's life (34 percent).

►Twenty-four percent said abortion should be legal for any reason, but only in the first three months of pregnancy. Five percent said the law should allow abortion for any reason in the first six months of pregnancy, and 11 percent favored abortion at any time for any reason. Four percent had no opinion.

When asked how they would feel about the May 23 U.S. Supreme Court ruling that the government is not required to use federal family planning funds for abortion-related services,

Opinion shifted however, to 69 percent in favor of the high court ruling and 27 percent opposed, when the respondents were asked how they would feel if they knew that funds taken away from family planning programs that include abortion-related services would go to other programs that focus on pregnancy prevention.

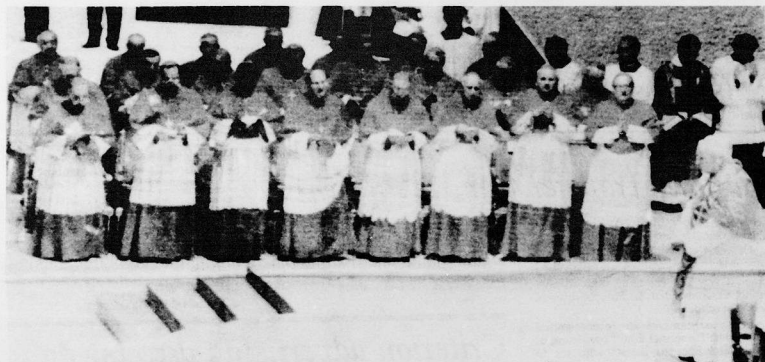
The bishops' office did not pay for that follow-up question. It was funded by the National Right to Life Committee.

"This is superb and encouraging news for the pro-life movement," said Smith, a leading figure in the Congressional Pro-Life Caucus. "This data conclusively counters the 'conventional wisdom' that the (Supreme Court's) decision and the president's Title X policy is unpopular."

The second Wirthlin question on the Supreme Court decision contradicted the findings of a Louis Harris poll, paid for and released June 11 by the Planned Parenthood Federation of America, in which 33

(see MOST REJECT, page 17)

Pope inducts 23 new cardinals



NEW CARDINALS—Pope John Paul II stands with the 23 new cardinals installed during a consistory June 28 at the Vatican. The two new American cardinals are Cardinal Anthony J. Bevilacqua of

Philadelphia (second row, third from left) and Cardinal Roger M. Mahony of Los Angeles (second row, fifth from left). (CNS photo from UPI-Reuters)

by Agostino Bono
Catholic News Service

VATICAN CITY—As cameras flashed and hands clapped, Pope John Paul II inducted 23 new members into the College of Cardinals June 28.

The clapping began when Nobel Peace Prize winner Mother Teresa was escorted to her seat. Five minutes later, the clapping resumed as the new cardinals entered and took their seats. The applause reached its peak as the last person hobbled to his high straight-backed chair. He was 89-year-old Chinese Cardinal Ignatius Kung Pin-met of Shanghai, who spent 30 years as a prisoner in communist-ruled China.

Cardinal Kung arrived in a wheelchair,

but walked, talked and knelt his way through the ceremony. He was secretly named a cardinal by the pope in 1979 while still a Chinese prisoner and this was his first opportunity to be formally installed. The cardinal was released by the Chinese in 1988 and allowed to travel to the United States where he now lives.

Two other new cardinals also are veterans of communist jails: Cardinal Jan Korek of Nitra, Czechoslovakia; and Cardinal Alexandru Teodan of Fagaras and Alba Iulia, Romania.

The new cardinals read a special loyalty oath "to the Holy Roman, apostolic Church, to blessed Peter in the person of the supreme pontiff John Paul II and his canonically elected successors." They also

pledged to conduct their pastoral service in ways which do not bring "damage and dishonor to the holy church."

The crowning moment came when each cardinal climbed the stairs to the stage to receive his red biretta, a square hat with three ridges on the top, from the pope. The pope also read aloud the titular church in Rome belonging to the new cardinals.

After receiving the biretta, the new cardinals symbolically entered the College of Cardinals by walking to the section where the current members were seated, embracing each of them.

Cardinal Kung was the last to climb the steps to the pope, but the only one to receive applause during the entire 30 seconds that it took the pope to give him his biretta and titular church.

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Catholic organizations seek aid for Philippine disaster victims

WASHINGTON (CNS)—The Catholic Medical Mission Board and Catholic Relief Services have announced they are accepting donations for those affected by the volcanic eruption in the Philippines.

More than 100,000 people have been forced to leave their homes and seek shelter in recent weeks because of the eruptions of the Mount Pinatubo volcano. The eruptions have been accompanied by floods, mudslides, earthquakes and a typhoon. Sulfuric gases from the volcano also have created the threat of acid rain.

To the south of Manila, Mount Taal has been threatening to erupt since March 12 when seismic activity started being reported there. Mt. Taal last erupted in 1965, killing 192 people.

Jesuit Father James J. Yannarell, president of the Catholic Medical Mission Board, said the organization tries to provide aid in special cases such as natural disasters. The organization normally provides free medical aid to the poor sick people of Third World countries.

Catholic Relief Services already sent \$22,900 in emergency aid and an assessment team to determine how much more aid will be needed. More will be sent after the team makes its report.

Contributions designated for Philippines disaster victims can be sent to: Catholic Medical Mission Board, 10 West 17th St., New York, NY 10011; or to Catholic Relief Services, P.O. Box 17220, Baltimore, MD 21297-0304.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Church's evolving teachings about freedom

by John F. Fink

In this week during which we celebrate the signing of the Declaration of Independence, it might be well to reflect a bit on how the teachings of the Catholic Church about freedom have evolved during the past two centuries.

Pope John Paul II has been a very strong advocate of freedom, seen particularly in his support of the Polish people in their revolt against communism. In his Easter message this year he urged Christians to work harder to promote democracy and he supported "the long-ignored aspiration of oppressed peoples, such as the Palestinians, the Lebanese, the Kurds, who claim the right to exist with dignity, justice and freedom." He mentioned people in Africa, Asia and Latin America who "aspire to societies which are more free and democratic" and he said, "Only upon an international order in which law and freedom are indivisible for all can the society we hope for be founded."

His latest encyclical, "Centesimus Annus," primarily on economic issues, stressed that economic activity "includes the right to freedom as well as the duty of making responsible use of freedom."

BUT CATHOLICS SHOULD be aware that this was not always the view of Roman pontiffs. Two of the staunchest opponents of freedom and democracy were Popes Gregory XVI and Pius IX in the 19th century.

During the time Gregory was pope (1831-1846), the popes still ruled the papal states, a large area of central and northern Italy. Three times during his reign—in 1831, 1843 and 1845—the people there revolted because they wanted democracy and a constitutional form of government. Each

time Gregory called on Austria to put down the revolts. In 1832 he wrote an encyclical, "Mirari vos," in which he denounced the ideas of democracy, freedom of conscience and of the press, and of separation of church and state.

After Pius IX (Pio Nono in Italian) became pope in 1846, he granted some political reforms to the citizens of the papal states, but refused to establish a constitutional state. During a military action against Austria in 1848, riots broke out in Rome and the pope fled in disguise to Gaeta, south of Naples. French troops restored papal rule in 1850, but 10 years later the Italian forces of King Victor Emmanuel II occupied Rome. This was the end of the papal states. Pius IX never again left the area of the Vatican and considered himself a prisoner there.

In 1864 Pius IX issued his famous encyclical "Quanta Cura," known as the *Syllabus of Errors*. It listed the 80 most common "errors" of the day. Among other things it condemned freedom of religion, the separation of church and state, government control of public schools, and freedom of the press.

ALL THIS MADE IT somewhat difficult for the bishops of the United States because our most outstanding bishops were also ardent patriots who believed in those things mentioned in the paragraph above. It didn't affect our earliest bishops, such as Archbishop John Carroll (cousin of Charles Carroll, one of the signers of the Declaration of Independence) or Bishop John England of Charleston (who delivered a sermon in the Church of St. Isidore in Rome in 1832 when Charles Carroll died at the age of 95. His sermon praised the Declaration's signers, explained our system of government, and extolled the principles of democracy). But our bishops at the end of the 19th century had more than their share of problems with the Vatican over issues of freedom.

This was the age of Cardinal James Gibbons and Archbishops John Ireland, John Keane and Denis O'Connell, all of whom were convinced that the American

principles of freedom, especially freedom of religion and the separation of church and state, were of great benefit to the growth of Catholicism in the United States. They preached these benefits constantly, both in the U.S. and in Europe.

One of those who exerted an influence on those bishops was Father Isaac Hecker, the founder of the Paulist Fathers, an American community founded specifically to conduct missionary work in the United States. In 1858 Hecker was in Rome trying to get approval of his new order. While waiting, he wrote some articles for the Roman newspaper *Giornale Cattolico* in which he told why he thought the United States was ripe for conversion.

Hecker quoted the "no establishment" clause of the Constitution which leaves all religious matters to the churches rather than to the state and forbids the state to interfere with religious beliefs. Therefore, Hecker wrote, the government of the U.S. and its natural advantages offer a wide door to the Catholic religion.

Hecker had to defend the United States before Pope Pius IX himself, who told Hecker that "in the United States there exists a too unrestricted freedom." Eventually, though, the pope did approve Hecker's new community.

THE TEACHINGS OF THE church regarding human freedoms evolved gradually during this century until they were finally accepted by the Second Vatican Council. The biggest victory for religious freedom was the passage of "Dignitatis Humanae" (Declaration on Religious Freedom). Largely the work of American Jesuit Father John Courtney Murray, this document said that no one has the right to coerce anyone else on matters of religion and it admitted that the church had not always followed this principle.

No pope has been more forceful in his advocacy of freedom and democracy than has Pope John Paul II. In this matter, though, the U.S. bishops have always been well ahead of the Vatican.

EDITORIAL COMMENTARY

Father Glenn O'Connor's transfer from St. Philip's

by John F. Fink

Admittedly, the timing couldn't have been better. *Elsewhere on this page*, in the "Critical Appointments," there is the appointment of Father Glenn O'Connor, who had been pastor of St. Philip Parish in Indianapolis, to administrator of St. Joseph Parish in Indianapolis. The announcement, though, can hardly be called news at this point.

Father O'Connor was in the news in Indianapolis on June 23 when St. Philip had a highly successful fund-raising drive to try to keep its school from closing. The story was on our front page last week and the drive was covered by Indianapolis television stations. The issue also has been covered extensively by the Indianapolis newspapers.

As we reported last week, after our interview with Father O'Connor last Monday, he announced to his staff that he was being transferred to St. Joseph's. He then wrote to his parishioners to tell them about the transfer. It is normal procedure for priests to tell their parishioners that they are leaving before Archbishop O'Meara's office releases the information to *The Criterion*.

Some St. Philip parishioners and supporters have attributed Father O'Connor's transfer to his support for trying to

keep the school open. Articles in *The Indianapolis Star* said as much.

However, anyone who understands how priest assignments are made knows that Father O'Connor was in the works for some time. It was not suddenly decided after Father O'Connor led St. Philip's drive to keep the school open.

Priest assignments are recommended by a Priest Personnel Board consisting of seven archdiocesan priests who try to match openings and the clergy available. Their deliberations usually take place over an extended period of time. It has been Archbishop O'Meara's practice to accept the recommendations of the personnel board.

St. Joseph Parish has not had a pastor since Father John Elford died in February. The board had talked with Father O'Connor about the assignment earlier and on June 18 Archbishop O'Meara made the official appointment. It was effective July 3, the same date that about a dozen other priest assignments were effective. The first Wednesday in July has long been the normal time for priest assignments to become effective.

The appointment would have been

announced in last week's *Criterion* along with the appointments of six other priests. But Father O'Connor requested that the announcement be delayed until after St. Philip's fund-raising drive. *The Criterion* did not learn about it officially until last Friday.

Criterion advertising director dies

Evelyn Curto, 62, advertising director of *The Criterion* for the past eight years, died of cancer on June 30 in Methodist Hospital, Indianapolis.

Her funeral was held on July 3 at St. Christopher Parish, Speedway, where she was an active member and eucharistic minister. Burial took place in Calvary Cemetery.

Curto was a "green thumb" expert, filling her home with beautiful plants and flowers. She enjoyed eating out, playing

bridge, and bowling with her husband, Nicholas, and friends.

Curto's skill and professionalism at work was reflected by her membership in the Indianapolis Ad Club and the Catholic Press Association. Her volunteer activities included serving as a docent at the Benjamin Harrison Memorial Home and membership in the Gamma Pi Chapter of Psi Uta Xi sorority.

Curto was a native of Hatfield, Mass. She is survived by her husband and four sons: Mark, Christopher, Gary and Steve. She also leaves three grandchildren, a sister, Helen Powers, and a brother, Stanley Szweczyk.

OFFICIAL APPOINTMENTS

Effective June 25, 1991

REV. JOHN GEIS, to temporary administrator at St. Philip Neri Parish, Indianapolis, continuing as Priest Personnel Director with residence at St. Mark Parish, Indianapolis.

Effective July 3, 1991

REV. KARL MILTZ, to provide weekend assistance at Holy Spirit Parish, Indianapolis, while continuing assignment as chaplain at Secunia High School, Indianapolis, with residence at Holy Spirit Parish.

REV. LAWRENCE MORAN, to administrator at Holy Rosary Parish, Seelyville, and continuing as pastor at St. Patrick Parish, Terre Haute, with residence at St. Patrick.

REV. GLENN O'CONNOR, from pastor at St. Philip Neri Parish, Indianapolis, to administrator at St. Joseph Parish, Indianapolis, with residence at St. Joseph.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

07/05/91

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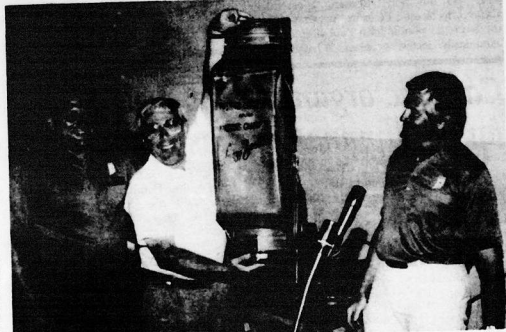
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LOW SCORER—Father Ed Ripberger (center) displays his prize for taking low score in the "over 60" division of the annual priests' golf tournament at Hillcrest Country Club in the Batesville. Looking on are co-chairmen Fathers Mark Svarczko and David Coats. The golf bag is inscribed "To Pastors' Champ '91 from Master's Champ '79" and signed Fuzzy Zoeller. (Photo by Charles Schisla)

HEART RECIPIENT:

Edward Squires out to rewrite the (cook)book

by Margaret Nelson

Until the night he suffered a heart attack less than 16 months ago, Edward C. Squires had always been a "pretty healthy, active guy." He received a heart transplant on Nov. 12, 1990.

Now 66-year-old Squire is busy changing recipes to provide a healthier diet for himself and others in similar situations.

A member of St. Susanna Parish in Plainfield, Squires "experienced pain like I had never experienced pain before" the night of March 28, 1990. He said his wife Viola, who is called Tudi, "drove like the wind" to get him to the Martinsville Hospital. After he was stabilized there, he was transferred by helicopter to Methodist Hospital in Indianapolis.

He was released from the hospital on April 14 and had regular checkups during the summer. But his condition was not improving. He had noticed a decline in his stamina before he returned to his cardiologist for a scheduled checkup on Sept. 27, 1990. The physician sent Squires directly to Methodist from his office.

He suffered a cardiac arrest that day. Later, Squires was told that his only hope for an extended life was a heart transplant. "I said 'let's go.' There was no real choosing. I felt really confident," Squires said.

But he said his decision was confirmed by an attorney who regularly visits the hospital and talks to potential recipients. The lawyer had a heart transplant himself two years ago and was very active. "He looked great," Squires said.

Extensive testing was done "to make sure, if I received the heart, I would be in acceptable condition. I was accepted and my name was placed in the national computer for a heart with O positive blood," he said. In October, while he was waiting, he had another seizure.

Tudi Squires is generous in her praise of the doctors and staff at Methodist. "They were tremendous," she said.

She called St. Susanna Church on Nov. 11, the night they learned a heart was available. The parish was beginning a mission, so Ed's transplantation became part of those prayers. "I always thought there was a lot of power in prayer. Now I know there is," Ed said.

The operation began at 1:30 a.m. on Nov. 12. He was home in time to have Thanksgiving dinner with his two grandchildren.



Edward C. Squires with healthful recipes

"Everyone was amazed at how well everything went," he said. "Everything just seemed to be perfect." Squire was told that his blood was previously being pumped at only one-fourth the rate it is now.

One of Ed's long-time hobbies has proved helpful to members of his hospital support group and led Tudi to quip, "He ran me out of my kitchen."

"I've always liked to cook and bake," said Ed Squires. "Since I've been home, I've done a lot of cooking. It is good therapy and has kept me busy. I look at the recipes that have too much in the way of bad fats, sugars, sodium and regular eggs. In most cases, I have been successful in making acceptable changes. I made copies and took the recipes to the support meeting." He thinks he may write a book.

"I do a lot with turkey," he said, explaining that it helps him stay away from red meats. He has developed turkey burger and turkey sausage recipes by adding spices and vegetables to ground turkey. Methodist has a dietitian who meets the support group of patients and spouses of those who have had heart, kidney, liver and lung transplants.

The results of another hobby—his love of woodworking—fills the Squires' home near Mooresville. Beautiful carved columns, bookcases, benches, collector shelves, decorative trim, a doll house, even mailbox numerals, are signs of his active lifestyle.

The Squires have three grown children, Edward Coyle, Jill (mother of their grandchildren) and Julie. All attended archdiocesan schools, with Edward graduating from Notre Dame and the girls from St. Mary of the Woods. Their son helps with the music ministry at Holy Angels, Indianapolis, and Julie works at St. Vincent New Hope. The family hopes to get back to the Notre Dame football games next year.

Heart-recipient Squires said that members of St. Susanna Parish have been very supportive of him and fellow-parishioner Bill Lewis, who received a kidney transplant. The two men get together sometimes as a "mini" support group, he said.

Two months ago, Squires and his hospital support group sat in the hallway at Methodist with a display of materials about the Uniform Organ Donation Card. Many times, people said they had signed the back of their drivers' license, but they forgot to sign again when they renewed. "In something like a week's time we got about 340 signed. They said that was more than the hospital had all last year," he said.

According to Chris Gilmore, Methodist's director of the department of transplantation, Indiana University and Methodist are the only two medical facilities in the state that do full-service transplantation. This includes the heart, kidney, pancreas, liver, lungs, corneas, bone marrow and skin. St. Vincent does heart transplants and a Fort Wayne hospital transplants hearts and lungs.

Father David Lawler, chaplain at Methodist, sees both sides of transplantation. He meets with patients who are awaiting organs for transplantation, as well as bereaved families who are making decisions about organ donation. Explaining that the Catholic Church approves, even encourages such donations, he wonders, "Why would anyone deny these organs to someone else?"

"We don't treat the matter casually," said Father Lawler. "In most of these cases, the patient will die without it."

"We see patients with new organs recuperating here," said Jeannie Hannan, bedside nurse in the transplantation unit at Methodist. "People are extremely grateful

that another family donated organs that give them an opportunity to keep on living. Except for kidney patients—who can be on dialysis—these people will die if they don't get these organs."

A member of St. Agnes Parish in Nashville, Hannan has witnessed the deaths of people who were waiting for organs in the 22-bed unit. One small 18-year-old woman needed a child's heart. "People don't think to donate a child's organ," she said. "There is a real shortage of children's organs."

Father Lawler said, "We cry up here a lot. Lots of them are tears of happiness, though."

"The patients and their families talk about how grateful they are," said Hannan. But they have mixed feelings. "The patients feel awkward that someone has to die," she said.

Father Lawler said, "They verbalize that. The only answer we can give them is that the people are going to have to die anyway. People die every day. I don't know why they won't give their organs to someone who needs them."

He suggests deciding ahead because, "Probably when the time comes to donate is the worst possible time to make this decision. But that's the only time they (the hospital staff) can ask."

"It is a point of emotion," said Hannan. "The patients are very sensitive to that. But the recipients have not necessarily asked their bodies. It just happens. More and more, we hear about viruses that damage the organs."

"The patients are so excited, so very grateful," Hannan said. "They understand that it was a big thing for other people to give away their loved one's organs."

"For many, it ends up being a religious experience," she said. "Sometimes it is down to the wire. The last person had only one week to live. The waiting lists are so long, some know they can't live."

Gilmore points out, "There are 20,000 in the U.S. on the waiting list. Last year, there were 6,000 donors. You can see the disparity."

(Those wishing a Uniform Organ Donation Card should call the transplantation department at Methodist Hospital: 317-929-8677.)

Jeffersonville parish celebrates marriages longer than 25 years

"We wanted to do something special for couples who had made it to the 25-year milestone," said John and Patti Thompson, family life coordinators for St. Augustine Parish, Jeffersonville. That's why they invited the 176 couples who qualified to a parish Anniversary Celebration in June.

They knew the archdiocese had a celebration for couples married 50 years or more. "With the divorce rate being as staggering as it is, we thought that the sacrament of marriage and those who have been married for this many years should have some recognition in our church," they said. "It's not every day that couples celebrate that many years of marriage."

The 66 couples who attended the celebration had a total of 2,334 years of marriage. The celebration started with the

5:30 p.m. Mass, when couples announced their names and number of years they were married. All couples gathered around the altar when the pastor, Father Harold Kneuev, officiated at the renewal of wedding vows.

After Mass, there was a reception for the couples in the parish hall. Balloons, flowers, and candles were used as decorations. After the buffet meal, couples were chosen to cut the anniversary cake, to toast the couples who had renewed their vows, and to dance the Anniversary Waltz.

Door prizes were distributed, including a grand prize stay at the Brown Hotel in Louisville. A small area was set aside so each couple could have a picture taken to remember the occasion. Another Anniversary Celebration is planned for 1994.

SS. Peter & Paul Cathedral, followed by a reception at the Catholic Center's assembly hall, across the street from the cathedral.

Retiring Family Life Director Valerie R. Dillon announced last week that parishes may still send in names of couples to be invited, but they are needed as soon as possible. Families also may call in names to the Family Life Office at (317) 236-1596 or toll-free 1-800-382-9836.

Invitations to annual Golden Jubilee Mass are being mailed

The first of several hundred invitations to the ninth annual Golden Jubilee Mass are being sent out this week by the Family Life Office to long-married couples throughout the Archdiocese of Indianapolis.

Couples married 50 years or more during 1991 will be honored guests at the celebration scheduled for Sunday, Aug. 25. Archbishop Edward T. O'Meara will celebrate a solemn liturgy at 2:30 p.m. at

UPC holds sixth facilities seminar

by Margaret Nelson

About 25 people are better prepared to care for church and outreach buildings after attending the sixth annual Urban Parish Cooperative (UPC) Facilities Seminar held at St. Andrew Church on June 25.

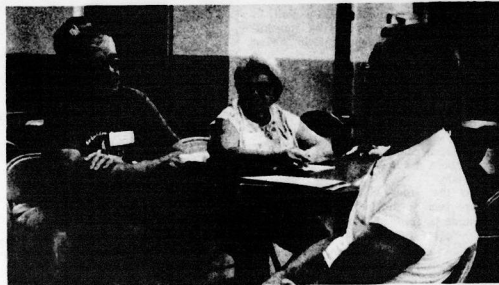
The day-long event brought together property and maintenance personnel from more than 12 parishes and agencies, including Fatima Retreat House, Roncalli High School, St. Augustine Home and the Salvation Army.

Holy Trinity, Immaculate Heart of

Mary, Sacred Heart, St. Andrew, St. Ann, St. Joan of Arc, St. Patrick and St. Rita parishes sent representatives from their volunteer or professional personnel.

Asphalt care and maintenance was discussed by A.B. Webb from the Asphalt Institute. Russ Woodard, director of facilities management for the UPC, presented energy-saving ideas.

Steve Knies of Gordon Plumbing presented a workshop on plumbing techniques. Tracy Baker of St. Vincent Hospital talked about refrigeration and cooling. And Dick Crum from Purdue Extension Service presented a talk on plant pruning and care.



UP-KEEPERS—Bob (from left) and Wanda Sears, members of St. Patrick, talk with Orville Fehrbach, St. Ann, during the sixth annual Urban Parish Cooperative Facilities Seminar at St. Andrew Church on June 25. Volunteer maintenance committee member Bob Sears calls his wife "the boss," because she is employed as part-time "housekeeper, groundskeeper and churchkeeper" at St. Patrick. Fehrbach, a volunteer on the building and grounds committee, came to represent the chairman of that group, Tom Gending, who was at work. The St. Ann team has saved thousands of dollars by doing roof replacement work on parish buildings. (Photo by Margaret Nelson)

Commentary

EVERYDAY FAITH

Can parents say 'No thanks' to Nintendo?

by Lou Jacquet

Could there suddenly be a streak of common sense afflicting millions of American families? It would seem so, if a report in a recent issue of *Time* (June 10) is true.

Remember Nintendo? About 30 million families in the U.S. have bought the popular video game system since it first came out a few years back. Now the manufacturers are gearing up to sell kids and their parents on the idea that no family can live without an upgraded version called the Super Nintendo Entertainment System.



There is, as always, a catch: the new version will cost \$200, twice the price of the old system, and none of the Nintendo cartridges sold for use in the original version of the game will work in the new one. Since both versions would be used by most families on normal television screens, test marketings show many folks are balking at the idea of paying twice as much for the new technology to get mostly the same old results on their screens. Many are even more upset with the idea that all the game cartridges they bought for the original Nintendo system (some 200 million nationwide) will be useless in the new one.

Not everyone is in mourning over the arrival of the new system. Market analysts tell *Time* that, in the most optimistic scenario, some 2 million American families will purchase the upgraded version of the

game. Still, that's far less than Nintendo had hoped for. The new system arrives at a time when the video game industry seems to have gone into a tailspin from a critical factor: kids are getting bored with the glut of games available.

Every toy manufacturer has the right to sell its products at whatever price the market will bear. There is something satisfying, however, in seeing the present generation of parents show good judgment in regard to these video games. In fact, parental handling of the Nintendo issue appears to be only part of a growing trend in this country to turn aside from the waste and excess of the 1980s in favor of retrenchment and living within one's means in the 1990s.

That's a trend we can applaud. It is, *Time* noted in another recent article on "The Simple Life," apparently taking root. Thousands of people who chased success in the past decade—and many who attained it—have decided that the price they paid for reaching their goal was too high. That's why we hear of incidents like the story of the apparel industry executive (chronicled in *Time*) who walked into a Mom-and-Pop corner grocery, heard that the place was for sale, and decided on the spot to buy it. The decision cost her a \$150,000-per-year salary, but she told *Time* she has never been happier. Her 12-hour work days have replaced endless travel and a sense of disappointment at finding no real satisfaction in her climb up the corporate ladder.

Most of us who walk into a corner grocery store won't be able to buy it on a



whim to take our lives in a new direction. In fact, few of us would want that dramatic a change in our daily routines. But it is refreshing to see that a streak of common sense appears to be infiltrating the haze of greed that covered so much of American society in the past decade. Sometimes a single incident encapsulates the national mood. In this case, it's in the form of a message from parents to a toy manufacturer: "A costly new video game system and 200 million useless game cartridges? No thanks, Nintendo."

THE HUMAN SIDE

Many ways to decide what constitutes progress

by Fr. Eugene Hemrick

No doubt about it, we have seen many changes in the church. But are we witnessing real progress?

There is no easy answer to that because progress can be defined in so many ways that it is difficult to measure.

Does progress mainly entail advancement from some earlier, more primitive condition to a better future—an advancement seen in improved knowledge embodied in the arts and in science? Social analysts offer this as one definition of progress.

Applying this definition to the church leads us to ask if our liturgies today are more artful and inspiring and whether our understanding of religion is more complete



than in past times. Do we understand our sacramental life better today and does that understanding draw us closer to God?

If the answer is yes, then the church is progressing. As you can see, this definition of progress emphasizes the importance of ever-expanding knowledge that brings to light hidden truths heretofore unrecognized.

Other analysts believe progress is seen in the creation of greater happiness and freedom, together with a greater sense of peace within the human spirit.

With this definition in mind, we might ask whether the church's service to the poor and oppressed has grown more effective. Is church social doctrine rectifying the dehumanizing living conditions and unethical practices that enslave the human spirit, supporting the quest of the oppressed for freedom and happiness? And is our religion helping us know how to be happier, freer and more at peace?

Progress from another point of view is

seen when a person comes to fervently believe in self and in others, works zealously with others, is altruistic and has sure instincts about right and wrong.

Which leads us to ask whether the church's strong emphasis on more participation by the faithful has deepened faith and created a community that works together more fully. And has theology advanced by increasing our instincts about what to cherish and what to avoid?

Whatever the definition, progress comes only with the passage of time. We move toward more knowledge, more freedom and deeper faith. But does life improve as time passes and knowledge grows?

Not everyone thinks so. Some say that in the secular arena increased knowledge, especially in the sciences, is bringing us closer to a near holocaust. Furthermore, with all our knowledge, we now have more Third Worlds, greater gaps between the rich and the poor—not only between nations, but within them.

Today, poverty and injustice have as-

sumed new and more horrible forms. And in the modern age of sophisticated technology, individualism has introduced cut-throat competition, distrust and selfishness.

As for the church, some believe its life is diminished by too much confusion or by new forms of individualism. Others think time spent looking inward and maintaining institutional structures takes a toll on energies that need to be directed outward toward the Third World and those who suffer for whatever reason.

In these arguments, the underlying assumption is that time is not leading to advancement; rather, over the course of time life tends to corrupt. If progress is to be achieved, then, it is essential to return to pristine times and recapture the goodness and truths that characterized them. To return, renew, recover: That is progress.

But as I said at the outset, it is not easy to decide what really constitutes progress. Nonetheless, if we are to set goals that will help ensure a better future, perhaps we need first to learn what progress is.

TO TALK OF MANY THINGS

Equating abortion with freedom reveals sick society

by Dale Francis

When a 5-4 Supreme Court majority in the Supreme Court upheld the constitutionality of government guidelines that prohibit abortion counseling in the Federal Title X family planning program, its majority decision said the guidelines were "in accord with a shift in attitude against the 'elimination of unborn children by abortion.'"

Is that true? Has there been a shift in attitude against abortion? Probably so; there are indications of this. But you wouldn't know it from the news media. From the day the Supreme Court decision in *Rust vs. Sullivan* was made public, the secular news media have taken the position of the pro-choice for abortion advocates that it is a decision that Congress must override. The next day the NBC Today show featured an interview with those who planned legislative remedy against the decision.

Helen Alvarez is spokesperson for the U.S. Catholic bishops on right-to-life issues. She's a lawyer, very learned on the abortion issue. She was chosen because of her competency and, probably, because the bishops thought it would be wise to have a woman as spokesperson on what the pro-abortion people consider a women's issue.



On *Rust vs. Sullivan*, she told Catholic News Service, "There is a major difference between planning a family and destroying a developing member of the family. The court's decision simply allows federal funding policies to continue to respect that difference."

She's stationed in Washington. Her position as a spokesperson for the bishops on abortion/pro-life issues is well-known by the news media. The *Washington Post* quoted pro-abortion activists on the Supreme Court decision but Helen Alvarez had to buy space in the *Post* to get her position before the public.

The news media support the pro-choice position and the coverage reflects this. It is important to understand this isn't simply support for one side in national controversy. It is more serious than that. The news media have dismissed pro-life supporters as part of a right-wing lunatic fringe, not worthy of consideration. The indictment that can be made against the news media isn't of bias but the intellectual

dishonesty of not even trying to understand the pro-life position.

Columnist Carl Rowan wrote, "In one of the greatest displays of twisted logic and legal-social sophistry of my 42 years of watching the Supreme Court, Chief Justice William Rehnquist says the government is 'entitled to define the limits of publicly funded programs. No matter where you stand on abortion, you ought to be chilled by this Supreme Court decree that when the government hands out money, it has the power to limit the speech, suppress the views of anybody and everybody even tangentially associated with the use of those federal funds.'"

Rowan isn't biased, he simply does not think. The subject of the court decision was a federal family planning program. Does he really think abortion should be a part of family planning? If he can't draw a distinction between the two, does he claim a government agency has no right to define the use of funds provided?

When more than 20 years ago the campaign to legalize abortion began, the advocates of abortion emphasized they wanted it only for the most exceptional cases, when the life of the mother was threatened, when the infant was conceived as a result of rape or incest. When opponents of legalizing abortion said it would become a means of family limita-

tion, abortion advocates seemed offended that anyone would even suggest this.

But abortion has become so prevalent in our society today that pro-abortion advocates complain that to have a federally sponsored family-planning program that does not include abortion as an option is a limitation on freedom. It is a sad commentary on the state of our society.

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Point of View

Offer women more than a dead child

by Mary Ann Wyand

"One death is too many."

That statement sounds pro-life, but in reality was made by a Hoosier pro-choice lobbyist during a demonstration in Indianapolis calling for repeal of parental notification and consent laws for minors seeking abortion. She was expressing her opinion that "One (woman's) death (from an illegal abortion) is too many."

So what about the 15 million babies who have died in abortion each year since the Supreme Court approved Roe vs. Wade in 1973?

Now that Louisiana legislators have again passed the nation's toughest abortion law with an historic override of Gov. Buddy Roemer's veto, it will be interesting to read coverage of judicial proceedings about the constitutionality of this strict new law.

Louisiana's new pro-life legislation permits abortion to save the life of the mother and in cases of rape and incest, but only during the first 13 weeks of pregnancy. It also requires rape victims to report the crime within a week.

News of this pro-life action calls to mind an interview with former Indiana Right to Life president Nadia Schloss.

Unfortunately, she said at the time, many Americans feel that abortion is "justifiable homicide."

Further, she charged, pro-choice activists have desensitized themselves with "forced ignorance" to the reality that life begins at conception.

Schloss said demonstrations in favor of legal abortion attempt to hold up abortion as a mark of equality and symbol of freedom, dignity, and respect for women rather than acknowledging the humanity and civil rights of the unborn child.

"When they (abortion advocates) say 'pro-choice,' Schloss asked, 'what do they mean? The choice is to kill and to take money for it. All it produces for a woman is a dead child.'"

Schloss said a former state director of the

National Organization of Women was asked what plans abortion advocates have to help pregnant women carry their babies to term in the event Roe vs. Wade is overturned. The woman admitted that no such plans are underway.

This admission "typifies the lack of regard and loss of dignity and respect that characterize the act of abortion," Schloss said. "Far from making women equal to men, it keeps them second-class citizens by debating them physically and emotionally. We call on those who favor abortion to do better, to offer women in need more than a dead child."

The opposition claims to speak for the majority, she added, and pro-choice supporters point to the millions of women who have had abortions as "evidence" of this support.

However, she emphasized, women who experience crisis pregnancies and choose abortion often regret this "solution."

Pro-life volunteer Mary Doornbos, who spoke at the same press conference, said she regularly serves as a sidewalk counselor outside a Planned Parenthood clinic in Merrillville. She described an encounter with a pregnant woman in "desperate circumstances."

"This woman was facing desperate circumstances," the pro-life volunteer said, "or she wouldn't have been there to have her baby removed from her body." The most common reason women give for abortion, she said, is "I have no choice."

Yet pro-life volunteers were able to convince the single mother to continue her pregnancy, have helped her with bills, and sponsored a baby shower.

The woman, whose name is Kim, spoke briefly as she held her daughter. "I had no support from my parents or the father," Kim said, "and I was contemplating having an abortion when I was having my daughter."

Staff members at the abortion clinic didn't want to talk about the baby, she remembered. "They talked about 'your pregnancy,' 'the uterine contents,' and 'the tissue mass.' Nobody would talk about the baby as a human person."

Kim said the sidewalk counselor outside the abortion clinic gave her information about choices she hadn't considered before. And she said her daughter has brought much joy into her life.

Sylvia spoke next about her personal experiences during two crisis pregnancies and described the horror of the abortion that terminated her first baby's life.

"I was very ignorant on the issue of abortion," she admitted, "until I saw the dismembered parts of the baby's body."

Tears streaked her face as she recalled the painful medical procedure. "The pain was excruciating," Sylvia emphasized. "But the pain of that abortion was nothing compared to the pain I felt later, mentally, knowing that I had committed murder."

Pausing to regain her composure, Sylvia admitted that her second pregnancy resulted from rape. But after nearly losing her sanity as a result of the abortion, she was determined to keep this baby.

"It's not easy being a single parent," she said, "and there is no dignity in rape. But there is no equality in abortion either."

Yes, "one (woman's) death (from an illegal abortion) is too many." The solution is for pregnant women to seek adoption counseling instead of abortion counseling, and then to carry their babies to term.

(Wyand is an assistant editor of The Criterion.)

Abortion simply is not respectable

by Gail Quinn

In the wake of the Supreme Court's decision in Rust vs. Sullivan, Planned Parenthood vented its anger. It launched a massive legislative and public relations campaign to have Congress nullify the court's decision.

The House of Representatives has now passed legislation that would permit doctors in family-planning clinics to counsel patients about abortion. The Supreme Court decision permitted Congress to forbid such counseling by organizations that received federal funds.

Today, unlike 20 years ago, Planned Parenthood considers abortion just another method of birth control. This is not the opinion of most people in this country.

Abortion advocates are trying to cast the present debate in terms of free speech. "But the issue is not free speech. The issue is whether American taxpayers should be required to pay organizations to counsel patients about destroying human life and to refer them to those who will accomplish the destruction."

Planned Parenthood is angry because its federal meal ticket is threatened. No matter how hard it and others have tried, they have not been able to convince the American people that we should all be made to pay to destroy unborn human lives.

But Planned Parenthood's anger is about more than money or free speech. It also has to do with respectability. Despite the legality of abortion for the past 18 years, Planned Parenthood and others have been unable to convince the American people that abortion is respectable.

This hit home recently as I watched a "20/20" interview with Jane Hodgson, a 76-year-old Minnesota doctor whose sole practice is devoted to abortion. Asked if she believes she is "destroying life" when she performs abortions, Hodgson said simply "yes." "Does this bother you?" asked the interviewer. Hodgson: "No."

Nor does Hodgson mind being called an abortionist, although there was a time when she had to "steel" herself to use the term. But she did so over and over again, despite the dismay of those who heard her. Her goal, she said, was "to make abortion respectable."

But it hasn't happened. A Duluth clinic where Hodgson does abortions invited local physicians to serve on its board. Twenty-seven were invited; 27 refused. The clinic attributed the pressure from pro-life groups. But it's no secret that most doctors don't like to perform abortions, and those who do abortions are not held in high esteem by other doctors. Abortion simply is not respectable.

Legally, Planned Parenthood can perform abortions. It can also counsel and refer for abortions. But, up to now, not with federal funds. But Planned Parenthood wants it all—and on its own terms. That's why they ran large newspaper ads urging people to lobby their representatives so the federal government will pay family planning agencies to counsel patients about abortion. The bill to permit that has now been passed by the House.

President Bush has said he will veto such legislation. Counting on a presidential veto, some pro-life people are inclined to take sort of a "we can ignore it because it will go away" approach. But it won't go away. We must now let our senators know what we stand.

Pro-abortion advocates have made the unacceptable legally acceptable. They have not made it respectable.

(Gail Quinn is director of program development for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.)

LIGHT ONE CANDLE

We are not pacifists

by Fr. John Catoir
Director, The Christophers

The Gospel message contains a strong condemnation of war and violence. And those who work for peace are among the most noble people on earth. I join them in the hope and prayer that our leaders will never feel the need to fight another war.

And yet, even as Pope John Paul II pleaded for peace and denounced the use of force in the recent Gulf War, he was quick to say, "We are not pacifists." He was countering a political fiction in Italy that was trying to use the church to achieve its own goals.

What did the pope mean by the statement "We are not pacifists"? I think he meant that the church does not, as a matter of principle, take the position of the absolute pacifist.

Dorothy Day was an absolute pacifist. She held firmly to the belief that even in World War II the Gospel demanded that we offer no military resistance to Adolf Hitler in his merciless march toward world domination.

The church did not agree, and neither did many well-known pacifists. Years ago I asked Jesuit Father Daniel Berrigan if he thought Hitler had to be stopped back in the 1940s. He answered without hesitation, "Yes."

Most people will readily admit that we

need some form of protection from tyrants. Certainly we need a police force in our towns and cities. The rule of law cannot be maintained by wishful thinking. Even though the police carry weapons and engage in violent acts from time to time, they are still genuine peace officers. Their very presence discourages the criminal element from violating the rights of law-abiding citizens.

What would happen if we had an international police force to serve the same purpose among the nations? The rule of law on the international level has never had an effective law enforcement agency; not until the recent Gulf War. During the Gulf War, the U.N. for the first time in its history mounted a credible military force to resist unjust aggression. Granted it was predominantly a U.S. force, nevertheless the coalition of nations voted to reverse the savage plunder of Kuwait by Saddam Hussein. By promoting the proposition that international criminals and criminal nations will not be allowed to benefit from unjust aggression, the U.N. sent a message to all future military adventures.

If Hitler had been stopped earlier in his drive for power, millions of lives would have been spared, and the destruction of Europe averted. Lives were lost in the Gulf War, but maybe many more lives were saved because of it.

(For a free copy of the Christopher News Note, "Violence: What You Can Do About It," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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

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CORNUCOPIA

In search of our America

by Cynthia Dewes

We're waving the flag and parading around again, shooting off fireworks and eating fried chicken and homemade ice cream. We have the popularity of Operation Desert Storm to thank for this, of course. But what is it about the Fourth of July itself that can turn the most sophisticated American into chauvinist mush?

When waxing patriotic and sentimental, as we often do at this time, we recall visits to national historic shrines made during summer vacations with the family. It's a big country, but no region was ever safe from our educational onslaughts, and no historical footnote went unexplored.

Dutifully, we trooped the kids through Mount Vernon and Old North Church and the halls of Congress. We walked past the Liberty Bell, toured Old Ironsides, and paid homage to almost every other republican landmark on the East coast.

We visited Civil War battlefields and outposts of the western frontier, followed the path of the Franciscan missionaries up the coast of California, and rediscovered many of the surprises which greeted our immigrant forebears in the New World.



Now that the kids are grown and beginning to steer their own kids to the sacred places of U.S. history, we've turned to another kind of sentimental journey to occupy our summers. We're "reading" our way across country, making literary pilgrimages to the shrines of American authors and their works.

We visited Nathaniel Hawthorne's House of the Seven Gables in Massachusetts, but it was closed for the day. We had to imagine what lurked behind the forbidding exterior. On the other hand, Edgar Allen Poe's gravesite was readily accessible for viewing in Rockville, Maryland. The only problem was, there's not much to see.

It took us some time to find Willa Cather's home in Red Cloud, Nebraska, but driving all over the high plains propelled us "O pioneers" into the living presence of her novels. We walked through her frame home in the summer heat, and felt immediately how it was a turn-of-the-century child to sleep under a sloping attic roof on a July evening.

We tracked Ernest Hemingway all over the country, dreaming his dreams and sensing his disappointments. We visited his Victorian birthplace in Oak Park, Illinois and went "up in Michigan" to explore the lakes and woods and Indian camps where he summured as a youth. We visited his cats in Key West, Florida and braved the windy mountain roads he passed in Sun Valley, Idaho.

In Sauk Centre, Minnesota, we mar-

veled at how innocuous the "Main Street," so despised by Sinclair Lewis, was. In Asheville, North Carolina we visited the boarding house where Thomas Wolfe could not "go home again," and in northern California we listened for the "call of the wild" at the mysterious site of Jack London's rustic lodge.

Whatever these authors wrote about, the wonder and beauty, the promise, the variety and the ultimate meaning of America, came through in their words.

We found the answer to their question: Is this a great country, or what?

vips...



Eugene M. and Bernice E. (Tellman) Kolros celebrated their 50th Wedding Anniversary today, July 5 with a Mass at Mount St. Francis and a reception in New Albany. The couple, members of St. Mary of the Knobs Parish in Floyds Knobs, were married July 5, 1941 in Louisville, Ky. They are the parents of two children and grandparents of two.



Little Flower parishioners Mr. and Mrs. Louis Nally will celebrate their 60th

Since *The Criterion* is not published in the last week of July, news items dated through Sunday, Aug. 4 should be received in our office by 10 a.m. on Monday, July 15 in order to be included in the issue of Friday, July 19. NO PAPER will be published on Friday, July 26. Send news to: *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

Wedding Anniversary with a family party on Saturday, July 6 at Msgr. Downey Council Knights of Columbus hall. Louis Nally and the former Ernestine Doyle were married July 9, 1931 in St. Philip Neri Church. They have two daughters, Norma Jean Clark and June Ann Jorgensen, four grandsons and two great-grandchildren.

Indianapolis businessman George Mailey was installed as president of Serra International this week



in Washington, D.C., during the organization's annual convention. Serra is a lay organization, now with representation in 30 countries, that promotes vocations to the priesthood and the religious life. Mailey is the second person from Indianapolis to serve as Serra's international president. Father Thomas Murphy served in that capacity before he made the decision to become a priest.

check-it-out...

St. Michael School, 3352 West 30th Street in Indianapolis, will open an Alternative Learning Lab during the 1991-92 school year for students with learning disabilities. The program, for qualified students who have been tested and identified as LD, will be similar to the ones now in place at St. Mark and Christ the King schools. For more information call the school office at 317-926-0516.

St. Anthony Parish will continue its centennial celebration with a Homecoming Picnic and Prayer Service beginning at 3 p.m. in Max Bahr Park, 399 N. Warman Avenue. All former parishioners and religious staff members are invited to attend the event, which will feature a catered chicken dinner at 4:30 p.m. Call 317-636-4828 for more details.

The 24th Annual Conference for the Church and Synagogue Library Association (CSLA) will convene Sunday through Tuesday, July 7-9 at the University of Indianapolis. Topics will include videos in ministry, church-synagogue archives, computer applications; and "Soulful Storytelling." For more information call Cheri Grout at 317-852-7277.



TOP BOOSTERS—St. Patrick School, Terre Haute, 1990 Booster of the Year, Larry Lindley (from left), stands with athletic director Leslie Lentz and 1991 Booster of the Year Pat Monaghan. The award is given annually at the sports awards banquet to an outstanding school sports volunteer. Below, Harold Gauer (from left) stands with Booster Club Tom Miller and Jeff Kackley. Gauer, Kackley and John Bischoff were honored for extraordinary volunteer work at the school during the 1990-91 school year.



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Lay missionary to spend two years in Uganda

by Mary Ann Wyand

Catholic educator and administrator Sherry Meyer is responding to God's call by trading the urban environment of the Archdiocese of Chicago for the primitive lifestyle of the Diocese of Arua in Uganda. While growing up in St. Roch Parish in Indianapolis, Meyer said, she never imagined that one day she would volunteer as a lay missionary and embark on a unique ministry in a remote area of Africa.

But after two decades of serving the church as a parochial high school teacher, an elementary school principal, and a diocesan education specialist, she is headed to East Africa as a member of the Volunteer Missionary Movement to help impoverished Ugandans in the Parish of Maracha.

Her voluntary mission service "says more about the power of God in our lives than it says about me personally," she insisted. "It is yet another manifestation of the power of God."

Meyer leaves Indianapolis on July 24 for a five-week training session in London with the missionary community founded by Edwina Gately as preparation for a two-year mission commitment in Africa.

Friends and relatives are invited to a farewell reception on July 14 from 1 p.m. until 5 p.m. at the St. Roch School Hall in Indianapolis.

The daughter of Henry and Theresa Meyer walked the halls of St. Roch School as both a student and a principal. Between those years, she earned a bachelor's degree in English education from Marian College and master's level degrees in educational administration and advanced administration from Purdue University.

Roncalli High School alumni from the 1970s will remember her as an English and religion instructor there before she returned to her parish grade school as the administrator in 1978.

"Principalship was a very fine experience for me," she said. "I was there six years, and then I went to St. Christopher School because I needed a change. I believe that, particularly in education, we grow from new experiences."

Meyer was only at St. Christopher's for a year because of a job offer from the Office of Catholic Education in the Archdiocese of Chicago.

"I wanted to go to theology school," she said, "and when I got the call from Chicago about the job I knew that I would have my pick of theology schools there."

While working full-time as a school



Sherry Meyer

consultant, Meyer maintained a rigorous academic schedule at the Christian Theological Union in addition to pursuing an avocation in liturgical art. In between exams, the talented seamstress stitched chasubles, stoles and liturgical banners.

During those years, she recalled, God seemed to be encouraging her to volunteer as a lay missionary. By the time she received her master's degree in theological studies at CTU on June 6, Sherry Meyer had completed the necessary arrangements for her missionary service.

Although that decision means leaving family and friends, Meyer said she feels confident that her work as a pastoral minister for the Diocese of Arua in the Third World country will be enriching.

"I'll be doing catechetical work—preparing for baptisms and marriages and confirmation and first Eucharist," she said. "But most importantly, the Diocese of Arua operates a women's center and that's what really has me hooked. The director of the center is a Ugandan woman, and I will be on the staff. They teach sewing because it is a marketable skill, so I'll be using my skills in liturgical art. I'll also help the women with self-esteem issues, and we'll be doing Bible study."

The missionary assignment seems, well, tailor-made for her, Meyer said, and she is convinced that her earlier training in Catholic education and theology was all

part of God's plan for her. Graduate studies at the Christian Theological Union broadened her perspective of church, she said, and led to her decision to apply for missionary service.

"Looking back on it now, I started hearing this call three years ago and it was always to go to Africa," Meyer recalled. "God was relentless. It got to the point where my image of God and my image of the world got larger and larger. I wanted the chance to live in another country, to experience another culture, to allow those people to enrich me, and to hear the Gospel proclaimed by another people. I wanted to see how they live out the Gospel."

There's no telephone service, only about two hours of electrical power each

day, and meals are cooked on a wood-burning stove, but Meyer said she can't wait to move into the simple under-block building on the parish compound and begin her missionary service.

Office of Catholic Education staff members in Chicago and St. Meinrad seminarian David Gweller are helping sponsor her time in East Africa.

"They're committed to write to me, pray for me, and send money," she said. "The responses I've received have been phenomenal. It isn't like all my life I wanted to be a missionary, but I have a sense of God in most everything I do and when I would hear about missionary service it would ring bells in me. I'm real excited about my assignment."

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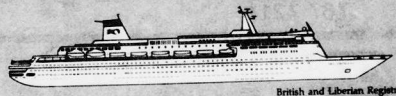
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CHAPEL DEDICATION—Archbishop Edward T. O'Meara reads the prayers during the rededication of the St. Paul Hermitage Chapel in Beech Grove on June 27 after renovation. At right are Mass concelebrants, Father Thomas Carey (from left), Benedictine Father Bonaventure Knaebel and Fathers Francis and Joseph Dooley. Master of ceremonies Father Stephen Jarrell is at left. (Photo by Margaret Nelson)

MOMENTS IN CATHOLIC HISTORY

by John F. Fink
Editor, The Criterion

Tenth in a series of articles

We have a tendency to think of the Catholic Church as "western," especially since the pope is in Italy. But, of course, it is called "Catholic" because it is universal. Its history in the East is older than its history in the West since it began in Palestine and spread through Asia Minor before it moved westward.

For more than 1,100 years Constantinople was the capital of the Eastern Roman Empire—from its dedication by Constantine in 330 until its capture by the Ottoman Turks in 1453 (except during the brief period of 1204 to 1261 when it was occupied by the Crusaders).

Most of the emperors of the Roman Empire after the time of Constantine lived in Constantinople (present-day Istanbul, Turkey). The emperors had a special place in the eastern church, just as the patriarchs of Constantinople had a special place in the empire. It was the emperor who could call an ecumenical council and the church's first eight councils were held in the East, from 325 to 870.

As the early church developed there emerged five patriarchates—Rome in the West and Constantinople, Antioch, Alexandria and Jerusalem in the East. With the presence of the emperor in Constantinople,

Growth of church in the East ends in East-West Schism

that patriarchate became the most important in the East. Since Rome was the See of St. Peter, it was accorded the honor of primacy, although that right often had to be fought for by various popes.

One of those who fought for supremacy over the church in the East was Pope Nicholas I (858-867). The immediate cause of the conflict was the forced abdication of Patriarch Ignatius of Constantinople in 858. He was replaced by the brilliant layman Photius.

When Pope Nicholas learned about this, he sent envoys to investigate, meanwhile refusing to recognize Photius. When the envoys returned and spoke in favor of Photius, Nicholas disavowed them. Then, at a synod in the Lateran, he deposed and excommunicated Photius.

When Emperor Michael III angrily protested this action against Photius, Pope Nicholas sent him a long letter defending the rights of the Holy See. Photius then held a synod in Constantinople that pronounced Nicholas excommunicated and deposed. As it happened, Pope Nicholas died before he learned about this. When the next pope, Hadrian II, got the word, he held a synod of his own in 869 that anathematized Photius for his impudence.

By this time Emperor Michael had also died. His successor, Emperor Basil I, invited the pope to send representatives to the Fourth Council of Constantinople. The council, in 869-70, upheld the Roman synod's condemnation of Photius and

restored Ignatius to the patriarchate. (This was the last ecumenical council to be held in the East and it is not recognized by the Eastern Orthodox Church.)

Photius still was not finished though. In 877 he was restored to the patriarchate and Emperor Basil asked a new pope, John VII, to recognize him as such. At the moment, Pope John needed help against the Saracens, and he agreed. Photius remained as patriarch until 886.

Photius is renowned for his missionary activity while Patriarch of Constantinople, expanding the church dramatically to the north. In 863 he sent the brothers Cyril and Methodius to preach Christianity in Moravia (modern Czechoslovakia). They are honored today by both the Catholic and Orthodox churches as patrons of the Slavic people.

Unlike the western church which used only Latin in its worship at this time, the Byzantine church employed the languages of the people to whom it preached. Cyril's first work, therefore, was to invent an alphabet for the Slavic people, basically from Greek capital letters. The result was the Cyrillic alphabet still used in modern Russia and other Slavic countries.

The brothers translated the Gospels, the Psalter, Paul's letters and the liturgical books into Slavic, and composed a Slavic liturgy. But this led to opposition from the German clergy, who refused to ordain Slavic priests or approve the liturgy. Cyril and Methodius appealed to Rome, and Pope Hadrian II approved the brothers' liturgy.

Cyril died in 869 and Methodius continued mission work for 16 more years. He was papal legate for all the Slavic peoples, and then consecrated bishop of a see in present Yugoslavia. Then he got caught up in a dispute between Photius and Hadrian over jurisdiction over the church in Moravia.

Shortly after the Fourth Council of Constantinople that condemned Photius, the Emperor Basil ruled that Bulgaria fell under the ecclesiastical jurisdiction of Constantinople, not of Rome. In retaliation, the Bavarian bishops accused Methodius of siding with Constantinople and Emperor Louis the German exiled him for three years. Pope John VIII secured his release in 873, but forbade him to use Slavic in the liturgy. Methodius went to Rome to defend himself against charges of heresy and to uphold his use of the Slavic liturgy. He was vindicated and the Slavic liturgy was sanctioned by John VIII in 880.

(As a side note, Pope John VIII, who vindicated St. Methodius, met a violent death. He was poisoned by members of his entourage and then dubbed the death. Although many popes died as martyrs, he was the first pope to be assassinated.)

Methodius lived another four years after his Slavic liturgy was approved. It is said that, during this time, he translated the whole Bible into Slavic in a period of eight months.

The German bishops eventually won, after Methodius's death, and Moravia passed into the orbit of Latin Christendom. But other eastern countries, where Cyril and Methodius had not preached, benefited from their work. Today they are especially venerated by Catholic Czechs, Slovaks, Croats, Serbians and Bulgarians. The Slavic translations they made were adopted in Bulgaria, Serbia and Russia.

Patriarch Photius sent a mission into Russia in the 860s, but the firm establishment of the Russian church didn't come for almost another 140 years. That was in 988 when Prince Vladimir, the ruler of Kievan-Rus in what is now the Ukraine, and thousands of his subjects, were baptized in the Dnieper River. Prior to that, in 955, Olga, a member of the Russian royal family, was baptized, but the entry of Christianity into Russia is usually considered to begin with Vladimir's baptism. The Soviet Union celebrated 1,000 years of Christianity in 1988.

(When this is said, it conveniently ignores the fact that Christianity has been the religion of Armenia since the time of the early church. Armenia today is one of the Soviet republics.)

After Vladimir's baptism, Russia was Christianized by Greek missionaries. The history books speak of a spirit of loving compassion and humility in the Kievan era of Christianity. They contrast the sagacity

of Vladimir prior to his conversion with his gentleness as a Christian.

Monasteries played an important role in Kiev. Pecherski Lavra, the Monastery of the Caves, founded by St. Antony around 1051, is a big tourist attraction today. Visitors walk down through the caves where monks once lived; some of their mummified bodies are still there.

Other Eastern European countries were Christianized during this same time period. In 966, Mieszko, first in a royal line in Poland, was baptized. He brought Latin Christianity to Poland, which has been strongly Catholic ever since.

And Hungary became a Christian country when St. Stephen was crowned its king on Christmas Day in 1001. Stephen was born a pagan, but was baptized at about the age of 10 along with his father, who was chief of the Magyars. After he succeeded his father, he welded the Magyars together into a strong national group and then asked Pope Sylvester II to confer the title of king on him.

St. Stephen is highly revered today in Hungary. Among other things, he established a system of tithes to support churches and to relieve the poor. He was canonized in 1083, 45 years after his death.

While Eastern European countries were accepting Christianity, events were taking place that were to split the Christian Church into the East-West Schism that continues to this day and that resulted in the rise of the Orthodox Church.

There were two fundamental differences between the church of Rome and that of Constantinople. One was over papal claims of primacy. The eastern church looked on the pope as first in honor, but did not grant him a supremacy of power and jurisdiction. The popes, on the other hand, insisted on exercising control over the eastern as well as the western churches.

The other issue was theological. (Technically, I guess, so is the issue of the pope's supremacy.) The two churches disagreed about whether the Holy Spirit proceeded only from the Father or from the Father and the Son. The original creed said only "from the Father" and this is what the Orthodox believed. The Catholic Church, though, thought that this did not emphasize Christ's divinity and equality with the Father, so the phrase "and the Son" was added.

The split began in 1059 when Patriarch Sergius IV dropped the name of Pope Sergius IV from the Byzantine diptychs (the listing of persons prayed for during the liturgy). During the next few decades the split grew worse.

In 1043 Patriarch Michael Cerularius in Constantinople became the key figure in the controversy. He came to the patriarchate in the East at the same time that the papacy in the West can only be described as a mess. Pope Benedict IX was forcibly removed for the first of two times in 1044 and at one point there were four men claiming the papacy. In 1053 Pope Leo IX was imprisoned for nine months. (More about all that in the next article.)

Anyway, while all this was going on, Patriarch Michael Cerularius became more and more anti-Latin. In 1053 he closed down the Latin churches in Constantinople and launched a violent attack on western religious practices, such as the use of unleavened bread in the Eucharist.

Pope Leo, while still in prison, sent Archbishop Humbert of Sicily to Constantinople to attempt a reconciliation. This proved a complete failure and ended with Humbert placing on the altar of the Church of St. Sophia a bull excommunicating the patriarch and his supporters. Eight days later, on July 24, 1054, Cerularius countered by excommunicating the pope. The East-West Schism is dated from that time.

The schism was to have far-reaching effects. In Russia, for example, it meant that the principal Christian Church was Orthodox rather than Catholic, because it was in the sphere of influence of the Orthodox churches.

Today in the East there are both the Orthodox and the Catholic churches. The Catholic churches include the Latin rite and various Eastern rites, with the Eastern rites being very similar to their Orthodox counterparts, the main difference being that the Orthodox do not recognize the authority of the pope while the Eastern-rite Catholic churches do.

The Orthodox churches are usually divided into Greek, Russian and other. To this day the Greek Orthodox include the patriarchates of Constantinople, Alexandria, Antioch and Jerusalem.

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Fortitude is the strength to do the right things



FORTITUDE—People with fortitude have the strength to stand up for what is right and do the right thing. Mother Teresa, founder of the Missionaries of Charity, exemplifies fortitude. (CNS photos by Chris Sheridan and Father Savio Russo)

by Fr. Laurence E. Mick
Catholic News Service

The woman was tempted, oh so tempted, just to walk out. Her husband was drunk again and abusive in his language.

She had tried so long and so often to get him to admit that he needed help.

He had tried, too, even joining Alcoholics Anonymous groups twice. But he had slipped back again, and she was tired of starting over. It would be much easier to walk away from it all.

But she couldn't forget the promise she made that joyful day years ago: "... in good times and in bad, in sickness and in health."

So she took a deep breath and resolved to try again tomorrow to get him the help he desperately needed.

That's fortitude!

Fortitude is the strength to stand up for what is right, to do the right thing even when it will cost us.

"In every generation," said the Soviet author Boris Pasternak, "there must be some fool who will speak the truth as he sees it."

We are called to be such fools for Christ. Fortitude is needed in many situations.

Consider the story of a priest who approached the pulpit with his knees shaking. He had sweated over this homily for days, struggling to find a way out.

Since there are always a number of ways to interpret Scripture, his mind told him, surely there must be some other way he could approach it this time.

Why was it, he wondered, that he found himself constantly returning to the same theme?

He knew, of course. It was the issue on everyone's mind since the riots had broken out.

Why couldn't different racial groups get along? Why was there so much injustice in job opportunities and living conditions within the same city?

And the word of God this Sunday called

Christians to love one another. How could he not preach about it?

Yet he knew what the reaction of some would be. He flinched inwardly as he thought of the anger and hatred this homily would likely bring.

But his job was to preach the word, so he approached the pulpit and began.

That's fortitude!

Consider another story of a teen-ager. She wanted to go along with the group. She really did! Saying no to her friends was almost unthinkable.

"I'd rather die," she said to herself. They were going, all her best friends, the group in which she had tried so hard to find acceptance.

If she refused them now, she'd probably be dropped from the group in a flash. But she knew that what they had planned was wrong. She knew her parents would never approve. And she knew the Lord didn't approve either.

She sensed that she was being called to stand up for what was right, to speak the truth even if her friends didn't want to hear it.

It was the hardest thing she had ever done, and it felt like going to her death. But she summoned up all the courage she could muster as she walked over to the group to tell them why she wouldn't go along.

That's fortitude!

Finally, there is the story of a builder.

He needed this contract. His company was suffering, and there weren't many construction projects starting during this recession. He had good workers whose families depended on him, not to mention his own wife and children.

But the specifications for the construction cut too many corners; there were violations of the building code that could lead to a total collapse of the building.

But if he insisted on proper specs, the cost of the project would increase and he'd likely lose the contract.

Picking up the blueprints, he headed toward the corporate office.

That's fortitude!

Fortitude or courage is one of the gifts of the Holy Spirit. It is a gift each of us needs, at least now and then, if we are to be faithful to the Lord.

We know that speaking or acting on the truth will often bring us rejection, anger and even hatred. It will cost us, just as it cost Jesus and so many of his followers through the ages.

But it is God who gives the strength and God who promises that faithfulness will not go unnoticed.

In the book of Isaiah, the third Song of the Suffering Servant expresses both the source and the power of true fortitude.

"The Lord God is my help," the prophet says. "I have set my face like flint, knowing that I shall not be put to shame" (Isaiah 50:7).

(Father Laurence Mick is a priest of the Archdiocese of Cincinnati, Ohio, and is a free-lance writer.)



Rely on others in tough times

by David Gibson
Catholic News Service

Some problems are mind-boggling.

Often problems of this variety cannot be completely resolved immediately. Only time will tell their outcome.

The mind-boggling situations I have in mind are surrounded by confusion and uncertainty. You may feel you are doing your best to approach the situation and resolve it, but you are left feeling that your best isn't enough. As examples:

►Parents who discover that their adolescent is "at risk," involved in a social

group where drugs float about freely and anti-social behavior is accepted.

►Those who give emotional support and physical assistance to an aged parent who barely can care for himself but is unwilling to leave his own home.

►Couples whose children suffer from long-term, mysterious illnesses.

In such situations, people discover they have more questions than answers. They cannot rely solely on themselves, but must pray and must rely upon others for aid.

They also must carry on with other responsibilities at work and at home, remaining hopeful and positive in spirit.

Are they strong? They probably wouldn't say so, but they probably are.

DISCUSSION POINT

Courage is helping people in need

This Week's Question

When is real strength or courage needed in your life?

"Working with people in crisis. That takes something extra. On my own, I don't feel qualified to do that." (Kathy Fabela, Blue Springs, Missouri)

"When things are changing and when the unknown beckons." (Juan Hinojosa, Austin, Texas)

"When you realize that God wants you to do something more with your life. . . . It requires a lot of strength to step out and really believe that God won't let you down but will help you get through what you are doing." (Denise Brna, Kittanning, Pennsylvania)

"At times when you need to make a value judgment of

a serious nature or when a crisis occurs and you don't have the skills to deal with the crisis." (Babara Zanin, Less Summit, Missouri)

"Family crises, death. Strength is needed for yourself and to give to others." (Joan Meshua, Winnemucca, Nevada)

"When change and disappointment came into my life." (Alexandrina Maraglio, Otego, New York)

Lend Us Your Voice

An upcoming edition asks: What do you see as a major reason—rationale—for making ecology a moral priority?

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



Fortitude invites us to be more 'fully' human

by Loretta Giraitis
Catholic News Service

Pam has fortitude.

A genetic disease led to serious illness for 10 of Pam's brothers and sisters, and three died in the space of one year.

Pam escaped illness. But hers was a trauma of a different nature.

From her sixth to her 16th birthday, Pam was sexually abused by her father. Her slavery and fear ended when he died.

What helped her to survive?

"Fortitude!" she claims, "consistent, persistent fortitude!"

Pam believes that, "We are not human beings trying to be spiritual. We are spiritual beings trying to be human."

She recognizes that fortitude, in the face of dark, unexpected trials, invites us to do just that—become more fully human.

Pam believes all of us have been given strengths to achieve that fullness of humanity. She acknowledges, however, that this involves taking some risks to meet the challenges we encounter. And she believes that those challenges call our extra "hidden" strengths into play.

It is a process that often means taking things a day at a time, facing the present moment without bitterness, while understanding, accepting and forgiving the past.

Her family and personal tragedies have shown her that when she could not walk, then it was that she was truly crumpled. They also have made clear to her that faithfulness and a resolute spirit lead toward a new life beyond the many painful moments.

For Pam, fortitude and courage are not synonymous. She sees courage as a short-term response, the spunk or grit

that comes to the surface in a specific moment of danger.

Courage confronts perils with a daring that probably would not be present in normal circumstances. And courage is emboldened by risk.

But once a present hazard passes, courage dissipates. Because courage is so extraordinary, it appears heroic.

Fortitude, however, is long-term, a quiet persistence that faces the pain of moment-by-moment existence. It is usually hidden and operates in one's inner world.

There is no cheering, jubilation or applause; one continues living because life must be lived fully, even if quietly and with equanimity.

Courage is not one of the gifts of the Holy Spirit, but fortitude is. Viewed as hopeful endurance in the face of pain and struggle, fortitude connects a person with God's strength.

There are many others who live by fortitude. Every recovering alcoholic faces one day at a time and endures that day without alcohol.

People who have lost loved ones through any kind of separation embrace their grief only to set it aside eventually as they go on with the business of life.

The unemployed doggedly keep walking from employer to employer, undaunted by the challenges that meet them. Parents nurture their children, hoping that the values they instill will fulfill their promise when most needed.

Each of us sometimes faces the need to act with commitment and a resolute spirit, often in circumstances which seem beyond our control.

One sees fortitude in the life of Jesus. He persevered in the desert in spite of tremendous temptations. Nor was he



deterred by the misunderstanding of others or by their failure to grasp what his life meant. Not even a fear of the cross stopped him from his mission of love and forgiveness.

In the face of temptation, misunderstanding and suffering, patterns of fortitude are seen in Jesus' life.

Fortitude strengthens our spiritual muscles. If we look back over the course of our own lives, we probably will recognize times when fortitude was the gift that helped us not only to survive but to keep moving ahead and to grow as persons.

(Loretta Giraitis is a religious educator and adult education consultant.)

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The Sunday Readings

Sunday, July 7, 1991

Ezekiel 2:2-5 — 2 Corinthians 12:7-10 — Mark 6:1-6

by Fr. Owen F. Campion

The Book of Ezekiel, one of the great prophetic works of the Hebrew Scriptures, is the source of this week's first liturgical reading.

Ezekiel wrote during the years when many Jews were held as hostages in Babylon. After that time, and after the Jews were allowed to return home, the dark period of captivity assumed a certain triumphant air. While they were in Babylon, however, circumstances were anything but triumphant. Scorn and unwanted surrounded the hostages. Understandably, they yearned to be free.

The Bible has no other literature more eloquent than some of the writings proceeding from that era conveying that deep yearning for security and freedom.

In this atmosphere lived Ezekiel. Called by God to be a prophet, he nevertheless doubted his own worthiness and capacity for such a demanding undertaking.

These verses are not the only lines in the prophecy of Ezekiel in which God forcefully assigns his prophet that indeed he is the divine spokesman, and in which directly he gives Ezekiel the message for all the people to hear.

Two elements are important in this reading in contrast to the Gospel. The first is that not everyone rallied to hear and obey Ezekiel. That is implied in the Book of Ezekiel, emphatically revealed



about Jesus and his reception among his relatives and friends as recorded in St. Mark's Gospel. The second is that most certainly, despite the reception, each spoke with the authority of God.

St. Paul's Second Epistle to the Corinthians furnishes this weekend's Liturgy of the Word with its second reading.

It is not unrealistic to imagine the response of the Christian Corinthians to the appeals of Paul that they follow the example of the Lord always and in all things. After all, in Corinth in those days, temptations of lust and greed came with the force of a tidal wave.

St. Paul insisted that he too faced great difficulties. In this reading, he mentions some chronic, serious obstacle in his life to his service as an Apostle.

For centuries, scholars have argued what that problem might have been. Was it a physical malady? Was it some particular temptation that would not be stilled? Its exact nature remains unknown, but its influence in Paul's life is vividly clear.

What is important is not that Paul's problem had this or that identity, but rather that absolute, lifelong, constant commitment to Jesus was no simple or easy task for him. Some human condition made that commitment an effort for Paul. But, Paul, the human, was able by the willingness to turn to God for help, to overcome that obstacle and to live and die as a great apostle.

St. Mark's Gospel provides us with the Gospel reading for this weekend. The reading is one of the more dramatic and provocative sections of the four Gospels.

The neighbors and relatives of Jesus

rejected him. In the midst of such response, Jesus was unable to work any miracles.

Who were the "brothers" of the Lord? Were they other children of Joseph and Mary?

The ancient teaching of the church, ageless long before the Protestant Reformation, has held that Jesus was Mary's only child.

The word used in the Scripture for "brother" hardly is precise enough to say anything other than that the people mentioned were related to Jesus.

That Mary had no other children powerfully was suggested as the Lord was dying upon the cross. He asked the beloved disciple to take Mary under his care. In days in which there was no Social Security benefit, such a concern would be natural for a son as he faced his own death. But, if Jesus had brothers in blood, why would he turn to anyone else to care for him, and then their, mother?

The seeming powerlessness of the Lord at Nazareth focuses upon the mystery of the Incarnation and the mystery of God's plan for salvation.

As the Son of God, the Redeemer who raised Lazarus, the little girl, and indeed himself, from death, Jesus possessed no merely occasional power over nature that could come and go. If all his words depended upon response from others to survive, then the Lord's words would have passed away in the very first half of the first century.

Reflection

The Gospel reading this weekend

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presents us with several elements around which there have been historic and considerable conflicts. Did Mary have other children? Was the Lord's power limited?

The idea is not to detour into an argument about those points, important as they may be. The purpose here is to remind us all. Christians intending to follow the Lord, that as his followers we undertake no simple or easy task. We face massive obstacles in the conditions around us, as did Ezekiel.

Our times almost inevitably dance to a tune of values and motives quite separate from those proposed by Christianity.

Just as Paul faced his problem, we too meet weariness, disappointment, confusion, and sadness in our lives. Finally, as did Jesus, too many of us know the bitterness of being misunderstood or even rejected by those important to us or by those whom we love.

What is important is that each of us has a commission from God. First, it is to save our own souls. Secondly, it is to sweeten life around us with the love of God. We may discount our place in the grand scheme of salvation, but no one else can achieve precisely what we can achieve in our circles and surroundings.

We have a massive obligation in our commission from God. But, also, as the examples of Ezekiel, Paul, and even Jesus himself testify, God will direct us, fortify us, and reward us.

THE POPE TEACHES

Fortitude is gift of the Holy Spirit

by Pope John Paul II
Remarks at audience June 26

Today we reflect on the Holy Spirit's gift of fortitude, which is necessary in order to persevere in the midst of temptations, trials and sufferings.

Before ascending into heaven, Jesus told his disciples: "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8).

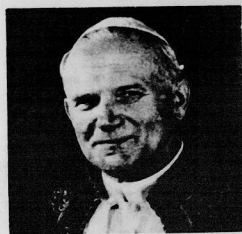
This power is an inner strength, rooted in love, which enables the Christian to imitate Christ's own heroic fortitude in both life and death.

In order to point our human desires in the right direction, the Holy Spirit fortifies our wills so that we can resist the temptations of the devil and live in accordance with the Gospel.

The Spirit gives us supernatural strength to be faithful, patient and constant in living an authentic Christian life by doing God's will and conforming ourselves to Christ's teaching.

The gift of fortitude also enables us to fulfill Christ's command that we be his witnesses to the ends of the earth.

In every age, the Holy Spirit enables Christians to make full use of their faculties, talents and resources and to give them-



selves totally and fruitfully for the sake of the church's mission.

In times of trial and persecution, he sustains believers even to the point of martyrdom, which the Second Vatican Council described as "an exceptional gift and as the supreme proof of love" (Lumen Gentium, 42).

We are anointed with chrism in the sacrament of confirmation in order to be strengthened by the Holy Spirit, so that we too will have the fortitude to bear heroic witness to Christ even to the shedding of our blood.

MY JOURNEY TO GOD Treasures

I want to give my thanks to God—
Who held my hand when I was ill—
For bringing me hope and courage,
For strength and power,
For the love that all gave
And the beauty of nature,
For giving an awe and respect for life
And a fear of the unknown,
For intelligence and spirit,
For the purity of life,
For art, poetry, and the healing process
That makes life worthwhile.

—by Helen Lair

(A resident of New Castle, Helen Lair worships at St. Anne Church.)

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For information and registration, contact J. Thomas Foley, Ph.D., Chairperson of Religious and Pastoral Studies at the Mount:

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Entertainment

VIEWING WITH ARNOLD

Interracial romance is topic of 'Jungle Fever'

by James W. Arnold

In "Jungle Fever," Spike Lee takes on the subject of interracial romance, but half-heartedly. He's more interested in using it to explore again (as in "Do the Right Thing") the habits and feelings that divide black and white.

That's not to complain. The miracle is that there is a strong, stimulating movie dealing with any of these issues that mark America's most divisive and explosive moral conflict. As a sin, racism is also formidable. Arguably, it keeps more souls from paradise than adultery.

For sure, "Fever" is more realistic than the dreamy "Guess Who's Coming to Dinner," the 1967 Stanley Kramer breakthrough film on black-white relationships. But Kramer, a more white liberal, clearly wanted to make a positive statement for toleration and acceptance and presumably a better, color-blind world. Just to get the idea on the table, he had to present the black man (Sidney Poitier) as more than perfect and isolate reactions mostly to the couple's parents.

Lee, bearing a heavy burden as today's key black moviemaker, seems sympathetic but recognizes the ironies and complexities. It's also unlikely that he's completely free, given the strong racial pride movement among young blacks right now, to be totally color-blind.

The setup in "Fever" is about as difficult as possible, since it's inspired by recent and real traumatic events—the Yussuf Hawkins killing by white Italian ethnic youths in Bensonhurst and the ensuing trials and tensions. In this context, the hate is hot to the touch.

Flipper (Wesley Snipes), an architect from Harlem, falls for Angie (Anabella Sciortia), a pretty secretary from Benson-



hurst, and mostly bad things happen when family and friends find out. But this is no "Romeo and Juliet." "Fever" is more comedy than tragedy. And Flipper is already a happy husband and father. It's clear from the start that the affair is more fatal attraction than deathless love.

So love is not the intended subject. The film suggests that even a casual relationship requires more fortitude than these characters have, and tries to explain why. It also uses a second couple to reinforce the obstacles, yet offer some hope that courage can overcome them. (John Turturro is a bookish young Bensonhurst candystore operator attracted to a black teacher who buys papers at his store. He persists despite his prejudiced father—played by Anthony Quinn—and the gang of male hangers-on at the store.)

Snipes' middle class hero is the only black in his office and despite his apparent talent can't get promoted. (The young white bosses are almost as blatant as the jazz club owners in "Mo' Better Blues.") He's married to a beautiful, light-skinned Drew (Loretta McKee), and may have a fondness for light skin. One of the liveliest scenes involves Drew and her girlfriends discussing the vagaries of color-taste among men.

Sciortia's Angie is beautiful, open and kind. She rushes home each day to cook meals for her macho brothers and father. While they and her girlfriends talk in broad Brooklynese, Angie doesn't. In fact, she seems untouched (for good or bad) by 20-odd years of growing up Italian and Catholic in Brooklyn.

Many of the others are cartoons. Thus Ossie Davis and Ruby Dee are cast as Flipper's parents, the Rev. Dr. and Mrs. Purify, a broadly satirical old-style reverend and his wife. They're surrounded by religious art (Mahalia Jackson records play constantly) but have absolutely no sense of Christian love.

Flipper's older brother, Gator (smashingly played by Samuel L. Jackson), a crack addict, has been cast out of the



JUNGLE FEVER—Actor Wesley Snipes (left) stars in "Jungle Fever" as a married architect involved in an interracial affair with his secretary. The affair leads to a serious discussion with his best friend, portrayed by Spike Lee. Besides co-starring in the film, Lee also wrote, produced and directed the controversial movie. The U.S. Catholic Conference classifies it A-IV for adults, with reservations. (CNS photo from Universal Pictures)

house. A tragicomic but very real presence, he pesters the family for small loans, steals their TV set, etc. Obviously, he symbolizes both the darkness of contemporary Harlem reality and what Lee sees as non-caring by the prosperous conservative black churches.

Late in the film, Flipper's attempt to locate Gator, wandering through mean Harlem streets and winding up at a huge crack house called the Taj Mahal, provides an unforgettable sequence. The smoky Taj looks like the ruin of Grand Central, filled with hundreds of ghostly lost souls in various states of non-awareness.

The white ethnics are hard to take seriously, although their mostly scatological and racist-sextist lingo and attitudes are rich sources of humor. (Writer-director Lee grew up in a mixed neighborhood.) Of course, they're working-class stereotypes. Only Turturro suggests something deeper.

Spike, while gifted and provocative, has yet to approach the truth that all these people, competing for turf and respect, are

equally exploited by an evil system. If brotherhood is the ultimate Christian goal, then (Lee makes clear), we're still in the jungle, in pre-history.

(Contemporary racial tragicomedy; marital and non-marital sex situations, language; some insightful content; recommended for mature viewers.)

USCC classification: A-IV, adults, with reservations.

Recent USCC Film Classifications

Love Without Pity O
The Miracle A-III
The Naked Gun 2½: The Smell of Fear A-III
Terminator 2: Judgment Day O
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the "s" before the title.

Documentaries report on environmental crises

by Henry Herx
Catholic News Service

Actor Ted Danson takes viewers on an environmental tour of the U.S. coastline in "Danger at the Beach," airing Tuesday, July 9, from 9 to 10 p.m. on PBS.

Beginning with untreated sewage pouring into Boston Harbor, the evidence of America's polluted coastal waters is clear and abundant. It is also expensive—\$6 billion to clean up the mess in Boston Harbor alone.

To do nothing, however, is even more costly in terms of human health, decimated sea life, and unsavory beaches.

From Long Island Sound, Chesapeake Bay and other East Coast states to Florida's Tampa Bay and on to California and Washington's Puget Sound, the picture varies only in the kind of refuse polluting the waters—garbage, petroleum, chemicals and other toxic wastes.

At each stop, environmental specialists explain what's happening to the quality of the water and how it is affecting the area's food chain. But there are also examples of what people are doing to help reclaim their local waters and of teachers who are motivating their classes to care about conservation for future generations.

As host, Danson is not only camera-savvy but a knowledgeable interviewer because he is a committed environmental activist.

The actor explains that he became involved after taking his two young daughters to a Santa Monica beach and finding it closed because of sewage pollution.

After the tour has amply demonstrated the extent of the problem, its causes and consequences, Danson suggests that viewers get involved by telling their political representatives to act on ending water pollution. He proves a persuasive advocate for saving America's coastal waters.

three provocative short films on the environment in a program airing Tuesday, July 9, from 10 to 11 p.m. on PBS.

"Sea of Oil" looks at how the cleanup from the 1989 Exxon tanker spill turned the Alaskan city of Valdez from a "nice little resort community of tourism and fishing" into a boom town that faces an uncertain, troubling future.

"Chemical Valley" examines the fears of residents living near a Union Carbide plant in West Virginia which manufactures the same deadly chemical as that released in the 1984 disaster in Bhopal, India.

In this impoverished area, it is a divisive issue because those employed at the plant do not want to see it closed. Through five years of discussions, management appears more concerned about profits and public relations than about public health and safety.

The first two are straightforward investigative documentaries about how environmental issues impact on the residents of a community.

The third, "Turn Here Sweet Corn," is a poetic essay on the loss of a family farm in Minnesota to real estate developers. The meaning of the land to those who work it is beautifully expounded here by the husband and wife who are being displaced by what some call progress.

The farmer muses on the previous generations of the family who have farmed these fields for over 150 years.

Instead of growing crops for market, now the fields will sprout with expensive homes for the few.

Voiced in the personal reflections and feelings of this farming couple, there is an acceptance of the inevitable but a conviction that this is a terrible waste of good farmland.

Though they are sorry to leave, they are determined to find another place and continue farming.

Directed by Helen De Mchiel, the result is an expressive elegy on a disappearing way of life. This short piece leaves viewers with some sense of the absurdity of the nation's farmland being "plowed under and paved over" for yet another shopping mall or speculative subdivision.

"ABC's World of Discovery," a series of specials devoted to the environment, rebroadcasts "Cougar: Ghost of the Rockies," Saturday, July 13, from 8 to 9 p.m. on ABC. Narrated by actor Richard Kiley, the program follows a mother cougar as she raises her three cubs to self-sufficient maturity in a five-acre enclosure deep in the Sawtooth Mountains of Idaho.

The enclosure enabled producer-cameraman Jim Dutcher to film the growth of a cougar family, something that would have been impossible to accomplish in the wild.

Viewers will see the mother caring for the helpless cubs and teaching them to eat animals that she has caught and then to hunt on their own.

After two years, around the time they would normally separate from the mother, the cubs are settled in a distant part of the mountain range and are free in the wild. However, the mother had become habituated to Dutcher's presence and was sent to a wildlife park.

The program ends with a look at a cougar hunt with trackers using electronic gear to find their elusive prey. It hardly seems fair, but it is legal in 10 states.

TV Programs of Note

Monday, July 8, 9-10 p.m. (PBS) "Miracle on 44th Street: A Portrait of the Actors Studio." Actor Paul Newman hosts this "American Masters" program on the history and impact of the school of acting known as "the Method," which greatly influenced U.S. theater and film.

Wednesday, July 10, 8-10 p.m. (PBS) "Mostly Mozart Silver Anniversary." Live telecast of the opening night program of the Mostly Mozart Festival's 25th Anniversary.

Friday, July 12, 10-11 p.m. (PBS) "Living with AIDS." The special documents the ravaging effects of AIDS on patients in Houston as well as the herculean challenges facing health officials in fighting the epidemic.

(Check local listings to verify program dates and times. Herx directs the U.S.C.C. Office for Film and Broadcasting.)

QUESTION CORNER

Funeral acknowledges family needs

by Fr. John Dietzen

Q In 1952, my mother's first child was stillborn. She says the parish priest refused to have burial rites for the full-term baby girl.

He refused, he said, because the baby was not baptized. The grave went unmarked for almost 40 years. Last year when my father died we put a monument on the baby's grave with his.

It's hard for me to understand why a priest would do such a thing. Are we not told that funeral services are as much for the living as for the deceased?

My mother is a Catholic convert. I believe this is one reason she has not been a strong one. Was this the personal viewpoint of the parish priest? Is this still the policy of the Catholic Church? (Missouri)



A I am sorry for what happened to your mother. Even in these days several options, including a memorial Mass, were available for your mother, her child and the family.

Be that as it may, the church's present regulations are broad in allowing Catholic funeral liturgies for such children.

Local bishops can permit children to be given ecclesiastical funeral rites that means Mass and whatever other liturgies would be appropriate for a Catholic funeral if their parents intended to baptize them after the children died before baptism (Canon 1183).

The law makes no distinction between born and unborn children.

As you note so well, this regulation acknowledges the spiritual needs of the family, but also the context of faith in which such parents bring their children into the world.

FAMILY TALK

Naughty child needs constructive discipline

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 10-year-old son is always getting into fights with other boys. The school called to say he's a problem on the playground. He has already been kicked off the school bus for a week.

He's not mean, but trouble seems to find him. His school grades are good, and he does his chore. I've lectured till I'm hoarse, and I've punished him with spankings and grounding. Nothing seems to work. How do I get him not to fight with other kids? (Illinois)

Answer: Discipline is all the things we do to shape and mold the behavior of our children. Punishment is not the only way to change behavior. In fact, positive approaches may work better. Here are two suggestions.

Focus on giving him fun and useful things to do on the school bus and during recess on the playground. Your son sounds like a very active youngster. Try keeping him busy. Can he put on headphones and listen to a favorite tape on the school bus? Can he play a hand-held computer game? Can he take a lap board and draw?

Perhaps he will do better interacting with another student. Find him a seatmate. Can they play checkers or cards? Many games have a no-spill version for traveling.

The same psychology might be worth a try on the playground. Can you or the teacher set some athletic mini-goals? How many bars can he cross hand over hand on the monkey bars without dropping off? How fast can he run around the building? How far or high can he jump? Keep stats.

Again, your son might work better with others. Can you or the teacher organize any playground games that involve running or jumping and setting up obstacle courses? Large appliance cartons can be fun. Perhaps your son could help in organizing some competitive games or junior Olympics.

Structuring positive activities is one way to prevent fighting. Another possibility is to note and attend to all the times that he is not fighting. Perhaps he has learned that fighting gets him attention. Let's teach him that he can get attention for not fighting.

A simple way to reward "not fighting" would be to keep a GB (good boy) chart. List dates down the left-hand side and put problem places in columns across the top.

If your son does not fight on the school bus on a given day, he receives one point. If he does get into a fight, even if "it's the other guy's fault," he gets a zero. The same rule applies for his time on the playground.

Obviously the points are worth something. Ask your son what he might like to earn with his points. The reward is your way of saying "thank you" for good behavior.

One popular reward is the "love jar," a jar full of slips of paper made out by Mom and Dad, each one with a small treat or surprise written on it. The surprises could include privileges, small gifts, any mini-reward. Your son could select a slip for every five points. Good luck!

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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Q I am a divorced and remarried Catholic without benefit of an annulment. I have been married to my present husband, also a Catholic, for 35 years. We tried for an annulment 38 years ago but to no avail.

We have always attended Mass but we do miss receiving holy Communion. We support the church, raised our four children as Catholics, and have been involved in church and school activities.

When we die will we be allowed to have a funeral Mass and Catholic burial? What is the average length of time to receive an annulment today, if it is at all possible? (New Jersey)

A Let's talk first about something far more important than a Catholic burial: your possible return to the sacraments.

Possibilities and procedures for annulments have changed dramatically in the Catholic Church over the past 38 years. The fact that your first marriage ended so long ago can create complications, but please talk to your parish

priest or another priest in your area with whom you may feel more comfortable.

It's a shame that you have been unable to receive the sacraments of reconciliation and the Eucharist for all these years with your children.

Explain the situation and ask the priest to guide you through the steps. Access to the sacraments will be a great blessing for yourselves and for your children. In spite of the time and the inconvenience involved, please try to make that happen.

A Catholic burial for people in your circumstances, should they remain the same, is not impossible. You must talk with a priest in your community, however, about that as well.

(A free brochure answering questions about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our office by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

July 5

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

☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. in St. Peter and Paul Cathedral, 14th and Meridian Sts. Teaching 6:30 p.m., praise and worship 7:30 p.m.

☆☆

Chatard High School Class of 1966 will hold a Reunion. Call 317-251-1451 for details.

July 6

The Class of 1966 All-City. All Catholic High School Reunion will be held. Call 317-253-5349 for details.

☆☆

Chatard High School Class of 1976 will hold a Reunion. Call Nancy Akin Dyer 317-849-1607.

☆☆

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

☆☆

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

☆☆

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

☆☆

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

☆☆

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

☆☆

Catholic Alumni Club (CAC) will play miniature golf at 7 p.m. at Rustic Gardens, 1500 S. Arlington. Call 317-255-3841 late evenings.

☆☆

July 7

The "How to Pray, Study and Obey the Bible" series continues at 9 a.m. at St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

A support group for central city families which have a member

with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

☆☆

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

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

July 8

The Catholic Widowed Organization (CWO) will hold an Executive Meeting at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 173 S. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

July 9

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

☆☆

The Ave Maria Guild will meet for dessert and business meeting at 12:30 p.m. in St. Paul Hermitage, Beech Grove.

☆☆

July 9-10

The annual Super Runnagale Sale of St. Vincent de Paul Society will be held at St. Lawrence Parish, 4650 N. Shadeland Ave.

July 10

A Natural Family Planning class will be held from 7:30-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

July 11

The Medjugorje Network will sponsor a program by Ray Burke of Boston's Medjugorje Message Center at 7:30 p.m. in St. Lawrence Church, 4650 N. Shadeland Ave.

July 11-13

St. Christopher Parish, Speedway will present its "Tops in Food" Festival. Carry-out 4:30 p.m.; dining room 5 p.m.

July 12

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

July 12-14

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

July 12

St. Jude Parish, 5353 McFarland Rd. will present its 5th Annual Summer Festival featuring family-style dinners, raffles, entertainment by "Step in Time."

July 13

St. Joan of Arc Class of 1966 will celebrate its 25-Year Reunion with Mass, dinner, dancing beginning at 5 p.m. Call John Flynn 317-226-0900 or 1-800-359-6699.

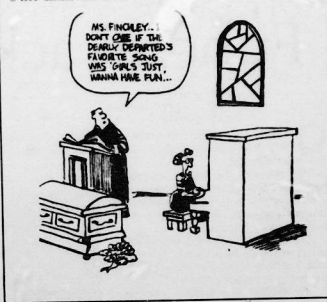
July 13

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

☆☆

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass and the Festival at Holy Spirit Parish, 7243 E. 10th St.

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July 14

The "How to Pray, Study and Obey the Bible" series continues at 9 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆

A Directed Retreat, continuing through July 19 begins at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

A Marian Prayer Service will be held at 7 p.m. at St. Charles Borromeo Church, 2222 E. Third St., Bloomington.

☆☆

The parishes of St. Joseph, Corydon, Most Precious Blood, New Middletown; and St. Peter, Harrison Co. will hold a Tri-Parish Picnic from 11 a.m.-5 p.m. at Harrison Co. Fairgrounds, Corydon. Booths, quilts, chicken or ham dinners, homemade pies.

☆☆

St. Anthony Parish will hold a Prayer Service and Homecoming Picnic beginning at 3 p.m. in Max Bahr Park as part of its "Rejoice and

Remember" Centennial Celebration. Call 317-636-4628 for details.

☆☆

A Pre-Can Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆

Catholic Alumni Club (CAC) will visit Spring Mill State Park. Meet at 9:30 a.m. at Southern Plaza Pizza Hut. Bring picnic. Call 317-842-0855 for details.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Magr. Sheridan K of C Council #138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council #37, 1306 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council #37, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.

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Two priests arrested protesting malt liquor targeted at blacks

by Patrick Slattery
Catholic News Service

LA CROSSE, Wis.—Two Chicago priests, Fathers George H. Clements and Michael Pfleger, were arrested June 26 while protesting a brewery's marketing of PowerMaster, a high-alcohol malt liquor they say is targeted at the black community.

The two, known for their anti-drug crusades, were arrested without incident after entering the lobby of G. Heilemann Brewing Co. in La Crosse, police said.

They said they had intended to ask the company's president, Thomas Rattigan, to apologize to the black community "for having even broached this particular thrust" and to drop plans of introducing the product.

The two pleaded innocent to trespassing and were released on \$85 signature bonds pending a trial Aug. 22, a court clerk said. The judge warned the two to stay away from the brewery until their court date or they would face \$1,225 each in fines.

Father Clements, 59, is the well-known pastor of Holy Angels Parish in Chicago. He is known for his social actions against drugs, but also for raising four adopted sons and spearheading a national adoption program advocating that black parents adopt black children. More than 15,000 children have found homes through the program.

Father Clements recently announced he would be stepping down July 1 after 22 years as pastor of the church so he could do missionary work in Nigeria.

Father Pfleger, 42, is also a familiar name in newspaper headlines for his work battling drugs as well as his 16 years as pastor of a predominantly black parish on Chicago's south side, St. Sabina Church.

The two priests of the Archdiocese of Chicago said they felt their visit to the brewery was a success even though they were arrested. They said their protest and arrests drew national attention to the social ravages caused by alcohol consumption, particularly in poor urban neighborhoods.

"I blame Father Pfleger for my actions," Father Clements told *The Times Review*, newspaper of the Diocese of La Crosse. "We held a rally and Father Pfleger can out-Baptist the Baptists when it comes to preaching. He got me all wound up."

Vatican uses savings to defray its deficit

by Agostino Bono
Catholic News Service

VATICAN CITY—In a sharp setback in the battle against budget deficits, the Vatican has had to dip into its investment portfolio for the first time since 1984 to help erase a 1990 shortfall.

A Vatican statement said that the \$78 million deficit was primarily covered by private worldwide contributions, mostly from the Peter's Pence collection, but that \$7.7 million also had to be taken from Vatican invested funds.

Vatican investments are composed of interest-bearing bank accounts, stocks and bonds. This means that interest-earning principle has been reduced. Unless it is replenished, the normal result will be lower interest income.

The statement was issued June 26 after a meeting of the council of cardinals studying Vatican finances.

The situation marks a sharp downturn in the past two years in the Vatican's fight to cover its chronic budget deficits. In 1988 private contributions more than covered the deficit, and in 1989 a combination of private contributions and profits from the Vatican City-State made up the difference.

The main problem is skyrocketing costs for running the Holy See, the administrative offices which oversee operations of the universal church. Holy See expenses in 1990 were 30 percent more than in 1989.

The Vatican has a separate budget for the Vatican City-State, responsible for running the physical plant of the 108-acre state. Its budget records annual surpluses from commercial operations such as sales of Vatican museum tickets, stamps and coins.

The private contributions which helped offset the 1990 deficit included a single donation of \$12.5 million, said the Vatican statement. It did not name the person or organization making the donation.

Most of the private donations, \$57.8 million, came from the annual worldwide Peter's Pence collection, which increased 19 percent from the previous year. The increase came after stepped-up efforts by bishops around the world to promote the collection.

The council of cardinals met June 24-25 and studied ways of better organizing Vatican offices, said the Vatican statement. The cardinals also heard a report by Cardinal John J. O'Connor of New York on ways of modernizing the Vatican's telecommunications operations, it added.

The Vatican statement did not give details of Cardinal O'Connor's report.

The Vatican's major telecommunications operation is Vatican Radio, which beams short-wave broadcasts around the world and has AM and FM stations in Italy.

Both priests said they believe alcohol causes as many problems as illegal drugs in their neighborhood and are "gateway drugs" to the use of crack, cocaine and other illegal substances.

"What turned me around was all the alcohol-related deaths at our parish," said Father Pfleger.

Father Clements added that his experience as a parent led him to take a strong stand against alcohol.

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Youth News/Views

Teen-agers learn how to 'Say Know to AIDS'

by Mary Ann Wyand
First of two parts

Sam Rhine doesn't preach to teens. The Noble Centers geneticist delivers straight talk—not sermons—when he tells teen-agers the frightening facts about AIDS and other sexually-transmitted diseases.

In 12 years Rhine has spoken to more than 1.5 million American teen-agers at over 2,800 schools in 32 states.

During those presentations, Rhine blends startling statistics with anonymous personal stories about teen-agers who experienced with casual sex and must deal with the tragic consequences of sexual promiscuity for the rest of their lives.

His most requested presentation is called "Say Know to AIDS." That talk focuses on the theme that knowledge is the key to prevention of acquired immune deficiency syndrome and a number of other curable and incurable venereal diseases.

"The key to staying away from AIDS is probably in the knowledge that we can't cure it if it happens," he told *The Criterion*. "We have no way of protecting anybody ahead of time right now, so the idea is to know about AIDS, know the issues, know how to protect yourself, and be wise enough to use that information to benefit yourself."

The Indianapolis-based medical geneticist and educator tells teen-agers over and over again that avoidance is the only way to avoid contracting AIDS and other sexually transmitted diseases.

Teens who are at risk, he emphasizes, must change their lifestyle now.

"If you try to preach to a group of teen-agers (about sex) you might as well go talk to the closest wall or the floor because

the response will be the same," Rhine explained. "One of the things I emphasize to teens is that if we look at all of the people in the United States who are carriers—who are infected with the AIDS virus and who probably will be getting AIDS in the next few years—about one out of every five of those people contracted the infection while a teen-ager."

Kids need to understand that, he said, because the reality of life today is that sexual diseases can happen to anyone and that some of those diseases are fatal.

Unfortunately, Rhine added, many teen-agers feel complacent about the possibilities of getting sick from premarital sexual activity.

"They say, 'Well, I'm not gay so I don't have to worry,'" he said. "Last year in the United States new cases of AIDS in the gay community increased by 11 percent. The same year the increase in cases in the heterosexual community was 36 percent. Percentage-wise, the increase in the heterosexual community was three and a half times greater than the increase in the gay community."

Rhine's talks include medical information about AIDS as well as straight talk about self-respect and respect for others. He doesn't discuss the religious aspects of celibacy until marriage, but does stress the medical facts about how important it is to avoid premarital sex.

Despite what the advertisements say, Rhine said, the use of condoms during intercourse doesn't guarantee safe sex.

"Safer sex, yes," Rhine said, "but safe sex, no. The best way to protect yourself against transmission of sexual diseases is not to be sexually involved at all. Abstaining is always number one, no question. The second best way to protect yourself is to have a monogamous relationship."



STRAIGHT TALK—Noble Center geneticist Sam Rhine of Indianapolis tells Cardinal Ritter High School students the facts about AIDS and other sexually-transmitted diseases during an educational program at the Indianapolis West Deane High school earlier this year. (Photo by Mary Ann Wyand)

When teens laugh at his advice, Rhine said he tells a few personal stories about teen-agers he has met who said they thought that sexually-transmitted diseases could never happen to them.

They laughed too, he said, and believed that "I'm healthy so it can never happen to me" until they learned that they had contracted AIDS or herpes or chlamydia or gonorrhea from casual sex.

Kids also tend to be complacent (about the possibility of getting AIDS) by thinking that this is something that happens in Los Angeles, San Francisco, Chicago, and New York," he said. "They think the kid in their geometry class isn't going to have AIDS. The example I give for this is Howard County, Indiana."

That Hoosier county was the home of the late Ryan White, a young hemophiliac who contracted AIDS from tainted blood plasma. After his diagnosis, Ryan became an internationally-known teen-age spokesperson on the subject.

Rhine said another teen-age misconception about AIDS is that girls don't contract the disease as easily as or as often as boys.

However, he said, researchers at the Center for Disease Control in Atlanta are speculating that by the end of 1991 AIDS

will be the fifth-leading cause of death for women in the United States.

When he goes into schools to present "Say Know to AIDS," Rhine said, he is "hard pressed to walk into a school today and there won't be kids coming up after the program to say 'I have a relative or friend with AIDS.'"

As part of his presentation, Sam Rhine gives teen-agers the toll-free number for the 24-hour AIDS Hotline.

"The Indiana State Board of Health has an 800 number that you can call anonymously if you have any questions or concerns," he said. "You can call 1-800-848-AIDS if you think you might need to be tested. They can tell you where to get tested and how to do that anonymously."

Noble Centers supports these educational presentations as a community service, Rhine explained, because teen-agers need to know the correct information about sexually-transmitted diseases and may not be learning those facts elsewhere.

"It's amazing how many kids go in trouble," he said, "because they don't seem to be wise enough to watch out for themselves and take care of themselves."

(Next: More straight talk on AIDS)

'AIDS doesn't care if you are gay or straight'

by Amy Harpenau

"AIDS doesn't care if you are gay, straight, male, female..."

This grim message was emphasized time after time by two men who are living with AIDS during a Damien Center program for high school religious education students at St. Bartholomew Church in Columbus earlier this year.

Damien Center speakers Ron and Alan offered advice and caring words to enlighten the teen-agers about the facts of acquired immune deficiency syndrome.

They told the students that AIDS affects the immune system and gradually wears it down, which allows the body to contract a simple cold or diseases as serious as pneumonia or cancer.

Most people do not die from the AIDS virus, the speakers explained. They die from complications caused by the virus. Although the virus is life-threatening, Ron and Alan told the teens they are determined to prove statistics wrong.

After first learning he had contracted the virus, Ron said he immediately began to look for a casket and a suit to be buried in. Then he sat around waiting to die.

But after recovering from the initial shock—which took about six months—Ron saw others who were worse off and decided that he needed to make a difference.

As a result, Ron teamed with Alan and they travel to various communities to educate others on "AIDS Awareness."

Ron and Alan said they believe the disease must stop with this generation, and when it does the disease will end itself. The church also plays an important role in educating people about AIDS, the speakers said, by teaching others not to be judgmental.

AIDS patients should be treated with the same dignity and respect as anyone

else, they said. People who have contracted the AIDS virus do not like the title of victim. Rather, they prefer to be described as persons living with AIDS.

In the state of Indiana alone, the speakers said, 15,000 to 20,000 people are infected with the virus and 80 percent do not know it.

The latency period for the virus has increased from 8 to 10 years up to from 8 to 15 years. That means teen-agers may contract the HIV virus, but the symptoms of AIDS may not appear until they are in their 30s.

Finding themselves alone, Ron and Alan said they turned to the Damien Center for help and support.

The Damien Center assists a growing number of people living with the deadly virus and is instrumental in providing needed counseling and comfort.

One new Damien Center client arrives every day, the speakers explained, and an average of three clients die each week. The youngest client is a six-month-old baby, while the oldest is a 67-year-old man.

Although this disease has taken its toll on them physically and emotionally, Alan and Ron said it has encouraged them to accomplish many future goals they had set for themselves.

Alan said he completed training in professional photography since learning of his illness.

Bike-a-thon funds benefit St. Elizabeth's ministries

St. Elizabeth's-Southern Indiana received more than \$500 from the fund-raising efforts of New Albany Deane parishes last month.

St. Augustine Parish at Jeffersonville invited deane parishes to participate in a 75/25 Bike-a-thon June 16, with 75 percent of the proceeds going to St. Elizabeth's ministries for unwed mothers.

Youth ministry coordinator Larry Lene, an avid cyclist, created the idea and format for St. Augustine's first annual Bike-a-thon. Our Lady of Providence High School's track and field facility was the site for the 25-mile bike relay.

"I wanted to raise money and awareness for St. Elizabeth's Home in southern Indiana," he said. "Being a cyclist, a Bike-a-thon seemed like the perfect solution."

St. Paul Parish at Sellersburg joined St. Augustine's efforts by raising the most money from Bike-a-thon sponsors. Charlie

Hornung and Darryl Lavery led St. Paul's fund drive for the event.

The remaining funds earned were designated for youth ministry programming.

Since 1989, St. Elizabeth's-Southern Indiana has offered a variety of outreach and residential programs and services for young unwed mothers during pregnancy.

☆☆

Roncalli High School football star Christopher Toner of Indianapolis recently received an *Astoria Athlete Scholarship* from the Schering Corporation.

Chris was named an all-city linebacker by *The Indianapolis Star* last season.

☆☆

Graduates of Secunia Memorial High School in Indianapolis are the recipients of over \$300,000 in scholarships for collegiate study.

☆☆

Cathedral High School senior Mary Watson of Indianapolis is among 100 members of the Indiana Youth Institute's

Both men said they feel they have had fulfilling lives, but they are not ready to give up yet.

Ron and Alan said they have the determination and perseverance to fight AIDS until the end. And they said their attitude of "We don't have time to be sick" helps them manage to survive.

After the presentation, one teen-ager said the ideas and thoughts she gained from the Damien Center program will last a lifetime.

(Amy Harpenau is a member of the Catholic Community of Columbus. She served as co-chairperson of the Catholic Youth Organization's Archdiocesan Youth Council last year.)

Youth Advisory Network who have been selected to attend the 1991 Youth Leadership Conference "Wake Up and Youth-It" August 11-15 at Bradford Woods in Martinsville.

Mary is a member of the Catholic Youth Organization's Archdiocesan Youth Council.

☆☆

Secunia Memorial High School graduates Angela Vespo and Matthew Emmick were chosen by faculty members as Outstanding Senior Girl and Boy.

They received watches from principal Larry Neidinger during Secunia's commencement exercises last month.

An accomplished athlete, Angie earned six varsity letters and served as president of the Father Tom Club. She is a member of Little Flower Church.

Matthew participated in band, yearbook, and school musicals and served as President of the National Honor Society. He is a member of the Indianapolis Symphonic Band and St. Simon Church.

Results of latest Wirthlin survey on abortion

by Catholic News Service

WASHINGTON—In the latest Wirthlin Group monthly survey of American opinions, the U.S. Catholic bishops' Office for Pro-Life Activities paid for five questions about abortion and abortion law.

The National Right to Life Committee purchased a sixth question.

The results, released at a press conference June 24 by Rep. Chris Smith, R-N.J., indicated that most Americans favor significant legal restrictions on abortion, and most reject the idea of abortion-related services being offered in federally funded family planning programs.

The survey was taken between June 17 and 19 in telephone interviews with 1,000 adults selected at random from across the country. Its margin of sampling error was plus or minus 3 percent.

The first abortion question was asked fourth in the overall poll, after a question rating President Bush's job performance. After 21 other questions, mostly on environmental issues, the other five abortion questions were asked one after another.

Here are the poll results. Totals do not add up to 100 percent because on each of the questions 3 percent to 5 percent of the respondents expressed no opinion.

1. Which one of the following statements most closely describes your personal position on the issue of abortion?

— Abortions should be prohibited in all circumstances—10 percent.

— Abortions should be legal only to save the life of the mother—12 percent.

— Abortions should be legal only in the cases of rape, incest, or to save the life of the mother—34 percent.

— Abortions should be legal for any reason, but not after the first three months of pregnancy—24 percent.

— Abortions should be legal for any reason, but not after the first six months of pregnancy—5 percent.

Most reject abortion as birth control

(continued from page 1)

percent of the respondents said they favored the high court's ruling while 65 percent opposed it.

The big difference in responses was related to the wording of the questions.

The Harris question said: "A few weeks ago, the U.S. Supreme Court, by a 5-4 vote, upheld the government's rule prohibiting any discussion about abortion in family planning clinics that receive federal funds. The only exception would be if a pregnant woman's life was in danger. Do you favor or oppose the Supreme Court decision preventing clinic doctors and medical personnel from discussing abortion in family planning clinics that receive federal funds?"

The Wirthlin question that drew an opposite result asked: "If you knew that any government funds not used for family planning programs that provide abortion will be given to other family planning programs that provide contraception and other preventive methods of family planning, would you then favor or oppose the Supreme Court's ruling?"

Both polls had 3 percent margins of sampling error. Mary Ellen Jensen, senior research executive of the Wirthlin Group, told reporters that the abortion questions were part of Wirthlin's regular monthly survey of American public opinion on a variety of issues.

Most of the questions at the press conference focused on the sequencing of the questions in the poll and the validity of the results.

Smith asked reporters why they had not raised the same kinds of questions about the Harris poll two weeks earlier at the Planned Parenthood press conference, but "now all of a sudden you're concerned" about how a poll was conducted.

Dr. James O. Mason, head of the U.S. Public Health Service, said the embattled Title X regulation "makes good public health sense." He added that it "restores the Title X family planning program to what it was originally intended to be, that is, a source of pre-pregnancy family planning services."

He accused opponents of the rule of spreading misinformation. "This regulation does not, in any way, deny women medical information," he said. "In fact, if a woman is found to have any medical problem, the regulation requires that she be assisted in receiving the complete and appropriate medical care even if the final result is termination of pregnancy."

"What is often ignored in this debate," he added, "is the fact that in all but a small number of cases, the decision to have an abortion is not a medical one, but an ethical one."

It was not announced at the press conference that the Catholic bishops' pro-life office paid for six of the seven abortion questions in the Wirthlin poll. The office's director of planning and information, Helen Alvarez, told Catholic News Service afterward that the office purchased the questions and had authorized Smith to make that public, but he chose not to.

"There's no disadvantage to revealing our sponsorship," she said. "The questions are very clear and straightforward and stand on their own merits."

— Abortions should be allowed at any time during a woman's pregnancy and for any reason—11 percent.

Wirthlin has carried this question regularly for the U.S. bishops for the past 18 months, said Wirthlin's senior research executive, Mary Ellen Jensen. She said the majority of responses has fallen in the first three categories each time the question has been posed. To avoid bias, interviewers were instructed to read the positions top-to-bottom for half the respondents and bottom-to-top for the other half.

In the rest of the questions, respondents were first asked if they favored or opposed a position, then asked if they held that view "strongly" or "just somewhat."

Here are the results:

2. Do you personally favor or oppose using abortions as a method of birth control?

— Strongly favor—8 percent.

— Somewhat favor—7 percent.

— Somewhat oppose—15 percent.

— Strongly oppose—69 percent.

3. Do you favor or oppose offering abortions as a method of birth control in taxpayer-funded family planning programs?

— Strongly favor—10 percent.

— Somewhat favor—10 percent.

— Somewhat oppose—12 percent.

— Strongly oppose—65 percent.

4. And, would you favor or oppose legislation that would

require taxpayer-funded family planning programs to provide abortion counseling and referral?

— Strongly favor—25 percent.

— Somewhat favor—18 percent.

— Somewhat oppose—14 percent.

— Strongly oppose—40 percent.

5. As you may know, the U.S. Supreme Court recently ruled that the federal government is not required to use taxpayer funds for family planning programs to perform, counsel or refer for abortion as a method of family planning. In general, do you favor or oppose this ruling?

— Strongly favor—28 percent.

— Somewhat favor—20 percent.

— Somewhat oppose—17 percent.

— Strongly oppose—31 percent.

6. Still thinking about the Supreme Court's ruling—if you knew that any government funds not used for family planning programs that provide abortion will be given to other family planning programs that provide contraception and other preventive methods of family planning, would you then favor or oppose the Supreme Court's ruling?

— Strongly favor—39 percent.

— Somewhat favor—30 percent.

— Somewhat oppose—11 percent.

— Strongly oppose—16 percent.

Jensen said the last abortion question, purchased by the National Right to Life Committee, represents a common technique used by pollsters to gauge how public opinion is swayed by additional information.

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BOOK REVIEW

Books of interest to Catholics

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"The Religion of Adam and Eve," by Divine Word Father Anthony Zimmerman, Vantage Press, \$14.95, 159 pp. Scholarly examination of various versions of Genesis from the origin myths of the ancient North American Indians to the amazing accounts of the Supreme Being by the Australian Aborigines.

"The Spirit of the Psalms," by Noel Quesson, Paulist Press, \$14.95, 260 pp. With a deep appreciation of their Jewish origins and their Christian significance the author analyzes 50 of the best known and most beloved Psalms.

"A Crisis of Hope in the Modern World," by Edward Wojcik, Thomas More Press, \$12.95, 220 pp. Persuasive testimony of the need for and the power of hope.

"Butler's Lives of the Saints," edited by Michael Walsh, Harper San Francisco, \$16.95, 466 pp. Revised and updated edition of one of the classic works on Christian sainthood.

"The Vision of Matthew," by Father John P. Meier,

Crossroad, \$16.95, 270 pp. Well-organized, readable product of years of research by a Catholic University of America professor.

"Meeting Jesus," by Jesuit Father William P. Sampson, Harper San Francisco, \$12.95, 164 pp. Imaginative encounter with Jesus combines a searching awareness of Scripture, a thorough knowledge of the history of Jesus' time, and a respectful bow to the contemporary reader.

"Heightened Consciousness," by Benedictine Father David Granfield, Paulist Press, \$12.95, 219 pp. Clear overview of the phenomenon of mysticism within the Christian tradition.

"Sermons Seldom Heard," edited by Annie Lally Milhaven, Crossroad, \$15.95, 264 pp. Subtitled "Women Proclaim Their Lives," the sermons in this collection deal with subjects such as battered women, wives abandoned by their husbands, imprisoned women, and divorce. The thread running through all of them is a call for women to be heard.

"His Healing Touch," by Msgr. Michael Buckley,

Resurrection Press, \$7.95, 158 pp. Describes the power of love that heals not only the body but the mind and spirit and broken relationships with God and fellow humans.

"A Western Way of Meditation," by David Bryan, Loyola University Press, \$10.95, 184 pp. Appreciation of a traditional devotion that includes commentary on prayer, the significance of it, and mysteries of the rosary. There also are instructions on how to pray it.

"Jean Vanier and L'Arche," by Kathryn Spink, Crossroad, \$10.95, 211 pp. Both a biography of Jean Vanier, founder of L'Arche movement, and an account of its growth as a model of the kind of care that can be given to handicapped men and women.

"Conscience in Conflict," by Jesuit Father Kenneth R. Overberg, St. Anthony Messenger Press, \$6.95, 162 pp. Readable process for coming to decisions about crucial personal and social questions.

"Dare to be Christ," by Jesuit Father Walter J. Burghardt, Paulist Press, \$12.95, 214 pp. Sermons by one of the nation's most widely admired and best known preachers.

"Change, Grief, and Renewal in the Church," by Father Gerald Arbuckle, S.M., Christian Classics, no price given, 164 pp. Comments on the psychological and spiritual strategies needed in the church if the faithful are to cope with change.

"Being Home," by Gunilla Norris, Bell Tower, \$13.00, 74 pp. Meditations by a psychotherapist and household prayers with numerous illustrative photos.

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+ Rest in peace

(The Criterion welcomes death notices from parishes and individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ **BARTH, Theresa**, 94, St. Andrew, Richmond, June 17. Wife of Eugene Sr.; mother of Eugene Jr., Joseph, John, Joan Marie, Bernadette, Imelda Ramsey and Elizabeth Morton; sister of Mello and Dorothy Day; grandmother of 22; great-grandmother of 34.

+ **BOEHM, Vernon**, 64, St. Rose of Lima, Franklin, June 17. Husband of Dorothy; father of Deborah Dougherty, Peggy Jones, David and Kenneth; grandfather of eight.

+ **DEVERSY, Charles**, Thomas, 63, St. Mary, North Vernon, June 20. Son of Louise (Ormsby).

+ **DUFFY, John L.**, 85, St. Anthony of Padua, Clarksville, June 21. Husband of Clara; father of Lois Horth; stepfather of Doris Kolb; brother of Edward; grandfather of two; great-grandfather of two.

+ **GATH, Blanche**, 90, St. Andrew, Richmond, June 20. Mother of Doris Culbertson; foster mother of Gloria Yetaw; Nancy Cook, Betty Dickerson, Donald Mikarek; sister of William Stuck; grandmother of seven; great-grandmother of 15.

+ **HILL, Leanne L.**, 83, St. Mary, Rushville, June 17. Sister of Josephine Scott and Lena Riddle.

+ **KOETTER, Elizabeth**, 89, St. John the Baptist, Starlight, June 21. Mother of James, Richard, John, Dorothy Kruer, Patricia Williams, Carol Caladrino, Louise Koerber, Mary "Margaret" Kruer, Betty Sprigler and Ruth Book; sister of Al M. Richard and Ida R. Mills; grandmother of 53; great-grandmother of 84.

+ **MACKE, Mary L.**, 84, St. Andrew, Richmond, June 22. Mother of Richard; sister of Lola Clark and Ann Bogue; half-sister of Dale, Francis, Donald and Robert Chomel; grandmother of three; great-grandmother of three.

+ **MANEMANN, Karl H.**, 90, St. Barnabas, Indianapolis, June 20. Father of Margaret A. Hilz and Carl H. Jr.; brother of Greta Henning and Freddy; grandfather of six; great-grandfather of three.

+ **MULINARO, Guy**, Thomas, 78, Holy Rosary, Indianapolis, June 20. Husband of Alma; brother of John, Roy, Joseph, Tony, Mary Swift, Patricia Chase, Joan Ingle and Angeline.

+ **REARDON, Robert J. Sr.**, 81, Lawrence, Indianapolis, June 9. Husband of Roberta (Walsh); father of Sheila McLaughlin, Mary Beth Lies, John M. and Robert Jr.; brother of Thomas A.; grandfather of seven.

+ **SCANTLAN, Alice Marie**, 85, St. Anthony, Indianapolis, June 21. Sister of Arnold P., Thomas J. and Dorothy Elizabeth.

+ **SERGEANT, Hazel**, 81, Holy Rosary, Indianapolis, June 22. Sister of Alice Greene; grandmother of Gina and Jack M. Hawkins, Betty McColgan, Hazel Lora, Concetta DeFabis, Theresa Mascari, Antonia Short and Mary Ann Seldary.

+ **SMITH, Lawrence**, 66, St. Bridget, Indianapolis, June 12. Husband of Helen; father of Marsha.

+ **TBOY, Helen F.**, 82, Little Flower, Indianapolis, June 16. Mother of James E. and Michael F.; sister of James S., Thomas M. and Mary R. Farrell; grandmother of five; great-grandmother of five.

+ **VOLKER, Joseph F. Sr.**, 78, Holy Trinity, Indianapolis, June 14. Father of Joseph Jr. and Patricia Price; grandfather of five.

+ **WILBERDING, Gertrude E.**, 87, formerly of Our Lady of Lourdes, Indianapolis, June 17. Sister of Lawrence, and Martha C. McCarthy.

+ **YOUNG, Geneva W.**, 72, Immaculate Conception, Mill-houses, June 26. Aunt of Marjorie Herbert; sister-in-law of Marsha.

Providence Sister
Marie Elizabeth
Lindenschmidt

ST. MARY OF THE WOODS—Providence Sister Marie Elizabeth Lindenschmidt died here June 24 at the age of 91. The Mass of Christian Burial was celebrated for her on June 26 in the Church of the Immaculate Conception.

The former Louise Lindenschmidt was born in Evansville. She entered the Congregation of the Sisters of Providence in 1921 and professed final vows in 1929.

Sister Marie Elizabeth served as a teacher in California, Illinois, Indiana and Massachusetts schools. Her assignments in the Archdiocese of Indianapolis included St. Joan of Arc, Holy Cross and St. Philip Neri schools in Indianapolis, and Holy Trinity School in New Albany.

Two cousins, Providence Sister Ruth Ann of Indianapolis and Marie of Evansville, survive Sister Marie Elizabeth. She also leaves a niece, Bettye Dippel, of Evansville.

Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

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

A-I—general patronage;

A-II—adults and adolescents;

A-III—adults;

A-IV—adults, with reservations;

O—morally offensive.

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

Video classifications

Here is a list of recent videocassettes releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.

Air America	A-III	Listen Up: The Lives of	A-II
Alice	A-IV	Quincy Jones	O
Almost an Angel	A-II	Marked for Death	A-II
Azaphophobia	A-II	Memphis Belle	A-II
Avalon	A-I	Men of Respect	A-IV
Black Stallion	A-I	Mermaids	O
Bonfire of the Vanities	O	Miller's Crossing	A-IV
Bridge on the River	O	Misery	A-III
Kew, The	O	Mr. Destiny	A-III
Child's Play 2	O	Narrow Margin	A-III
Darkman	O	Navy Seals	A-III
Death Warrant	O	Pacific Heights	A-III
Desperate Hours	A-III	Popcorn	A-III
Exorcist III, The	A-IV	Postcards From the Edge	A-III
The Flatliners	O	Predator 2	O
Funny About Love	A-III	Presumed Innocent	O
Ghost	O	Problem Child	A-II
Grifters, The	O	Pump Up the Volume	A-IV
Havana	A-III	Quick Change	A-II
Hot Spot, The	O	Quigley Down Under	A-II
Jacob's Ladder	A-IV	Rocky V	A-III
Jesus of Montreal	A-IV	Rookie, The	O
Jungle Book, The	A-I	Sheltering Sky, The	O
Krays, The	A-III	Sibling Rivalry	A-III
Kindergarten Cop	A-III	State of Grace	O
King of New York	O	Taking Care of Business	A-III
Last Picture Show, The	O	Texasville	O
		Three Men and a Little	O
		Lady	A-II
		Time in Tomorrow	A-III
		Two Jakes, The	A-III
		Warlock	A-III
		Welcome Home, Rosy	A-II
		Caroichael	A-IV
		White Palace	O
		Wild at Heart	O
		Witches, The	A-II

Ambition	A-III	Drowning by Numbers	O
Backdraft	A-III	Dying Young	A-III
Bright Angel	O	Eating	A-III
Career Opportunities	A-III	Forever Mary	A-III
Chameleon Street	A-III	Home Alone	A-III
Chopper Chicks in	O	Illusion	A-III
Zombietown	O	Judefellas	A-IV
Citizen Kane	O	Guilty by Suspicion	A-II
City Slickers	A-II	Hard Way, The	A-III
Class Action	A-III	Hudson Hawk	A-III
Comfort of	O	If Looks Could Kill	A-III
Strangers, The	A-IV	Impromptu	A-II
Cyrano de Bergerac	A-II	Journey of Hope	A-IV
Daddy Nostalgia	A-II	Rage in Harlem	O
Dances With Wolves	A-II	Reversal of Fortune	A-III
Dark Obsession	A-IV	Robbin Hood: Prince	A-II
Defending Your Life	A-II	Of Thieves	A-II
Don't Tell Mom the	O	Rocketer	A-II
Babysitter's Dead	O	Silence of the	O
Drop Dead Fred	A-III	Lambs, The	A-IV
		Madonna: Truth or Dare	O

Mannequin 2: On	A-II	Sleeping With the Enemy	A-III
the Move	A-II	Spartacus	A-III
Marrying Man, The	A-III	Stone Cold	O
Miracle, The	A-III	Switch	O
Master Johnson	A-II	Teenage Mutant Ninja	A-III
Mortal Thoughts	A-III	Turtles II: Secret of the	A-II
Mr. & Mrs. Bridge	A-III	Coze, The	A-II
My Father's Glory	A-I	Terminator 2: Judgment Day	O
Naked Gun 2 1/2: The	A-III	Thelma & Louise	O
Smell of Fear	A-III	Toy Soldiers	A-III
Nasty Girl, The	A-III	True Colors	A-III
NeverEnding Story II, The	A-II	Truly, Madly, Deeply	A-III
The Next Chapter	A-I	Vanishing, The	A-III
New Jack City	O	Warlock	A-III
Object of My Affection	A-III	What About Bob?	A-II
One Good Cop	A-IV	Wild Hearts Can't	A-I
Only the Lonely	A-III	Be Broken	A-I
Oscar	O		
Out for Justice	O		
Rage in Harlem	A-IV		
Reversal of Fortune	A-III		
Robbin Hood: Prince	A-II		
Of Thieves	A-II		
Rocketer	A-II		
Silence of the	O		
Lambs, The	A-IV		

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CHILDREN AT RISK:

The nation is seen leaving its young behind

by Laurie Hansen
Catholic News Service

WASHINGTON—Agreeing that children should be a national priority sounds as American as watching the night sky light up with fireworks on the Fourth of July.

More difficult is agreeing how to do it at a time when the federal deficit has skyrocketed and raising spending for social programs is as popular as deposed Panamanian leader Manuel Noriega.

But a bipartisan 34-member National Commission on Children, chaired by Sen. Jay Rockefeller, D-W.Va., has taken a crack at it. After two years of studying the conditions of the nation's youth, commission members June 24 proposed a \$1,000-per-child tax credit as the best way to protect U.S. children from poverty and to strengthen the family.

Calling the report "a step forward," Sister of Charity Carmel Somers, organizer for a church-based community group in California's San Fernando Valley, said June 28 that in the greater Los Angeles area, schools "are just not working," younger children than ever before are joining gangs, and many families are unable to find affordable housing. As a result "children are dragged from place to place" and moved in and out of schools.

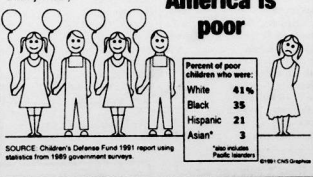
"Children are not a priority in our society at the moment," said Sister Carmel, whose organization, Valley Organized in Community Efforts, is funded by the Campaign for Human Development, the U.S. bishops' anti-poverty agency.

In their report, Rockefeller commission members said that while most children in the country are healthy, happy and secure, too many are in jeopardy.

"We are deeply disturbed that a nation so captivated by

More than 12 million of America's 63 million children live in poverty.
(The official poverty line was \$9,885 for a family of three and \$12,675 for a family of four.)

1 of every 5 kids in America is poor



young is leaving so many of its young behind," said the commission in the introduction to its report.

"Some adults take on the responsibilities of parenthood with little thought or planning; others shed them with equal abandon. In the halls of government, public investments in strong families and healthy, whole children are grudging and piecemeal," it said.

The commission, appointed by Congress and the White House, in its report recommends a series of steps to ensure children have financial security, strong families and access to good health care and education. It estimated the proposals would cost the federal government between \$52 and \$56 billion in the first year.

Rockefeller has suggested that eliminating federal funding for a manned space station would be one way to pay for the program.

About \$40 billion would go for a refundable tax credit for all children through age 18 that would replace the existing personal tax exemption for dependent child. Families that don't owe taxes would get a check from the government.

A chapter of the report that focused on health resulted in a dissenting opinion from nine commission members.

Dissenters objected to the report's call for spending \$9 billion to extend health coverage to uninsured pregnant women and children.

Other recommendations in the report included:

— Testing a plan to guarantee single parents a government-paid benefit if the absent spouse doesn't make his or her child support payments.

— Making the Head Start program for low-income children available to all eligible 3-, 4- and 5-year-olds.

— Encouraging states to give parents a choice in selecting which public schools their children attend.

— Requiring employers to give workers leave for childbirth, adoptions and family emergencies. A minority on the commission opposed a federal requirement for family leave, but said businesses should be encouraged to offer it.

— Putting more emphasis on helping families stay together and less on foster care.

Sharon Daly, U.S. bishops' director for domestic social development, said the U.S. Catholic Conference has plans to increase its focus on public policy affecting children.

While the bishops' conference has taken no official stand on proposals included in the commission report, Daly noted that it has backed a family leave requirement and the concept that "every person is entitled to health insurance" for many years.

The bishops' increased focus on children makes sense, she said. "It's where the poverty is. Catholic social teaching says first look at those who are most vulnerable, most poor," said Daly.

Robert Rivera, director of The Metropolitan Organization in Houston, said in Texas there are long waiting lists at Head Start pre-schools which were designed to give economically disadvantaged children a chance to begin school at the same skill level as their peers.

"So many children start school way behind . . . lagging behind in language and social skills," said Rivera, whose community organization includes members of 60 Catholic and Protestant congregations and receives funding from the bishops' anti-poverty agency.

The \$1,000-per-child tax credit would be "a help," but "if a family has an income of \$12,000 and gets an extra \$1,000 it will go just for the bare necessities," said Sister Carmel. "Here in southern California you can't rent a room for less than \$450 a month," she said.

Debbie Kline, Midwest regional director for a CDD-funded agency in Toledo, Ohio, that lobbies for greater enforcement of child support laws, favors the commission's idea of government assistance for families not receiving child support from an absent spouse.

Kline said \$18 billion is owed children nationwide in child support payments. When payments aren't made, she said, children are "plunged into poverty."

The federal government needs to take a stand on child support, she said, because "children cannot fight for themselves."

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