

THE CRITERION

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Families move into two Habitat homes

by Margaret Nelson

Saturday, Aug. 10 was a bright day in the lives of two families, thanks to about 300 Catholics who joined the Habitat for Humanity effort in Indianapolis.

Estella Stephenson and Sheryl Woods moved their families into two of the nine homes that were finished during the blitz building week. Because of low down payments and monthly fees, they will be able to own their homes in 20 years.

Father Joseph Beechem, member of the Habitat board who recently retired as pastor of St. Lawrence, blessed the homes and presented a Bible to each new homeowner. Representatives of the partner families gave them the keys. Each Habitat family has a mentor family to help them with budget and household questions.

Stephenson has two children—Laquanah, four years, and Tyrone, two months. They will live in the home the Association of Religious in the Indianapolis Archdiocese (ARIA), the sponsoring committee, called Martin House.

Woods brought eight-year-old Sheryl, six-year-old Edward, and eight-month-old Jasmine to her new home on W. 33rd St. The house was dubbed Transfiguration during the building period.

Both families were required to provide 400 hours of "sweat equity" after they passed criminal screening to prove their ability to keep up the \$200 monthly payments.

Indianapolis-area Catholic parishes and groups provided site volunteers, more than \$10,000 in cash donations, and lunches for workers during the Aug. 5-10 building blitz. Students and professors from Marian College and the IUPUI Newman Center were active in the projects, including rehabilitation of neighboring homes.

Members of the Catholic effort also were important to the city-wide effort. Holy Names Sister Louise Bond, Pat Lenihan, and Ann Wadelton co-chair the household management committee. Lenihan of St. Barnabas (and the Family Life Office) coordinated seven of the Saturday moves by Carlton North American Van Lines.

Wadelton of Immaculate Heart of Mary (and the Indiana Catholic Conference) coordinated all volunteers at the W. 33rd Street site where three homes were built and two were rehabilitated.

And Sister Louise, who represents ARIA's peace and



BLESSING—Ann Wadelton (from left), volunteer coordinator, watches as Father Joseph Beechem (back to camera) reads prayers before blessing the Habitat for Humanity home belonging to Estella Stephenson (in front of Father

Beechem). At right are Jack Hill, from the planning committee representing Marian College, and Jack Sabol (hidden), who will serve as mentor "partner" for the Stephenson family. (Photo by Margaret Nelson)

justice committee and heads up the archdiocesan Ministry Development Program, coordinates the city rehabilitation projects and works with the Habitat board. All three women served as mentors for the family that moved into the Holy Trinity home, sponsored by the Indianapolis-area Catholics in 1990.

Mary Ann Downey of St. Thomas Aquinas coordinated a new effort this year—obtaining needed furniture and appliances for the new Habitat homes.

On Saturday, Lenihan talked of the many unseen contributions. The moving company drivers volunteered

their time. A Christian Church member got a group together to make curtains for all the homes. The curtains were in place when the families moved in. (Fabric was donated by Calico Corners.)

Each home has a sponsor who provided \$5,000 cash and volunteers. The builder, C.P. Morgan for these two homes, provided \$15,000 in materials. And corporate sponsors contributed the remaining cash necessary.

This year, storage barns were provided for the new homes. Lenihan explained, "They don't have anywhere to (see FAMILIES MOVE, page 3)

Golden Jubilee Mass to honor faithful couples

by Margaret Nelson

When Bert and Cecelia Wawrzyniak were married in a South Bend parish on Aug. 25, 1925, the new bride dreamed they would celebrate the day of their 66th anniversary with 140 other couples who have marked 50 or more years of marriage.

The Christ the King parishioners will be the longest-wed among those honored at the Golden Wedding Anniversary celebration at St. Peter and Paul Cathedral in Indianapolis on Aug. 25 at 2:30 p.m. Archbishop Edward T. O'Meara will preside. David J. Bethuram, director of the Family Life Office, will serve as master of ceremonies.

About 800 people, including the jubilar-

ians and members of their families, will gather from many of the 39 counties of the archdiocese.

Collectively, the couples represent more than 6,000 years of marriage, according to the Family Life Office, which has coordinated the event for nine years.

The jubilarians will renew their wedding vows and receive nuptial blessings. At the close of the liturgy, the archbishop will present religious mementoes for the 15 or more couples who have celebrated 60 or more years of marriage.

Eugene and Esther Okon, parents of Father Jack Okon, will attend as will James and Evelyn Babcock, the parents of Benedictine Sister Julianne Babcock; and Loy and Bernadine Purcell, parents of Benedictine Sister Antoinette Purcell.

Those who have indicated that they will attend, along with the Wawrzyniaks, include three couples who have been married 65 years: Otto and Olga Faenzi, Little Flower Parish; William and Mary Garrett, St. Bridget; and Lawrence and Edna Schmutte, Immaculate Heart of Mary, all of Indianapolis.

Edward and Doloros Eckstein of St. Mark, married 63 years, will attend the Golden Anniversary Mass for the first time. Charles and Laura Browning of St. Simon have been married 62 years. And two couples have been married 61 years: Rudolph and Elizabeth Casper of St. Philip Neri, and Victor and Matilde Pedraza of St. Mary. All are living in Indianapolis.

Seven couples will join the ranks of those married 60 years ago. New to the

celebration are James and Ruth Caufield of Holy Family, New Albany; Joseph and Leona Suding, still members of the church where they were married—St. Louis, Batesville; and Robert and Helen White, Annunciation, Brazil.

Also marking 60th wedding anniversaries this year are: Lewis and Ruth Neuman, who were married in their present parish at St. Joseph, Shelbyville; Charles and Margaret Murphy, Our Lady of Mt. Carmel; and two couples from Indianapolis parishes, Virgil and Henrietta Rupp, St. Luke; and Merle and Gladys Cassidy, St. Christopher.

Following the anniversary Mass, a reception will be held at the Assembly Hall of the Catholic Center, across the street from the cathedral.

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Archdiocesan Council to meet this weekend

by John F. Fink

A two-day meeting of the Archdiocesan Pastoral Council will be held this weekend at St. Mary of the Woods College near Terre Haute.

The meeting will convene at 10:30 a.m. Saturday and is scheduled to adjourn at 3:15 p.m. Sunday.

The principal matter for discussion will be the identification of major issues facing the Archdiocese of Indianapolis and the role of the council in addressing those issues.

During previous meetings, the council

has received the ideas of the archdiocesan secretariats and the Council of Priests. Issues have also been identified by the parishes and deaneries and by the individual members of the Archdiocesan Pastoral Council.

Numerous issues have thus far been identified in these 10 broad categories: social and moral issues, Catholic education (for both children and adults), collaboration and communication, the laity, parishes, evangelization and ecumenism, youth, finances, vocations, and planning.

During Mass on Saturday evening, the council's officers will be formally installed by Archbishop Edward T. O'Meara.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Understanding Hinduism, religion of India

by John F. Fink

Since I wrote about Buddhism last week, perhaps I should devote this column to another Oriental religion—Hinduism. This is the oldest religion in the world, going back about 5,000 years, and is the faith of over four-fifths of the people of India.

During my trip to India in 1986, I saw how pervasive Hinduism is there. We could not, in the U.S., have Christian symbols, paintings and practices to the extent that India has its Hindu symbols, paintings and practices. Yet one of the principal tenets of Hinduism is a tolerance of all other religions. This, of course, has not prevented battles with Muslims or Sikhs, but that's not the fault of the Hindu religion—only those who profess it but don't live it fully.

Mohandas Gandhi, of course, tried to live it fully, especially the belief in non-violence. The Hindus have reverence for all life, which is why they have such a tolerance for all the animals that are all over the place. (And yet, paradoxically, they allow abortion.)

HINDUISM HAS GOT TO be the most complicated religion in the world, with a great deal of mythology and symbolism. Although I have five books on Hinduism in my library, don't ask me to explain the symbolism of its statues. But here are some basics about Hindu beliefs:

Hindus believe in one God, who is known as the Brahman (not to be confused with Brahmins, the highest class in the Hindu caste system). The Brahman is Absolute Reality, without beginning or end, within everything and everyone, and transcending time and space. Life in all its forms is evolved from this single source of energy, which pervades all life and all things animate or inanimate.



The Brahman manifests itself in a Trinity of deities: Brahma, the creator; Vishnu, the preserver; and Shiva, the destroyer. Each of the gods has a female consort.

Of the three gods, Brahma is the least widely worshipped, with fewer than a dozen temples dedicated to him. He is usually depicted in art as a kingly personage with four heads, each turned in a separate direction. His consort is Saraswati, the embodiment of learning and wisdom.

Vishnu is the most popular god because of many stories about him in the Hindu mythology. His female consort is Lakshmi, personified as one who brings prosperity. Vishnu comes to earth when he is needed; he has done so nine times so far.

Shiva is the god who brings disease and death. But he is not considered purely evil because Hindus believe that death is a prelude to new forms of life. Therefore, Shiva stands for life itself, as pure energy or force. His female consort has many different manifestations and names.

WHEN I WAS IN INDIA, I found Krishna to be very popular. Many of the paintings in museums and for sale in stores are of Krishna and, during our drive to Agra to see the Taj Mahal, we saw a large temple built over his legendary birthplace. Krishna is the hero of one of three stories in the Hindu epic known as the Mahabharata. He is one of the manifestations of the god Vishnu, disguised in the epic as a charioteer. The epic, by the way, is the longest in the world—seven times the combined length of the Greek's Iliad and Odyssey.

Another great Hindu epic is the Ramayana. The hero here is the prince Rama, also an incarnation of Vishnu. The purpose of the epics is to present profound truths in the form of parables and stories for the guidance of the common people.

The epics belong to a group of writings known as smriti, which means "memory." They are records remembered and transmitted from generation to generation. A more important group of writings is the sruti, which means

"hearing." They are also known as the Veda, literally meaning "knowledge."

One of the four groups of writings in the Veda is the Upanishads, a large collection of texts that comprise the basic philosophy of Hinduism. They were developed over a period of three centuries, from 800 B.C. to 500 B.C.

ONE OF THE BASIC beliefs of Hinduism is the law of Karma, or the law of cause and effect: "a man reaps what he sows." Since Hindus believe in reincarnation, they believe that every good thought, word or action affects their next lives positively, and every unkind thought, harsh word or evil deed comes back to harm them in the next life. There are three stages of Karma, but the basic idea is that they can pave the way for a better life in their next incarnations by what they do now.

The cycle of birth and rebirth is known as samsara, and every soul must go through this cycle until it attains moksha, or liberation. Only the soul that reaches perfection becomes one with the Brahman and is not born again.

The aim of the Hindu is to break the chain of birth and rebirth. The first step toward that goal is to perform well one's own dharma, or righteous duties. Hindus believe that it is only through the pursuit of dharma that there is social harmony and peace in the world.

As a person reaches perfection he becomes a yansi or yogi who gives up all wants, has no needs, does not accept money, and renounces the world. He lives on alms or the fruits of the earth and spends his time in meditation. Great yogis and sanyasis become gurus who teach the Hindu religion to the masses.

There are three paths to becoming one with the Brahman: bhakti yoga (an elaborate system of devotion), karma yoga (through action), and jnana yoga (knowledge or wisdom). Those who practice bhakti yoga wear marks on their foreheads to indicate that they are devotees of Vishnu, Krishna, Shiva or one of the other manifestations of the Brahman.

EDITORIAL COMMENTARY

Now is time to exchange prisoners, hostages

by John F. Fink

It will be a wonderful thing if, by the time you read this, all our hostages in Lebanon have been released, but it doesn't seem likely. As this is being written, three hostages have so far been released (an Englishman, a Frenchman and an American), and the Englishman, John McCarthy, has handed a letter from the Islamic Jihad to United Nations Secretary-General Javier de Cuellar. Unfortunately, the letter was a disappointment because it demanded the release of many prisoners by Israel as a condition for the release of more hostages.

The hostage situation has improved though. At least from what John McCarthy told Peggy Say, the brother of hostage Terry Anderson, the hostages are being treated much better than they used to be as Father Martin Jenco was treated while he was a hostage.

As a matter of fact, the whole climate has changed in the Middle East, which is why holding hostages doesn't make sense anymore. This is especially true since Syrian President Hafez Assad decided that it will be to his advantage to join peace talks for solving the Middle East problems. And what made him decide that was his loss of backing from the Soviet Union after the U.S. and the Soviet Union became friendly. It all demonstrates how interdependent political issues are.

With Assad trying to change his stripes (apparently after pressure from U.S. Secretary of State James Baker), the impression is being given that Israel is the culprit holding up release of hostages because it has so far refused to exchange prisoners. It is holding about 375 Lebanese and Palestinian prisoners. Those who have our hostages particularly want freed Sheikh

Abdel Karim Obeid, a Shiite Muslim leader of the Hezbollah, who was kidnapped by the Israelis in 1989.

The Arabs consider Sheikh Obeid to be a hostage since he was kidnapped just as the Western hostages were. Israel, on the other hand, considers him a prisoner since he has warred against Israel; he is not an innocent bystander as the Western

hostages were when they were kidnapped, in the Israeli view.

Israel, of course, doesn't want to free anyone unless they get back some Israeli soldiers who are missing in Lebanon, or at least find out what happened to them.

Those who seem most knowledgeable about these matters are convinced that Syria's Assad has done about as much as he can to get our hostages released. Although Syria now controls most of Lebanon, Iran controls the hostage-takers. The Iranian Revolutionary Guards still have camps in Lebanon. But now Iran has joined Syria, as well as Hezbollah's main cleric in Lebanon (Sheik Mohammed Hussein Fadlallah), in advocating a swap of prisoners and hostages.

We advocate a release of all prisoners at this time. We emphasize "at this time" because such a prisoner release is not always good policy. For one thing, it sometimes encourages radical groups to kidnap more hostages just to facilitate such an exchange. Then it would make life more dangerous for innocent people.

But an exchange of prisoners at this time makes sense because it can be done as part of the peace process that is taking place in the Middle East. It's that peace process that has created the climate that makes it possible to get the release of the hostages. Vice versa is also true: the release of all prisoners can help move the peace process forward. Indeed, it's hard to see how there can be peace while hostages and prisoners are being held by both sides.

If an exchange of prisoners can be done, the next step should be for Israel to release most of the Palestinians on the West Bank and Gaza now being held without trial. In exchange they should be able to expect fewer anti-Israeli demonstrations.

The only way to obtain peace on both sides is for both sides to start acting peacefully.

Archbishop O'Meara resumes schedule; breathing diminished

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara resumed his regular schedule shortly after being released from the hospital following exploratory surgery July 18 that showed that he has lung fibrosis. The illness is a diminution of cellular ability to absorb oxygen.

After conducting some meetings at St. Augustine Home, where he went to recuperate after he left the hospital, he returned to his office at the Catholic Center on Thursday, Aug. 8. He was guest of honor at a belated birthday party at the Catholic Center Aug. 9. The archbishop was 70 on Aug. 3.

He moved back into his home in northern Indianapolis early this week.

On Sunday he presided and preached the homily at the sesquicentennial celebration at St. Anne Parish, Jennings County.

Archbishop O'Meara has suffered lung damage from an unknown cause. It was diagnosed after he experienced a shortness of breath after only slight exertion. Otherwise, tests showed he has excellent health.

The archbishop is using a small oxygen tank to assist him with his breathing.

He intends to attend this weekend's meeting of the Archdiocesan Pastoral Council and he plans to fly to Ireland later this month to officiate at a wedding.



HAPPY 70—Among those gathering in Archbishop Edward T. O'Meara's office on Aug. 9 to celebrate his birthday are Kevin DePrey, director of Fatima Retreat House; the archbishop; JoAnn Schramm, controller for The Criterion; and Suzanne Magnant, chancellor for the archdiocese. (Photo by Margaret Nelson)

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Archbishop O'Meara's Schedule

Week of August 18

SATURDAY & SUNDAY, Aug. 17 & 18—Archdiocesan Pastoral Planning Council, St. Mary-of-the-Woods, 10:30 a.m. Saturday to 3:30 p.m. Sunday.

TUESDAY, Aug. 20—Council of Priests, Catholic Center, 10:30 a.m.-3 p.m.

THURSDAY & FRIDAY, Aug. 22 & 23—NCCB/USCC Budget and Finance Committee Meeting, Washington, D.C.

Archdiocesan priest builds parishes in Ecuador

by Margaret Nelson

"We feed a complete meal each day to 105 children in our meal hall," said Father Paul Evaré. He was discussing the parish he is building in a poor area of Guayaquil, Ecuador.

After visiting here, Father Evaré returned to Ecuador on Aug. 3. He's been serving there for 24 of the 30 years since his ordination as a priest for the Archdiocese of Indianapolis.

His work in Ecuador has involved building parishes for the Guayaquil diocese. The last parish had 35,000 people and a school with 700 students and three chapels connected with it.

"I am starting the fourth one there. I get them to the point where they can have a native priest to take care of the people," he said. "When they are able to support a priest under minimal conditions, my custom has been to move on and build up still another parish."

"In '65, I went to South America as a volunteer because the Holy Father, Pope Paul VI, asked for priests to go to the missions. That's where so much of the great work of the church has been done," Father Evaré said. "Many have gone, I am just one," he added.

He does not consider his work as rigorous. "I don't find it difficult at all anymore," he said. "I did at first. There are a lot more conveniences here, but I really don't feel any great need for them."

Father Evaré has spent a total of two years at home since he first started working in Ecuador.

In 1980, he spent a year as pastor of St. Michael, Charlestown, Ind. "As a priest of the archdiocese, I wanted the capability of being able to work in the diocese and to be acquainted with the way things were," he said. "That year helped me to have a broader view of how pastoral care is done. It has been advantageous in that way for the people I am serving now."

"I was reconfirmed in my mission down there by three different bishops here in the archdiocese," he said. "That is important to me because, for it to be a mission, you must really be sent out."

The new parish Father Evaré is starting is Nuestra Señora de la Salud in Guayaquil. The first permanent building was the meal hall.

The area was populated about 10 years ago by people who have come from the countryside. "They were not able to go to Mass or receive the sacraments. Almost all are baptized, but most have not made First Communion," he said.

Priests have been scarce in the area. Father arrived three years ago. "Almost all are in common law marriages," he said. "They do want their children to make their First Communion. Several hundred children per year are under Catholic instruction," he said.

"We have adult instructions so the parents can help their children learn their catechism. We also have instructions for parents to prepare for confirmation and marriage instructions so they can be married in the church. A total of 200 adults are in some sort of instruction."

The community has a large enough number of people to attend Mass on Sunday and receive the sacraments and instructions in the faith, he said.

Father Evaré plans to start building the



HUNGRY—Father Paul Evaré from the Archdiocese of Indianapolis looks over the children who lunch at the meal hall operated by his parish in Guayaquil, Ecuador.

parish church this year. "This is an important thing to uplift the spirits of the people and help them live the faith more fully," Father Evaré said. "It is something everyone can enjoy. I can't build a house for every person or fill in the street."

The Indianapolis native explained that there is little ecumenism there because some Protestant religions (Pentecostal, Jehovah's Witnesses, Mormon and Four Square Gospel) in Ecuador are very belligerent against the Catholic faith. "They use all kinds of arguments that Scripture is against the Catholic faith," he said. "This requires that we answer by explaining the real teachings of the church."

"It puts us on the defensive," he said. "They brag, 'We're going to convert half of the country to Protestantism by the end of the century.' They spend a terrific amount of money," mostly from the U.S.

The Pentecostals use curing, he said. "They get people who are dying, and tell them they can cure them. Many are willing to try it, but I hear they come back to the Catholic faith at the last minute," said Father Evaré. "Frequently you can bring them back before they leave."

The archbishop of Guayaquil sends out leaflets that defend the faith and answer false claims. He tries to distribute them heavily where the Protestant churches are, Father Evaré explained.

"I don't think the Protestants are successful. I don't think these are sincere conversions," he said. "But they are still not accustomed to going to Mass every Sunday. In the immediate area around the church, 10 percent go to church every Sunday. In the whole area, seven percent

go. That is up from when I went there. Others go sometimes, but not regularly."

In Guayaquil, a city of 2 million people, Father Evaré said, "There are more vocations now than when I went there 24 years ago. At that time, about one priest per year was ordained. Now it is four to six. There is an upsurge of vocations in the seminary, but the lack of priests is so great. And people are getting interested in religion. That attitude exists all over."

"I always try to make the presence of the church felt in the community. I go through day after day," he said. "At every funeral Mass, I talk to the people."

Father Evaré said, "They come in wanting something, but they are humble enough to admit their problems."

"One of the first needs I saw was that many mothers who had been abandoned by their husbands were bringing their children and asking for food. The children were suffering malnutrition. The women wash clothing, but earn only enough to buy rice for their children," he said.

Father explained that the houses in the area are built on wooden posts; the platforms are made of bamboo and they have wood plank floors and tin roofs.

"The street is a bamboo caseway on posts, needed because the tide comes in twice a day and the land consists of mud flats. They haven't been able to build streets or permanent houses. It takes 16 loads of dirt to fill one lot, so it would take many years. And that couldn't begin until the government fills in streets. Water for the area is brought in by tanker trucks as far as they can go. The people carry it by hand the rest of the way."

"The bridges make me nervous," Father Evaré quipped. "They like it when I walk over first, they feel like it is well-tested then. Though the people are small, some of the bamboo is rotten. Some of the houses are so flimsy that the people don't stand close together because they could go through the floor."

But housing is not so much an issue. Apart from food, clothing, water and soap, the major expense is to get the children in school. They need clothing and notebooks.

"Cholera is a big problem. Some die from it," Father Evaré said. "I have to take special precautions to sterilize my plastic wear and the metal spoons in the meal hall."

"The adults help prepare the food for the children. We try to give them soup, plus a whole bowl of meat or other protein, vegetables, rice, sometimes potatoes and other vegetables. Two days we have meat, one day fish, and then cheese (as main course) with lima beans and other beans. On Friday, we have eggs. The kids come in there so hungry that, when they leave, their bellies are distended."

"Close to half of them are of African descent," he said, adding that their ancestors ran away from slave owners in Colombia. "They tended to survive on their own with the faith. But they are not required to be Catholic to come to meal the hall. It is all on the basis of need."

Father Evaré explained that the area is 20 blocks from the bus line, so most of the people have created their own jobs at home. "They try their hand at just about anything," he said.

Father Evaré sees one advantage for missionaries who work in Latin America over those in Africa. "In Ecuador, a priest can have almost immediate acceptance by large numbers of people and establish catechetical programs to improve their lives in the faith," he said.

"In Africa, it is more difficult to get in because they don't have a Christian background. There, you have to start with. There is one God. There is no ingrained opposition to the Catholic faith in Ecuador. They accept the priest. They know that's what his job is—to teach us about Jesus."

Some financial help for Father Evaré's work comes from Father James Barton, Archdiocesan director of the Society for the Propagation of the Faith and missions. Father Evaré said he also receives money from priests of the archdiocese.

Father Evaré's sister, Dolores Kesterson of St. Barnabas Parish, has mailed out appeals and is posting donations in a local account. Those wishing to help the Catholic church in Nuestra Señora de la Salud Parish in Guayaquil, Ecuador, may send donations to: Rev. Paul Evaré; (check made out to) Mission Fund; P.O. Box 17644; Indianapolis, Ind. 46217.

Dr. Rogge speaks to Serrans about medical ethics

by John F. Fink

Dr. James D. Rogge is alarmed by the direction medical ethics is going in the United States.

The chairman of the Medical Ethics Committee at St. Francis Hospital in Beech Grove told the members of the Indianapolis Serra Club that euthanasia is growing by leaps and bounds, and he disagreed with theologians who would permit the withdrawal of artificial nutrition and hydration from patients in a persistent vegetative state.

Rogge told the Serrans that medical ethics is progressing so quickly that it's hard to keep up. Nevertheless, he listed five prerequisites in the treatment of patients. Treatment, he said, must be ethical in terms of professional guidelines, legal in the state where treatment is taking place, compatible with institutional guidelines, compatible with personal beliefs, and compatible with religious guidelines. That fifth item, he said, is what separates Catholic hospitals from others.

In describing the work of the Medical Ethics Committee at St. Francis, Rogge said that four basic principles are followed: 1. Beneficence: the obligation to do or promote good and prevent evil or harm; 2. Autonomy: the patient's right to make his/her own decisions and have those decisions carried out; 3. Justice: that all

patients are treated with fairness and equality; and 4. Fidelity: the obligation to be truthful and keep patients fully informed, and to keep promises made.

He listed a lengthy bibliography of statements by popes, bishops and moral theologians on medical ethics that are used by the committee, from St. Thomas Aquinas to Pope John Paul II. He particularly dwelt on Pope Pius XII's requirements that doctors must weigh the burden of treatment in relation to its benefits, and that pope's distinction between ordinary and extraordinary treatment.

Ordinary treatment, Pius XII said, is that which "does not involve any grave burden for oneself or another." Patients are obliged only to use ordinary means.

He also quoted from Pope John Paul II's "Declaration on Euthanasia": "Euthanasia is an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated."

Rogge, describing himself as "very conservative in medical ethics issues," admitted that he disagrees with most Catholic theologians regarding the withdrawal of artificial nutrition and hydration from patients in a persistent vegetative state. He opposes it because, he said, the intention of the removal of the treatment is to cause death and therefore comes under Pope John Paul's definition of euthanasia.

He said that he disagrees with those

who claim that artificial nutrition and hydration (which is supplying food and water through a tube because the patient cannot take it naturally) are the same as any other type of treatment. This has been declared by a court, but Rogge said, the courts also declared abortion to be legal and we don't accept that decision.

He told the Serrans that he could accept withdrawal of the nutrition and hydration from a terminal patient (one who is going to die anyway) or from one who has requested the withdrawal (because of the principle of autonomy). But, he said, a person in a persistent vegetative state is not dying.

(Theologians who argue on the other side of the issue say that the patient would die if he were not being kept alive artificially and that the same principles concerning weighing the burden of the treatment to its benefits should apply.)

Rogge told the Serrans that Father Daniel Mahon is Archbishop Edward T. O'Meara's representative on the committee of the Medical Ethics Committee and that the archbishop himself met with the committee recently. He said that Father Joseph Rautenberg, the medical ethicist at St. Vincent's Hospital in Indianapolis, also consults with the committee. At St. Francis, Father Rautenberg studied medical ethics in Rome. Rogge admitted that he does not always agree with Father Rautenberg on issues that come before the committee.

Families move into two Habitat homes

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keep things in these neighborhoods." She added that there are always behind the homes that are not always visible from the home.

Father Beechem, who has been on the Habitat board since it began here in 1987, said Saturday, "What was done from yesterday morning to today amazed me."

Two meetings will provide information to families who hope to qualify for the 1992 Habitat homes. One will be on Sept. 7 at 10 a.m. at the Metro Life Church, 5015 E. 42nd St. The second will be on Sept. 12 at 6 p.m. at North United Methodist Church, 3380 N. Meridian St. Virgil Madden of St. Matthew heads up the Indianapolis family selection committee.

Commentary

EVERYDAY FAITH

Bored person can be difference to the lonely

by Lou Jacquet

In the finale of "China Beach," that insightful television series about the Vietnam war, a nurse named Colleen McMurry (Dana Delany) looked back on her time spent serving overseas two decades earlier. "I mattered," she says. "I made a difference."

Her quest for an experience to match that feeling of making a difference in people's lives is a quest that most of us can identify with. Too often, our lives seem to be an endless series of repetitive acts done with



little or no feeling. We work, we eat, we sleep. We shuffle papers and do our jobs and collect our paychecks. But in the great scheme of things, what does it all mean? To put it another way, in an era when so much seems out of our control, can one person really make a difference anymore?

If we are honest with ourselves, our lives often seem to be "on hold" as we await something which never seems to happen. We cannot return to some imagined idyllic past; what we are doing at the moment may seem inconsequential. The future holds promise but, for many, that promise means mostly more of the same. In such an atmosphere of malaise, an atmosphere so prevalent in modern America, what can we do to get back the feeling that the choices we make do matter?

By a sheer act of will, we can choose to make a difference in peoples' lives once more. Not in performing great acts with historical consequences, certainly, and probably not in offering heroic service to those dying in wartime. Rather, we can find meaning in small, everyday acts of kindness and selflessness.

We could bring an elderly neighbor "Meals on Wheels." We could read a book to a blind friend. We could babysit for a few hours for a couple whose marriage needs an evening away together from family routines. We could visit a nursing home to give the gift of an hour of our time to someone whose family never comes to visit.

In fact, as a priest who works as a full-time nursing home chaplain told me recently, the latter is an especially worthwhile undertaking. First of all, it helps us stop feeling sorry for ourselves by giving us a purpose to fulfill. Second, he said, an astonishing 60 percent of those who live in nursing homes never get visited by friends or family. The great majority are eager for someone to stop in to chat with them for even a few minutes.

Why don't more people visit those in nursing homes? The priest suggested that it has more than a little to do with a fear of how we ourselves may end up. We don't want to think about spending our final years under institutional care in a place where no one comes to visit us, he said, so we conveniently forget relatives or friends in nursing homes who already face these problems every day.

He suggested that those whose lives



seem filled with malaise should consider giving of their time and talent to serve those in need by visiting a nursing home or hospital, or performing some other small service. In doing so, he said, they may discover that—to quote the nurse on "China Beach"—they can indeed "make a difference" in someone's life, especially for those who in their loneliness have found life itself burdensome.

Who needs help today in your neighborhood, your parish, your family? If you don't care enough to visit them, who will?

THE YARDSTICK

Columnist faces surgery looking back 46 years

by Msgr. George G. Higgins

For 46 years I have been writing this column, "The Yardstick," for Catholic News Service, formerly the National Catholic News Service. During all that time I never have taken a leave of absence strictly so-called.

Beginning this week, however, I will be on formal leave of absence while recuperating from surgery. The good news from my prejudiced point of view is that I hope to be able to start writing the column again once the medics have given me the go-ahead signal.

Don't ask me why, but I would like to be



able to make it all the way to my golden anniversary as a columnist in 1995. At my age, however, that may be expecting too much. We shall see.

Reflecting in recent days on my 46 years of columnizing, I turned to Webster's *International Dictionary* for a working definition of the word "column." Webster defines it as "a special department or feature (as of humor, sports, literary reviewing or gossip) in a newspaper or periodical under a permanent title and generally reflecting the writer's individual tastes and point of view."

It is obvious that "The Yardstick" only partially fits this definition. The column has a permanent title and does, of course, reflect my individual point of view, but even at that it has never even come close to being humorous. Neither, to the best of my recollection, has it ever indulged in gossip

or pretended that its writer has any expertise in literary criticism.

Not always, but more often than not, the column has dealt with economic and social problems—labor problems in particular—from the point of view of Catholic social teaching.

I am under no illusions about the value and impact of a column of this type. It is an ephemeral form of popular writing that is here today and gone tomorrow. Its impact, if any, is evanescent.

I say "if any" because, except on very rare occasions, no single release of "The Yardstick" has elicited more than a handful of letters, either pro or con. I don't know about other columnists, but I have had the impression over the years that I was talking into a bottomless well from which there seldom came an echo of either agreement or dissent.

Why, then, would anyone want to go on writing column after column for almost half

a century? In my own case, I have cherished the assignment for two reasons.

I have found the exercise to be both educational and therapeutic. First of all, educational because the discipline of meeting so many deadlines forces one to do more writing than one might otherwise do and to strive for clarity and brevity of style. Anyone who has ever made the comparison will agree, I think, that it is, generally speaking, more difficult to write a 600-word column than a 3,000-word essay on the same subject.

The exercise of writing is also therapeutic in that it enables the columnist to let off steam and work off frustrations without doing physical harm to anyone. At this stage, I don't know what I will substitute for this form of harmless therapy during my leave of absence. We shall see.

In any event, God willing, I hope to be back again at the old stand in the not-too-distant future.

TO TALK OF MANY THINGS

Those checking own faults have no time for others'

by Dale Francis

It was soon after the death of Alfred Emmanuel Smith, which puts it in 1944. There were six of us at a restaurant. I was not yet a Catholic and all others at the table were Catholics. The man who had taken the lead in the discussion was older, gray haired, a man of some substance. The rest of us were in our 20s.

The man said he had voted for Al Smith in the 1928 election, said he had had admiration for the former governor of New York and Democratic presidential candidate, but he had observed something that made him lose respect for Al Smith.

I don't like to hear scandal and I was hoping something would interrupt him. He was intent on telling his story. He lowered his voice so he'd not be heard by others at nearby tables. Those of us at the table leaned closer so he could be heard.

What he told us was that he'd been at a resort area in Pennsylvania and gone to an early Mass at the church in the resort area. Just before Mass, Al Smith and a couple of men arrived and they took the pew directly in front of the man telling the story.

The man then told of the scandal



about Al Smith. He said throughout the Mass, when Al Smith knelt he had his knees on the kneeler but he didn't kneel straight up, he leaned forward but he let the back of his body go back so he was resting with the support of the seat. The man delivered his judgment, "I can't respect a Catholic man who doesn't kneel with his back straight up."

It was so ridiculous I thought he



The temptation of the Republican Party

had to be kidding but I looked at him and I could see he wasn't. And the other Catholics at the table were nodding in assent to the dictum that you couldn't respect a man not kneeling straight.

I don't believe I have ever heard anything more ridiculous than this criticism of Al Smith because he didn't kneel straight up. But through the years I've heard criticism of the same kind.

The important thing about Al Smith that Sunday was that he was at Mass. The attitude of the body is not what is important but the attitude of the mind.

I've heard criticisms of priests, not concerning a priest's spirituality but because someone doesn't like his haircut, or thinks he laughs too much or too little, or thinks he shouldn't eat out at a McDonald's or thinks his automobile shouldn't be of a bright color but should be black.

I've heard criticisms of parishioners because they looked around rather than keeping their attention on the altar. (These criticisms are made by people who obviously were also looking around.)

I don't need to offer any other examples. We all know how easily we all criticize others. There is lack of charity in this. But what is more pertinent, it is criticism in the wrong direction. If we're looking for faults, the place we can find them most easily is in ourselves.

None of us is so perfect that improvement is not needed in our own lives. We

should be so busy trying to correct our own faults that we don't have time to look for faults in others.

We must have charity for others. We should pray for others, not search for critical things to say about them. We should seek greater spirituality for ourselves, we should find ways to be considerate to all people.

If we search out our own faults and try to rid ourselves of them, we will improve ourselves and not have time to search for the faults in others.

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To the Editor

How to provide for children in poverty

The eye-opening reality that most of the world's children go to bed hungry each night, and tens of thousands die each and every day because they lack life's necessities, leaves concerned Christians searching for the best way to alleviate such painful and widespread suffering. An ongoing question has been: "Is individual child-sponsorship the best way to provide for the world's underprivileged children?"

This issue was raised most recently by Father Bernard Survil, an American missionary working in Guatemala who has challenged the Catholic press to examine the merits of child-sponsorship as a way for our faithful to support, for example, the education efforts of the Catholic Church in mission countries.

Father Survil noted the success of such programs among Protestant groups and suggested that the "unwillingness" of the Holy Childhood Association (HCA) to embrace this individual approach contributes to the less-than-enthusiastic response on the part of Catholics toward their own missionary church.

Father Survil's recognition of the dire needs of children in Guatemala and throughout the world is to be commended. The misunderstanding, however, of HCA's mandate and the vital role played by Catholics who support HCA's efforts calls for clarification.

As the official mission agency for children in the Catholic Church, HCA is called to bring to children an understanding of their membership in a universal church, an appreciation of the bond they share with children around the world as members of God's family. When possible, HCA members—kids of elementary school age—contribute financially to assist children in need the world over.

Through this process, children put their faith into action and dare to make a difference in other children's lives. It is no

wonder that adults, recognizing the Christian principles exemplified by these kids, support HCA's efforts so that children's contributions can go even further in helping kids in need.

For almost 150 years, HCA has provided for less fortunate children through an allocation process that carefully examines the needs of the kids—all kids—the world over. As a result, the children who hurt the most are given assistance; the greatest number are served. HCA doesn't promote selective giving, such as sponsorship programs, which would make a popularity contest out of Christian concern. HCA best serves the Gospel message by caring for "the poorest of the poor."

Authoritative international publications have issued repeated cautions against individual-sponsorship programs. They have established that such initiatives, while well-meaning, are costly, create further inequities among the poor, and tend to satisfy the giver much more than they comfort the intended receiver.

Thanks to the kids who participate in HCA programs, the Holy Childhood Association has been able to provide support for children in Guatemala and more than 100 other countries around the world while enriching the faith lives of our children here in the States. The experiences of these "children helping children" establish attitudes that last a lifetime, offering not only hope for today but the promise of a future generation of Catholics committed to their parishes, their dioceses, their church.

Rev. Francis W. Wright, C.S.Sp.
HCA National Director
Washington, D.C.

Reaction to sisters' anti-nuclear retreat

The story "17 Providence Sisters Attend Anti-Nuclear Retreat" (Aug. 2) needs to be addressed. The bombing of Hiroshima and Nagasaki brought an end to a war that

would have lasted several years longer and could have cost two million American and Japanese lives. To state that conventional weapons are to be preferred over nuclear is begging the issue. And to allege that war can be eliminated as a means of settling disputes is evading the existence of sin and the real world out there beyond the textbook and the seminar.

If a nation such as Poland, for example, is invaded, do we hold out our hand and say to the aggressor, "Peace be with you"? Come on, now! One wonders whether the well-intentioned sisters realize that there are evil people in the world. Do they know that freedom is worth fighting for? To do something about war, something more basic is needed than clichés and slogans and grandstanding.

Not too many years ago, the gospel of salvation was taught in literally thousands of Catholic schools across America. It was an inspiring modern miracle that nourished the family and brought souls to God. Sisters, what has happened to your sense of values? Why have you abandoned these children and gone political? Whatever happened to prayer?

It seems evident that the enhancement of the secular world has become your number one priority. Notoriety and self-esteem perhaps do have psychological and emotional rewards.

But, as the apostle said, "To whom shall we go?"

Don Backe

Crawfordsville

LIGHT ONE CANDLE

The meaning of the Assumption

by Fr. John Catoir
Director, The Christophers

Yesterday, August 15, the church celebrated an extraordinary privilege which was granted to the Blessed Virgin Mary, namely, her Assumption into heaven.

The early fathers of the church celebrated "her triumph over death and her glorification in heaven, after a pattern set by her only Son, Jesus Christ... to be carried up body and soul to the exalted glory of heaven, there to sit in splendor at the right hand of her Son, the immortal King of Ages" (written by Pope Pius XII in his Apostolic Constitution on the Assumption).

My love for Mary was nurtured by the simple devotion of my own mother. She died in 1957 in St. Vincent's Hospital in lower Manhattan, exhausted from the pain of a long illness. The bond between us is still as real today as it was then. One never forgets one's mother.

Memory plays a vital part in keeping any relationship alive. I often think of my mother and I know she thinks of me. Our



belief in an afterlife enables us to think about our loved ones in a personal way even after they've gone to God.

Catholics do this with Mary, the mother of Jesus. The church's corporate memory extends over 2,000 years. Down through the centuries Catholics have always thought of Mary as a spiritual mother. They respond to her with love and devotion. They know Mary is thinking of them and praying for them.

Mary played and still plays an important part in God's plan of redemption. She brought us Our Savior and like him she calls us to prayer and repentance. Here is a loving voice, pleading with us to become better Christians.

On August 15 we celebrate Mary's transition from the role of spiritual mother of the early Christian community, to the Queen of Heaven.

On this day we turn to Mary once again to acknowledge her preeminence among us. We unite with her in praying to the Holy Spirit for an increase of faith, hope and charity.

(For a free copy of the *Christophers' News Notes*, "God Delights in You," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, N.Y. 10017.)
(Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

Point of View

The fitness craze and our mortality

by Mitch Finley

Every spring in the city where I live about 50,000 people gather to pick 'em up and put 'em down. They run, jog, walk or wheelchair for about seven miles, and at the end they get a T-shirt.

As Dave Barry might say, I am not making this up.

I personally have yet to participate in this annual celebration of fitness. Last spring for the first time my good spouse and two of our three sons did join in, so I have a feeling that next year I may finally capitulate and get a T-shirt too.

It's not that I have anything against fitness. It's just that I have a sneaking suspicion: If we Americans have a problem with anything, it's death.

I know all about Elizabeth Kubler-Ross and her stages of dying, and how "in" it was a few years ago to talk about death. All the same, when push comes to shove I think we bend over backward to avoid death or thinking about death.

When it comes to facing our own mortality, we'd rather not, thank you. All of which leads to my suspicion that today's fitness-nutrition trend contributes to our traditional discomfort with death.

Maybe if we work up a good sweat several times a week by whatever means, eat alfalfa sprouts, peel the skin off the chicken before we eat it, and gobble megadoses of vitamin C, we won't die. At least not so soon.

Where, I queried myself, is the happy

medium here? Surely it is possible to have a healthy concern for staying physically fit and for eating the right kinds of foods and still take seriously the fact that, yes, I am going to die.

Every year, in the various fun runs, marathons and what have you, a few people keel over and buy the farm even as they run. This, it seems to me, is a good symbol for a healthy spirituality of fitness and nutrition.

It's good to remind ourselves as we raise that fork of tofu to our lips that, yes, I'm still going to die. From a Christian perspective, life's purpose is love of God and neighbor, not exercise and good nutrition.

Nowhere in the Gospels does Jesus raise his finger in the air and declare, "I say unto you, take up your running shoes and get yourself in shape; cut down on red meat and eat more apples and broccoli." I don't think one of Mother Teresa's mottos is "No pain, no gain."

It's a matter of keeping things in balance, I suppose. It's good to pump away on the old exercise bike and eat lots of grains. But not as an end in itself. Staying fit and eating right should support our dedication to a Christian way of life.

The fitness-nutrition trend need not be just another way to engage in a denial of death. It can be part of a balanced Christian spirituality.

The goal of staying fit and eating right, as that of reading, going on a retreat and taking a day off now and then is to make us better able to love God and give loving service to other people.

All of which is rather liberating, don't you think? For one thing, it makes it much less of a cultural "sin" to wrap your chops now and then around a bowl of juicy hamburger. What the heck!

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CORNUCOPIA

Helping us keep the faith

by Cynthia Dewes

It's no wonder that preserving the faith is such a big job. Maintaining the papacy and the Vatican and various watchdog agencies and offices of doctrinal purity can be tiresome and expensive. The institutional church is, after all, a giant bureaucracy.

The temptation is to say, as some tired or lukewarm believers do, "Who needs to have a church? I can worship God alone—in my own way—out among the flowers and trees—without an official building or ceremony."

The trouble is, "keeping" the faith may not result from do-it-yourself home religion. Humans have short and faulty memories, and history is often rewritten within the space of a generation or two.

Think about it. Some of us can remember when we were trying to beat the tar out of our current friends the Germans (a.k.a. "huns" or "krauts") and the Japanese (or, equally derogatory at the time, "Japs"). The Chinese were our buddies then, and Italians our enemies.

In one lifetime, we've shifted from regarding the Russians as noble allies, to unscrupulous evil communists, to friendly world neighbors. We're experiencing psy-

chic whiplash from all this political quick-changing.

At one time school children thought every American hero of the past except Betsy Ross was a white male. After all, they were the only ones they'd heard about, or seen portrayed by John Wayne. Women, who now run corporations with as skilled a hand as they once rocked a cradle, were not thought capable enough to vote in this country for many years. They weren't even allowed to retain custody of their own children or manage their own affairs, if they were left widowed or abandoned.

Going back still further, the popular notion was that the earth was flat and the sun revolved around it. Dragons were believed to exist, and good and bad spirits, and even unicorns. Forces like wind and volcanic eruption and flooding were not only known to be naturally powerful, but were also thought to contain personal identities.

The Church has had her problems too, trying to preserve the original Gospel message. Is it any wonder that the true Faith is so hard to retain? Are we surprised that the Good News has not yet been watered down into The News of What's Happenin' Now?

We've fought heresies about being too unworthy to be saved, or too God-like to be damned. We've allowed lay people to carry the Eucharist home in their pockets at some times, and permitted no one to touch it except a priest, with two fingers, at others.

Women once served as deaconesses,

but today altar girls are an official no-no. Mass celebration, once a sharing of a sacred meal with friends, later became a priest murmuring solitary prayers, with his back turned to the congregation.

History seems to change according to the whim of the prevailing culture. But, lucky for us, the Church is here to defend the copyright of the Holy Spirit and help us keep the faith.

vips...



Mr. and Mrs. Henry Schafer will celebrate their Golden Wedding Anniversary at 6 p.m. Mass on Saturday, Aug. 17 in St. Patrick Church in Madison. The Mass will be celebrated by their nephew, Father Raymond Schafer. A reception will follow at the K of C Club on Lanier Drive. Henry Schafer and the former Elsie Dierkes were married in the same church on Aug. 14, 1941. They have three sons and two daughters, 17 grandchildren and seven great-grandchildren.



Providence Sister Anne Therese Falkenstein professed final vows as a Sister of Providence of St. Mary of the Woods on July 4 in the Church of the Immaculate Conception. She entered religious life from St. Polycarp Parish in Somerville, Mass., the home of her parents, Lorraine La Gammo and William A. Falkenstein. Sister Therese is a graduate of Arlington Catholic High School in Arlington, Mass. and Emmanuel College, Boston. At present she teaches at Notre Dame High School for girls in Chicago.

Charles Schisla, director of the Office of Catholic Communications, won the top prize for a non-professional unclassified color photo at the Indiana State Fair for his shot of the new center on Ellis

Island, New York. Margaret Nelson, assistant editor of *The Criterion*, won four blue ribbons and eight other prizes for culinary entries, including the Beekeeper's sweepstakes award for her honey oatmeal cookies.

Chicago native, Jesuit Father Bradley Martin Schaeffer has been appointed for a six-year term as the 13th provincial of the Chicago Province of the Society of Jesus. As provincial, he will serve as religious superior to the 335 Jesuits of the Province, which includes most of Illinois, all of Indiana and Kentucky, and southwestern Ohio. Among the Jesuit institutions in the Chicago Province is Brebeuf Preparatory School in the Archdiocese of Indianapolis.



Benedictine Father Eugene Hensell has been reappointed to a second five-year term as President-Rector of St. Meinrad College and School of Theology. He is a native of Logansport and an alumnus of St. Meinrad Seminary. Father Eugene was ordained to the priesthood for the Diocese of Lafayette in Indiana in 1969. He joined the monastery at St. Meinrad in 1979 and made his solemn profession of vows in 1982. Previously, Father Eugene served as vice-rector of the college for five years.

check-it-out...

The Sisters of St. Francis of Oldenburg will hold a **Day of Prayer** from 9 a.m. to 4 p.m. EST on Saturday, Sept. 7 on the grounds of their motherhouse. The cost of the day, including lunch, is \$10. For information, or to register, contact Francisca Sister Maureen Irvin, Sisters of St. Francis, Oldenburg, IN 47036, 812-934-2475 or 812-934-5016.

Kevin Barry Division #3, Ancient Order of Hibernians will hold its **Annual Picnic** on Sunday, Aug. 25 at Citizens Gas Company picnic grounds, 7600 E. Thompson Road. The event will begin with 11 a.m. Mass celebrated on the grounds. For more information call Michael T. McGinley at 317-351-9817.

St. Agnes Academy Class of 1951 will hold its 40th Reunion on Saturday, Sept. 28. The following class members have not been located: Mary Kay (Effie) Finn Hester, Frances Jay, Marilyn Felton Freeman, all of Little Flower Parish, and Marcella Mitchell, of Christ the King Parish. Anyone having information about them may call Linda Rettig Hill at 317-849-2350.

The 17th Annual Benefit Dance, Buffet and Silent Auction for Catholic Charities of Terre Haute will be held on Friday, Aug. 30 in O'Shaughnessy Dining Room, Providence Hall, at St. Mary of the Woods College. The Baxter Band will play music for dancing. Tickets are \$150 for a Patron Table for four, or \$37.50 per couple. Call 812-232-1447.

VOLUNTEERS—St. Francis Hospital Center volunteers Pat Carnagua (left) and Joe Griffin sing and play the piano in the hospital cafeteria each Wednesday during lunch. Afterward, they move to the gerontology unit and then they perform in the hospital's main lobby. Their music is directed toward patients and their families, visitors, employees and volunteers. Carnagua also assists the hospital in the guest relations and social services departments. Griffin is an ordained chaplain and is employed as a senior marketing representative for a health insurance company. (Photo courtesy St. Francis Hospital)



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OCE holds orientation for new teachers Aug. 9

About 60 teachers, new to archdiocesan schools, attended a New Teacher Workshop Aug. 9 at the Catholic Center.

The unique characteristics of Catholic schools were discussed in a session on Catholic identity. In a handout titled "Total Person-Student," there are two paragraphs:

"A distinctly Catholic school has an atmosphere of care and respect among students and staff. Each child is treated as an individual human being made in the image and likeness of God, regardless of his/her abilities, background, or personal problems. Christian justice and mercy temper disciplinary procedures which protect the rights of all students and teachers."

"Programs in the distinctly Catholic school help to develop the 'total person'—spiritually, academically, socially, emotionally, and morally. Healthy self-concepts are fostered in a climate that emphasizes God's unconditional love."

Ten distinctive characteristics of this kind of climate are listed for evaluation, such as school personnel welcoming students each day, recognition of each child as a unique individual, the showing of mutual respect for each other, recognizing

accomplishments, providing an atmosphere where learning can take place while using disciplinary procedures and practices "tempered by justice and mercy."

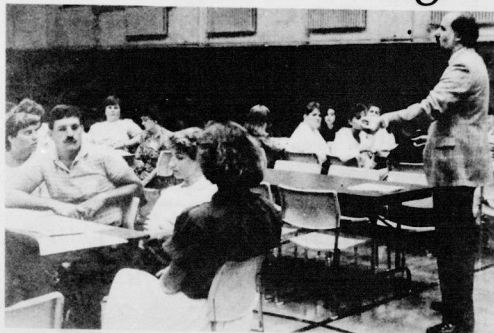
The teachers gathered at St. Peter and Paul Cathedral for liturgy before lunch.

Curricular issues were then discussed by the teachers. They were introduced to the structure of the archdiocese, both by charts and by dialogue. Handouts included a one-and-a-half page sheet of acronyms used by the Office of Catholic Education (OCE).

After a break, the employee payroll system and benefits were explained. The teachers had an opportunity to visit the resource center and evaluate that day's program. The archdiocesan teacher mentor program was discussed in detail.

Social studies teachers' workshops were held on Aug. 12 at St. Mary School in North Vernon and on Aug. 13 at Holy Spirit in Indianapolis.

The two-day summer principals' inservice was held at Clifty Falls State Park on Aug. 6 and 7. New Administrators' Day was held in the Catholic Center on Wednesday, Aug. 14.



NEW TEACHERS—Stephen Weber, principal of St. Luke School in Indianapolis, talks with about 60 teachers who will begin working in Catholic schools for the first time this year. The new teacher inservice was held on Aug. 9. (Photo by Margaret Nelson)

Six new principals are named

Six new principals have been named for archdiocesan elementary schools. In Indianapolis, Robert L. Rash has been named principal of St. Simon, and William Chamber is principal of St. Philip Neri.

Patsy Koenig is new principal at All Saints, Columbus; Barbara Leek, at St. Michael, Greenfield; Katherine Goebel, at St. Elizabeth Seton, Richmond; and Fran Matusky, at St. Paul, Sellersburg.



EXPO CRITIQUE—Father Clifford Vogelsang (from left), pastor of St. Thomas Aquinas; Daughters of Charity Sister Margaret Marie Clifford, Urban Parish Cooperative director; Candil Cox, St. Monica; Sue Ann Yovanovich, Holy Trinity day care director; and Lillian Stevenson, St. Rita, gather on Aug. 7 to evaluate the Catholic participation in 1991 Black Expo and to make plans for 1992. (Photo by Margaret Nelson)



COLLECTORS—Bible school students from St. Thomas the Apostle in Fortville gather around canned goods collected by them and their classmates for the county food pantry. (Photo by Cheryl Woelfel)



GOLDEN JUBILIARAINS—Sisters celebrating 50 years as a Sister of Providence are congratulated by Sister Nancy Nolan, general superior (standing, far left). The jubilarians are (front row, from left): Sisters Mary Germaine Grojean, Eleanor Bussing, Eileen Clare Goetzen, Catherine Alberta Kunkler, (back row, from left): Marie David Schroeder, Jean Arkenberg, Joseph Louise English, Charles Louise Klusner, Margaret Karier, Ann Raymond Reinardt and Gertrude Therese Garvey.

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Fr. Ritter leaves Franciscans for India diocese

by Tracy Early
Catholic News Service

NEW YORK—Father Bruce Ritter, the Covenant House founder who resigned following charges of sexual and financial irregularities, has left the Franciscan order to become a diocesan priest in India.

According to a statement from his order, Father Ritter "on his own initiative and with the blessing of his Franciscan superiors in the United States and in Rome" requested and received as of July 3 permission from the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life to transfer from his order to the Diocese of Alleppey in Kerala, India.

Father Ritter, 64, entered the Franciscan order in 1950 and professed his vows the following year.

The statement on his leaving was signed by Father Giles Van Wormer, who in June succeeded Father Conall McHugh as head of Immaculate Conception Province. At the same time the provincial offices were moved from Union City, N.J., to Staten Island, N.Y.

Father Van Wormer was not available for comment, but his vicar, Father Denis Hackett, said in a telephone interview Aug. 12 that the statement was dated July 17, and had been held for when-ever the story might break.

The *New York Daily News* broke the news in a story Aug. 12 by reporter Charles M. Sennott. He was the reporter, then at the *New York Post*, who first reported in December 1989 that the Manhattan district attorney was investigating charges Father Ritter had used Covenant House funds to support a young man with whom he had a sexual relationship.

Father Hackett said he did not know how Sennott learned of Father Ritter's leaving the order, but that the reporter then confirmed it in telephone conversations with Father Van Wormer and Franciscan Father Canice Connors, and that all aspects of the article were correct.

Sennott quoted the provincial as saying, "We did our best to urge Father Bruce not to take this step. We believe he should have returned to the community and undergone full psychological counseling. We told him that no matter how bad it was, he was part of our family."

Father Connors, who headed an internal investiga-

tion by the order into the allegations against Father Ritter, was quoted as saying: "Father Ritter continues to want to control his own destiny. I think he is avoiding dealing with the problem and the issues at hand. Sadly, Father Ritter has resisted our help. We pray for him."

Upon the completion of the internal investigation, Father McHugh said Father Ritter had been directed to "return to daily living with his Franciscan community," but said nothing about the order's conclusion regarding his guilt or innocence.

Father Hackett's confirmation of the Sennott story was apparently the first official indication that the order believed Father Ritter had a "problem" for which he should undergo "full psychological counseling."

In an interview with Catholic News Service Feb. 21, almost a year after Father Ritter was directed to return to community life, Father



Fr. Bruce Ritter

McHugh said the priest was still living alone.

Father McHugh said he was in regular telephone contact with Father Ritter, but did not know how he has been occupying his time or how he has been supporting himself.

Sennott reported that Father Ritter was living "in a white farmhouse on the gentle slope of a hill in a remote corner of New York state." The house belonged to a

friend, and Father Ritter had been painting it, cutting wood and gardening, the article said. Regarding a future assignment, Father McHugh said that if Father Ritter returned to the order it would not have to be in their province, but that other provincials had invited him to work for them in the missions, provided he would agree to certain conditions not being made public.

However, the Sennott article made no reference to those offers, and said that he sought to find work in the United States, but could not find any diocese here willing to accept him.

During the controversy over Father Ritter, Cardinal John J. O'Connor of New York suggested that he might find a place for the priest but said Father Ritter would have to remain in good standing with his order.

Bishop Peter M. Chenapanampal of Alleppey knew of Father Ritter's work through mutual friends, and agreed to accept him "out of sheer

compassion," Sennott reported.

He said Father Lonfranco Serrini, general of the Conventual Franciscans, approved a transfer for Father Ritter after receiving a letter from the bishop of Alleppey.

The *Daily News* article also said that the Franciscan order began steps to expel Father Ritter when he failed to return to community life within a year.

A spokesman for New York State Attorney General Robert Abrams said Aug. 12 that Father Ritter's departure would not affect an ongoing investigation into the Franciscan Charitable Trust established by the priest.

The trust, which Father Ritter set up without informing the full Covenant House board or his order, came under investigation when it was disclosed he used funds from it to make loans to himself and certain board members, and had made no allocations from it to

Covenant House, the ostensible beneficiary.

This past Feb. 27, Abrams announced an agreement with Covenant House designed to assure better board oversight, and an agreement with Father Ritter barring him for life from serving as a trustee of any charitable trust in the state of New York. But Abrams said he would make further inquiry into the Franciscan Trust.

Covenant House has said it expects to receive the assets of the trust, about \$1 million, when issues involving the trust are finally settled.

Father Ritter, along with his order and Covenant House, also still faces a potential suit filed in a New York court on behalf of Darryl J. Bassile, a former Covenant House resident who accused him of initiating a sexual relationship in 1973, when Bassile was 14, and continuing it until 1975. Defense attorneys asked the court to disallow the suit on statute-of-limitations grounds, but as of Aug. 12 no ruling had been issued.

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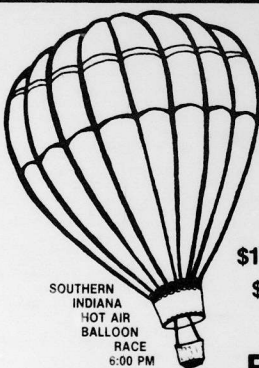
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Polish priests killed in Peru

LIMA, Peru (CNS)—Two Polish Franciscan priests were executed in Peru Aug. 10 by members of the Sendero Luminoso ("Shining Path") guerrilla group.

According to the head of the Conventual Franciscan order, Father Lanfranco Serrini, the guerrilla group was apparently upset because the priests had recently opened a charity center in the region.

Pope John Paul II, in condemning the killings, said they represented an attack on social harmony in the troubled country.

Pax Christi president and former president discuss morality of war

by Catholic News Service

OMAHA, Neb.—Bishop Walter F. Sullivan of Richmond, Va., the new president of the 12,000-member Pax Christi U.S.A., is no stranger to controversy.

During the Persian Gulf War, Bishop Sullivan described the war as "unjust and immoral."

"Using the word immoral led to a lot of criticism," he said. "Some people who had family and friends in the military thought I was calling them immoral."

But he said his use of the word "immoral" referred to the destructive force of modern weapons.

In separate interviews with *The Catholic Voice*, Omaha archdiocesan newspaper,

Bishop Sullivan and Auxiliary Bishop Thomas J. Gumbleton of Detroit, who stepped down this year after 16 years as Pax Christi president, discussed the aftermath of the war and other issues confronting church and society today. They were in Omaha for the Aug. 24 Pax Christi national assembly.

Bishop Gumbleton said the recent war proved that the just war criteria—a centuries-old set of principles by which the morality of war is judged—is outdated.

"The just war criteria was a valid part of Catholic theology," he said. "Now I'm convinced that the just war criteria is simply incapable, not the framework in which we can have moral decision-making."

"They were developed when war was

different. Now there is no possibility of a just war," he said.

Bishop Sullivan said he was "delighted" that the authoritative Rome-based Jesuit magazine *La Civiltà Cattolica* had recently stated "that the 'just war' theory is outdated and no war is just in today's world" due to the destructive force of modern weapons.

He said he agreed with the magazine's editorial which went on to say: "Besides being immoral, war today is useless and dangerous," with the only justification for war being strict self-defense against acts of aggression.

Bishop Sullivan said it is unsettling to realize that President Bush has "captured the Catholic agenda" by standing firm against abortion, favoring aid to Catholic schools and using the "just war" theory to defend his actions in the Persian Gulf.

The aftermath of the war has people now questioning the wisdom of what was done in the Persian Gulf, he said.

"I believe a lot of people are uneasy about what happened in the war. Can we justify the death toll inflicted on Iraq?" estimated by some experts at 175,000 Iraqi soldiers and 30,000 civilians, Bishop Sullivan asked.

"The Persian Gulf war was a war

against the people of Iraq," Bishop Gumbleton said. "We demonized him (Saddam Hussein) and in fact were killing the people of Iraq."

"That much bombing of Iraq was not needed to liberate Kuwait," he said. "We destroyed the whole infrastructure—electricity, water, sewage. We destroyed the capacity of the people of Iraq to take care of themselves."

Many people are at a loss when it comes to the moral questions of war, Bishop Gumbleton said. "The theology of non-violence and just war are not part of our people's thinking. Most people do not have an awareness of theology about war."

"The teaching of our church about the primacy of conscience and about non-violence is clearly not part of the awareness of Catholic people," Bishop Gumbleton added.

"Catholics were carried along by the tide. Most didn't see it as any more than a political question," he said. "To me it is very basic Catholic theology," he said, but noted strong, negative reactions by some to his position.

Bishop Gumbleton recalled taking a phone call from a woman, upset with his position, who criticized him for forcing Catholics to make a choice between their church and their country.

"The moral issue might force a choice between God and country," Bishop Gumbleton said. "Sometimes what God wants will require us to choose against our country," he said.

"We'll be at war soon again, I think. The

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KMH

Groups lining up to support or oppose Thomas nomination

by Catholic News Service

WASHINGTON—Opponents and supporters of Judge Clarence Thomas' nomination to the Supreme Court are lining up, anxious to make their sentiments clear before the Senate opens confirmation hearings Sept. 10.

Several organizations which have Catholic groups as members are among those on either side, although the U.S. Catholic Conference has a policy of not commenting on the qualifications of judicial nominees.

The Leadership Conference on Civil Rights is one of the most recent groups to oppose Thomas, saying his judicial philosophy is radical and has shown "consistent hostility" to civil rights. Thomas has been criticized for his handling of civil rights cases while he was chairman of the Equal Employment Opportunity Commission.

While his judicial record as a member of the U.S. Court of Appeals is relatively short, opponents and supporters have attempted to categorize how he might rule based on his speeches and writings.

Thomas was raised in poverty in Georgia and attended Catholic schools, briefly studying for the priesthood. While raised a Catholic, today he attends an Episcopal church.

In an Aug. 7 statement, the Leadership Conference on Civil Rights, a lobbying coalition of 185 groups representing minorities, women, labor and the elderly, followed the lead of one of its largest member organizations, the National Association for the Advancement of Colored People. The previous week, the NAACP urged the Senate to reject Thomas, saying his "inconsistent views on civil rights policy make him an unpredictable element on an increasingly radical conservative court."

The USCC, the public policy arm of the U.S. bishops, is a member of the Leadership Conference on Civil Rights, but did not join in the Thomas opposition.

Some other Catholic groups are speaking out about Thomas, however.

The Knights of Columbus Supreme Council was expected Aug. 8 to adopt a resolution endorsing Thomas' nomination. The Catholic fraternal organization, which has about 1.5 million members, was holding its annual meeting in St. Louis.

The board of directors of Catholic Golden Age, a non-profit association of Catholics over age 50, unanimously supported Thomas. One criticism of Thomas has focused on his handling of age discrimination complaints while at the EEOC.

"We have no doubt about Judge



Judge Clarence Thomas

Thomas' commitment to civil rights or his ability to serve on the highest court in the land," said a statement from Joseph P. Leary, the group's president.

Opposition to the nomination has been announced by Catholics for a Free Choice, which supports legalized abortion. A statement from the group cited "grave concerns" about Thomas' "support of the use of natural law theory in crafting and applying secular law."

Other groups that have voiced support for Thomas include:

The U.S. Chamber of Commerce; the American Conservative Union; the American Family Association; Americans for Tax Reform; College Republican National Committee; Concerned Women for America; Congress on Racial Equality; Conservative Caucus; Eagle Forum; Family Research Council; National Center for Public Policy Research; Religious Roundtable; Republican National Hispanic Assembly; United Conservatives of America; U.S. Hispanic Chamber of Commerce and Young Americans for Freedom.

Groups opposed to Thomas include: The AFL-CIO; the Women's Legal Defense Fund; People for the American Way; the Alliance for Justice; the National Abortion Rights Action League; the Nation Institute; the Congressional Black Caucus; Americans for Democratic Action; the American Federation of State, County and Municipal Employees; the American Association of University Women; United Church of Christ; the League of United Latin American Citizens and the National Organization for Women.

TWENTIETH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 18, 1991

Proverbs 9:1-6 — Ephesians 5:15-20 — John 6:51-58

by Fr. Owen F. Campion

The ancient Book of Proverbs, one of the most fascinating works in the Hebrew Scriptures, is the source for this weekend's first liturgical reading.

Proverbs is a book of poetry, but more importantly it conveys a religious message. It is directed especially to the young and impressionable. It is difficult to date precisely since it is a collection of so many statements. It is the product of a development in ancient Near Eastern thought more than it is the outcome of any one era. That development was a pattern of thinking throughout the region in which human logic was exalted. This pattern of thinking celebrated "wisdom."

The Book of Proverbs is profound in its divinely-inspired faith in God, but it builds also upon the assumption that belief in God is not contrary to human reasoning. In fact, it asserts in general, human reason can point the way to belief in God and to pious living.



This weekend's reading from Proverbs uses the literary device of presenting wisdom as a woman. She has built her house, supported by seven columns. She has prepared meat and wine, two staples of the ancient diet, and she has invited all to come.

It is interesting to imagine generations of young Jews who sat in rapt attention as these stories were told.

Wisdom might be compared with God, although this is not always the case. God has set a table for his people. He is lavish in his hospitality, and his invitations go far and wide. He offers nourishment to his guests, spreading his table with good food for them.

The Epistle to the Ephesians is the source of the second reading. Called the "queen of the epistles" because of its wealth and depth of teaching, this epistle was written to the Christian community of Ephesus, a major commercial center and pagan religious shrine in the Roman Empire in the first century.

Living a Christian life in such surroundings was hardly easy. Greed reigned supreme. Furthermore, there was a pagan religious fervor. So the epistle is plain-

spoken and blunt, but it is also very encouraging.

In this reading, the epistle calls upon its readers to overlook pettiness and divisions and instead to center everything in their lives upon the Lord and upon his gospel.

Few sections of the Christian Scriptures are as eloquent or as expressive as the part of St. John's Gospel from which comes this weekend's third reading.

This reading continues the beautiful words of the Lord in which he describes himself as the "bread of life." In this lesson, he reminds his followers that if they consume the bread of life, they will never die. He also tells them: that he will give his life for his friends.

As the reading proceeds, Jesus insists that his flesh is real food and his blood is real drink.

In hearing these images, it is important to remember that those to whom Jesus first directed these words have a primitive understanding of human bodily functions and their impressions of life were Hebrew in background, not Greek.

They equated flesh, and body, with the person. They assumed that food taken into the system became part of the person. They had no knowledge of osmosis and digestion. A person's blood had an almost mysterious quality. It conveyed life itself. After all, despite their ignorance of nature, they knew that if blood spilled from a

person's body, then that person would die. They also knew that in a dead body there was no circulation of blood.

Reflection

The church's supreme act of worship, the most important event for which it gathers its people, is the celebration of the Eucharist. In the Eucharist, the church has contact with the Risen Lord in a way more profound and more awesome than in any other encounter in prayer or Scripture.

Thus, the church stresses that its people must come to the Eucharist. The Eucharist is their opportunity to meet God, to bring God, in the Lord Jesus, in Communion, into their very hearts and souls. The Eucharist is the greatest gift the church can give its faithful, and it is their most urgent spiritual need.

So in this weekend, as in the previous weekend, the church teaches us what the Eucharist is, and it reasserts our need for the Eucharist. The Eucharist is the "bread of life," the very "flesh" and "blood" of the resurrected Lord Jesus, given us for our spiritual nourishment.

In reminding us of our need, the church this weekend also reminds us of God's great love. From Proverbs, by imagery, it recalls that God reaches out in unrestrained love to us all, setting before us the table of the Eucharist, from which we can draw our full measure of satisfaction and life.

THE POPE TEACHES

God invites all people to share mission of church

by Pope John Paul II

Remarks at audience August 7

God's eternal plan to unite all mankind in Christ was prefigured in the history of Israel. The Old Testament reflects Israel's growing expectation of a "Kingdom of God" which would one day find fulfillment in the mystery of Christ and the church.

Israel always preserved a powerful sense of God's absolute kingship over his people. Her kings were themselves anointed by God and were religious as well as political figures.

Nevertheless, the history of the monarchy frequently revealed the tension existing between the political concerns of individual kings and the transcendent demands of God's kingship.

Israel's experience of the sins and failures of her kings gradually led to the conviction that the Lord's promises to David would be fulfilled by the coming of a Messiah and the establishment of a new covenant between God and mankind.

Following the Babylonian exile, the expectation of a messianic king was ever more clearly conceived of in terms of God's direct rule over a kingdom open to all peoples.

In the period before Christ's coming, the eschatological dimension of this kingdom was especially emphasized. This is evident in the prophet Daniel's vision of "one like a son of man," who was presented to God in order to receive "dominion and glory and kingdom, that all peoples, nations and languages should serve him" (Daniel 7:13-14).

The Old Testament thus reveals Israel's growing hope for the coming of the kingdom of God. This hope was fulfilled in history by the advent of the Messiah, Jesus Christ, and the establishment of his church. All people are now invited to take part in God's kingdom, to become members of the Body of Christ, and to share in the mission of his church as she makes her way towards the definitive fulfillment of the Lord's promises at the end of time.

MY JOURNEY TO GOD

Why Did God Make Me?

I am 7-years-old. I often wonder of this man named God. Who is he?

I go to church with Momma every Sunday. Her and Grandmother always hoops and hollers in church. I sit and sit in church wondering when it will come to an end. My stomach growls, my dress-up clothes itch, and I can never sit still. I tug on Momma's skirt to ask if she has any gum or candy. She always says, "Wait until after church."

At home I notice there are pictures of Jesus hanging around. Who is he? Are God and Jesus the same people? I ask Momma questions all the time. I can always tell when she doesn't want to be bothered. She gives those eyes and answers in that tone of voice. I know to stop asking questions then.

I often see pictures of Jesus in stores. Sometimes he's black. Other times he's white. Which color is he? Can he make himself the color he wants to be?

(Michelle Edmund is a member of St. Rita Parish in Indianapolis. She wrote this essay during her eighth-grade year at St. Andrew School. Now she attends Cathedral High School.)

Momma told me who God is, and she said Jesus was his son, who died for you and me. Why would he die for me? I don't know him.

When I sit in a room playing paper dolls with my friend, we wonder who made us the color we are. My friend says that she can make herself white as Jesus does, but I don't believe her.

Momma calls me, and says it's time for bed. I tell my friend goodbye. Then I go over to my bed and wait for Momma to come and tuck me in. She comes and kisses me goodnight, and turns off the light.

I wait for Momma to leave, then I jump out of bed and turn on the light and get a piece of paper and a pencil. In my best handwriting I write a note and tell Momma that I am going to be gone all day tomorrow because I have made plans to go to God.

—by Michelle Edmund

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Entertainment

VIEWING WITH ARNOLD

Arnold Schwarzenegger returns as 'Terminator'

by James W. Arnold

If you're worried about Arnold Schwarzenegger taking over the minds and hearts of America (tomorrow, the world?), then you should probably skip "Terminator 2: The Judgment Day."

This is the big hype and big bucks film of the summer, and within its first few weeks it easily passed the ultra-violent "Total Recall" as the Austrian-born strongman's most successful movie. This is also a sequel touted as better than the original. To Hollywood conglomerates, a sequel chain is the equivalent of a money-making machine that will pay stockholders into Infinity (well, next year, anyway).

Schwarzenegger is a self-made "star" with much broader ambitions than just being on movie magazine covers. No question that this non-actor who began with only a lot of sweat and muscles has worked himself from robot parts into a cinema hero of the first magnitude.

At 44, he's not only a walking corporation but a universally recognized pop icon. He isn't an artist so much as a marketable product.

Thus, in the first "Terminator" (1984), an awful trash action movie with some heart to go with the mayhem, car chases/crashes and special effects, Schwarzenegger was a cyborg villain, a ruthless, emotionless killing machine. He had little need to articulate or even to pretend to be human.

As Schwarzenegger labored to become a

better actor (not much success), they eased him into softer, more sympathetic, even comedy parts, culminating in "Twins" and "Kindergarten Cop." Now he's warm, lovable Arnold. In "Terminator 2," he's still a machine, still a "terminator." But (breaking all the logic of the plot) he's a good guy, a warm, lovable killing machine.

As before, writer-director James Cameron's premise, with its strained New Testament overtones, is that a killer cyborg from the future is sent back through time to destroy the key human leader (named John Connor) of the future post-nuclear war between humans and machines.

Last time, the target was Sarah (Linda Hamilton), a waitress destined to be John's mother. But humans also sent back a warrior, a man who (in the twisted metaphysics of time travel melodrama) died in combat but became the father of the hero-to-come.

Now the sinister machines of 2029 send a killer after the boy himself, grown to become the unruly son of seedy foster parents. Poor old Sarah, prophesying holocaust and trying to blow up computer factories, is locked in a state hospital. (Ironically, she's considered crazy for telling the story that the movie audience is supposed to accept.) Muscled up to prepare for her role as guerrilla leader, Sarah generally makes Thelma and Louise look like debutantes.

As a Turncoat Terminator fighting for the humans, Schwarzenegger arrives to protect John from the computer army's even more advanced killer machine, T-1000 (played by Robert Patrick). Eventually the plot spreads to include Joe Morton, playing a scientist told he will become the inventor



HOT SHOT—Actor Charlie Sheen plays a hot-shot Navy pilot who leads a risky mission in "Hot Shots," a goofy spoof of Hollywood's flyboy movies. The U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association rating is PG-13. Parents are strongly cautioned that some material may be inappropriate for children under 13. (CNS photo from Twentieth Century Fox)

of the computer ship that will ultimately cost three billion human lives.

Talk about high tech and "smart" electronic weapons. The most impressive new magical effect is that T-1000 can't be destroyed. He keeps reconstituting himself like quicksilver into and out of any conceivable shape. (Sci-fi fans will note influences from Cameron films like "Aliens" and "Abyss").

"T2" is basically a comic book struggle between two indestructible forces representing Good and Evil. While he starts as a killer, Schwarzenegger's character progresses morally. Young John (Edward Furlong, an unfortunately obnoxious teenage actor) commands him never to kill anyone. (So he only wounds them if he has to). He also learns to slap five and to talk endearing mallspeak like "chill out" and "hasta la vista, baby!" More poignantly, he learns to give up his life for his friends.

But T-1000 has no such inhibitions, and splashes lots of corpses around the screen, using huge semi trucks and a sneaky dagger-like finger as primary weapons. The climactic struggle, amid the fire, smoke and infernal machinery of a steel mill, is predictable grisly and heart-pumping.

"T2" is not as gross as "Total Recall." No doubt, Cameron, who takes great pains

to extol the values of peace and humanity amid the noise and chaos, is a good influence on Schwarzenegger. Will the positive message get past the truly bizarre storyline (how can Terminators exist if their inventor blows himself up?) and expensive violent effects to reach the minds of its zillions of viewers?

Probably not. But let's not be ungrateful: Cameron could easily have just taken the money and used the time for more dash and horror.

(Pop action embraces pacifist values with some ambiguity; language, extreme violence, not generally recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

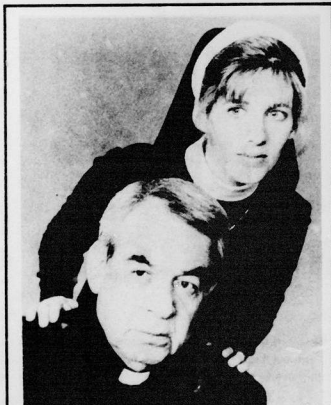
Body Parts	O
Pure Luck	A-II
Return to the Blue Lagoon	A-II
Voyeur	O

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 * before the title.

'Homes Apart' documentary investigates Korea

by Henry Herx
Catholic News Service

The tragedy of 10 million families separated by a war that happened 40 years ago is the subject of "Homes Apart: The Two Koreas," airing Tuesday, Aug. 20, from 10-11 p.m. on PBS.



STILL SLEUTHING—Actress Tracy Nelson plays Sister Steve, a street-wise nun who helps Father Dowling, actor Tom Bosley, solve crimes on ABC's "Father Dowling Mysteries." The three-year-old show airs on Thursday night. (CNS photo from Viacom)

The program presents a short history of Korea from its occupation by the Japanese (1910-45) to its partition into Soviet and U.S. zones following World War II.

The disruptions caused by the Chinese invasion during the Korean War (1950-53) resulted in many North Koreans fleeing to the south in what they thought would be a short-lived separation from their families.

The truce which ended the war instituted the Demilitarized Zone, which has separated family members in the two Koreas ever since.

Though South Koreans are still forbidden to enter North Korea, Koreans who are citizens of other countries are permitted entry today.

Because of this, producer Christine Choy was able to make a documentary following the journey of a Korean-American to visit a sister he had not seen for 37 years.

However, after filming the emotional meeting of the two, the producer was not allowed by the North Koreans to film the rest of his visit.

But they permitted her to film around the capital and eventually talk to some North Koreans who had relatives in the south.

What emerges is the deeply felt pain suffered by these people for so many years.

When she took her cameras to South Korea, her filming was disrupted by anti-government demonstrations calling for human rights and reunification of North and South.

Under less-than-ideal circumstances, the program that results is extraordinarily informative about Korea's history as a divided nation.

Cold War tensions are still vivid and reunification seems impossible.

What comes across clearly is the human cost for the Korean people and a sense that the U.S. shares part of the blame for it. It is a sobering picture but one that must be faced.

TV Programs of Note

Sunday, Aug. 18, 6:30-7:50 p.m. (PBS) "Dr. Bernie Siegel: Love, Medicine & Miracles." As a leader in the mind-body health movement, best-selling author and Yal-surgeon Siegel tells viewers his experiences with the healing power of positive thinking, one of the specials being aired during public television's August Pledge Drive scheduled Aug. 17-25.

Monday, Aug. 19, 8-9 p.m. (PBS) "Elvis '56." August Pledge Drive special looks back to the year 1956 when Elvis Presley, a 21-year-old singer from Memphis, Tenn., first appeared on network television and the subsequent controversy over his lyrics and swivel hips that pushed his records to the top of the charts.

Tuesday, Aug. 20, 9-11 p.m. (CBS) "When He's Not a Stranger." Rebroadcast of a 1989 drama about acquaintance rape on a college campus follows the attempts by the wronged coed to get the college and the legal system to take action against her attacker. It's a serious subject for mature viewers.

Wednesday, Aug. 21, 8-9 p.m. (PBS) "Cats: Caressing the Tiger." Rebroadcast of a "National Geographic Special" program examines the complex relationship between humans and domestic cats whose behavior is also paralleled with that of their relatives in the wild.

Friday, Aug. 23, 9-9:50 p.m. (PBS) "The I Love America Concert." Taped in Washington, this August Pledge Drive special offers a concert of American musical favorites, featuring baritone Robert Merrill with the U.S. Air Force Band and the Singing Senators.

Friday, Aug. 23, 10-11:30 p.m. (PBS) "Irving Berlin's America." Rebroadcast of a 1986 "Great Performances" presentation featuring the stars of yesterday and today who brought Berlin's music to life on stage, screen and television from Bing Crosby and Fred Astaire to Linda Ronstadt and Diana Ross.

TV Film Fare

Sunday, Aug. 18, 9-11:15 p.m. (ABC) "Romancing the Stone." This rebroadcast of the 1984 film features a sedate novelist (Kathleen Turner) who confronts one danger after another when she goes to South America to rescue her kidnapped sister. A handsome U.S. adventurer (Michael Douglas) turns up to save her at fairly regular intervals. Directed by Robert Zemeckis, the exotic romance attempts but never achieves a tongue-in-cheek style to take the realistic edge off the action and allow for laughs. Some graphic violence, rough language and partial nudity in a bedroom scene prompted the U.S. Catholic Conference to classify the theatrical version A-III for adults.

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

QUESTION CORNER

Can patient refuse chemotherapy?

by Fr. John Dietzen

Q A few weeks ago I was diagnosed as having inoperable liver cancer and have been undergoing chemotherapy. Would refusing chemotherapy be the same thing as committing suicide?

I read where a member of the Flying Wallendas was diagnosed with cancer, yet refused chemotherapy and was going to let nature take its course.

I personally believe that one should make every attempt possible to extend one's life. If I die, I hope the doctors would have learned something to help others in the same situation.

Refusing any form of chemotherapy would be like a slap in God's face, for he gave doctors the talents to help others.

Thank you for whatever ideas you can give. (Indiana)



A I admire you greatly for the courageous and thoughtful manner in which you are attempting to meet these painful life decisions.

We need to begin, as you already have, by acknowledging our Christian conviction that, while life is a sacred and marvelous gift from God, death for us is not an absolute evil.

Since we believe the end of this life is not the end of existence, we do not cling frantically to each additional moment regardless of the cost or consequences to ourselves or others.

Our Christian faith and convictions thus say much about the questions we ask ourselves in times like this.

The concerns you have, which are shared by all others in

similar circumstances, basically revolve around two words: benefit and burden.

What benefits will the therapy, whatever it be, bring to you and to others? You do not mention some important details here. Are you a parent with young children? An older person whose family is grown?

What likelihood of success does your team of physicians offer? At best, or at worst, what are the reasonable expectations? All these questions need to enter into your decision. They must be weighed along with the burdens involved.

Today medical procedures in these areas might easily reach into the hundreds of thousands of dollars. What does this do economically to your family or other loved ones when balanced against the expectations of success?

Considering your age and responsibilities, is the sheer pain involved reasonably worth the benefits you might achieve? Consider the other physical and psychological burdens on yourself and those around you. How might your decision affect your chances for anything like a reasonably normal human life?

I recognize that these are heavy, almost brutal,

questions. But they are the ones we must deal with when faced as you are with decisions about "extraordinary" ways of regaining or maintaining physical health.

I hope everyone who reads the above recognizes that it barely hints at the complexity and thoroughness with which we must address questions like this. Even should one wish to read up on the subject, most books are far beyond the time and background of the majority of us.

There is one recently published book I would recommend highly as a readable and morally solid presentation of the kinds of concerns to be considered in situations like yours. It is "Medical Ethics: A Catholic Guide to Healthcare Decisions" by McCarthy and Caron and published by Liguori Press (Liguori, Mo.). I think you will find it helpful.

I wish you luck, and God bless you. Please talk through your questions with others who know your personal and family situation obviously far better than I do.

I know many readers of this column will keep you in their prayers.

(Questions for this column should be sent to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Be positive, set limits to correct misbehavior

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our 5-year-old is our mascot, cutesy and the apple of her daddy's eye. Lately she has become very demanding. We feel she's turning into a monster. How do we unspoil her? (Washington)

Answer: Stay positive. You don't spoil children (or other people) with too much love. Love is not the same as giving in. Continue to notice her good points. Compliment her on her virtues.

The physical expression of love is the best way to nurture. Hugs and touches are basic to good parenting.

No need to be mean. You don't unspoil children by suddenly becoming stern and unaccommodating. The "let her know who's boss" approach is not the opposite of giving in. You don't have to become a drill sergeant.

Set limits—yours, not hers. You can be loving and still show firm guidance. Talk over the house rules with your husband so that both of you know when and how to apply them.

If she insists on too many sweets and junk food, and you have said no, don't argue. Simply hold the line.

If she throws a tantrum in the toy department of the store, take her home at once.

If she refuses to come in when called, go and get her.

If she cries to get her way, ignore her.

Say what you mean. A corollary to following up on what you say is to say less. Be careful what you say because you need to see it through.

Too often, we parents come to rely overly much on our mouths. We give directions, give them again, lecture, nag, pester, plead, threaten, and finally give up and give in. Better not to make a demand in the first place if you know you won't or can't follow through.

Mean what you say. Follow through. Regard anything you demand as a contract between you and your child. Having said it, you are bound to follow through. Not only must you follow through, but you and your husband must be consistent with each other.

Follow up non-verbally. Physical discipline is often more effective because it involves less attention than lecturing and nagging. Physical discipline means non-verbal. It does not mean spanking.

Standing quietly over your daughter until the job is done would be physical. So is making her sit in one place for a few moments. Withholding dessert from a poor eater would be physical.

Other physical techniques include using eye contact, hand gestures or a frown to indicate disapproval. Sometimes it may be enough to use a touch or a noise to interrupt a child's sequence of behavior. We parents must learn to use our mouths less and to make greater use of non-verbal methods of control in following through.

Unspooling a child means being consistent, sticking to what you have said and following through. Such firmness does not preclude warmth and love. The sooner you begin to set firm limits with your 5-year-old, the easier it will be.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ill. 47978.)

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Catholic University president urges bill to encourage saving for college

by Ines Pinto Alcala
Catholic News Service

WASHINGTON—The president of The Catholic University of America in Washington has urged lawmakers to pass the Savings and Investment Incentive Act of 1991 so people could boost their personal savings, and be able to pay for their children's education.

"There are many families that cannot afford to save for their children's college expenses," said Jesuit Father William J. Byron. "The federal and state governments must join with colleges themselves in providing financial assistance to these families."

"The government cannot do it all, however, and families must be encouraged to plan ahead for college expenses."

Father Byron made his comments July 31 before the U.S. Senate's Committee on Finance on behalf of the National Association of Independent Colleges and Universities, the American Council on Education, the Association of American Universities and the National Association of State Universities and Land-Grant Colleges.

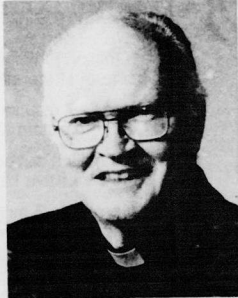
The proposed legislation would ease restrictions on individual retirement accounts or IRAs in an effort to boost savings which lawmakers said would increase investment, lower interest rates, increase productivity growth and reduce trade deficits.

Under current law, only people who are not under any other pension plan and whose incomes are under \$25,000 for individuals and \$40,000 for couples are allowed to fully deduct IRA contributions on their taxes. Contributions cannot exceed \$2,000 per individual.

Also, people who withdraw from their IRAs before they are 59 and a half years old are subject to a 10 percent penalty under current law.

The proposed legislation would make all Americans eligible for fully deductible IRAs.

"Every taxpayer could choose between two kinds of IRAs: the traditional, fully deductible, \$2,000 contribution or a \$2,000 contribution with no deduction up front



Jesuit Father William J. Byron

but no taxes on interest earned when they withdraw their money," said Sen. Lloyd Bentsen, D-Texas, one of the lawmakers who introduced the bill.

Also, people would be exempt from a 10 percent penalty tax for early withdrawals if the money were going to be used to buy a first home, pay educational expenses for children or grandchildren or defray financially devastating medical expenses.

In 1981, when fully deductible IRAs were introduced to the American public, savings skyrocketed with annual contributions to IRAs increasing almost 700 percent.

But, in 1987, when the current restrictions were placed on IRAs, "personal savings plunged," Bentsen said.

The national savings rate for the past decade has been worse than at any time since World War II, Bentsen said.

In 1973, the savings of the average American peaked at 9.4 percent of their disposable income, Father Byron said. In the first quarter of 1991, Americans saved only 4.2 percent of their disposable income.

The average American worker saves 5 cents out of every dollar earned, compared to 16 cents in Japan," Bentsen said.

Savings are important so parents can afford higher education for their children, Father Byron told the Senate committee.

It is estimated that it will cost more than \$200,000 to send a child born today to a private college for four years and \$60,000 to send the child to a public university.

Since 1980, college costs have gone up 90 percent, a rate twice that of inflation, and the federal government's role in providing student financial aid has declined significantly in the past decade.

As a result, colleges and universities have had to find ways to increase the financial aid they offer and will continue to do so, but the government needs to help more, Father Byron said.

"Parents understand the importance of higher education and savings for college, but they need help in making savings a reality," said Father Byron, who will retire from the university in mid-summer 1992.

A Roper poll commissioned by the

National Institute of Independent Colleges and Universities showed that only half of the parents who expect their children to attend college save anything at all for future college expenses, and those who did save saved only an average of \$517 per year, Father Byron said.

Father Byron said that the difference between the earnings of men with high school diplomas and those with college degrees has more than tripled since the early 1970s.

In 1970, the median income of a male college graduate was 39 percent more than that of a male with only a high school diploma. By 1986, that gap had grown to 64 percent, he said.

A spokesman for the Senate committee said the legislation is expected to cost more than \$25 billion over a five-year period, but provisions are being built in the bill to cover the budgetary impact.

A similar bill is being developed in the House. Bills dealing with taxes must originate from the House so the Senate can not take further action on the bill until a tax bill from the House goes to the Senate, the spokesman added.

Bishop pleased with charismatic

STUEBENVILLE, Ohio (CNS)—Bishop Albert H. Ottenweller of Steubenville said he is pleased with the reform efforts being made by Servants of Christ the King, a large Catholic charismatic covenant community in Steubenville.

At a press conference Aug. 2 he said he and the community have taken initial steps

toward re-establishing the "fellowship parish" status that he withdrew from the group earlier this year.

In January, Bishop Ottenweller formed a team of church experts to visit the community and evaluate allegations that it had developed problems in leadership and religious formation.

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For more information, call 274-8822, 8:30 a.m.-4:30 p.m. weekdays.



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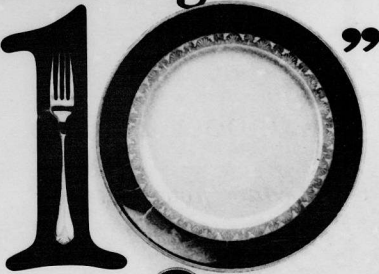
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Youth News/Views

Teen's courtroom visit teaches many lessons

by Troy Ettel

It's funny, you know, how one tiny little insignificant event can open your eyes.

A few months ago, I sat in a courtroom—surrounded by handcuffed men and women—to appear before the judge.

It was the first time I had even set foot inside a courtroom. And if first impressions dictate how things are, then our criminal justice system is in some sorry shape.

My big crime? A speeding ticket. Whoa! Lock me up and throw away the key!

It was the first thing I had ever done that even made the cops bat an eye. One measly speeding ticket. No warning. No "This is your first offense—we'll let you go." Instead I'm sitting in court for a traffic ticket while murderers roam the streets freely each day.

But it was a learning experience. During my three-and-a-half hours sitting in the county courthouse, I gained many new insights.

►Get rid of alcohol—get rid of crime.

I sat there that day in amazement as almost every case brought before the judge was alcohol-related. People charged with driving while intoxicated and public intoxication continually were showing up. I sat there waiting for three hours, but I probably would have sat there for 10 minutes if there was no such thing as alcohol.

►Some people never learn their lesson.

Most of the people in the courtroom shouldn't have been there. Most of them had already been caught for their crimes once and had failed to comply with their probation.

If not for this, they would have been free to go. But they had skipped alcohol abuse treatment meetings or had driven drunk again or something where they had been given second chances and had blown them. They just couldn't give up their old habits. If you can't do what you're supposed to do, you've got to pay the piper. Send 'em to jail.

►We get desperate when we're in trouble.

It was amazing to hear the crazy excuses people tried to use on the judge. The people were trying the oldest tricks in the books.

I actually heard people say, "I didn't do it! The cops are out to get me!" and "I'm not worried about myself! I'm worried about my kids!" Others told the judge "I won't do it again, your honor. I promise!" or asked "But what about my job?"

It's hilarious how stupid some people think others are.

►Justice system 1, educational system 0.

By keeping me out of school until one o'clock in the afternoon, the justice system undercut the educational system. The message I received was that sitting in a courtroom doing nothing for nearly four hours is more important than learning four hours worth of material in school.

So basically what the county is saying is that school isn't important. Right?

►Common sense and court sense don't go hand in hand.

After all of the criminal cases had gone through, the judge asked if everyone left was just there for traffic violations. Then he

TEEN DRINKING

SOME SOBERING FACTS:

8 million junior and senior high school students drink alcohol weekly

Nearly 7 million teen-agers find it easy to obtain alcohol

5.4 million seventh- through 12th-graders have binged* at least once

More than 3 million students have binged* in the last month

454,000 teen-agers are regular binge* drinkers



*a binge drinker consumes an average of 15 drinks a week

Source: U.S. Department of Health and Human Services

©1991 CNS Graphics

asked us if we wanted to go to defensive driving school.

Those of us who said "yes" raised our hands, gave the recorder our names, and were allowed to go. Why this five-minute process couldn't have been done first to allow us to get back to school and work, I'll never know.

And after all of this, it is scary to think that what I witnessed was going on here in the heart of the greatest country in the world.

It is sad to think that as I left that day I wondered if I was leaving a courtroom (part of the immense criminal justice system our country is based upon) or had I just witnessed the filming of next week's episode of "In Living Color"?

(Troy Ettel is a recent graduate of Our Lady of Providence High School in Clarksville. During his senior year, he served as co-copied editor for the school newspaper. Troy is a member of St. Mary Parish in Lanestville.)

Church and community need to support prisoners

by Fr. Joe Felker
Catholic News Service

"In prison they take away your name and give you a number. You've disgraced your good name."

"Check out the barbed wire and razor wire. It keeps us in and smart people out."

Those comments came at the beginning of a three-hour educational journey through a correctional institution for 64 teen-agers and their sponsors. They were touring a prison for young people aged 18-25.

Father Vince, one of the chaplains for the 6,800 men and women in three facilities, led the tour and described prison ministry and his work at a hospital with 200 AIDS patients.

The youths spent a memorable evening in prison to observe Father Vince at work, see what happens to law breakers, and find out if God has a place behind bars.

They also went to the prison to see if there are things that members of the church can do to prevent others from getting in trouble.

During the prison visit, the teen-agers learned that the prison inmates were there for many different reasons: murder, drugs, driving under the influence of alcohol, theft.

Father Vince also discussed the backgrounds of many people in prison. Often, he said, they have a lack of discipline, low self-esteem, and bad friends. Many abuse drugs and alcohol.

Some prisoners grew up hating life. Others had the impression that family and friends didn't accept them anyway, so they felt they had little reason to change their behavior.

After they left the prison, some of the students shared their observances and reactions.

"I would need support from friends and God to survive."

"I lock doors on those who need help and friendship."

"It's a crime to have to go to jail to find time for God."

"I felt sorry for them. They were so sad and lonely."

"I appreciate my strict parents."

"Nothing is worth losing your freedom for."

"Prison isn't Disneyland. You are watched every minute."

"I'm staying out of trouble."

"They looked like they needed God."

"My dog has more freedom."

A clear message came through from the visit. If we believe that the glory of God is people fully alive and if we believe in responsible, moral living, and in the need for positive self-esteem, we have to work on cultivating these values.

Perhaps teens need to consider such questions as:

►What does it mean to be fully alive?

►What is responsible moral behavior?

What is irresponsible behavior?

►How does your group handle drugs and alcohol?

►What are some things you can do to build your self-esteem?

►How can you help others?

►How does God fit into your efforts to live morally?

Teens also might try to find out what happens when people make the wrong choices.

Invite a chaplain or probation officer to speak. Find out about the work they do and the values they teach.

Or teen-agers might take a look at and discuss a video series published by William C. Brown Co. called "The Many Faces of Jesus: Matthew 25." It includes a section on friendship behind locked doors with examples of responses to prison.

The video also talks about the personal prisons of isolation and helplessness, and how we can come closer to God as they are overcome.



DOOMED TO FAILURE—Without support from church and community members, this incarcerated youth faces an uncertain future. (CNS photo by Paul Tucker)

St. Roch's youth group plans free variety show

St. Roch junior CYO youth group members from the Indianapolis South Deanery will welcome parishioners and guests to their first **Parish Variety Show** Aug. 18 at the school hall.

The event is free and open to the public. Performances begin at 6 p.m., with about eight to 10 variety acts planned by the teen-agers.

Parish youth ministers Dick Gallamore and Karen Kiefer helped the teens prepare their individual vocal and instrumental acts as well as a group song and dance routine.

"The show is one of their community service projects," Gallamore explained. "These are different acts that the kids have worked on during the summer."

☆☆☆

Little Flower CYO youth group members are organizing a **Farewell Mass** Aug. 25 for Paul Etienne, a seminarian from Rome who was assigned to the Indianapolis East Deanery parish this summer.

Teen-agers will serve as readers, servers, gift bearers, and Eucharistic ministers for the 9 a.m. liturgy.

Etienne was active in youth group activities while at Little Flower Parish.

☆☆☆

Bishop Chatard High School student T. J. Ranft, Julie Bridenstine, Nat Harold, and Sheri Bowron of Indianapolis attended the **Indiana Teen Institute Conference** June 16-21 at DePaul University in Greencastle.

They were among 250 teen-agers who studied leadership skills as well as informative prevention and intervention programs on alcohol and substance abuse.

Chatard faculty members Nancy Clapp, Mike King, and Gayle Kaster also participated in the youth conference.

☆☆☆

St. Joseph Hill parishioner Monica Pierce participated in the **International**

Special Olympic Games last month in Minneapolis-St. Paul, Minn.

Monica qualified for the International Special Olympics by winning four swimming events at the state championship games held in Terre Haute last year.

More than 6,000 disabled athletes from 90 countries competed in the international sporting event, which began July 19 and continued for a week.

Mary Sandifer, the aquatics coach for Clarksville's Special Olympics team, said Monica won four gold medals at the Terre Haute games and two gold medals and a silver medal in the Great Lakes Regional Special Olympics before advancing to the international competition.

Swimming is her specialty, but Monica also competes in track, soccer, softball and basketball. She is mildly mentally disabled.

☆☆☆

St. Joan of Arc sixth-grade students joined Bishop Chatard High School students at a **Project Leadership Service** workshop the week of July 24 in Illinois.

The educational summer camp is partially sponsored by the Lilly Foundation and Butler University.

Chatard students T. J. Ranft, John Page, Bo Brown, Erin Kiley and Emilee Miller learned about leadership training and self-esteem while mentoring the sixth-graders.

Nancy Clapp, a Chatard faculty member, serves on the Project Leadership Service board of directors.

☆☆☆

New Albany Deanery teen-agers are invited to participate in the **Deanery Youth Mass** August 25 at St. Francis Parish in Henryville. Mass begins at 6 p.m.

☆☆☆

Bishop Chatard High School juniors and seniors helped Nancy Clapp's peer facilitation class work on **Project Happy**



NOSTALGIC—Junior CYO youth group members from St. Roch Parish in Indianapolis rehearse in front of the school in preparation for their August 18 variety show. The event is free and open to the public. (Photo by Mary Ann Wyand)

Camper for Happy Hollow Camp this summer.

Chatard students helped inner-city children register for the camp, supervised their departure in buses on Fridays, and greeted the campers when they returned on Sundays.

David Fry and Jennifer Stroup organized Chatard's participation in the community service project.

☆☆☆

Young adults in the New Albany Deanery are invited to a **Young Adult Mass** August 18 at 6 p.m. at the Aquinas Center in Clarksville.

☆☆☆

Terre Haute Deanery representatives Amy Hoffman, Rebecca Wolf, Joe Flak, Lori Ormsby, Lesley Miller, Ben Blank, Joe Goda, Chad Willett, Andy Hellmann and Kelly Adler volunteered at **Nazareth Farm** in Appalachia this summer.

While in West Virginia, they helped paint a house, tear down a deteriorated building, and complete various other chores for the poor families who live in the Appalachian Mountains.

Janet Roth, youth minister for Sacred Heart, St. Benedict and St. Ann parishes in Terre Haute, coordinated their trip.

Going away to college marks end of an era

by Linda L. Rome
Catholic News Service

August is a bittersweet month for parents and teens.

For many, August marks the transition in family life known as "going away to college." For others, a hitch in the military or a full-time job that promises to become a career signals the transition to a more independent and adult lifestyle.

You're on your own. Fly! Crash! Sink! Swim! It's up to you. Like most transitions, it is a period loaded with ambiguous feelings and turmoil.

A friend of mine was making last-minute preparations for her son's move out of the house. "He needs another pair of pants," she said, "and we want to do something special with him before he goes."

She was caught in a paradox. One moment she was ready to cry, so sharp was the mixture of imminent loss, the sense of pride, and the hope mixed with equal parts of fear for this child she and his father had parented to this inevitable moment. The next minute she couldn't wait for him to be gone so that after 18 years she could reclaim her life, and especially her bathroom!

One minute she was extra loving and planning his favorite dessert. The next minute she was snarling that "You're going to have to do this for yourself from now on," as she made sure he got up in time for his summer job. Her son was, no doubt, in the same quandary.

When I left for college, much as I loved my parents, I was eager to go. I felt poised on the brink of my "real" life. I was crabby with waiting. I tolerated my mother's help (like taking me to 15 stores so I could find the perfect dress for my freshman mixer) as an unavoidable intrusion in my soon-to-be "life without parents."

I made my parents promise not to visit me at school, to call no more than once a week, and not to expect me home until Thanksgiving. After we lugged every box and suitcase to my dorm room, I couldn't wait for them to be gone. But my father wanted to meet my roommate and my mother wanted to make sure I knew the locations of the dining hall and laundry room. I just wanted to close the car door and wave goodbye.

I was secretly bored by the special family dinner (with my favorite dessert), oblivious and accepting of the extra socks, the earrings that matched my dress that my mother just happened to pick up, and the bookcase my dad built to my exact specifications.

Perhaps I cared too much to let them know how much I cared. Perhaps I was overwhelmed by what I knew, by love, by the weight of gratitude too deep for words.

Perhaps you are too. Transitions are tough. But you're still a family, even if you don't share the same bathroom.

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BOOK REVIEW

Small Christian communities

SMALL CHRISTIAN COMMUNITIES: A VISION OF HOPE, by Msgr. Thomas Kleissler, Margo LeBert and Sister Mary McGuinness. Paulist Press (Mahwah, N.J., 1991). 284 pp., \$14.95.

Reviewed by William Droel

"Small Christian Communities: A Vision of Hope" is an invitation to parishes from Renew, a New Jersey-based program which, over the past 10 years, has helped bring the message of the Second Vatican Council to thousands of U.S. parishes.

The Renew program, borrowing and learning from the pre-Vatican II Catholic Action movements and from the base community movement in Latin America, enables parishioners to meet in one another's homes to discuss Scripture and share stories of faith.

This book, written by Renew staff members, invites more parishes to get on the bandwagon, to evolve from "being a group to being a community." It is a mixture of practical suggestions and theoretical arguments in favor of the parish as a "community of small communities."

Building smaller communities within a large parish is a difficult task. "This pastoral direction may cause factions within the parish," the authors note. "A certain amount of

elitism may occur." It is quite possible that the small group will turn in on itself and only serve the individual needs of its members. "The most difficult element to realize in a faith community is the action response or the outreach."

"Small Christian Communities" is best when it supplies examples or tells stories—especially those which counteract one or another community-building problem.

But a style decision raises questions: The stories are told in the third person or, when in the first person, with only a

first name (except one story in which one character has a full name, the other only a first name). Are the examples fictional? Why the lack of specificity? Shouldn't the international staff of Renew have hundreds of very specific stories to tell? Why don't the authors support more of their assertions with examples from around the country?

The practical suggestions in "Small Christian Communities" are valuable. It suffers from too little specificity, from some repetition and from a certain lack of personality—all attributable, perhaps, to its multiple authorship.

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

(At your bookstore or order prepaid from Paulist Press, 301 Island Rd., Mahwah, NJ 07430. Add \$2 for shipping and handling.)

The Trappist lifestyle

VOICES OF SILENCE: LIVES OF THE TRAPPISTS TODAY, by Frank Bianco. Paragon House (New York, 1991). 220 pp. with photographs, \$18.95.

Reviewed by Father James Gilhooly

Trappist Abbot Dom Stephen was reluctant to give the author Frank Bianco a carte blanche to study his monastery. In his view, "there had been so much (already) written . . . and too much of it badly done, usually shot through with inaccuracy."

Bianco's readers will feel indebted to the abbot for finally giving his permission. And no doubt the abbot himself felt his judgment was vindicated when he first examined this handsome volume.

One of the volume's strengths is that in interviews with various monks the author is wise enough to let them speak for themselves. It is they whom we come to hear. Nor are we disappointed. We profit by their hard earned insights and wisdom: "... the novice master said, 'You're not here to impress God, and you couldn't do that anyhow.'"

Helpful quotes from the likes of Emerson, Lowell and Edmund Gibbon are strewn throughout the pages. For example, there is this from Gibbon: "I was never less alone than when by myself."

I found myself being delightfully brought up short to realize that monks who began with the quill and ink pot are today masters of the word processor. Photographs taken by the author lend a warm, I-was-there touch.

(Father Gilhooly is a priest of the New York Archdiocese.)

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- B Stop breathing when asleep, but doesn't remember this when he wakes up?
- C Feel sleepy during the day even though he slept through the night?
- D Have high blood pressure?
- E Toss and turn a lot at night?
- F Sweat excessively during the night?
- G Often awaken with headaches?
- H Gain weight or is he overweight?
- I Seem to be losing his sex drive?

If you answered yes to any three or more of the questions in this section, then your husband is showing some of the symptoms associated with Sleep Apnea, a sleep disorder that causes the sufferer to stop breathing as much as several hundred times a night.

DOES HE:

- J Experience muscle tension in his legs even when otherwise relaxed?
- K Jerk parts of his body?
- L Kick at night?
- M Experience aching or a "crawling" sensation in his legs?
- N Experience leg pain during the night?
- O Keep moving his legs at night because he just can't seem to keep them still?
- P Feel sleepy during the day even though he slept through the night?

Answering yes to three or more questions in this section could be a sign that your husband has Nocturnal Myoclonus, or Restless Leg Syndrome. Characterized by an unpleasant crawling sensation, pain or repeated jerks of the legs at night, this sleep disorder can give both you and your husband many sleepless nights.

DOES HE:

- Q Say he had trouble concentrating when he was in school?
- R Feel like he's going limp when he's angry, surprised or laughing?
- S Fall asleep while driving?
- T Feel like he's going around in a daze?
- U Experience vivid dream-like scenes upon falling asleep or awakening?
- V Fall asleep while laughing or crying?
- W Have trouble at work or school because of sleepiness?
- X Fall asleep, no matter how hard he tries to stay awake?
- Y Feel unable to move sometimes when he is waking up or falling asleep?

Should three or more of the symptoms listed here seem familiar, then your husband may have Narcolepsy, a life-long sleep disorder that is most commonly characterized by uncontrollable attacks of sleepiness at different times during the day.

— Z If your husband's sleeping is keeping you awake, then calling the Methodist Sleep Disorders Center is the quickest way to get some Zzzzzzzzzzz.

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

+ ALLISON, Dorothea, 84, Our Lady of Lourdes, Indianapolis, Aug. 2. Mother of Mary Jane Render; sister of Charles Franklin and Frank Andrew Rogers; grandmother of two.

+ BAIRD, Emmett C. Jr., 74, Holy Family, New Albany, Aug. 4. Brother of Valarie "Babe" Jamison.

+ BYRNE, Vivian E., 84, St. Margaret, Mary, Terre Haute, Aug. 3. Mother of Frank, Sharon Gallagher and Sheila Schiönning; sister of William Eldred and Irene Webber.

+ CARNES, Christopher A., 24, Our Lady of the Springs, French Lick, July 27. Son of Ronald and Judy; brother of Ron Jr. and Paul; grandson of Mr. and Mrs. Oral Carnes and Verona Terwiske; great-grandson of Oral Sr.

+ FAGAN, Gertrude H., 97, St. Paul, Tell City, Aug. 3.

+ FAUST, Michael Patrick, 17, Little Flower, Indianapolis, July 26. Son of Ronald J. Faust and Louise M. Quinn; brother of Kathryn M.; grandson of Mary Quinn and Joann; great-grandson of Esther Buchman and Flora.

+ FINN, Ralph M., 77, St. Vincent de Paul, Bedford, July 28. Husband of Elizabeth (Daisy); father of William J.; brother of Emma Magendanz and Clara Botka; grandfather of Kevin and Nathan.

+ FUCHS, Norbert, 67, St. John the Baptist, Dover, July 5. Father of Steven E., James W., Jean M., Scharl and Julie L.; brother of Thelma Johnson, Leona McCann and Mildred Censheimer; grandfather of four.

+ GOODWIN, Rose M., 77, Our Lady of Lourdes, Indianapolis, Aug. 3. Mother of Patricia McCellan.

+ HEIM, Raymond J., 70, St. Bartholomew, Columbus, July 30. Husband of Heidi; father of

Thomas, Jennie Franz and Nancy McGuirk.

+ HICKMAN, Forrest E., "Bud," 78, Holy Spirit, Indianapolis, Aug. 3. Husband of Mary (Fogarty); father of Maryann T. Guy and Kathleen A. Kennedy; brother of Emma Little; grandfather of six; great-grandfather of three.

+ HYLAND, Victor, 79, St. John the Baptist, Dover, July 7. Husband of Angela; father of Greg, Gerry and Gilbert; brother of Stanley and Sister of Charity Margaret Thomas; grandmother of six.

+ KEHRER, Viola (Prater), 89, Holy Name of Jesus, Beech Grove, July 30. Wife of Carl; mother of John, Paul, Bill, Bill Schubach, Mary Frances Albop and Betty Hitt; sister of Joseph Prater; grandmother of 17; great-grandmother of 20; great-great-grandmother of three.

+ SLAUGHTER, Steven, 31, Holy Name of Jesus, Beech Grove, July 29.

+ SLAUGHTER, Viola A. (Friedrich), 65, Holy Name of Jesus, Beech Grove, Aug. 1. Sister of Willard J., Fritsch and Hilda M. Eyer.

+ SOURDIS, Mary 1. "Midge," 98, St. Mary, New Albany, Aug. 4. Mother of Victor.

Franciscan Sister Michael Louise Meyer dies Aug. 9

OLDENBURG—Franciscan Sister Michael Louise Meyer died here on Aug. 9, two days before her 89th birthday. A Memorial Mass was celebrated for her on Aug. 12 in the Motherhouse Chapel.

Sister Michael Louise was born in New Alliance. She entered the Oldenburg Franciscan Community in 1922 and professed final vows in 1927.

Teaching mostly Latin and German, Sister Michael Louise and at St. Mary's Academy in Indianapolis. She also taught in the Archdiocese of Indianapolis at Immaculate Conception Academy in Oldenburg from 1963-80.

Sister Michael Louise retired to the motherhouse in 1980. She was survived by one sister, Rose Torney, of Batesville.

As worrisome as many sleep disorders can be, they are treatable and, in most cases, curable. The important thing is to recognize the symptoms and get help. So if you or someone you love is suffering from any of the symptoms we've mentioned, it's important for you to contact the Methodist Hospital Sleep Disorders Center at 929-5710, because a sleep disorder is something no one should have to lose sleep over.

*This test is intended as a general source of educational information and should not be used for diagnosis or treatment.

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.

Another You A-III
Backdraft A-III
Ballad of the Sad A-III
Cafe, The A-III
Bill & Ted's Bogus A-III
Journeys A-III
Body N the Hood A-IV
Chameleon Street A-III
City Slickers A-III
Comfort of A-III
Strangers, The A-III
Daddy Nor alga A-III
Dances With Wolves A-III
Dark Obsession A-III
Doc Hollywood A-III
Doctor, The A-III
Don Juan, My Love A-III
Don't Tell Mom the A-III
Babysitter's Dead A-III

Doors, The O
Drop Dead Fred A-III
Drowning by Numbers A-III
Dutch A-III
Dying Young A-III
Eating A-III
Every Other Weekend A-III
Everything's Fine A-III
FX2—The Deadly Art of A-III
Illusion A-III
Home Alone A-III
Hot Shots A-III
Hudson Hawk A-III
Impromptu A-III
Jungle Fever A-IV
La Femme Nikita A-IV
Life Stinks A-III
Love Without Pity A-III
Miracle, The A-III
Mister Johnson A-III
Molsters A-III
My Father's Glory A-III
My Man, The A-III
Naked Gun 2 1/2: The A-III
Smell of Fear A-III
New Jack City A-III
Object of Beauty, The A-III
One Good Cop A-III
101 Dalmatians A-III
Oscar A-III
Out for Justice A-III
Paper Wedding, A A-III
Paint Beasts A-III
Prisoners of the Sun A-III
Problem Child 2 A-III
Pure Luck A-III
Regarding Henry A-III
Return to A-III
Blue Lagoon A-III

Robin Hood: Prince A-III
of Thieves A-III
Rocketeer, The A-III
Silence of the Lambs, The A-IV

Soapdish A-III
Stone Cold O
Switch O
Tate Danielle A-III

Terminator 2: Judgment O
Day O
Thelma & Louise O
Toy Soldiers A-III
True Colors A-III
Truly, Madly, Deeply A-III
Trust A-III
V.I. Warshawski A-III
Voyeur O
What About Bob? A-III

Wild Hearts Can't Be A-IV
Broken A-IV
For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

Classifications of recent video cassettes

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

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

Alice A-IV
Almost an Angel A-III
Applegates, The O
Avalon A-III
Bonfire of the Vanities O

Come See the Paradise A-III
Death Warrant O
Edward Scissorhands A-III
Flight of the Intruder A-III
Ghost A-III
GoodFellas A-IV
Graveyard Shift O
Green Card A-III
Grifters, The A-III
Havana O
If Looks Could Kill A-III
Jacob's Ladder A-III
Jungle Book, The A-III
Kajika, The A-III
Kidergarten Cop A-III
King of Comedy, The A-III
King of New York A-III

L.A. Story A-III
Long Walk Home, The A-III
Look Who's Talking Too A-III
Marked for Death O
Memphis Belle A-III
Men of Respect A-IV
Mermaids O
Miller's Crossing A-IV
Misery A-III
Mr. Destiny A-III
Mr. & Mrs. Bridge A-III
Narrow Margin A-III
Not Without My Daughter A-III
Once Around A-III
Pacific Heights A-III
Postcards From the Edge A-III
Predator 2 O

Presumed Innocent A-IV
Quigley Down Under A-III
Reversal of Fortune A-III
Rookie, The O
Run A-IV
Russia House, The A-III
Shipwrecked A-III
Sibling Rivalry A-III
Teenage Mutant Ninja A-III
Turtles II: The Secret A-III
of the Cove A-III
Terminator, The A-III
Three Men and A-III
a Little Lady A-III
To Sleep with Anger A-III
Watkins A-III
White Fang A-III

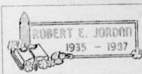
Surrogate grandma contrary to teachings

WASHINGTON (CNS)—The case of a South Dakota woman pregnant with her own grandchildren "avoids many of the problems usually associated with surrogacy" but still is contrary to Catholic teachings, according to a church theologian and ethicist.

Arlette Schweitzer, 42, of Aberdeen, S.D., is six months pregnant with twins, implanted after her daughter's eggs were fertilized in a laboratory dish with her son-in-law's sperm. Her daughter, 22-year-old Christa Uchytel of Sioux City, Iowa, was born without a uterus. It is believed to be the first such case in the United States and the second in the world. A South African woman gave birth to her daughter's triplets in 1987.

But Marianist Father John A. Leies, research fellow at the Pope John XIII Medical-Moral Research and Education Center in Braintree, Mass., said the Catholic Church "has a problem with any kind of *in vitro* fertilization, regardless of the circumstances."

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Presidential vetoes of abortion bills expected to be sustained

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—When half a dozen abortion-related measures cross President Bush's desk this summer and fall, pro-life legislators and lobbyists feel sure that the president will veto them and the vetoes will be sustained.

Congress was expected to face the first Bush veto—of an appropriations bill for the District of Columbia which would allow locally raised revenues to be used to fund abortions—on its return from August recess.

Bush has until Aug. 19 to sign the measure or to "pocket veto" it by not acting. The 239-180 vote in favor of the appropriations bill was 41 short of the number needed to overturn a presidential veto.

During the 101st Congress that ended in October 1990, no abortion-related legislation requiring a presidential veto was approved, according to Richard P. Doerflinger, associate director for policy development in the U.S. bishops' Secretariat for Pro-Life Activities.

But this year, it looks like at least six measures contrary to the Bush administration view on abortion—federal funding of abortion only to save a woman's life—have been sent to the president.

"Both sides are setting up a confrontation for the election year," Doerflinger said, adding that abortion votes in Congress seem to be affected by "a pendulum swing."

"Every time the issue gets out there, people (in Congress) get scared and have to be assured that the support is out there" and that their constituents favor a pro-life agenda, Doerflinger said.

Among the other abortion-related measures pending before Congress in August were:

► Appropriations bills for foreign aid and foreign operations which would overturn longstanding Bush administration policies against funding the United Nations Population Fund or other organizations overseas that promote or perform abortions.

► Funding authorization for the National Institutes of Health, which contains a provision overturning the current ban on the use of fetal tissue from deliberately induced abortions in federally funded research.

► Several bills that would allow abortion counseling to be part of federally funded family planning services, contrary to Bush administration regulations recently upheld by the U.S. Supreme Court.

► A spending bill for the departments of Labor, Health and Human Services and Education which would nullify the regulations on abortion counseling in family planning

programs, permit federal funding of abortions in cases of rape and incest, and eliminate the Adolescent Family Life Program, which promotes chastity.

A Department of Defense funding authorization measure which, as approved by the House, overturns administration policy by requiring U.S. military hospitals to perform abortions if the women pay for them with their own money. The Senate did not approve that provision.

Rep. Chris Smith, R-N.J., co-chairman of the Congressional Pro-Life Caucus, said in an August press release that a recent head count of members of the House of Representatives showed that Bush "will have the level of support he needs on all six of the pro-abortion bills he has threatened to veto this year."

Smith said the House's most important abortion vote would come on the issue of abortion counseling in Title X family planning programs. "Our member-to-member whip check confirms that we have a comfortable margin to preserve the president's policy of separating abortion from family planning," he said.

Doerflinger said abortion rights forces in Congress have the "greatest chance of overriding a veto" on abortion counseling, because supporters have muddled the abortion counseling controversy with unrelated issues of free speech and medical ethics.

But, he said, "if Congress can sustain a veto on Title X, it can sustain them all."

Drug addiction may be reason for annulment

by Agostino Bono
Catholic News Service

VATICAN CITY—Drug addiction can invalidate a marriage if a person's ability to make judgments about essential marital rights and duties is impaired at the wedding, a high church court ruled in a landmark annulment case.

The decision made by the Roman Rota, the church's highest marriage appeals court, marks the first time the Rota has cited "drug addiction" as the sole reason for annulment.

The decision goes "beyond simple indications of principles of law, deepening the relevance of abuse of drugs and of toxic substances in general for the validity or invalidity of matrimonial consent, especially regarding discretion of judgment," said the court.

The ruling cites paragraph two of Canon 1095 which says that people "are incapable of contracting marriage" if they "suffer from grave lack of discretion of judgment concerning essential matrimonial rights and duties which are to be mutually given and accepted."

At the same time, the court rejected the plaintiff's second argument that the marriage should be annulled because the partner hid the fact of the drug addiction.

The court rejected the argument, saying the couple had lived together two years before being married, making it improbable that the plaintiff would have been unaware of the situation.

The ruling builds on a 1989 case in which the Rota

refused an annulment request by someone claiming that the spouse was a drug user rather than a drug addict. In the 1989 case, the court said a distinction must be made between a drug addict and a drug user who is not under the influence of drugs at the time the marriage consent is given.

The impairing of judgment of a drug user would be minimal, the court said.

"Another case is the consent, certainly not valid, given by a confirmed drug addict or someone temporarily intoxicated who contracts marriage while under the influence of a drug taken shortly beforehand and, therefore, expresses the consent at the high point of the drug's action," it said.

Annulments are normally given under paragraph two of Canon 1095 for psychological or psychiatric causes which hinder people's ability to sufficiently evaluate the nature of marriage and to freely judge whether they can assume its obligations.

At issue in these cases is a person's ability to make a free act of will to accept marriage rights and duties.

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