

THE CRITERION

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150 couples acclaim long marriages

by Margaret Nelson

It was an upbeat celebration. One hundred fifty couples who had passed their 50th wedding anniversaries gathered last Sunday, Aug. 25 at SS. Peter and Paul Cathedral for the ninth annual Golden Jubilee Mass. They represented more than 8,000 years of married life.

In fact, Henry and Frances Haunert, of St. Maurice Church in St. Maurice near Greensburg, marked 68 years together just yesterday (Thursday, Aug. 29) to rank as the longest-married couple at the ceremony.

And Bert and Cecelia Wawrzyniak of Christ the King Parish in Indianapolis were celebrating at the cathedral on the very day they were married in 1925, to mark 66 years of marriage.

Not far behind were Otto and Olga Faenzi of Indianapolis Little Flower Parish, married on Christmas Day in 1926.

Two couples were married in June 1926. Marking their 65th anniversaries are Leo and Alma Wagner of St. Michael, Brookville, and Stanley and Beatrice Combs, St. Mary, New Albany. Sighs came from the assembly when David Bethuram, director of the Family Life Office, said that the Combs had four children, 20 grandchildren and 45 great-grandchildren.

In all, 19 couples at the event had been wed more than 60 years. The crowd of almost 1,000 people included families and friends of those celebrating.

During his homily, Archbishop Edward T. O'Meara invited the jubilarians to kiss his cross at the reception. He explained that it was a 17th-century Russian cross that once belonged to Bishop Fulton J. Sheen, whom he succeeded as national director of the Society for the Propagation of the Faith.

The archbishop told of spending Satur-

day night reading some of Archbishop Fulton J. Sheen's 1932 material on communism in Russia. "I tell you, it blew my mind," he said. He said that Archbishop Sheen "only missed by 15 years his prediction of what has happened. Communism is an ideology that totally gets into every aspect of society and human living. It is built on the denial of God."

"If our faith were greater and our prophetic vision wider, we would surely suspect that the end of the second millennium would bring some major change in the makeup of the universe. We are going around the corner in the history of humankind and of the human family," the archbishop said. "We are seeing the end of a system, a political party structure that were evil through and through."

Archbishop O'Meara said, "We are going around the corner ourselves on a whole set of issues" that affect the whole human family. But St. Paul is saying, "There's God's plan. Take it; use it; live it." He said that Christian families should live like a "little, tiny mini-church."

"These are really apocalyptic times, these are thrilling times, but they are tough, hurtful, challenging times. We've got God on our side, but if God is our shepherd, the victory is already out there. It's just that we haven't fought the battle," the archbishop said.

The jubilarians who passed the 60-year mark were given mementoes by the archbishop. All those who had marked 50 years of marriage and were coming to the celebration for the first time were given certificates.

The Family Life Office coordinated the event. Our Lady of the Greenwood Parish provided refreshments for the reception at the Catholic Center Assembly Hall.



GOLDEN—Henry and Frances Haunert, married 68 years Aug. 29, accept congratulations from Archbishop Edward T. O'Meara as the longest-married couple at the Aug. 25 Golden Jubilee Mass at SS. Peter and Paul Cathedral. (Photo by Margaret Nelson)

Soviet-Vatican relations are in a hopeful, fluid state

by Catholic News Service

VATICAN CITY—A dizzying week of developments in the Soviet Union left Soviet-Vatican relations in a hopeful, although fluid state.

The impact of the tailed coup against Mikhail Gorbachev and the accelerated pace of change in the Soviet Union gave the Vatican plenty of food for thought about future relations.

What, for example, of a rumored and hoped-for papal visit to the Soviet Union in 1992?

Cardinal Angelo Sodano, papal secretary of state, told RAI, the Italian state television network, Aug. 20 that he had a

"secret hope" that if the coup succeeded a papal trip would be moved up because "the Soviet Union would have had more need for it than ever."

His remarks ignited speculation that the papal trip was in the works. But the Soviet envoy to the Vatican, Yuri Karlov, said Aug. 22, a day after Gorbachev returned to power, it was too early to say whether planning for a papal trip to the Soviet Union would be speeded up.

Pope John Paul II was traveling in Hungary, formerly a Soviet Bloc nation, when the coup occurred.

Hours after it was announced that Gorbachev had been replaced for health reasons, Vatican spokesman Joaquin Navarro-Valls, traveling with the pope, said with a bit of irony, "I hope that Gorbachev gets well soon."

But it may not be a healthy Gorbachev the Vatican must look to, but a politically robust Boris Yeltsin, the Russian Republic president who stood up against the coup.

Although a largely untested figure from the Vatican's point of view, Yeltsin is viewed sympathetically by church leaders, according to one Vatican official.

The official, who asked not to be named, met last year with a close Yeltsin adviser in Moscow. The prelate said he came away with the impression that Yeltsin favored a radical improvement in relations between the state and religion.

The adviser cited three elements that inspired Yeltsin's position on church-state relations:

►The spiritual traditions of the Russian Orthodox Church, which need renewal, along with the religious and moral basis of daily life.

►The ecumenical vision of Vladimir Solov'ev, a 19th-century Russian mystic whose writings are again enjoying popularity.

(See VATICAN HOPEFUL, page 8)

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CELEBRATING VICTORY—Jubilant Moscow residents gather Aug. 21 to cheer the collapse of the attempted coup by communist hard-liners. Religious icons can be seen on posters in the background. (CNS photo from Reuters)

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The breviary for lay people? Yes, indeed

by John F. Fink

Many Christians these days are trying to develop better prayer lives and sometimes I'm asked to recommend prayerbooks. Catholic publishers have produced many good prayerbooks, but my recommendation is to get into the routine of praying the church's official prayers, the Liturgy of the Hours, sometimes called the Divine Office or the breviary.

The breviary for lay people? Yes, indeed. The church has recommended since Vatican II that the laity pray the Liturgy of the Hours. In the apostolic constitution that promulgated the revised Divine Office, Pope Paul VI wrote, "The Hours are recommended to all Christ's faithful members, including those who are not bound by law to their recitation." (Priests, deacons, men and women religious who have professed solemn vows, and some secular members of religious orders are obliged to pray the Hours.)

The General Instruction of the Liturgy of the Hours encouraged the laity "to fulfill the church's office by celebrating part of the Liturgy of the Hours. The laity must learn, especially in liturgical actions, how to adore God the Father in spirit and in truth, and be reminded that through public worship and prayer they are in touch with all humankind and can contribute in no small degree to the salvation of the whole world."

ALTHOUGH OTHER PRAYERS are fine and should be continued, the Divine Office is, as the Instruction says, "the prayer of the church and makes the whole church, scattered throughout the world, one in heart and soul." It is the prayer that has been prayed through the centuries, a complement to the eucharistic sacrifice.



The breviary has undergone many changes through the centuries, reformed first by Pope Pius V in 1568 and in the century by Pius X, Pius XII and, after the Second Vatican Council, Paul VI. In today's form it is arranged in such a way that it is convenient for almost anyone to pray it, especially Morning Prayer and Evening Prayer. There are also midmorning, midday, midafternoon and night prayers, as well as the Office of Readings, but most people pray only Morning and Evening Prayers.

The Divine Office can be prayed either in community or in private. When prayed in private, Morning Prayer or Evening Prayer takes about 10 minutes. Those who add the Office of Readings add another 15 minutes or so.

WHEN PRAYING THE breviary, one begins each day with what is called the Invitatory. It begins with "Lord, open my lips and my mouth will proclaim your praise." This is followed by a short antiphon, the invitatory psalm (95, 100, 67 or 24), and a "Gloria to the Father."

Prayer for each part of the day begins with "God, come to my assistance. Lord, make haste to help me" (but it's omitted if Morning Prayer follows the Invitatory). This is followed by an appropriate hymn for the particular season of the year. Then in Morning Prayer there follows a psalm, an Old Testament canticle, and another psalm, all with their antiphons. Evening Prayer has two psalms and then a New Testament canticle.

Then there is a short reading from the Bible, a period of meditation and a short responsory. This is followed in Morning Prayer by the Cantic of Zachariah (Luke 1:68-79) or in Evening Prayer by the Cantic of Mary, the Magnificat (Luke 1:46-55), each with a short antiphon.

After this is a time for intercessory prayers, those printed in the breviary and any others you might want to add. This is where you can pray for all the people you have promised to pray for and for all of your special intentions. The prayer then ends with the Our Father and a short concluding prayer.

The hymns, psalms, canticles, readings, etc., change each day and with the seasons. The heart of the breviary is the four-week psalter, which is arranged in conjunction with the liturgical year so that the first week of the cycle coincides with the First Sunday of Advent, the First Sunday of Lent and the first week of Ordinary Time.

The breviary also contains the special readings and prayers for the seasons of Advent, Christmas, Lent, Easter and the Sundays in Ordinary Time; for solemnities; and for saints' feast days. There's the Office of the Dead and the Office of Readings. Sometimes you have to find prayers in several places and it seems complicated, but it doesn't take long to get the hang of it.

The Office of Readings is separate from the Liturgy of the Hours and can be recited any time of the day. Its basic components are the usual introduction, a hymn, three psalms or parts of psalms, a biblical reading, a reading from the early fathers of the church, and a short prayer.

The Office of Readings has its own four-week psalter, special biblical readings for solemnities and feasts, and a two-year cycle of biblical passages for the various liturgical seasons.

YOU CAN BUY A breviary at any Catholic bookstore, either in a four-volume set or in one volume (which is satisfactory for most lay people). I got mine at Krieger Bros. in Indianapolis.

Besides the regular breviary, Collins Liturgical Publications also publishes a volume called "A Shorter Morning and Evening Prayer." It contains the complete four-week psalter, sufficient material from the Proper of Seasons to allow for seasonal variation; the Office of the Dead and the Saturday Memorial of the Blessed Virgin; and enough of the other prayers to make it usable every day of the year. It has been approved for use in U.S. dioceses. Its advantage is its smaller pocket-size and I've found it convenient to take when traveling. It does not, however, have the Office of Readings.

EDITORIAL COMMENTARY

What a difference a week made in Russia

by John F. Fink

What a difference a week made in the Soviet Union. As we were putting last week's issue together, the attempted coup was in full force. This week not only did the coup fail but it resulted in the demise of the hard-liners among the Soviet officials and of the Communist Party itself.

Further, the long-availed hopes of the Lithuanians, the Estonians and the Latvians for independence have been assured and it seems clear that other Soviet republics will be close behind since eight of them have declared their independence. We don't often give stock market tips, but it might be good idea to invest in companies that make maps because all the old maps are now out of date.

Needless to say, a week ago we did not expect all that to happen. If we had we wouldn't have published two articles in last week's issue about Mikhail Gorbachev's ouster as the Soviet Union's president, one quoting Catholic officials who said they feared a backslide in reforms in the Soviet Union and the other saying that the Vatican had lost an ally in the struggle to bring religious freedom to Soviet Catholics. When we got word to press last week Gorbachev was still a prisoner.

Frankly, we overestimated the abilities of those who attempted the coup and we

underestimated the Russian people's desire for freedom and democracy. With all that has happened in the world during the past few years, we should not have done the latter.

Ever since the Philippines' Cardinal Jaime Sin called out the people to stand in front of Ferdinand Marcos' tanks in Manila, we have seen citizens of country after country doing exactly that to oppose those who stand in the way of democracy. That's how the people of Eastern Europe won their freedom, and that's how the Berlin Wall came down. The remarkable thing is that it has worked—everyplace except in China.

But somehow we weren't prepared for it to work in Russia. We had come to accustomed to thinking of the Soviet Union

in terms of its past leaders that we forgot how much the country has changed in recent years. This is also, of course, the mistake made by those who attempted the coup.

As it turned out, the coup leaders were totally inept, neglecting all the basic fundamentals of a successful coup. It was amazing, for example, that we could watch the whole thing unfold on American television!

What we saw, of course, was the Russian people manning barricades around the Russian Parliament building. But those pictures showed other things that we have not been accustomed to seeing in the Soviet Union. We saw people praying. We saw them making the Sign of the Cross (Eastern style, right shoulder first), and we saw religious signs that contained icons of the

Blessed Virgin (as can be seen in the photo on page 1).

And we shouldn't forget what started the whole freedom movement in Eastern Europe that then spread to Russia and the rest of the Soviet Union. It was the election of a Polish pope and his encouragement of Lech Walesa and others in Poland. Fortunately, this was followed by the ascendancy of Mikhail Gorbachev who, as last week's article said, turned out to be a key ally of Pope John Paul II.

Unfortunately, Gorbachev is not popular in the Soviet Union, especially in Russia. It seems probable that he won't be able to remain in power because Boris Yeltsin seems to have all the qualities of a dictator—and Yeltsin is popular. At present it appears that Gorbachev might end up as a figurehead with Yeltsin wielding real power. So far, though, Yeltsin seems to be making the right moves.

What a difference a week makes in this fast-paced world of ours.

Board of Education has commitment ceremony

by Margaret Nelson

During a commitment ceremony of the 1991-92 Archdiocesan Board of Education (ABE) on Aug. 20, Archbishop Edward T. O'Meara shared "a great grace" he said he experienced on the Feast of the Assumption, Aug. 15.

The new officers—Father Clement T. Davis, Indianapolis West Deanery, president; Patrick Kennedy, vice president; and Kathryn Brennan, secretary—promised to serve as officers.

The archbishop began, "My fellow collaborators in the work of total Catholic education here in this archdiocese," before referring to First Corinthians.

He explained that Paul wanted his people to appreciate their call to service. "Why of all the people in the world, some of us have that heritage is something I can't answer," said Archbishop O'Meara. But he suggested "sharing with others, not coveting that or holding it tightly."

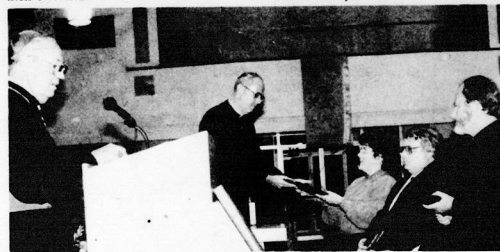
The archbishop said, "I pray that all of you will appreciate the power that is in you. It's like the power by which the Father raised Jesus from the dead. I know that it's hard in these stress-filled days to remember that all the time. I try to remember that I have never gone to a meeting without quickly saying, 'Lord, make that power work now.'"

The archbishop explained that he had always enjoyed good health until he became ill in July. Reporting good recovery

now, he said that the special grace he received when reading Corinthians was a new ability to see that he really shouldn't be worried about results and successes. "Way down deep in the core of my being I say, 'What's really important?'" Archbishop O'Meara concluded, "I cannot tell you the indescribable peace that I have had from that celebration of Our Lady's feast last week. I hope this peace of person prevails." He asked them to process this kind of peace into their own lives.

Other deanery representatives on the new board include Kenneth J. Asam, and Cheri J. DeBrucker, Bloomington; Diana Leising, Connersville; Mary Margaret Lynch and Joseph D. Stephens, Batesville; Father John P. O'Brien, Seymour; and Barbara Renn, New Albany.

In Indianapolis, Kathleen M. Cox and John Wyand represent the East Deanery; Dick Fellman, South Deanery; Theresa Hannah, West Deanery; and Al Hoop, North Deanery.



BOARD OFFICERS—At Aug. 20 ceremonies at St. Monica Church, Archbishop Edward T. O'Meara accepts the commitment of new officers for the Archdiocese on Board of Education. Father Joseph Schaedel, president of Cardinal Ritter High School presents symbols of their offices to (from left) Kathryn Brennan, secretary; Patrick Kennedy, vice president; and Father Clement T. Davis, president. (Photo by Margaret Nelson)

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Madison man helps at Mother Teresa's shelter

by Mary Ann Wyand

Donn Lorton of Madison answered God's call this summer by journeying to New York City to work for the Missionary Sisters of Charity at one of Mother Teresa's shelters for homeless men.

Lorton, a member of the Catholic Community of Madison, said he spent the month of July working as a volunteer at the sisters' shelter and soup kitchen in the Bronx because he felt it was something the Lord wanted him to do.

"I said I would come and do anything," he explained. "The sisters wrote back and indicated to me that I would work in the soup kitchen. They had a soup kitchen in the daytime and a shelter for homeless men at night."

As part of the volunteer agreement, Lorton had to pay for his own transportation because the sisters use any money they receive to care for the poor.

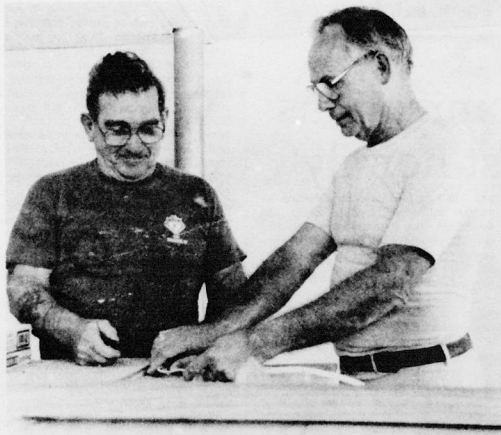
Arriving in New York via LaGuardia Airport, he took a taxi to the Missionary Sisters of Charity's Queen of Peace Home, the order's motherhouse for North and South America. Their shelter and soup kitchen for homeless men is located nearby, in the heart of an impoverished and crime-ridden section of the Bronx.

"When I got there, I did what the sisters told me to do," Lorton explained. "You started your day at 5 o'clock, then you'd get the men up at 5:20 a.m. Then you had prayers to say, then you'd get their breakfast and get the soup on, and then you had to say another whole sheet of prayers. You said the Angelus at 6 o'clock, then when the men came down you prayed with them. Then you went to church at 7 o'clock, and after church you had more prayers. Then you went back to the soup kitchen, and then you prayed again."

Before the sisters served breakfast or lunch to groups of 50 homeless men at a time, he said, the men were required to pray together and sing praise to the Lord. "Sister would say, 'Quiet down. Quiet down. Take your hats off. No eating. Everybody quiet down,'" Lorton recalled. "Then she'd read the Gospel for that day's Mass, then she'd give them the sermon. They had to pray the Our Father, the Hail Mary and Grace, then she made them all sing the song 'Praise Him in the Morning.' That happened with every set of 50 men. Then at 2 o'clock they'd have Holy Hour."

Homeless men are allowed to sleep at the shelter for 14 consecutive nights, he said, but must spend their days on the streets between 6:45 a.m. and 4 p.m. When they return each afternoon, the sisters and volunteers search all their clothing and possessions for weapons or drugs.

"When Sister took the men in at night, she would question them," he explained. "Every day it was the same thing. At 4 o'clock you opened the door, and they would come in and put their plastic sacks down, which contained their life possessions. Sister made them dump their sacks out on the table and take



FRIENDS—Donn Lorton (left) and George Schafer, members of the Catholic Community of Madison, work on electrical wiring as part of renovation underway in the basement of the St. Patrick Parish Center. They are spending some of their retirement time as volunteers on the building project, designed to create additional meeting space and religious education classrooms. Lorton spent July in New York City as a volunteer for the Missionary Sisters of Charity. (Photo by Mary Ann Wyand)

everything out of their pockets. Then we searched them, looking for drugs or weapons. We even went through their billfolds. It was pretty degrading, but it was done for safety reasons."

The Missionary Sisters of Charity work hard to rehabilitate these homeless men and help them go on to jobs and normal lives, Lorton said, but the reality is that very few of the men ever make it off the streets.

"The sisters are pretty knowledgeable about street life and drugs," he said, "and they're pretty tough too. The first man that I searched had a piece of umbrella stay, and Sister confronted him with it. 'You tell me you're not on drugs,' she said. 'You don't kid me.' Evidently it's used for crack—a piece of umbrella stay with a groove in it."

The entire building was alarmed, Lorton explained, with separate alarms on every door. Each shelter volunteer had to supervise nine men overnight, which meant sleeping in the same room.

"The power of the Lord was in that place," he said, "but outside you were threatened. One day the sisters sent us to the hardware store to get some paint, and we prayed four rosaries walking down the street. We did not hide the rosary beads. We had them out. But inside the shelter there was safety."

Homeless men appreciate the sisters' haven from the hardships and violence of

life on the streets, he said, but it is difficult for them to overcome their addictions to alcohol and other drugs.

"They were just like us," Lorton said. "They were no different once they were inside and out of that hostile environment."

There were so many prayers prayed that the power of God was in that house. You knew that. It was there, and you didn't feel threatened. You felt safe."

Without air conditioning, he said, the intense July heat and humidity inside the shelter made the men sweat profusely as they sat in a circle and recited the rosary together again and again.

"Those guys prayed and prayed and prayed," Lorton recalled, "and the sweat

dripped down their faces. It was probably 95 degrees in the chapel, and there were no fans and no air-conditioning. You could see how bad they were sweating. It was really hot in there. They always prayed for their families, the sisters, the volunteers, the crack babies, and the people on the streets. They didn't pray for themselves."

When the men did mention personal intentions, he said, it was to ask God for the strength to stay away from the taverns and the drug dealers.

"I prayed and prayed with one man and even offered his problem up at Mass," Lorton said, "and this is what just tore your heart out. He went to work someplace and he was going to get a paycheck that night, and he was praying that he wouldn't do what he'd done before and go to the tavern and cash his check. That's what he prayed for, and he never showed up that night. The street got him back. Some of those men don't have a chance. They're not going to make it. The street will kill them."

Faced with this kind of futility over and over again, the Missionary Sisters of Charity spend their days in constant prayer and work. Lorton said they say the Hail Mary as they chop vegetables for soup or unload boxes of food from delivery trucks.

"There was never any complaints from the sisters," he said. "Never anything but prayer. They all wore full habits and there were no fans and no air-conditioning, but they were always smiling. They've got the most beautiful smiles you ever saw. The food that the men ate was so much better than the food that the sisters ate. The sisters always gave the men something sweet to eat. That is what it means to give. The sisters give from their hearts. They are living evidence of God's love, and they radiate it."

Lorton has taken a letter of thanks he received from Missionary Sister of Charity Mary Regis, a superior in New York City.

"Our mother (Teresa) tells us," Sister Mary Regis wrote, "Each one of us is a co-worker of Christ, the branch on the vine. So what does it mean for you and me to be a branch on the vine? It means to abide in his love, to have his joy, to spread his compassion, to be a witness to his presence in the world."

St. Vincent de Paul Society to hold convention Sept. 21

by Margaret Nelson

"A Special Day with Bishop McNamara" is the theme for the annual conference to be held by the Indianapolis Council of the Society of St. Vincent de Paul (SVdP).

Bishop Lawrence J. McNamara, from the Diocese of Grand Island, Nebraska, will visit the SVdP Distribution Center at 8 a.m. on Sept. 21, before the mini-convention begins. This is where clothing, household items and furniture are dispersed to the needy of Indianapolis every Saturday.

The conference will be held at the St. Bernadette Parish Center at 4826 Fletcher Ave., from 8:30 a.m. to 4:15 p.m. The national episcopal advisor for the society, Bishop McNamara will celebrate Mass at 10:45 at St. Bernadette, following a business meeting for council, district and program leaders. After Mass, the group will gather for lunch before the 12:40 p.m. keynote address by Bishop McNamara.

Later, the bishop will discuss "Spirituality in the Society." His talk will be followed by an open forum. After a closing prayer, the convention will end with a social gathering for participants.

Invited to attend the event are active, associate or contributing members, spiritual advisors, home visitors, telephone counselors, distribution center workers and drivers, benefactors and anyone interested in the society.

There is no cost to attend the conference, but those planning to attend are asked to contact Polly Henn at 4925 Central Ave., Indianapolis, Ind. 46205, or call 317-283-5242 by Sept. 14.



Bishop Lawrence J. McNamara

Correction

The headline date for the local reflection day for the Black Catholic Congress was incorrect in last week's *Criterion*. The correct date, as stated in the story, is Nov. 16, 1991. The meeting will be held at the Catholic Center from 9 a.m. to 4 p.m. to discuss content and select delegates for the July, 1992, national caucus.



CATHOLIC CENTER KICK-OFF—William B. Mays (left), United Way of Central Indiana campaign chairman, enlists the help of Brenda Van Alst, 5, and Donny P. Cody, 6, at an Aug. 15 press conference at the Catholic Center. The youngsters are part of the refugee program of Catholic Charities. Twenty percent of Catholic Charities \$4 million budget comes from United Way, including funds for St. Elizabeth's Home, St. Mary's Child Center, Holy Family Shelter and the adult day care centers. The Catholic Youth Organization also benefits from the fundraiser. (Photo by Margaret Nelson)

Commentary

EVERYDAY FAITH

Close the nominations for the 'worst homily'

by Lou Jacquet

I recently heard the worst homily of my life. I know that's saying something, considering that I have heard some pretty weak ones (along with a handful of marvelous exceptions) in the past four decades, but this one deserves the prize.

A priest representing a missionary order came to speak to the parish I was visiting in another state. He was there to fire up the faithful about the work being done by the missionaries in his order who serve overseas. A noble cause, surely, and one which most of the folks in the pews genuinely care about. Many Catholics have



had a lifelong interest in the missions, an interest cultivated in grade school and developed since by encounters with missionaries on sabbatical. Because most of us cannot personally serve in the missions, we are happy to open our wallets or purses to support such a worthy effort.

Imagine my disappointment, then, when the priest chosen by his order to represent all the missionaries working to spread the Gospel turned out to be the worst homilist I had ever heard.

To begin with, he walked up and down the aisles while speaking, so that his back was turned to three-fourths of those present for most of his largely inaudible remarks. I'll grant that there are a great number of priests whose speaking style is so dramatic and so charismatic that they can make such an approach work, but this man had none of those gifts.

Although his accent made it a bit difficult to understand him, his major problem was content. Despite representing a missionary order, this priest had apparently never served overseas for any length of time. Instead of taking three or four specific mission stories and sharing them, he chose to dwell on the one unhappy month that he had served in the missions on a fill-in basis. His description of the difficulties of life there without a microwave earned little sympathy with his audience, many of whom had cooked thousands and thousands of meals for hungry offspring right here in the States well before microwaves were ever invented. (Many still don't own one.)

The priest also insisted on stopping every few minutes to address specific folks in the pews, an awkward and pointless exercise. On rare occasions such a dialogue homily can be powerful, but this was not one of those occasions. It was close to 100 degrees in that non-air conditioned church, and people simply wanted to get on with the Mass.

At one point, nearing exasperation as folks checked their watches and looked at each other helplessly, I caught myself on the verge of standing up to say something. "Look," I almost said, "I was going to give \$10 to this good cause. If you'll promise to wrap these remarks up right now, I'll give \$20."

Let's go over the "rules" again for speakers representing missionary orders. First, please send us only your most effective speakers. Remind those you choose that, in this era of shorter newspaper stories and two-minute news



summaries on cable TV, we want short, insightful updates. Give us two or three solid examples to make a point about the missions. **Tell us what is being done that our dollars and prayers can help sustain.** Finally, like it or not, assume that anything said past seven to 10 minutes is wasted breath.

We do care, and we want to help. But please don't subject us to endless and dull presentations that tell us next to nothing about the important work your missionaries are doing to spread the Gospel. These unselfish servants deserve better.

THE HUMAN SIDE

Progress seen in strength, renewal of priesthood

by Fr. Eugene Henrick

News reports about the priest shortage over the last decade usually have portrayed a priesthood in bad straits.

No one denies that we need many more qualified priests to respond to the urgent needs of the church. Nevertheless, if we look at several developments that have taken place due to the shortage we learn that the priesthood is nonetheless growing and progressing in ways no one foresaw.

A few news reports from the past few years, along with some of the research on the shortage of priests, helps to validate this.

In a study of priests who have been ordained from five to nine years, we



learned that about one-third of the priests today go into a mentoring program after ordination. Usually this means that an older, well-respected priest guides a newly ordained priest with sound advice on how best to minister and also how to maintain a healthy spirituality and pace of life.

The study found that priests who have mentors usually are happier with their priesthood than those who do not. Several years ago the idea of mentoring was virtually non-existent in the priesthood.

Today a real effort also is being made to assign newly ordained priests to a pastor known for his ability to get young priests off to a good start. The consultation process that is undertaken prior to a first assignment is much more lengthy and elaborate than in the past.

In some dioceses bishops and priests have initiated the practice of gathering to spend a week together in order to renew

friendships, update education and, in the process, to get some rest.

In order to preserve camaraderie, bishops who have to assign pastors to more than one parish are clustering them with other pastors in similar assignments. This helps to assure that each priest benefits from the support and companionship of other priests.

Some bishops have asked retiring pastors who are able to carry on to consider redefining their role in such a way that they would continue their pastoral care, but without the administrative responsibilities pastors usually bear.

We also are hearing of some bishops who are enforcing canon law's restriction on the number of Masses a priest may celebrate in one day. In limiting the number of Masses, the hope is that the Mass itself will not be reduced to a mechanical celebration and that priests won't burn out.

Even though we have fewer priests today and they are older, many parishes

are by no means out of date. They have computerized administrative tasks and are relying more on the expertise of business-minded laity to plan efficiently. A new mix of priests, laity and technology is allowing pastors and their associates to concentrate on the pastoral aspects of their ministry in ways hitherto not thought of.

Theologically speaking, the essence of the priesthood now is being studied and discussed much more than when we had no priest shortage. There is a renewed interest in redefining the image of the priesthood so that it draws upon the best of its traditions while effectively addressing the needs of modern times.

In all these developments two things stand out. We are experiencing a priesthood that is striving to remain healthy and strong, and a priesthood in pursuit of renewal. Whenever you see these two elements working together you know that progress is under way.

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THE BOTTOM LINE

Near-death experiences bring deep belief in eternal

by Antoinette Bosco

Recently I had the good fortune to cover a conference that brought together people who are associated with the International Association for Near-Death Studies.

Most of them were either people who have had a "near-death experience" or researchers who are probing what really happens when a person has what has come to be called an NDE.

People who had an NDE prior to the mid-'70s were generally told they were hallucinating or had become psychotic, many conference participants said. It wasn't until Dr. Raymond Moody wrote his instant best seller in 1975, "Life After Life," that any serious attention began to be given to this phenomenon.

Subsequent research by respected professionals like Dr. Kenneth Ring and Dr. Bruce Greyson, both conference leaders, furthered the discussion. What happened, said Greyson, was that the medical and scientific community began to find it increasingly difficult to ignore the NDE.



He explained that "the ever-increasing sophistication of biomedical advances has allowed increasing numbers of patients who otherwise would have died to be resuscitated." More and more of them gave accounts of what they experienced after they "died."

So this subject, "formerly regarded as meaningless hallucinations... unworthy of study," has now become a field of "serious study," said Greyson, a psychiatrist with the University of Connecticut and editor of the Journal of Near-Death Studies.

"Once thought to be rare, the NDE is now reported by about one-third of people who come close to death," said Greyson.

As Greyson explains it, "the NDE is generally accepted to be a profound subjective event with transcendental or mystical elements that many people experience on the threshold of death."

People at the conference who were "experiencers" often described similar occurrences. Frequently they told of "being lifted out of body," going through a tunnel toward a light that grew ever brighter.

Many said they had a "life review" where they themselves, not a higher being, were judging how they had lived their lives to this point. What they came to know as

most important were the times they had been kind, thoughtful and loving to another person.

Many saw or felt relatives, benevolent spirits or even a presence they did not hesitate to call God.

Some said they were given instant knowledge, like having all their questions immediately answered, realizing that all are connected to each other and that everything about creation is absolutely "right" and absolutely "simple."

The dominant theme was that they felt a marvelous unconditional love. They came back to this life transformed, wanting to make this a world where everyone is accepted.

Feeling no fear of death, they are now absolutely in love with life.

John White, who was 12 several decades earlier when he hit his head diving and striking bottom, called the NDE "a crash course (no pun intended) in spirituality." He had a "life review, more like a cartoon than a movie," considering his age.

But it was a "powerful, formative experience" that launched him on an "endless process" of seeking the "core truth... to realize that God is in every aspect of our existence."

Peggy Raso, after childbirth in 1960,

remembers collapsing, seeing herself first in the corner of her room, then being swept along under a canopy of blue and silver rays to a light at the end where she felt "incredible calm and peace."

She was left with a deeper belief in the eternal than ever before. "I have no fear of death. I know there's a God," she said.

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Point of View

Productivity is a moral issue

by Ivan J. Kauffman

Labor Day for most of us brings to mind labor unions, and the long struggle to achieve just wages which has been such an important part of our nation's history over the past century—a struggle in which Catholics, lay and clergy, have played such

important roles. Without the labor movement American society as we know it today would not exist.

Fair wages are still an important issue for millions of Americans—especially women and ethnic groups such as African Americans and Hispanics—but in recent years many workers have been forced to shift their focus from fair wages to job security. Increasingly workers are less concerned about what they're being paid than whether they have a job at all.

The United States is no longer a self-contained economic unit. We're now

part of an international economy, and in recent years many Americans in industries like automobiles, steel, textiles, and electronics have lost their jobs to workers in other nations. As a result, many firms have had to replace the traditional antagonism between labor and management with an attitude of cooperation simply to survive.

Catholic social teaching has always stressed the need for what is called distributive justice. Stated simply, it means that everyone who helps to make the pie should get a fair share when it's sliced up. That's why the church has always backed labor unions, and legislation which supports workers' rights.

But there's another side to economic justice which Catholic theologians haven't discussed very much. In fact there doesn't even seem to be a name in the theological vocabulary for the positive side of economic activity—making sure the pie is big enough to go around.

Productivity is the word economists use for this aspect of things, but productivity has never been looked on as a moral issue. Most moral theologians seem to assume the pie will always be big enough to go around, and the only problem is making sure it gets sliced up fairly.

But the current economic situation is forcing us to recognize that only an economy which is productive can be just.

That's because only productive economies can provide jobs. Only productive economies can pay decent wages. Only productive economies can provide their people with education and health care and a clean environment. Only productive economies can care for their poor and their handicapped and help alleviate hunger abroad.

After all, what is economic justice? Surely it's much more than shared poverty. You can't achieve justice by slicing the pie more fairly if the plate is empty. Just as a fair share of the pie has to be large enough to eat, so a just wage has to be high enough to support a decent standard of living—and there's no way workers in a non-productive economy can be paid enough to support their families.

Just as Pope Paul VI once said, "If you want peace, work for justice," so it's becoming necessary in our time to say, "If you want economic justice, work for productivity."

Productivity does not come from working harder, but from working smarter—from organizing our efforts so that at the end of the day we get more done with the same effort. It's based, as the Japanese have shown us, on cooperation rather than individualism.

The struggle we now face—finding ways to cooperate more effectively—is as great as the one our grandfathers faced when they struggled to achieve decent wages.

And just as the church's leadership in that struggle was crucial, so it will be in this one. But the church will not be able to provide that leadership until there is some recognition by our theologians that productivity is part of the moral equation.

To the Editor

School facilities for handicapped

Over the past several weeks many letters to the editor were about St. Philip Neri's closing, the way the people of the archdiocese came together to save the school for the children, and the importance of a Catholic education. I am deeply saddened that even half this amount of attention isn't given to special needs children by the people of the Archdiocese of Indianapolis. I am the mother of a son whose only difference is he uses a wheelchair instead of legs.

As a Catholic, I too used to feel a Catholic education was important for my son. When I looked into it I was shocked and outraged by the attitude toward him because of his handicap. I was told by the principal, "Good luck, try the Lutheran school," by a special education teacher in the Catholic schools. "There is no place in the archdiocesan schools he can attend. We don't have to take him. We don't receive federal funds. Don't you realize we're nearly bankrupt?" and by a priest, "He belongs in the public schools with other handicapped children where he can get an education special for his needs."

Yes, he belongs in the public school system—mainstreamed. With the attitudes

of prejudice like these that I've experienced I feel afraid to send him to a Catholic school in the Archdiocese of Indianapolis.

There is only one grade school physically disabled children can attend. To commute daily or move into the parish would increase the unique stresses only parents of special needs children experience.

In my opinion my son is just as much a child of God as "normal" children. I know Jesus Christ feels the same way. Why don't the Catholic schools of the Archdiocese of Indianapolis feel this way?

Monica Santangelo
Indianapolis

Editor's note: This letter seemed to require a response so it was shared with Annette Lentz, coordinator of support services in the Archdiocesan Office of Catholic Education. Here is her response:

Oh, how I can empathize with your situation, Mrs. Santangelo! It certainly isn't an easy road to travel. I would, however, like to share some of the positive events that are happening for these children in the Archdiocese of Indianapolis.

As you may know from feature articles in *The Criterion*, there does exist a Special Education Task Force for children with special needs. In the past year this group has worked very diligently to establish goals, criteria and program parameters.

LIGHT ONE CANDLE

Pastors are people, too

by John Cator
Director, The Christophers

On Labor Day we often think of factory workers or those who toil in the sun. But there are many kinds of labor. Mental work can be tremendously draining too. I'm thinking today of one particular group of workers, our pastors.

G.K. Chesterton once said, "If I had anything to do with church administration I'd make all the newly ordained men bishops, and if they showed any promise, I'd make them pastors."

Pastors are hard-pressed to be "all things to all people," and it doesn't get easier as they become more of the worrying they have little or nothing to do all week. Not true. Some pastors never come out for air. As soon as they finish one task, they go headlong to the next and the cycle never ends.

Many pastors experience feelings of guilt about their work. They wake up in the middle of the night with thoughts of deeds undone. "Darn, I forgot to visit Tom in the hospital. I didn't call Louise about the meeting Monday. Tomorrow morning I have a funeral, but I won't be able to go to the cemetery because of the graduation rehearsal." And so it goes, on and on, day after day, year after year.

Of course, the degree of busyness

varies from place to place, but you'd have to live in the average rectory for a week to understand the kind of stress a priest can face just covering his basic duties. Actually, being busy is an aid to health and happiness, but sometimes it gets out of hand.

A priest friend of mine, in a far away diocese, fell into a depression recently. After a lifetime of giving, he began reproaching himself for not being all that he wanted to be, and hoped to be. It took exhaustion brought on, but he couldn't shake off the blues until he got a special grace.

He told me that a word of wisdom came to his mind during prayer. "Stop putting yourself down. All the Lord asks is that you make a reasonable effort to be good, and you are doing that, aren't you? If only one person is better off because of you, your day and your life has had meaning. So, cheer up."

All of us can take heart from the same thought. We're all prone to a downcast spirit at times, but we learn to endure all things through God's grace.

Instead of working yourself into the grave, turn your needless anxiety over to God and let him do some of the worrying for you. Take time to smell the roses. Absorb God's love as you would the sun's warmth. And, oh yes, be kind to your pastor. He needs your smile more than you know.

(For a free copy of the *Christophers* News Notes, "Decisions, Decisions," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

We are also in the process of printing and distributing a brochure titled "A Learning Place," to promote enthusiasm for the formation of these special needs programs.

Presently, diocesan programs exist at Christ the King, St. Mark and St. Michael schools in Indianapolis. All of our archdiocesan high schools in Indianapolis have established programs as well as some of the individual local grade schools. Unfortunately, many of our schools are old and impossible to make totally accessible for the physically handicapped. There are two schools which are one-level buildings and one high school which has an elevator lift to provide for students with special needs.

We are progressing. We're excited. However, we have a long way to go and we need everyone in the archdiocese supporting our endeavors. If I can be of personal service to you in identifying resources, making contacts and lending support for your concerns, I would be happy to meet with you. My phone number is 236-1438.

The philosophy of the task force is: "We believe that all children can learn and those who choose a Catholic school environment should have an opportunity to do so."

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CORNUCOPIA

Labor by any other name?

by Cynthia Dewes

Labor just isn't what it used to be. In the old days we glorified it (as in Labor Day) in order to ennobel a necessary fact of life for the majority of people. Today, new mothers are among the few people around who understand the meaning of the word.

In the past, "labor" implied physically tiring, dirty, and often repetitive tasks which could be accomplished without much education, but which often required lots of muscle. "Skilled labor" almost seemed like a contradiction in terms.

Labor began to lose status as an occupation as the country grew richer. Labor unions demanded more money and better conditions for their hard-working members, probably as much to make up for lack of respect as for evident reasons.

Clerical jobs, domestic service, creative or artistic activities and other less grubby or exhausting kinds of employment tended to be called "work" rather than "labor." Also far removed from "labor" were the professions.

As the status of labor weakened, different things began to happen. Motivation sometimes shifted from trying to do the best job in the shortest amount of time, to trying to make the most money for the least effort. The work place began to feel like a chessboard covered with uneasy

pawns rather than a place where friendly people cooperated and competence was rewarded.

Polarization began to take on gargantuan proportions, between employers and workers and between laborers and other kinds of workers. To call someone a "farmer" was an insult, and to be identified as a "hod carrier" brought laughs.

Eventually, over the years, people figured out that if they educated themselves better they could graduate from hard, physical "labor" to cleaner, more socially desirable, "work." And, this being the U.S. of A., opportunities to do so sprouted like hairs on a dog.

Ironically, as technical education expanded, the desirability of a liberal arts education seemed to wane. Practical vocational skills gained importance, while intellectual pursuits lost favor. It was the "eggheads" versus the "boneheads."

Nevertheless, colleges and universities retained their prominence as centers of higher education. So courses in computer languages and municipal waste disposal joined English literature and theoretical physics on the pages of college catalogs.

Students actually earned advanced degrees which sounded like job descriptions rather than intellectual disciplines. As technology advanced, specialized

training panted along behind, turning out workers.

There are still hard, dirty jobs out there which require real labor. Not as many as in previous years, perhaps, but more than most of us would care to do, no matter what the pay. And there are also many other types of "work" we hold in contempt.

That's too bad. Because, no matter how tedious or dirty the work, the laborer is honorable, and worthy of respect. And the nobility of his labor, honored annually on this weekend, still depends on providing a fair day's work for a fair day's pay.

vips...



Paul and Mildred (Millie) Freiberg celebrated their 50th Wedding Anniversary on Aug. 23, the date they were married in 1941 at St. Joseph Hill Parish in St. Joseph. A Mass of Thanksgiving will be celebrated for them by their nephew, Father Jeff Godecker, at 10 a.m. on Sunday, Sept. 8 in St. Mary of the Knobs Church. The Beech Grove Benedictines, of whom their daughter is a member, will lead the music. A reception will be held from 2 to 5 p.m. the same day at Floyds Knobs Community Club, 403 Weber Lane, Floyds Knobs. The Freibergs have four children, including Jeanette, Paul, Benedictine Sister Mary Sue and Tony. They also have nine grandchildren.

Robert Geisinger of the Society of Jesus will be ordained to the priesthood by Archbishop Edward T. O'Meara at 4 p.m. on Saturday, Sept. 14 in the chapel of Brebeuf Preparatory School, 2801 W. 86th Street. Geisinger taught at Brebeuf from 1985 to 1987 as a Jesuit scholastic in the religious formation department. At present he is doing graduate work in canon law in Rome, having completed his theology studies in Boston.

check-it-out...

Methodist Home Health and Hospice Services seeks volunteers for its **Home Care Support and Bereavement Teams**, which serve terminally ill patients and their families. The deadline for application is Aug. 31. For more information call Methodist's Volunteer Services Department at 317-929-8758.

The Guardian Angel Guild will hold its **Semi-Annual Meeting** on Wednesday, Sept. 11 at the Garden on the Green at the Indianapolis Museum of Art. The event begins with a business meeting at 9:30 a.m. followed by Mass at 10 a.m. and lunch. The cost is \$9. Send reservations to: Ann Anderson, 7166 B Jessman Road E. Drive, Indianapolis, IN 46256.

Cathedral High School Class of 1940 will resume its quarterly meetings on Wednesday, Sept. 11 at the K of C Hall, 13th and Delaware Sts. Call Paul A. Lime at 317-786-0038 for more information.

St. Vincent Stress Center will offer a free four-part series focusing on **Building Healthy Families**, at 7:30 p.m. on consecutive Tuesday evenings, beginning Sept. 3. Topics include divorce, blended families, raising pre-adolescents and adolescents,

and working on becoming a healthy family. Call 317-871-2273 to register.

A **Vigil of Prayer** co-sponsored by the World Apostolate of Fatima (The Blue Army) will begin with Exposition of the Blessed Sacrament at 3 p.m. on Friday, Sept. 6 at St. Roch Church, 3600 S. Pennsylvania Street. Mass will be celebrated at 6 p.m. followed by confessions. The event will close with Benediction at 8 p.m.

St. Mary of the Woods College-Community Orchestra seeks new members for its 1991-92 season. All instruments, especially strings and brass, are needed for the 45 to 50-member ensemble. Three performances will be held this year, beginning Sept. 22. Call Laura Savage at 812-535-5230 for details.

The **Indianapolis Deaneary Council of Catholic Women** will meet at 9:30 a.m. on Thursday, Sept. 12 at the Marott, 2625 N. Meridian Street. Father Donald Schmidlin will celebrate Mass at 11:15 a.m., followed by lunch and a program by Charles Schisla, director of the archdiocesan Catholic Communications office. Call Pat Gandolph at 317-356-5054 for lunch reservations.

Habitat for Humanity of Greater Indianapolis will hold informational housing application meetings on the following dates: Saturday, Sept. 7, 10 a.m., Metro Church, 5815 E. 42nd St.; Thursday, Sept. 12, 6 p.m., North United Methodist; Thursday, Sept. 19, 6 p.m., Concord Center, 1310 S. Meridian St.; and Saturday, Sept. 21, 10 a.m., Mary Riggs Neighborhood Center, 1917 W. Morris St. Applicants must submit copies of last year's tax and W-2 forms, utility bills, and recent pay stubs for all employed household members; provide social security numbers for all members; and sign a release of information.

Gleaner's Food Bank will sponsor a **Hunger Essay and Poster Contest** for students in public and parochial school grades 4-12. Prizes will be awarded in categories by grades, and contestants may enter either or both contests. Entries must be received by 4 p.m. on Friday, Sept. 27 at Gleaners Food Bank, 1102 E. 16th St., Indianapolis, IN 46202. Call Mickey Randolph at 317-925-0191 for more information.

St. Matthew Parish Life Enrichment Team will sponsor **Dining and Delving Groups** monthly, beginning with a pitch in dinner/orientation session at 6:30 p.m. on Saturday, Sept. 14 in the parish Lawless Room. Discussion groups being considered include international issues and cuisine, sports fun, Christian living in today's world, and Sunday brunch for singles. Registration is \$5 per person, due by Sunday, Sept. 8. Call 317-257-4297 for more information.

The **Connorsville Deaneary Board of Total Catholic Education** will begin this season's free Adult Faith Formation Programs with **"We Are a Sacramental People,"** presented by University of Dayton theology professor Dr. William Roberts from 9 to 11:30 a.m. on Saturday, Sept. 7 in St. Gabriel Parish School, 224 West Ninth Street, Connorsville. Future programs include: "Eucharist as Story," Oct. 17; "Community of the Faithful at Prayer," Nov. 21; "Jesus and the Early Church Community," Jan. 27; "Catechesis in the '90s," Feb. 27; and "Does Christian Ethics Mesh or Clash with Modern Society?," April 27.

Alumni of Sacred Heart, Kennedy, Chartrand or Roncalli high schools will celebrate reunion Thursday through Saturday, Oct. 3-5 at Roncalli High School. A chili supper and pep rally will be held Thurs., followed by a fish supper and homecoming game on Fri. and an alumni dance and Mon. at the Carlo on Sat. If any persons who attended these schools have not yet received an alumni newsletter, please contact: Tom Weisenbach, 7609 Savannah Drive, Indianapolis, IN 46217, 317-924-1234. Names, addresses and telephone numbers of graduates in the 1971, 1981, 1982, 1983 and 1984 classes are especially needed.

Seek & Find

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

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The Solution and Name of the Winning Entry will be Published in two weeks

St. Pius visitors witness faith of Guatemalans

by Margaret Nelson

After ten members of St. Pius X Parish in Indianapolis returned from Guatemala, their pastoral associate asked them to turn in a report for the parish newsletter. Their guide was then-associate pastor Father Michael O'Mara, who had made the trip twice before.

Franciscan Sister Barbara Piller made the trip herself. "We experienced deep faith and graciousness in the people," she said. "For me, the trip to Guatemala turned out to be more powerful than I expected."

"We saw a land of extremes—the extreme wealth of a very few and the extreme poverty of many," wrote Pat Rynard. "These people are living in shacks with dirt floors, a candle for light, plastic hanging from the ceiling to keep the rain from seeping between the cracks in the roof where the metal sheeting meets."

"Despite all these obstacles, the people have a deep spirituality in every facet of their lives. They walk miles to celebrate Mass; they share what little they have with others. The church community is the center of their lives. Someone said, 'They have so little, yet they have so much.' I pray I will never forget," concluded Pat Rynard.

Vickie Cage was also impressed with the importance of the church in the lives of the people. "With a dedication and conviction that I found to be awe-inspiring, the priests work to provide, not only for their parishioners' spiritual needs, but also their physical needs," she wrote. "Although the people we saw are faced with a daily struggle to survive, their deep-seated faith in God and their church was enviable. The trip was an experience I'll never forget."

Alice Mattingly, third grade teacher at St. Pius, observed, "No matter where we went, whether it was the market in



NEW FRIENDS—Father Jorge Quinones (left), native Guatemalan priest, and Father Michael O'Mara, newly-appointed administrator of St. Philip Neri Parish, Indianapolis, greet a cheerful young parishioner as St. Pius X pastoral associate Franciscan Sister Barbara Piller and St. Pius parishioner Patti Korzekwa look on during a July trip to Central America. (Photo by Alice Mattingly)

Patricia, the orphanage at Zaragoza, or Mass at a small mountain village, we were greeted with smiles, friendly stares at our clothing, and people trying to communicate with us.

"I also think about the effort the people put into practicing their faith," said Mattingly. "On Sunday and the Feast of St. James, the church was packed with people, many barefoot with babies tied on their backs who had walked for miles to church, being able to share in the lives of people of such strong faith is an opportunity I'll never forget."

Sister Barbara said, "The celebration for the parish feast on July 25 was unbelievable. There were firecrackers,

church bells, music and singing the night before in the front of the church of St. James." At the morning Mass, "There was lots of color, incense and singing. After the Mass the whole congregation processed through the village praying and incensing at every street corner. This was followed by a festive meal."

Father O'Mara, who has since taken his new appointment as administrator of St.

Philip Neri said, "It was an overwhelming experience to have 10 parishioners be willing to make the trip. And our people really wanted to be integrated and touched by the Guatemalan people."

"Father Jorge's (Quinones) work is a strong part of my vision of the church. I want to continue that vision of being in solidarity with the church there. It is overwhelming to me to share many of the concerns and experiences with other priests there who are my age. And to experience the depth of the faith of the people there is phenomenal."

"During the Sunday we were there, July 28, Father Jorge and I said a bilingual Mass. All the readings were in both English and Spanish. Sister Barbara and Jon Gardner from St. Pius did readings. Father Jorge gave the homily in English. Sister Barbara also played the flute with the parish music group."

"After Mass, parishioners came to Father Jorge and said, 'This is the first time in 25 years that we've had visitors from the U.S. at our Mass.' It was a reaffirmation of his ministry," he said.

"They even made it through the switches in diet," Father O'Mara said. "They had to make a lot of adjustments. But they were touched by everything. It was like having 10 kids. They wanted to see more."

Father Jorge Quinones is expected to visit St. Pius X Parish in Indianapolis in October, thanks to parishioners. The Vacation Bible School collected children's clothing and toys to send to the orphanage. People in the parish are also helping with repairs to the pastor's jeep and with medical needs of the people in Guatemala.

Benedictines initiate annual fund

The Sisters of St. Benedict of Our Lady of Grace Monastery established an annual fund drive on the feast of Our Lady of Grace. The annual fund offers donors the opportunity to participate in the works of the sisters by making a yearly contribution of \$100 or more.

The Benedictine Sisters own and operate the Beech Grove Benedictine Center, a facility for spiritual, educational and physical renewal, and St. Paul Hermitage, a retirement home for the laity. The sisters are also involved in other areas of work for the church. They serve as pastoral associates, directors of religious education, teachers, youth ministers, foreign missionaries and nurses.

The work of the sisters alone does not support them or their ministries. Each year, benefactors respond to the invitation to sustain the various services performed by them on behalf of others.

Chairmen of the annual fund are Beech Grove Mayor Elton Geshwiler and the monastery's board president, Harold Skillman.

Three membership levels offer donors the option of making gifts of \$100-\$499, \$500-\$999, or \$1,000 and above. Gifts may be given outright or pledged over a 12-month period.

Currently, the sisters are involved in the second phase of a \$300,000 project to improve the physical plant of the Beech Grove Benedictine Center. The installation of a handicapped-accessible elevator will enable them to better serve the needs of those who use the center for retreats, seminars and classes.

The Benedictines, a monastic community of women, have been in Beech Grove since 1955. For additional information about the sisters and the annual fund, call the monastery at (317) 787-3287.



LONGTIME VOLUNTEER—St. Michael parishioner Louise Darst (right) of Indianapolis has voluntarily operated a religious gift shop in the church's basement every Sunday morning for 37 years. During his early years at the parish, Monsignor Richard Kavanaugh had asked her to staff the gift shop as a parish service. She is 89 this year. The church basement was recently renamed Monsignor Kavanaugh Hall in honor of the longtime pastor. (Photo by Mary Ann Wyand)

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Vatican hopeful about Yeltsin

(Continued from page 1)

►The "lay" tradition in Russia as represented by human rights activist and physicist Andrei Sakharov, a non-believer who supported religious freedom.

Yeltsin is said to be a non-believer, although baptized in the Orthodox Church.

A story is told about Yeltsin's baptism that the priest showed up drunk for the ceremony and the infant almost drowned when he was left too long in the font. At that time, it was decided to give him the name of a strong man, Boris, which means "fight" in Russian.

Russian Orthodox clerics favor Yeltsin over Gorbachev as their leader for the future, the Vatican official said. Whether Yeltsin is as attuned to the needs of other churches is another question.

Gorbachev's strength, as the Vatican sees it, is his interest in "legalities"—such as the freedom of religion law passed last year, which placed all religions on an equal juridical footing.

Gorbachev has forged a close personal relationship with the pope. He visited the pope twice at the Vatican, in 1989 and 1990.

Pope John Paul sent Gorbachev a telegram Aug. 23 in which he thanked God for the "positive outcome of the dramatic trial."

"I wish that you can continue the tremendous work of the material and spiritual renewal of the peoples of the Soviet Union," the pope added.

Yeltsin, in contrast, has never conferred at length with the pope or other top Vatican officials. A trip to Rome by Yeltsin was canceled because of a Soviet political crisis.

Gorbachev appears to understand better than Yeltsin the international weight of the Catholic Church, the Vatican official said.

Vatican officials point out that Yeltsin is willing to recognize the independence of the Baltic states, including predominantly Catholic Lithuania. If Baltic and Ukrainian independence movements succeed, an unanswered question is whether the pope would visit a fragmented collection of

republics—some emerging from official atheism and some largely Islamic.

The Vatican said Aug. 26 it would study "as soon as possible" how to react to its diplomatic missions in Lithuania and other Baltic states.

Vatican newspaper, official hail speeded Soviet reforms

by John Thavis
Catholic News Service

VATICAN CITY—The Vatican newspaper and a Vatican expert on Marxism hailed the accelerated reforms taking place in the Soviet Union which were prompted by a failed coup by communist hard-liners.

The newspaper, *L'Osservatore Romano*, cited the collapse of the Communist Party in parts of the Soviet Union and said the process of democratization was now "unstoppable."

In an editorial Aug. 25, the paper had praise for Soviet President Mikhail Gorbachev, who survived the coup, and for Russian President Boris Yeltsin, who led the movement against the hard-liners.

Yeltsin's ability to focus media attention on resistance to the coup contrasted with the "anachronistic images" of tanks in the streets of Moscow, the editorial said. The episode illustrated that the world will no longer tolerate rule by force, and that "the dignity and freedom of peoples are not the internal affair of a (political) system," it said.

Gorbachev paved the way for the current reforms with his policy of *perestroika* or social restructuring, and coup leaders underestimated the worldwide reaction to his attempted overthrow, the newspaper said.

Gorbachev's return to power means a return to "the process of democratization, of internal and international dialogue," it said. Further reforms should be made at a tempo that allows the "wide range of problems" to be resolved, it added.

Father Franc Rode, secretary of the Pontifical Council for Dialogue with

Ukrainian-rite Cardinal Myroslav Lubachivsky of Lvov, in an Aug. 24 statement, threw Ukrainian Catholic support behind the Ukrainian parliament's declaration of independence, issued earlier that day.

Inna Ratushinskaya, a Soviet dissident once jailed for writing religious poetry but now living in exile in London, said the serious republics "are going to demand serious changes, demand more power. I wish them luck."

Non-Believers, said that with communism's collapse in the place where it was born, the world was witnessing "the last battle and the definitive defeat of a materialistic vision of life."

"I think that above all there will be a great acceleration toward democratization, and there will also be an acceleration in the death and the decomposition of communism," Father Rode said Aug. 24 in an interview with Vatican Radio.

The coup attempt and its subsequent reversal precipitated reform, he said. Without these events, he estimated, communism could have lasted in Russia for another 20 or 30 years.

The events in the Soviet Union should also serve to warn Westerners that it is impossible to build a "purely earthly civilization" that excludes transcendent values, Father Rode said.

Communism's defeat is a defeat for "those in the West who also want to construct a civilization without God, without a transcendent dimension, and who would like to segregate Christianity and make it completely inoffensive and inoperative in society," he said.

Father Rode said he thought Moscow's week of political upheaval had improved prospects for a papal trip to the Soviet Union, a possibility that has been discussed for several years.

"The obstacles have been removed. Certain people who did not want this trip are being removed," he said.

"The spiritual atmosphere in Russia will change, and I think it will change rapidly in the direction of freedom and a sense of respect for Christianity," he said.

Number of Soviet Churches

Since 1985, when Mikhail Gorbachev came to power in the Soviet Union, the number of churches there has grown by more than 50 percent. Currently, there are 52.4 million Orthodox believers and about 12 million Catholics.

	1985	1990
Russian Orthodox	6,806	11,118
Catholic	1,068	1,385
Muslim	392	1,103
Jewish	91	106
Baptist	2,537	2,841
Seventh-day Adventist	342	457

Source: Soviet government figures, published in *L'Osservatore Romano* (Vatican newspaper)



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Catholic Church teachings and care for the environment

by Sr. Rachel West, OSF

The Catholic Church's social teachings change and grow in response to new "signs of the times." This fact is most apparent in the still-small body of teaching on the environmental or ecological issue, one scarcely touched upon in church documents until the 1970s.

Ecology as a social and moral concern is so new that the major papal pronouncement on the subject is not an encyclical, but a message prepared in December 1989 for the 1990 World Day of Peace. In that document, Pope John Paul II emphasizes the pressing need for Christians to recognize and accept their responsibility to care for the environment. "I wish to repeat," he states, "that the ecological crisis is a moral issue."

Environmentalists are pleased with John Paul's words concerning this issue both in the encyclical *"Sollicitudo Rei Socialis"* (1987). Many regard them as a sign that the church is broadening its traditional position on the relation of humanity to nature.

This tradition holds that human beings are, because of their ability to reason, "above" or "over" the rest of the natural world, and that nonhuman creation exists primarily for the good of humanity. As expressed in the Genesis accounts of creation, God put humans in a position of "dominion" over the natural world, a stance often interpreted as "domination." Belief in a human right to dominate nature and in nature's inherent "usefulness" has led, some assert, to exploitation of resources without foresight concerning consequences—e.g., extinction of species, pollution of soil, air, and water, and deforestation.

When Pope Leo XIII wrote the encyclical *"Rerum Novarum"* (1891), he had, it seems, no notion of such possible results of human dominion over nature. In fact, the idea of humanity's God-given superiority was the justification for Leo's defense of private property as a "natural right." Humans, he

wrote, "not only can possess the fruits of the earth, but also the very soil." In addition, nature owed humans "a storehouse that shall never fail, . . . the inexhaustible fertility of the earth."

Church teaching after 1960 modified this conception of private ownership with human dominion over nature, but the focus on nature's primary usefulness continued. "God intended the earth and all that it contains for the use of every human being and people," *"Gaudium et Spes"* (1965) affirmed, emphasizing humanity's common claim on nature.

Such a claim implies that individuals and nations have common obligations in dealing with the created world. Since Vatican II, the right of dominion over nature has come to be defined not as an absolute right to exploit, but as a stewardship of resources intended for the common good of all.

The 1960s witnessed a burst of optimism concerning the human potential to steward earth's resources for the good of all peoples. Even Pope Paul VI's *"Populorum Progressio"* (1967) seemed to imply that all problems of scarcity for some and abundance for others could be resolved by human cooperation.

Less optimistic voices, however, pointed out that nature's resources are neither unlimited nor replaceable. By the early 1970s church leaders were becoming aware of the crucial importance of the environmental issue and the necessity of the taking steps to preserve the earth for future generations. Paul VI, writing *"Octogesima Adversus"* on the 80th anniversary of *"Rerum Novarum,"* called the issue "a wide-ranging social problem which concerns the entire human family."

The 1971 World Synod of Bishops noted the growing perception that "resources, as well as the precious treasures of air and water—without which there cannot be life—and the small delicate biosphere of the whole complex of life on earth, are not infinite, but on the contrary must be saved and preserved as a unique patrimony belonging to all." Increasingly, discussions

of development focused on the concept of "sustainability" and preserving the environment for future human beings.

John Paul II's statements, as well as the U.S. bishops' pastoral letter on the economy, continue to highlight the need to care for the environment because of its usefulness to present and future generations. But many ecologists detect important shifts in emphasis beginning with the encyclical, *"Sollicitudo Rei Socialis."*

The first and most important shift is John Paul's assertion that all creation is an integrated whole, or "cosmos," in which all creatures, including humans, have "mutual consecration in an ordered system, which is precisely the 'cosmos.'"

The second shift is the connection John Paul makes between care for the environment and other justice issues—peacemaking, option for the poor, and respect for life. Throughout his World Peace Day message, entitled "Peace With God the Creator, Peace With All of Creation," the pope emphasizes the close connection between lack of "due respect for nature," and a "progressive decline in the quality of life."

"Solidarity" (John Paul's favorite social theme), or shared responsibility between developing and more highly industrialized nations, is essential to resolve the ecological crisis and, in the process, to promote peace.

John Paul demonstrates the connections between "structural forms of poverty," such as those fostered by unjust land distribution and developing nations' indebtedness, and the global ecological crisis. Rather than blaming the poor, he states, for farming methods leading to soil exhaustion and deforestation, society must find ways to enable the poor, "to whom the earth is entrusted no less than to others, . . . to find a way out of their poverty."

The pope also asserts that the ecological crisis and lack of concern for the environment demonstrate a lack of respect for life, especially human life. He calls on Catholics, in particular, to recognize that "respect for life and for the dignity of the human person extends also to the rest of creation, which is called to join humanity in praising God."

John Paul's statements, many believe, are important steps toward an ethic based on recognition that human beings are, in a sense, "companions," rather than "rulers" of other parts of creation. Such a view has precedents within the Christian tradition, as demonstrated in the example of St. Francis of Assisi. Significantly, John Paul in 1979 named the saint who called creatures "brother" and "sister," patron of those who promote ecology.



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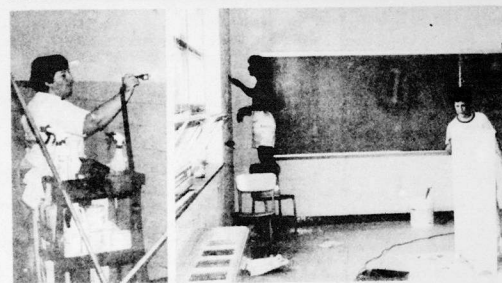


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NEW ADMINISTRATORS—Maria McClain, coordinator of boards of education, speaks to new administrators during a training session held at the Resource Center.



PAINTER-PARENTS—Joy Bilitz (left photo), Terri Laker and Ginny Morales are among 75 volunteer parents who gathered at St. Mark School on the first weekend of August for Parent Pride Weekend. Classrooms, halls and furniture were primed and given new coats of paint. Girls Scouts provided baby-sitting services for the young children while their parents worked. (Photo by Cyndy Moriarty)

Amnesty International report cites torture and extrajudicial executions

by Catholic News Service

LONDON—Amnesty International, in its 1991 annual report, says more than 100 governments tortured or mistreated prisoners last year and thousands of extrajudicial executions took place in 29 nations.

The report by the London-based international human rights organization also said people were jailed as prisoners of conscience in about half of the world's countries and death sentences were handed down or carried out in 90 nations.

While the 1990s opened against a backdrop of political change that often centered on greater respect for human rights—symbolized for many by the release of Nelson Mandela in South Africa and the fall of the Berlin Wall—last year human rights abuses continued and even worsened in 141 nations, noted a statement issued with the 290-page annual report.

"Some governments are flagrantly torturing and killing. Others are hypocritically condemning some abuses but ignoring others when it suits them," said the report.

Among gross human rights violations committed in 1990, the annual report cited:

► Persecution of blacks in Mauritania, with soldiers mostly from the ruling majority arresting thousands and randomly killing unarmed villagers.

► Widespread arrests, torture and indiscriminate extrajudicial executions by Iraqi forces following the invasion of Kuwait in August.

► The extrajudicial execution or

"disappearance" of thousands of civilians in Sri Lanka, where security forces continued to dispose of bodies secretly.

► The increase in death squad slayings in Colombia, where hundreds were executed or disappeared after being seized by members of the armed forces or paramilitary groups associated with them.

► Continued widespread and systematic torture in Turkey.

The London-based agency reported on human rights violations in all of the world's regions.

THE AMERICAS:

Death squad and other extrajudicial killings left hundreds of people dead in the region, among them government critics, human rights activists and children.

"Hundreds more disappeared at the hands of the military or police forces—and were sometimes found dead later—or were brutally tortured in prisons, police stations, military barracks or on the streets," Amnesty reported.

In Rio de Janeiro, Brazil, nearly 500 minors were killed by death squads, the report said.

Reports of children killed by death squads rose in Guatemala, where there was also an increase in death squad attacks on politicians and journalists leading up to elections at the end of the year. Hundreds of civilians disappeared or were extrajudicially killed and some of those found dead were tortured before being killed.

In El Salvador, death squad killings doubled in the first eight months of 1990

compared to the previous year with many mutilated bodies found dumped roadside. In Peru, where rural areas were especially hard hit, more than 300 people, including children, disappeared after being arrested by security forces.

Several Mohawk Indians alleged mistreatment by Canadian police when they were arrested in a land dispute. At least 70 government critics were arrested and detained in Cuba.

In the United States, 23 people were executed and 2,300 were on death row

THE MIDDLE EAST:

Thousands of suspected government opponents remained in prison in Syria. In Egypt, thousands of members and supporters of Islamic groups were detained under emergency laws.

Some 25,000 Palestinians were arrested in Israel and the occupied territories, with more than 4,000 detained without charge or trial. About 120 Palestinians, including children, were shot dead by Israeli forces in what Amnesty called "circumstances suggesting unjustifiable killings."

In Iran, hundreds of political prisoners were detained. Suspected government opponents continue to be imprisoned or detained in Bahrain, Jordan, Saudi Arabia and Libya.

Amnesty said prisoners and detainees "in virtually every country in the Middle East were tortured or ill-treated."

In Iraq, the fate of 353 Kurds who disappeared while in custody in 1988, some after returning from refugee camps in Turkey, still was not known. Iraqi soldiers killed hundreds of Kuwaitis following Iraq's invasion of Kuwait, sometimes for refusing to display photos of Iraqi leader Saddam Hussein.

AFRICA:

In South Africa, as on the African National Congress and other opposition groups was lifted, Mandela freed and the national state of emergency came to an end. But there was also "spiraling political violence" leading to thousands of deaths and 1,500 government opponents held without charge or trial. Some people were tortured in police

custody and there were 18 deaths of detainees that looked suspicious.

In Zaire, where new political parties were allowed for the first time since 1965, more than 100 suspected or known government opponents were arrested and some students killed by masked members of security forces.

In Liberia, army and rebel forces executed thousands of people without legal procedures or other trials.

In Somalia, hundreds were victims of extrajudicial executions by government forces.

In Mauritania, Senegal and Sudan there were reports of widespread torture against political prisoners. In Sudan, dozens of unarmed civilians were killed including a Catholic teacher who was tortured and set on fire when government soldiers burned and looted villages in the south.

ASIA AND THE PACIFIC:

In India there was an unprecedented rise in violence and killings by separatist groups and an increase in politically motivated killings by government forces. "Scores of people" reportedly died in police and military custody as a result of torture, Amnesty said.

In the Philippines, scores of suspected government opponents were believed to have been killed by security forces. Extrajudicial executions were also reported in the ethnic minority states of Myanmar (formerly Burma), in Indonesia and in Papua New Guinea.

More than half the countries in the region, including China, Taiwan, South Korea and Indonesia, continue to execute or impose death sentences on people.

Caning remained mandatory in Singapore for about 30 crimes and whipping for 42 offenses in Brunei.

EUROPE:

In southeast Turkey where security forces fought Kurdish separatist rebels, many people with no background of political activity were detained on suspicion of sheltering rebels. Many were reportedly tortured and some killed without trial.

There were reports of abuse by police in Albania, Austria, France, Greece, Italy, Portugal, Romania, Spain, the Soviet Union and Yugoslavia.

While Czechoslovakia and Ireland abolished the death penalty, Bulgaria announced a moratorium on executions and Albania reduced the scope of the death penalty, capital punishment remained in use in Poland, Turkey and Yugoslavia.

Bishop says abortion, not civil disobedience, is real madness

by Catholic News Service

WICHITA, Kan.—The real madness is abortion on demand, not the civil disobedience of Operation Rescue, Wichita Bishop Eugene Gerber told an estimated 25,000 people in Wichita Aug. 25.

He was one of several speakers at a rally at Wichita State University on the 42nd day of Operation Rescue efforts to stop abortions in Wichita.

Civil disobedience is not "an integral part of the Catholic Church's plan to restore the right to life for unborn children," but it is not madness, Bishop Gerber said, alluding to comments earlier in the month by a federal judge.

"The real madness is legalized abortion on demand," Bishop Gerber said. "The real madness is starving out disabled unborn children for killing."

U.S. District Judge Patrick F. Kelly, who has jailed protesters for violating his order not to block clinics, had criticized Bishop Gerber in court for not encouraging people to obey the law.

"I hear nothing from this bishop saying, 'Stop this madness,'" said Kelly, a Catholic. "Of all the people in this city who ought to respond, it's him."

The main speaker at the rally, TV evangelist Pat Robertson, urged the abortion foes to continue the Wichita campaign and to impeach Kelly. The rally came as Operation Rescue's "Summer of Mercy" in Wichita stretched into its seventh week.

Bishop Gerber said a democratic system depends upon recognizing the rights of all, especially the weakest and neediest.

"A democratic system is true to itself only if it defends human life against

every action that threatens it and supports every endeavor that promotes or sustains human life at every moment of its existence," he said.

On Aug. 24, about 6,000 abortion rights activists staged their own rally on the banks of the Arkansas River, drawing many national feminist leaders.

"Operation Rescue is a mere footnote, a pathetic, miserable little footnote in political history," said Eleanor Smeal of the Fund for the Feminist Majority.

Kate Michelman, executive director of the National Abortion Rights Action League, said that despite the massive publicity the Wichita protests have brought Operation Rescue, public opinion has turned against the group. A local poll by the Wichita Eagle showed more than two-thirds of residents oppose Operation Rescue's tactics.

"If they think they are winning converts to their side, they better take a poll," Michelman said at the rally.

As of Aug. 26, there had been more than 2,600 arrests, mostly for trespassing at two targeted clinics. Most of the protesters had been picked up more than once, with police estimating about 1,400 individuals, many from out of town, had been arrested.

Operation Rescue is a non-sectarian national group that seeks to stop abortions by blocking access to clinics where abortions are performed and conducting "side-walk counseling," in an effort to convince patients of the clinics not to abort their pregnancies.

National Operation Rescue leaders had said they planned to leave Wichita after the Aug. 25 rally, but local organizers were continuing the protests.

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The Sunday Readings

Sunday, September 1, 1991

Deuteronomy 4:1-2, 6-8 — James 1:17-18, 21-22, 27 — Mark 7:1-8, 14-15, 21-23

by Fr. Owen F. Campion

The Book of Deuteronomy is the source of this weekend's first reading. It is among the first five books of the Bible, the Pentateuch (a Greek word meaning five), and it is part of the Jewish Torah, so sacred is its tradition and important its lessons.

As do the other books of the Pentateuch, Deuteronomy looks back long ago to the experience of God's people as they wandered through the Sinai desert in search of the land God had given them. Events of that experience surely are important, but more critical is the religious message in it all. God loves his people and provides for them.

However, people then had the same human nature that people today possess. Their judgments were flawed, their instincts unchecked at times, their abilities were limited. That meant that at times they abandoned God, preferred their own devices, and then suffered the consequences.

This reading recalls Moses, the great leader of the Exodus, the inspirational figure in the Pentateuch. He tells the



people that God has precise requirements of them, and that they must obey God by meeting his requirements.

As its second reading, this weekend's Liturgy of the Word proclaims a section from the Letter of James. This letter is one of the "Catholic Epistles." That means that it is addressed to the entire church of God, not just to the church residing in a particular community such as Corinth or Philippi. There are seven such epistles. The epistles of John, Jude, and Peter also are in this group.

Tradition sees this epistle as the work of James, the Lord's close relative and an important figure in the early church of Jerusalem. It is impossible to claim this James as the author beyond all doubt, since the Gospels mention four men named "James" in the company of Jesus.

The epistle was composed certainly with a Jewish audience in mind. Its imagery and references are Jewish. Most likely, however, it was written to Jews living outside the Holy Land. In the first century, there were many Jews living away from their historic homeland but keeping their faith and customs nonetheless.

The Epistle of James is a great voice for faith, as God's gift and humankind's benefit. This weekend's reading insists that faith is not just a respectful listening to God's word, but putting that word into practice.

St. Mark's Gospel supplies this Liturgy

of the Word with its Gospel reading. Unlike the Epistle of James, Mark was not written with Jews primarily in mind, but for Romans, gentiles and pagans. So Mark explained Jewish customs as they arose in his story of Jesus.

That is the case in this reading as he explains why the Jews were distressed that some of the Lord's followers did not wash before eating. Sanitation was generally unknown, but Jews did wash food before consuming it, and they washed dishes, pots and pans.

Jesus did not repudiate the custom of washing when confronted by annoyed Pharisees with his followers' habits of not washing food, but instead he called for an observance of the law that proceeds from the heart.

He reminds his critics that people are rendered truly unclean by what is within them, and then he catalogues a list of sins.

Reflection

For several weeks, the church has insisted in its weekend liturgical readings that God reaches out to people. He vivifies them, and he nourishes them. Thus was the series of discourses on the Eucharist.

The church keeps that theme before us this weekend, but its lesson now begins to

include the possibilities in our own responses to God.

In the Epistle of James, it repeats the message that God has come to us in his grace, in the gift of faith. It is a marvelous thought. God has strengthened me and enlightened me so that I might know him.

However, responding to God may be to accept him or to deny him. That also is the human potential. God seizes no one, overwhelming their individual wills. The gift of faith is a healing, strengthening act, not a capture.

In the first reading with Moses, and through the words of Jesus himself in the second, those who have been blessed with faith are urged to respond honestly and with fullness of commitment. There still are enough social promptings about religion to cause some to practice what they do not truly believe, or not to practice what they in reality believe. Doubts may dilute our belief. At times, living as Christians presents a risk.

Despite all that, the Liturgy of the Word this weekend calls us to obey God's will, but to obey God's word willingly and with conviction. James reminds us that to do otherwise is dishonest, and furthermore builds not upon our interests but upon self-deceptions.

THE POPE TEACHES

Christ has a great need for young people to answer the Spirit's call

by Pope John Paul II
Remarks at audience August 21

"You have received the spirit of sonship" (Romans 8:15). These words of St. Paul were the theme of the Sixth World Youth Day celebrated last week at Czestochowa, Poland.

I thank God that during my recently concluded pastoral visit to Poland and Hungary I could participate in this impressive gathering of young people from throughout the world, including, for the first time, many from Eastern Europe.

Today, and in every age, Christ has great need of young people who are able to answer the Spirit's call to follow him in fidelity to the Gospel, by dedicating their lives freely and generously to the service of his church. Only authentic spiritual values can provide the inspiration for young people to commit themselves effectively to building a better world. This year's World

Youth Day served as a powerful reminder of the fundamental role they must play in the new evangelization of humanity.

At the Shrine of Jasna Gora, with its ancient image of the "Black Madonna," those present were able to experience, after a turning-point of history and recover, after the sufferings of our century and collapse of ideologies, the Christian roots of Europe.

At the threshold of a new spiritual season for mankind, I pray that young people from East and West will walk together along the path of freedom, working to overcome all conflicts between races and peoples, so as to build a world of authentic brotherhood and to carry the liberating message of the Gospel everywhere.

Through the prayers of Mary, Mother of God, may the Church, united with her in prayer, come to experience a new Pentecost, and the dawn of the "civilization of truth and love," for which we all long.

MY JOURNEY TO GOD

Building for God's People

Being a volunteer with Habitat for Humanity during Blitz Week Aug. 5-10 allowed me to see and feel the presence of God.

"Where do you need me?" and "How can I help?" were common questions throughout those days. In return were many responses of "thank you" and "God bless you."

Our motto was "Building for God's People in Need." There was such a good feeling in being a part of people helping people—from all areas of the city, regardless of faith, coming together, working with the same goal in mind.

I've heard people say that, "Volunteering can be a sacrifice." But I am reminded that, "Little is much when God is in it." Heavenly father, thank you for the example you set. Please give me the strength to work as you would have me. Amen.

—by Bob Anderson

(A member of St. Barnabas Parish in Indianapolis, Bob Anderson has helped with Habitat for Humanity construction projects for two years. He served as co-chairperson of the St. Barnabas work team this summer. Habitat volunteers build new homes for the working poor.) Photo by Margaret Nelson



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Entertainment

VIEWING WITH ARNOLD

'Doc Hollywood' can't save this film's script

by James W. Arnold

My Daddy used to tell me (among other things) never to trust a movie with a pig or a duck as a co-star. (Dogs, chimps and horses are much more reliable.)

So consider the fact that Michael J. Fox spends considerable screen time in "Doc Hollywood" babysitting a lovable pig to be an ominous sign. The porker is given to Fox's Dr. Ben Stone as barter exchange for medical services in a small South Carolina town, and symbolizes the central joke of this late-blooming summer comedy. Big City hotshot surgeon, stuck and uncomfortable in haysed backwater, falls for girl, town and pig, more or less in that order.

The surprise thing about "Doc" is finding such a corny old premise on the big-screen summer menu in 1991.

True, it shares its basic idea with the smash hit "City Slicker"—urban folks comically blundering about in the country and (eventually, of course) finding their spirits restored by a simpler, more natural and presumably more moral way of life.

But "Slickers" had a few fresh twists and characters. "Doc" is America's beloved Rural Simplicity myth in its pure traditional form. Grady, the white picket fence village, the horse, the pickup, the Porsche convertible (while somehow en route to L.A.), is right off an old Saturday Evening Post cover. For all its connection to



reality (now or ever), it might as well be Brigadoon, the Scottish town in the 1950s musical that comes to life for one day every hundred years and never changes.

Grady is an idealized sitcom town where all the inhabitants are charming and funny. There is no heat or rain, no tension, poverty or racism (no matches or Bibles visible, either). In fact, the only serious medical case that faces genial Dr. Stone is the brief and unfatal heart attack of his elderly predecessor. Just one reality check: South Carolina ranks fourth (after Florida, New York and California) in violent crimes per 100,000 residents.

Okay, so let Grady simply represent the ideal past, or the fantasy present we wish existed. L.A./Hollywood then easily serves as stand-in for everything that's gone sour, from material values to air pollution.

Stone hopes to go to L.A. for a cushy career as a plastic surgeon. Finally he does, but like the hero of "Brigadoon," finds life unbearable and has to go back to his small-town love.

Looked at another way, all such tales dramatize the choice between the hell we've created and the heaven that exists somewhere else.

Newcomer Julie Warner appears as Lou, the love interest, a young single mom who's been to New York and is certainly no Marian the Librarian type.

Lou drives the clinic ambulance and is studying to become a lawyer. She swims and walks around cheerily in the buff, and does crazy stuff like rushing about uncoasting in the woods to warn the deer that hunters are near. Viewers should not confuse this movie with "Mary Poppins."

Not much of "Doc Hollywood" de-



'DOC HOLLYWOOD'—Actor Michael J. Fox stars as a young doctor en route to a lucrative plastic surgery practice in Beverly Hills who falls in love after being stranded in a folksy Southern town in "Doc Hollywood." The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Warner Bros.)

serves to be called gutbuster comedy either, despite the efforts of Fox, young Brit director Michael Caton-Jones ("Memphis Belle"), and a capable cast, including Barnard Hughes (as the old country doc), David Ogden Stiers (the mayor who wants Stone to stay on past his required community service), Woody Harrelson (Lou's homespun boyfriend) and Bridget Fonda (the town belle who really does belong in Hollywood).

Woody has a few "Cheers"-style lines, like "I could've gone to medical school; it was just the science part I had trouble with." But otherwise, not even the pig jokes are especially funny.

Adapted from Neal Shulman's book, "What? Dead Again?", the script founders just trying to think up comic ailments for the locals. The best idea involves an illiterate couple who come to Stone just to have him read their melodramatic letters from relatives, but it's beaten to within an inch of its life.

The brightest moments are built around the town's annual (brace yourself) Squash Festival, which features a wacko costume parade and an evening carnival that is

beautifully photographed. In one shot, laughing townsfolk enjoy a Buster Keaton movie. Another, of the lovers watching fireworks from a rowboat in a lake, is lovely but frankly swiped from an even lovelier moment in "Miss Firecracker."

(Pleasant but uninspired city-country mouse comedy; some nudity and language; okay for mature viewers but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Barton Fink	A-III
Bugs	A-III
Dead Again	A-III
Defenseless	A-III
The Pope Must Die	A-IV

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

'Casting the First Stone' debates abortion opinions

by Henry Herx
Catholic News Service

Activists on both sides of the abortion issue are observed in "Casting the First Stone," a documentary in the "P.O.V." series airing Tuesday, Sept. 3, from 10 to 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Filmed in Paoli, Pa., the program centers on six women, three of whom believe that abortion is a woman's right while the other three see it as murder.

The issue is one that evokes passion on both sides of the police barricades outside the Women's Suburban Clinic in Paoli.

There are a few shouting matches and angry words, but mostly the documentary is interested in the personal views of these women and why they are so committed to their cause.

All of the women are convincing, each in her own way, in explaining their commitment to one or the other side.

One of them is Joan Scalia, an Italian-American Catholic

and mother of six. One of her children is handicapped and there is a lovely scene showing why Joan considers this special child a blessing. It's not the words; it's the loving interaction between the two that make the scene a natural expression of the pro-life message.

The others are a fundamentalist Christian who schools her children at home and a former "pro-choice" who now teaches a YWCA teen chastity program.

Those on the abortion side are the director of the Women's Suburban Clinic, a minister's wife who is a counselor at the clinic, and the executive director of the National Abortion Rights Action League of Pennsylvania.

Producer-director Julie Gustafson says in the program's introduction that she made the film so that those on both sides of the divisive question could "really listen to each other."

How fair she has been to both sides may be seen in the fact that the program is recommended by the head of the National Abortion Rights Action League as well as the president of the American Life League.

The program was filmed during the period in which the Webster decision was handed down by the Supreme Court, giving states the green light to enact new abortion restrictions. The one thing both sides are in agreement on is that "the future of Roe vs. Wade is in doubt."

No viewer will watch the proceedings in Paoli without realizing that now is the critical moment to get involved in the political debate over abortion.

Something else that most of those in the program would agree on is the documentary's final sentence: "Abortion is a loss no matter how you look at it."

Parents can use the program as an excellent opportunity to talk with their teen-agers about the Catholic position on abortion.

TV Programs of Note

Sunday, Sept. 1, 7:30-8 p.m. (PBS) "And the Walls Come Tumbling Down." This documentary looks at Houston's T.H. Rogers Elementary School, which in 1982 became the first to bring gifted and handicapped children to learn together in a single scholastic environment.

Monday, Sept. 2, 5-9:30 p.m. (PBS) "The Labor Day Show." How Americans celebrate this traditional holiday is shown from its late 19th-century origins as a workers' protest to its functions today as marking the end of summer and the start of school and the political campaign

season. Immediately following the broadcast, the program will be repeated at 9:30-11 p.m.

Tuesday, Sept. 3, 9-10 p.m. (PBS) "Who Will Teach for America?" The program chronicles the experiences of the first recruits of Teach for America, a domestic teacher corps modeled after the Peace Corps that brings outstanding young teachers to inner city and rural school districts where few wish to teach.

Wednesday, Sept. 4, 8-9 p.m. (PBS) "Math: Who Needs It?" Aimed at parents and kids alike, this entertaining special visits people who use math every day in interesting jobs such as designing skateboards and figuring out the statistics for Billboard magazine's weekly top music charts.

Wednesday, Sept. 4, 9-11 p.m. (PBS) "Learning in America: Schools That Work." Rebroadcast of a program that examines four exemplary elementary schools where principals, teachers, parents and students have created effective scholastic partnerships.

Thursday, Sept. 5, 8-9 p.m. (PBS) "America's Schools: Who Gives a Damn?" Speakers in this rebroadcast of a forum on America's educational crisis include New Jersey Gov. James Florio, Fortune magazine editor Marshall Loeb, broadcast journalist Bill Moyers, and Mary V. Bicouraris, 1989 Teacher of the Year.

Friday, Sept. 6, 9-11 p.m. (PBS) "Resolved: Freedom of Thought Is in Danger on American Campuses." In a "Firing Line Special Debate," the question of whether academic freedom is essential to college education is debated by host William F. Buckley Jr., author Dinesh D'Souza, Rutgers University graduate school dean Catherine Stimpson, Howard University instructor Ronald Walters, and others.

TV Film Fare

Sunday, Sept. 1, 9-11 p.m. (PBS) "Stand and Deliver." This quietly affecting 1988 movie features the extraordinary real-life math teacher (Edward James Olmos) in an East Los Angeles high school who transforms a rowdy class of Hispanics into calculus whiz kids. When test administrators question his students' high grades, the teacher fights back with charges of discrimination. It's an inspiring story, with fine acting by the leads and deft direction by Ramon Menendez. There is some profanity used in a realistic context. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents.

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

Videos

1991 CNS Graphics

Recent top rentals

- | | |
|---|---------------|
| 1. Sleeping With the Enemy | A-III (R) |
| 2. Misery | A-III (R) |
| 3. Awakenings | A-II (PG-13) |
| 4. New Jack City | O (R) |
| 5. King Ralph | A-II (PG) |
| 6. Lonerheart | O (R) |
| 7. L.A. Story | A-III (PG-13) |
| 8. GoodFellas | A-IV (R) |
| 9. Teenage Mutant Ninja Turtles II — The Secret of the Ooze | A-II (PG) |
| 10. Flight of the Intruder | A-III (PG-13) |

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Top 10

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QUESTION CORNER

Are priests too exalted during Mass?

by Fr. John Dietzen

Q At a recent meeting one of our liturgy leaders stated she would like to do away with the entrance procession at weekend Masses.

She thinks it makes the priest look like an emperor and appear better than everyone else.

She would like the priest to sit somewhere in church and just walk up and start Mass. She has seen this done somewhere and liked the way it looked.

I have checked all liturgy documents I can find and do not see this mentioned as an option. I think most people feel the entrance procession gives dignity that the liturgy should have. Can you tell me if it is permissible? (Missouri)



A I too have seen this on rare occasions. In my view, however, it entirely misses the real purpose of the entrance procession and song in our liturgy.

This same misunderstanding is reflected in the opening instructions one still occasionally hears from cantors: Let's stand and greet our celebrant as we sing hymn 91, "How Great Thou Art."

That procession and song are not to greet or honor the celebrant, however great he may be, but to further unite the minds and hearts of the assembly and begin their community worship of God.

FAMILY TALK

Wakeful child keeps weary mom up nights

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 2-year-old cries at night. I'm a single working parent. After barely making it through the day, I'm exhausted. I feel I need and am entitled to a good night's rest. But my daughter wakes up crying every two or three hours, and I have to go to her. I lose patience easily and tend to yell at her. Help me. (Iowa)

Answer: Single parents have a difficult job 24 hours a day with no one waiting to fill in. No relief. Few people can do what you are trying to do. Even fewer are able to do it well. No wonder you get angry. The anger comes from frustration, the feeling that you have been prevented from attaining a reasonable goal: sleep.

You are writing because you don't want to take out your anger on your daughter in yelling and punishment. She too is innocent. She did not ask to have only one parent. She is simply making a claim on your attention, but at a time when you have little or none to give.

I would suggest a three-way approach. First, can you find a substitute parent for one or more nights in the week? Do you have a sister who might stay with you once in awhile and take night call?

Do you know other single parents in the same predicament who might plan some joint dormitory-style sleeping arrangements?

Second, think of things you might do to increase your daughter's bodily fatigue. Water play and light physical activity about one hour before bedtime may help. Can you and your daughter put on some music in the evening and do an aerobic workout together?

Be careful of refined sugars and caffeine. Restrict her sweets, soda and other similar dietary offenders at least from 4 p.m. on. These foods might keep her awake.

Even if you are careful about exercise and diet, your daughter may still be wakeful. Some people, both adults and children, have different sleep rhythms. They wake up, as does your daughter, every two or three hours. Even so, that may be frustrating; this is not abnormal.

So the third approach is to accept her wakefulness, to accept that you are the one who will have to respond, and to do what you can to make your response less difficult.

Can you make her bed a more "fun" place? Cuddly animals and favorite toys may help, or a light that she can turn on and off. You might even arrange for music that she likes or a taped story.

She still may want her mommy, a very normal and understandable desire for a 2-year-old. She has been apart from you during your work hours. Get a foam rubber mattress that you can put on the floor next to your own bed. Let her lie down there in the room with you. Sing to her, stroke her until she feels safe again and dozes off.

The easiest solution of all is to take her into bed with you. Children have slept with siblings and parents for centuries. We all sleep better with a warm body next to us. Let her fall back to sleep in your arms.

A good night's sleep is a gift of God and necessary for the survival of single parents. Sweet (even if interrupted) dreams!

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

© By Catholic News Service

Having ministers simply pop up to perform their liturgical functions misses a golden opportunity (if the entrance rite is done well, of course) to add dignity and focus to what is about to take place.

These are not simply my ideas; it is the ancient understanding of the entrance rite reflected in many present liturgical documents.

Our major guide to the celebration of Mass puts it as well as any. After the people have assembled, it says, the entrance song begins and the priests and ministers come in.

"The purpose of this song is to open the celebration, deepen the unity of the people, introduce them to the mystery of the seasonal feast and accompany the procession" (General Instruction of the Roman Missal, 25).

I really need to say something about another facet of your question. Of course the priest is no better than anyone else.

But as you say, most people knowledgeable in their faith are aware that the ordained priest is not merely one who happens to walk up and start Mass. He has a unique function as leader of the community's eucharistic worship.

As one who is sacramentally designated to act in the name of Christ and his body the church, the priest has as his

primary duty the proclamation of the Gospel of God to everyone (Vatican II, Decree on the Ministry of Priests, 4).

Priests "exercise this sacred function of Christ (announcing the divine Word to all) most of all in the eucharistic liturgy" (Constitution on the Church, 28; Decree on Priests, 13).

This is not the time to prolong that point, but I believe we badly need to avoid falling into a trap here.

Some priests today seem to feel that they exalt themselves by belittling the non-ordained, especially lay people—the "you can't do what I can do or be where I can be" syndrome.

In the other direction, however, one finds some lay people who apparently feel that minimizing the role and ministry of the ordained is somehow a path to "equal status."

It seems to me that this is at very least not helpful. As we struggle to recognize and utilize more perfectly the gifts of each of us, our common dignity and equality before the heavenly Father is too well affirmed and proven by our faith for us to allow ourselves to resort to such tactics.

(A free brochure answering questions Catholics ask about receiving the Holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Send questions for this column to the same address.)

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The Active List

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

August 30

The Annual Benefit for Catholic Charities of Terre Haute will be held at 8:30 p.m. at St. Mary of the Woods. Dinner, dancing, Call 812-232-1447 for details.

☆☆

The religious education department of Little Flower Parish, 4720 E. 13th St., will sponsor its 3rd Annual Labor Day Weekend Music Festival from 6-11:30 p.m. outside, weather permitting, or in social hall. East Deamery musicians, food and drink booths. Free admission.

August 31

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 251 E. 38th St.

☆☆

An Outdoor Mass sponsored by

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

☆☆

Mt. St. Francis will host its Annual Picnic from 9 a.m. Chicken or ham dinners, country flea connection, cake booth.

☆☆

Roncalli High School Class of 1981 will hold a 10-Year Reunion in Indianapolis Holiday South. Call Michael Brewer 317-685-1102.

☆☆

St. Andrew's Auxiliary of St. Peter Claver will present "The Magis of Fashion's" Fashion Show/Luncheon at 11 a.m. at the Marriott Hotel, 21st and Shadeland. Call 317-923-3375 for tickets.

September 1

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2622 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907.

☆☆

St. John the Evangelist Parish, Enochburg will hold its Annual Chicken Picnic from 11 a.m.-6 p.m.

☆☆

St. Ann Parish, 2882 S. Holt Rd. will hold a 75th Jubilee Ice Cream Social and Picnic from 12 noon-4 p.m. Games, clowns, barber shop quartet, food available or bring picnic. Admission \$1 person.

☆☆

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

☆☆

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

☆☆

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

September 2

St. Anthony Parish, Morris will hold its Labor Day Picnic serving chicken or roast beef dinners from 10:30 a.m.-3 p.m. EST. Adults \$5.50, kids \$2.50. Booths, games.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Cookout/Swim

Party at 4510 Kessler Ln., E. Dr. at 3 p.m. Call 317-251-3966.

☆☆

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

☆☆

St. Peter Parish, Franklin Co. will hold its 71st Annual Chicken Dinner Festival and Homecoming serving country-style dinners from 10:15 a.m.-2:45 p.m. EST. Adults 46¢, kids 23¢. Carry-out dinners, turtle soup, quilts, raffles.

September 3

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-796-7517.

☆☆

A series of Inquiry Classes begins at 7:30 p.m. at Little Flower Parish Center, 13th and Bosart. Call 317-537-8352 days or 317-357-3692 evenings for details.

September 3-4

A Beginning Catechist Workshop will be held at 7 p.m. at the Aquinas Center, Clarksville. \$15 fee, pre-registration required. Call 812-945-0354.

September 4

The Children of Divorce program sponsored by Catholic Social Services begins from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call Terry 317-236-1500 to register.

☆☆

St. Lawrence Parish Mothers in Touch group will sponsor a Car Clinic for Women at 10 a.m. in the social room. Wear old clothes. Free babysitting. Call 317-543-4925.

☆☆

A Benediction and rosary service will be held at 7:30 p.m. at Divine Mercy Perpetual Adoration Chapel in the former Ritter High School convent, 3356 W. 30th St. Confessions heard 7 p.m.

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September 5

A Holy Hour preceding First Friday is held each month at 7 p.m. in St. Roch Church, 3600 S. Pennsylvania St. Exposition of the Blessed Sacrament. Scripture, Benediction.

☆☆

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

September 6

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

☆☆

Central Indiana Catholic Charismatic Renewal will celebrate First Friday Mass at 8 p.m. in St. Monica Church, 6131 N. Michigan Rd. Praise and worship 7:30 p.m.; home community teaching

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September, 1991 TV Mass Schedule:

Date	Celebrant	Congregation
Sept. 1	Fr. Myles Smith	St. John the Apostle Parish, Bloomington
Sept. 1	Msr. Joseph Brokhage	Immaculate Conception Parish, Millhousen
Sept. 15	Fr. Robert Drewes	St. Mary Parish, North Vernon
Sept. 22	Fr. Paul Landwerlen	St. Gabriel Parish, Indianapolis
Sept. 29	Fr. Daniel Pletschitter, OFM	Secular Franciscans of Sacred Heart, Indianapolis
Sept. 29	Fr. Robert Sims	St. Paul Catholic Center, Bloomington
Oct. 13	Fr. Bonaventure Knaebel, OSB	St. Paul Hermitage, Beech Grove
Oct. 20	Fr. William Munshower	Holy Spirit Parish, Indianapolis
Oct. 27	Fr. John Ryan	St. Anthony Parish, Indianapolis

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☆☆☆
A Vigil of Prayer will be held from 3-9 p.m. in St. Roch Church, 3600 S. Pennsylvania St. Mass 6 p.m., Benediction at close.

September 7

Catholic Charismatic Renewal of Central Indiana will sponsor a Day of Teaching by Father Al Lauer on "Evangelization Through Home Communities" from 8:30 a.m.-4 p.m. at the Catholic Center staff lounge, 1400 N. Meridian St. Brown bag lunch. Call 317-236-1400.

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

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

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

☆☆☆
Catholic Widowed Organization (CWO) will attend the Good Times Revue and lunch at Union Station at 11:30 a.m. Call 317-356-4726 for details.

☆☆☆
The Sisters of St. Francis of Oldenburg will hold a Day of Prayer from 9 a.m.-4 p.m. EST in Olivia Hall on the motherhouse grounds. \$10 cost includes lunch. To register contact: Franciscan Sister Maureen Irvin, Sisters of St. Francis, Oldenburg, IN 47036, 812-934-2475.

☆☆☆
An Outdoor Mass sponsored by St. Agnes Parish, Nashville will

be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆☆
The Connersville Deaconry Board of Total Catholic Education will present a program by Dr. William Roberts on "We Are a Sacramental People" as the first session in its free Adult Faith Formation Series, from 9:11-10 a.m. at St. Gabriel Parish, 220 W. Ninth St., Connersville. Call 317-825-2161.

September 8

St. Patrick Parish will hold its Annual Picnic from 11 a.m.-4 p.m. in Garfield Park. Picnic in dinner 12 noon. Mass at 2 p.m. For reservations call Barb Sweeney 317-356-1916 after 6 p.m. or Margaret Rossman 317-886-9964. Former parishioners and friends welcome.

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

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

☆☆☆
St. Mary Parish, Rushville will hold its Fall Festival featuring chicken or ham dinners from 11 a.m.-4 p.m. Quilt raffle, booths.

☆☆☆
St. Pius Parish, Troy will hold its Fall Festival. Antique tractor show, chicken and ham dinners.

☆☆☆
The Little Rock Scripture Study series begins from 7:30-8:30 p.m. at Holy Spirit Church, 7241 E. 10th St. \$5 fee for series.

☆☆☆
Mother Theodore Circle #56, Daughters of Isabella will meet at 2 p.m. in the conference room of St. Elizabeth Home, 2500 Churchman Ave. Social afterward.

Poll backs school choice plan, but not private school funding

by Catholic News Service

WASHINGTON—Americans support the Bush administration's education plan and the idea of letting children attend public schools of their choice, but they oppose using public money for private education, according to a poll released Aug. 22.

This year's Gallup/Phi Delta Kappa Poll of the Public's Attitudes Toward the Public Schools found that 62 percent of those polled favored allowing parents to choose which public schools their children should attend, but 68 percent of the respondents said they opposed "allowing students and parents to choose a private school to attend at public expense."

The 1991 poll was the most comprehensive survey of American attitudes on educational issues since the annual series began in 1969. Phi Delta Kappa is an educational fraternity.

Catholic educators have long favored allowing children to attend the school of their choice, whether public, private or religious, at government expense. President Bush agrees, saying he wants money targeted for groups of disadvantaged children to follow individual students to schools of their choice in the form of vouchers.

The 649-page report on the poll showed that 26 percent of the respondents favored vouchers being used at public, private or religious schools.

Pollsters interviewed 1,500 scientifically selected U.S.

adults May 3-17 for the 1991 poll. The respondents were asked to answer 80 questions, twice the usual number. The poll's margin of error was 3 percent.

Sixty-eight percent of the 1,500 polled do not have children in school. Of the respondents, 86 percent were white while 14 percent were non-white.

The poll questions were based on goals outlined in Bush's "America 2000 Education Strategy"—to increase the high school graduation rate and adult literacy; to improve student competency in general; and to make U.S. students first in the world in math and science.

The Bush plan calls for top-to-bottom reforms, including a voluntary nationwide exam system, federal aid pegged to academic results and \$550 million in start-up funds for a "new generation of schools."

Among the poll's other findings were:

A majority—51 percent—said they favored lengthening the school year by 30 days; 42 percent were opposed. That was the first time such a large percentage supported a longer school year. In previous polls by the organization, respondents opposed a school year of 210 days and longer school days. In this year's poll, however, respondents continued to oppose longer school days. Forty-eight percent were against it, while 46 percent favored it.

Twenty-two percent of the respondents said drugs were the biggest problem facing public schools, down from 38 percent who listed it as the most serious problem in last year's poll. Respondents said lack of discipline and school funding also are serious problems public schools face.

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Basic Information, Guidance, and Attitudes on Sex for Boys

Rev. William J. Bausch

"Finally, a book written by a mature male who has obviously worked through the pain and joy of being a sexual human being. The author treats promiscuity with good-sense teaching and a needed call to 'disciplined delay' for the teenage male. Becoming a Man will be a must in the area of teaching sexuality courses, as well as required reading for fathers and sons."

—PATTI HOFFMAN
Coordinator of Education in Human Sexuality
Diocese of Davenport

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Personal Enrichment Possibilities — September 19
Time Management.
Presenter: Anna Rose Lueken, OSB
October 3 — Styles of Leadership
Presenter: Marie Kevin Tighe, SLP.
October 10 — Play & Leisure
Presenter: Larry Hurt, M.S.
October 17 — Planning
Presenter: Catherine Scheider, OSF.
ALL PROGRAMS 7:00-10:00 PM

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10th Birthday Celebration — September 22, 1991
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2:00-7:00 p.m.

Grief Workshops — September 19, 1991
"Preparing to Say Good-Bye"
Presenter: Dr. David Moller
October 1, 1991
"Facing the Anguish"
ALL PROGRAMS 7:30-9:30 PM

Introduction to Centering Prayer — October 7, 14, 21 & 28, 1991
Presenter: Carol Falkner, OSB and Julian Babcock, OSB
7:00-9:00 p.m.

FOR MORE INFORMATION OR REGISTRATION
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Youth News and Views

Teen shares her love of music

by Mary Ann Wyand

St. Joan of Arc parishioner Janita Nicole Hale of Indianapolis really knows how to "belt out" a song!

During a school program at the Indianapolis North Deane church a few years ago, the then-eighth grader amazed the audience of students and their relatives with her professional renditions of "Wind Beneath My Wings" and the "Our Father."

"Wind Beneath My Wings" has become one of her favorite songs since then, and she chose to sing it again in preliminary rounds of the Black Expo Star Quest talent contest last month.

Janita told *The Criterion* that her God-given talent, years of training, and support from family and friends helped her get enough "wind beneath her wings" to win the junior division of the female vocalist competition with her performance of "Better Days" at the Indiana Black Expo Star Quest finals July 20 at the Indianapolis Convention Center.

Now a junior at Broad Ripple High School, Janita said she grew up with a love of music in her home and lots of support from her parents, Michael and Janice Hale, and her younger sister, Katina.

"When I was little I used to sing weird notes," she said, grinning. "I didn't have formal lessons until about the fifth grade."

Janita was active in the Indianapolis Children's Choir

during the sixth, seventh and eighth grades and performed in five European countries—England, Wales, France, Austria and Germany—as a soloist with their touring choir in 1989.

Dr. Henry Leck, director of the famed children's choir, had also asked her to perform solos during an American Choral Director's Association conference in Louisville and at the 1988 Indiana Black Expo ecumenical service.

Former St. Joan of Arc music teacher Tina Valdois was a great inspiration, Janita said, and eighth-grade teacher Joanne Cauchi offered lots of encouragement too.

The talented young soprano was featured as a soloist in the St. Joan of Arc School performance of "God's Trombone" and also won the top vocal award in the school's annual talent show.

"I sing all the time," she added. "I even sing when I'm angry and when I'm sad."

Her love of music led her to perform in a number of other local music and talent competitions, resulting in vocal awards in the Catholic Youth Organization's 1990 Archdiocesan Talent Contest and several CYO Archdiocesan Music Contests.

Teen-agers responded with extended applause when Janita sang at the CYO Archdiocesan Youth Conference last spring, and when she performed at a CYO Indianapolis Deane's Awards Banquet Archbishop Edward T. O'Meara remarked that she was "a hard act to follow."

Future plans will hopefully include a career in music. "I love crowds," she said. "The stage is like a second home."



VOCALIST—St. Joan of Arc parishioner Janita Hale of Indianapolis enjoys performing for people because she likes to share her God-given vocal talent with others. She recently won a Black Expo Star Quest junior vocal competition. (Photo by Mary Ann Wyand)

Workshop explores educating youth for the future

"Educating Youth for the Future" and "Maturing in Faith" are the workshop topics for the New Albany Deane's Catechetical Celebration Sept. 21 from 9 a.m. until 1 p.m. at St. Augustine Parish in Jeffersonville.

Father Ron Knott will offer the keynote address on the topic of youth education, then deane's youth ministries staff members will present a program on the challenges of adolescent catechesis. During that workshop, participants will also examine issues from a national document on adolescent catechesis.

Registration costs \$7.50 per person. For more information, contact the youth

ministries office at the Aquinas Center at 812-945-0354.

☆☆☆

Brebeuf Preparatory School graduate Chris Keener of Noblesville and Cathedral High School graduate Steven Pfanstiel of Indianapolis will pursue collegiate studies this fall with financial assistance from **Wabash College Merit Scholarships**.

The scholarships were awarded for their excellent academic performances on the National Merit Scholarship Test last year.

☆☆☆

St. Gabriel parishioner Rudy Duerson of

Indianapolis earned a second-place award in **WTLC Radio's Star Quest** talent competition in June.

Rudy choreographed a dance routine and mixed the music for his award-winning performance.

He has been active in both the Indianapolis Children's Choir and the Indianapolis Youth Symphony, and has earned vocal and instrumental awards in three of the Catholic Youth Organization's archdiocesan music contests.

☆☆☆

Cathedral High School junior Marcus Thorne of Indianapolis recently studied engineering and other technological areas

during the 1991 **Dylan A. Thomas Preface Program** at Rensselaer Polytechnic Institute in Troy, N.Y.

☆☆☆

Members of the New Albany Deane's Youth Ministries Activities Team include Carrie Vogel, Sara Sieg, Kim Rausch, Tasha Schroeder, Dan Graf, Nathan Schaefer and Shawn Sorg.

☆☆☆

Cathedral High School junior Brian Progar of Indianapolis studied at Purdue University's **Chemcamp** this summer. The program is designed to bring promising high school students to the Purdue campus to further their science education.

Learn how to look at failure as opportunity

by Linda Rome
Catholic News Service

I have a friend who won't write the poetry that's in her because it isn't good enough to be published in *The New Yorker*.

And I have a son who doesn't like to practice the new songs for band because they are too difficult to play perfectly the first time.

How many talents do we bury because we're afraid to try, afraid we won't measure up to our own standard of the best?

How can we turn our fear of failure into opportunity?

Too often we stop ourselves from taking the risk to learn and to grow because we're afraid to fail.

Learning to look at failure as an opportunity requires what psychologists call reframing: seeing a situation from an entirely different point of view.

In the case of failure, it almost seems like a view from the inside out.

Failure can be many things. It can mean misjudging a relationship or trying something new and miffing it.

It can be pretending you don't need to change when you do.

Failure can mean lack of competence or lack of courage, but many times it means not living up to our internal (and sometimes external) standards.

How can you make failure into an opportunity for growth instead of an occasion for damaged self-esteem?

Spend a few minutes with the following exercises as a way of challenging yourself to think about what you call "failure" and whether there is another way to view it.

First, list the times or instances that you have failed at something, anything. Be as specific, detailed and as honest as you can be.

Now answer the following questions:

►How many items on your list are really important, especially now that some time has passed? How many items seem trivial?

►Focus on the failure that was most difficult for you. What insight into yourself have you gained because of it? Has it led you in a new direction? For good? Or bad? How would your life be different if this failure hadn't occurred?

►What is your usual response to a failure? Do you try not to think about it? Do you resolve to try harder, to do better, or to try again? Or do you simply get discouraged?

►Next to each item on your list write what you learned from the failure. Imagine your life without this knowledge. Would you have been better off without this knowledge?

►Which failures have you learned the most from? Are they ones you accepted responsibility for? Are they ones you pretended didn't happen or didn't matter? Are they ones that worried you or didn't worry you at the time?

►What does your list tell you about your strong and weak points?

►Do you think a mistake is always a failure? Why, or why not?



GROWTH—Teen-agers must learn how to overcome fear of failure in order to try new challenges in life and experience personal growth. (CNS photo)

Teen-agers can work to end abortion

by Mary Ann Wyand

I can't remember the teen-ager's name, but I'll never forget the powerful essay she wrote for the Prelude Academy's student literature competition last year.

Judges agreed. Her story about a pregnant teen who decided to abort her baby was one of the top winners among a very talented field of young writers.

It was a haunting tale of a girl's wavering decision, then indecision, and final reluctance as she nevertheless chose abortion to "resolve" her situation as an unwed teen-age mother.

In chilling words, the final paragraph of the essay described the girl's feelings as she lay on the surgical table and tried not to listen to the sound of the suction equipment the abortionist used to remove her unborn baby from her body. She prayed that it would all be over soon and that God would forgive her. But she knew that she would never ever forget the machine's steady humming noise.

What's more chilling than the girl's emotional Prelude essay is the reality that this life-ending scene is repeated 1.6 million times every year in thousands of abortion clinics throughout the United States.

Since the Supreme Court legalized abortion in its historic ruling on Roe vs. Wade in 1973, more than 25 million unborn babies have died violent deaths at the hands of abortionists.

National statistics show that babies are dying in abortions at the grim rate of one every 20 seconds, three every minute, 170 every hour, more than 4,200 every day, nearly 30,000 every week, and almost 130,000 every month.

In the time it takes for a priest to deliver a 15-minute homily, 45 babies die in abortion. Babies representing the equivalent of the population of the city of Indianapolis die in abortion every eight months.

These deaths represent a significant number of America's present generation, and have inspired many teen-agers to support the efforts of pro-life organizations. The babies who died in abortion in 1973 would have graduated from high school this year.

What can teen-agers do to help end abortion?

► Learn about abortion by reading educational materials distributed by the Archdiocesan Office of Pro-Life Activities and pro-life organizations.

► Talk to other teen-agers about the sanctity of human life and the reality that abortion stops a beating heart.

► Help teen-age friends who become pregnant by urging them to talk with a priest and their parents and to seek help from church agencies like the pro-life office and St. Elizabeth.

► Plan parish youth group fund raisers to earn money for maternity assistance programs like Birthline.

► Pray that legislators will overturn state laws permitting abortion on demand.

► Abstain from premarital sexual relations and encourage peers to practice chastity.

"As I look at it," Father Larry Crawford, archdiocesan director of pro-life activities, explained, "there was a time in the history of the church when life was a lot simpler. There was a time when we assumed—whether they did or did not could be argued—but at least we assumed that people had either been taught or had an intuitive sense of the dignity of human life. Through the way people were raised, through the culture, through society, people knew that there was a value for human life."

Looking back to that simpler time, Father Crawford said, "People not only didn't have the answers that we have today, they didn't even have the questions. The issues did not come up. Today the church needs to address pro-life issues because people need to understand the God-given dignity of human life."

National pro-life campaigns using memorable slogans like "The natural choice is life" and "It's a child, not a choice" strive to remind Americans that abortion is morally wrong.

Benedictine Father Paul Marx has described abortion as "the greatest war of all time—the war against the unborn."

According to statistics compiled by the United Nations, Father Marx explained, "There are now approximately 55 million killings (in abortions worldwide) annually. No one knows the exact or even the

approximate figure, but undoubtedly the war against the unborn is escalating."

Those numbers stagger the imagination, the Benedictine priest said. "In the United States, surgical abortions yearly represent a loss of lives of more than twice as many in one year than were lost in all the wars of our history. We lost nearly 50,000 men in the unpopular Vietnam War in 11 years. Our medical profession today kills many more than that (in abortion) in 11 days."

Mother Teresa, founder of the Missionary Sisters of Charity, has said that, "Those countries with legalized abortion are the poorest countries in the world."

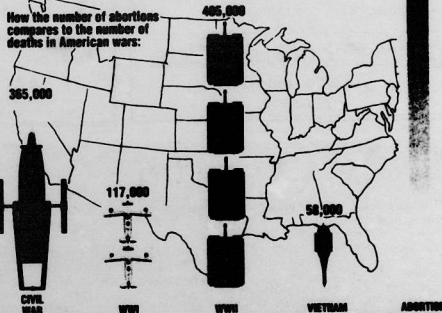
And Pope John Paul II frequently reminds Catholics that, "We will stand up every time human life is threatened. When the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy human life."

(Graph reprinted from a newsletter published by Right to Life of Indianapolis.)

25,000,000

ABORTION IN PERSPECTIVE

How the number of abortions compares to the number of deaths in American wars:



Source: War deaths from the Department of Defense. Abortion figures from the Alan Guttmacher Institute.



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BOOK REVIEW

Irish role in American politics

FROM THE WARD TO THE WHITE HOUSE: THE IRISH IN AMERICAN POLITICS, by George Reedy. Charles Scribner's Sons (New York, 1991). 212 pp., \$22.95.

Reviewed by Joseph R. Thomas

George Reedy, former press secretary to President Lyndon Johnson, has written in "From the Ward to the White House" a workmanlike, pedestrian account not so much about the Irish in American politics as about the rise and decline of Irish political machines in New York, Chicago, Boston, Kansas City, Jersey City and others.

Reedy, who also is former dean of the College of Journalism at Marquette University, takes a benign—perhaps too benign—view of some of the shenanigans of ward heelers and machine bosses alike. He admits the existence of corruption but holds that in the context of the times the machines delivered essential social services.

"It was not charity but a dignified exchange—a job for a vote," he writes of the prevailing attitude at the time, noting

that while this is not the height of morality it pales in comparison to the current savings-and-loan ripoff.

Again, writing of the collapse of the Tweed ring—Tweed having been the leader of Tammany Hall, the New York City machine organization—he observes that Tweed was succeeded by Honest John Kelly, whom he describes as "a remarkable leader... who succeeded in bringing graft within 'reasonable' limits." The quotes around "reasonable" are Reedy's.

Reedy traces the rise of the Irish machines back to the coping systems devised by the Irish in their homeland under British rule, their flight to the United States in the 1850s under desperate circumstances as a result of the potato famine, and their movement into the big-city police and fire departments as well as into teaching and transportation. Control of municipal government itself followed and with it came the ability to provide work and the opportunity to do "favors" for those doing city business.

The favors stemmed from financial considerations, the money collected being used for the poor (who were to show their appreciation at the polls), to pad the payroll, finance electioneering or line the pockets of those in power.

Although Reedy takes his account up to the election of John F. Kennedy in 1960, he says that the Roosevelt era ended the machines, the federal government by then having taken over the role played by the machines on the neighborhood level. "It was irrelevant, and not the reformers, that killed the Irish machines," he writes.

The machine, he says, "was crooked; it was crude; it was vulgar," but nevertheless he believes that before it succumbed it helped forge a national unity by bringing diverse ethnic groups together. That is an interesting view, albeit one filtered through ethnocentric-colored glasses. It deserves a more thoroughgoing analysis.

(Thomas is retired asst. director of The Christophers.)

(At bookstores or order prepaid from Charles Scribner's Sons, c/o Macmillan Publishing, Front & Brown Sts., Riverside, NJ 08075. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion requests death notices from parishes and other 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.)

† **ACICILL, Edwin L.**, 94, Christ the King, Indianapolis, Aug. 19. Father of James E., and Jean Landry, grandfather of six, great-grandfather of 10.

† **BLUM, Helen**, 88, St. Monica, Indianapolis, Aug. 1. Mother of Donald; grandmother of three.

† **BRANCAMP, Herman F.**, 67, Immaculate Conception, Millhouses, Aug. 21. Brother of Edna Sanregret, Marie Kress, Edna Werning, Marjorie Hartman and Walter.

† **BUNN, Joseph**, 79, St. Michael, Brookville, Aug. 23. Father of Rosanna Bath and Josephine Brown; grandfather of eight, great-grandfather of nine.

† **CONNER, Mary Agnes**, 69, Our Lady of Perpetual Help, New Albany, Aug. 19. Mother of Janice Wolk, Cheryl and Charles A.; sister of Gladys Gatterer; grandmother of four; great-grandmother of one.

† **DAUGHERTY, Joseph P.**, 68, St. Pius X, Indianapolis, Aug. 19. Husband of Joan Frazier, father of Donald, and Diane Wagner; stepfather of Kathryn Hedlund and Thomas R. Frazier; brother of Theresa Newirth; grandfather of five; great-grandfather of one.

† **FALK, Irma**, 89, St. Mary, New Albany, Aug. 20. Sister of George W. Walter, Lorraine Hess and Florence McDaniell.

† **FOGARTY, John**, 46, Assumption, Indianapolis, Aug. 14. Son of Helen Scarberry; brother of Virginia Kuchler; uncle of Laura, Ann, Matthew and Caryl (Huey) Kuchler.

† **HADLER, Roy D.**, "Red," 92, St. Anthony, Indianapolis, Aug. 13. Father of Joseph W., Patrick J., Angeline Wilson and Marcienne Roach; grandfather of five; great-grandfather of four.

† **HILGENBERG, Joseph C.**, 71, St. Pius X, Indianapolis, Aug. 13. Husband of Mary F.; father of Joseph C. II and Dennis P.; brother of Bernard J. and Ramona Jarman; grandfather of four.

† **HIRSCHAUER, Raymond E.**, 75, St. Joseph, Shelbyville, Aug. 19. Father of Donald R., and Terry (Nontia) Carlock; uncle of Judie Fisher and Rita Thornburg; brother of Victor and John; grandfather of six.

† **HOCKERSMITH, Aline M.**, 69, St. Anthony of Padua, Clarksville, Aug. 23. Mother of Ruth Ann Hoover, Betty L. Endicott, and Glenn; stepmother of Jerry; sister of Fannie Clark, Marth, Hanger, Celestine Johnson and Mary Angel; half sister of William Buck Onisco and James Buck; grandmother of 10; great-grandmother of four.

† **KEEP, James O.**, 60, St. Margaret Mary, Terre Haute, Aug. 19. Husband of Norma; father of Jim, Joe, John, Jerry, Jeff, Jay, and Joan Payton; brother of Kathryn Hart and Mary Gulish.

† **ROELL, Catherine M.**, 78, St. Michael, Brookville, Aug. 14. Mother of John, Ronald, James, Connie Ortmann and Carol Beckman; sister of Charles and Mary Borchert; grandmother of 16; great-grandmother of eight.

† **SAUER, Lois Ruth**, 64, St. Pius X, Indianapolis, Aug. 17. Wife of George A.; mother of John M., R. Scott and Christopher P.; grandmother of four.

† **SCHUBNEL, Daisy L.**, 82, St. Joseph Hill, Sellersburg, Aug. 20. Sister of Ada Wolfe, Gladys Lee and Bertha Harrison.

† **WALKER, Della**, 83, St. Monica, Indianapolis, Aug. 1. Mother of Kathy Miltz and Vincent; sister of Alla Harper; grandmother of four.

† **WESSLING, Catherine L.**, 70, Holy Name of Jesus, Beech Grove, Aug. 14. Daughter of Emma M.; sister of Eugene, Marcelle E. Bauman and Evelyn A. Gatchell.

† **Franciscan Sr. J. Hampel**, 56, was educator



OLDENBURG—A Memorial Mass was celebrated here on Aug. 24 for Franciscan Sister Julie Hampel, who died of cancer on Aug. 20, five days before her 57th birthday.

Sister Julie was born in Cincinnati, Ohio. She entered the Oldenburg Franciscan Community in 1952 and professed final vows in 1959. She taught in schools in Ohio and Indiana, and at St. Vincent's Orphanage in Vincennes.

In the archdiocese and city of Indianapolis, Sister Julie taught at Little Flower and St. Francis de Sales parishes. From 1970 to 1979 she was principal of St. Monica School.

From 1982 to 1990, Sister Julie served as a member of her community's General Council. She also was a member of the Marian College board of trustees.

Sister Julie is survived by her mother, Edna, of Cincinnati; a brother, Charles, of Georgia; and two sisters, Patty Voskuhl of Bellbrook, Ohio, and Barbara Lindeman of Cincinnati.

Memorial contributions may be made to the Sisters of St. Francis, Oldenburg, IN 47036.

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Labor Day message calls for more just society

by Catholic News Service

WASHINGTON—The annual Labor Day message of the U.S. Catholic bishops calls for a more just society.

"In a more just society, people would not have to sacrifice their jobs to exercise fundamental rights and responsibilities—such as caring for the young, the old and the sick—or find themselves out of luck when illness or the business cycle leaves them out of work," the message says. "This Labor Day, let us commit ourselves to acting on the church's teaching on work and workers."

The message was written by Bishop James W. Malone of Youngstown, Ohio, chairman of the U.S. Catholic Conference's Committee on Domestic Policy.

The U.S. labor tradition would be well-served by approval of legislation for family and medical leave, guarantee of the right to strike, and improved benefits for the unemployed, Bishop Malone said. Those three issues have in common "the church's understanding of work as a

human right and responsibility as well as the role of society and government safeguarding their exercise."

Catholic teaching obliges everyone to protect those rights, Bishop Malone said. "Moreover, we must ensure that the exercise of one human right or responsibility does not have to be paid for by the sacrifice of another."

The Family and Medical Leave Act, pending in Congress, "would guard most Americans against losing their jobs when they are needed at home to welcome a new baby, to comfort a dying parent, or to nurse a recuperating spouse," Bishop Malone said. "While many employers do the right thing without legal requirements, many do not."

The legislation was approved in the last congressional session but was vetoed by President Bush.

Bishop Malone said the USCC also endorses legislation protecting workers' rights to strike over disagreements about wages and benefits.

"For 100 years it has been a basic tenet of Catholic teaching that working people have a right to organize, join labor unions and bargain collectively," he said. But while employees may not be fired for striking, a loophole in the law allows employers to hire "permanent replacements." Legislation that would ban hiring permanent replacements also is in the works in Congress and also faces the threat of a presidential veto.

"It's hard to see the difference between being fired and being 'permanently replaced,'" said Bishop Malone. Communities are often the losers as workers are pitted against each other, he added. The bishops also are backing legislation to reform the unemployment system to protect those who are still looking for work after losing their jobs in the recession.

Young workers with little experience and older workers who are too young to retire but who are considered "overqualified" for available jobs are particularly hard-hit, he said.

"Why should these families lose everything while waiting for the recession to end?" Bishop Malone asked. "Shouldn't government policy keep them afloat until they and the economy are back on an even keel?"

He suggested that policy makers "have focused too much attention on the official unemployment statistics and other economic indicators and not enough on real people who are all too clearly suffering. Obviously, new jobs are the best answer, but in the meantime, we owe these people some measure of compassion and justice."

Bishop Malone concludes by asking people to reflect on Pope John Paul II's words: "The social message of the Gospel must not be considered a theory, but above all else a basis and motivation for action."

Prelates appeal for peace in Yugoslavia

VATICAN CITY (CNS)—As fighting raged between Croatian and Serbian forces in Yugoslavia, Catholic and Orthodox leaders there issued a joint appeal for peace and political self-determination.

Cardinal Franjo Kuharic of Zagreb and Serbian Orthodox Patriarch Pavle met Aug. 24 in Slavonki Brod, halfway between the capitals of Croatia and Serbia.

"We wish to humbly bear witness before all people that we believe in peace, in justice, and in God who promises peace to those who return to him with all their heart," the cardinal and the patriarch said in a communiqué.

"No one can remain deaf to the need for a cease-fire and for the start of honest negotiations," they said.

"The concrete political solutions of the crisis depend on the free political choice of peoples," the statement said. It called the right to self-determination an "inviolable Christian and human right of every people."

The religious leaders also condemned all attempts to turn back the process of political reform in Yugoslavia after half a century of communism.

Croatia is heavily Catholic, while the majority of the population in Serbia is Orthodox. Despite a history of poor relations, the Catholic and Orthodox hierarchies in Yugoslavia have taken a strong effort during the current fighting to have a common status for peace.

Bishop reinstates charismatic parish

STEUENSVILLE, Ohio (CNS)—Bishop Albert H. Ottenweller of Steubenville announced Aug. 21 that he is restoring "fellowship parish" status to members of the Servants of Christ the King charismatic community in Steubenville and has appointed his diocesan vicar general, Msgr. Roger J. Foys, as pastor.

The community's parish charter, originally established in 1980 and renewed annually since then, was revoked last January when leadership problems in the community surfaced. In January the community separated from Sword of the Spirit, an international charismatic governing organization, and since then it has submitted to formal study and evaluation by a team of priests, elected new lay leaders and worked to correct problems uncovered in the investigation by church authorities.

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Episcopal parish votes to become Catholic

by Jerry Filleau
Catholic News Service

WASHINGTON—Members of St. Mary the Virgin Episcopal Church in Arlington, Texas, have voted almost unanimously to join the Roman Catholic Church.

In an unusual move, Episcopal Bishop Clarence Pope of Fort Worth permitted the congregation to take the parish property with it in its separation from the Episcopal Church.

Father Allan Hawkins, rector of the 100-member parish, told Catholic News Service in a telephone interview that he planned to make his formal application for ordination as a Catholic priest before the end of August.

He said decisions by the U.S. Episcopal Church's General Convention this summer in Phoenix helped bring the issue to a head, but for several years he has been expressing "increasing concern" to his congregation that the Episcopal Church is moving away from Anglican-Catholic unity instead of toward it.

He said most press reports on the parish action, which linked it to the general convention's refusal to censure two bishops who had ordained active homosexuals, were "simplistic" and made it "look as though we're gay-bashing."

That convention action was the latest in a series of decisions on issues of morality, doctrine and church order which his congregation viewed as a gradual "drift from orthodoxy" in the Episcopal Church, he said.

If he had to point to a single church action in recent years that led to their decision, he said, "the one that really weighs in the ordination of women."

He said questions about the validity of women's ordination and its accord with Christian tradition touch on the continuity of authentic teaching and ordained ministry for future generations in the Anglican Communion.

Catholic Bishop Joseph P. Delaney of Fort Worth, the diocese in which Arlington is located, had no public comment on the vote at St. Mary's, but Father Hawkins said he and Bishop Pope both had been "most understanding."

Bishop Pope, who is president of the conservative Episcopal Synod of America and one of the leading critics of liberal moves in the U.S. Episcopal Church, issued a statement saying he regretted the congregation's decision but would not stand in its way.

Father Hawkins, a 57-year-old Cambridge-educated Englishman, was ordained in 1961. Married and the father of two grown children, he said he would apply for Catholic ordination under the Vatican-approved 1980 pastoral provisions governing the acceptance of former Episcopal priests into the Catholic priesthood in the United States.

Father James Parker of Charleston, S.C., coordinator of the transfer and acceptance process, told CNS Aug. 21 that 60 married and about 25 to 30 unmarried former Episcopal priests have been accepted for the Catholic priesthood since the provisions were established. About six more are currently awaiting approval of their applications by Rome, he said.

Among the latest group of five who were accepted is another former Episcopal priest in Arlington, John Grimmels, who is to be ordained in the Catholic Church by Bishop Delaney Sept. 14.

Father Hawkins said he hoped Bishop Delaney would incorporate St. Mary the Virgin Parish into the diocese as an "Anglican-use" parish. There are five other Anglican-use parishes in the country, and a sixth is currently under consideration, Father Parker said.

All were established when groups of Episcopalians followed an Episcopal priest who left to join the Catholic Church.

The most common liturgical rites of an Anglican-use parish—Mass, the Liturgy of the Hours and baptism, marriage and funeral rites—are taken from the Episcopal Church's 1979 Book of Common Prayer with minor adaptations to reflect Catholic liturgical requirements. The texts of the Anglican-use Catholic liturgy, approved by Rome in 1983, are contained in a volume called the Book of Divine Worship.

A Catholic priest will meet individually with each St. Mary the Virgin parishioner to determine that he or she has made a personal decision of faith and was not simply going along with the group, he said.

Father Hawkins said virtually all the regular adult parishioners, with the exception of one or two who were on vacation, participated in the meetings and vote to become Roman Catholic. The vote count was 87 in favor of joining the Catholic Church, one opposed and three abstaining, he said.

Children and occasional churchgoers in the parish were not asked to meet or vote on the issue, he said. When they are also counted, the total membership in the parish is about 150.

He said all his own family—his wife Jose, his son Giles, 24, and his daughter Sarah, 20—fully concurred in the decision to become Catholic and were joining the church with him. He said his daughter is currently a student at the University of Dallas, a Catholic institution.

Poland's Cardinal Glemp condemns anti-Semitism

WASHINGTON (CNS)—Cardinal Josef Glemp of Poland has renewed his condemnation of anti-Semitism and emphasized his regret over the controversy that erupted over a 1989 incident at a Carmelite convent in Auschwitz.

At least three major Jewish organizations have accepted the statement as a sign that Cardinal Glemp, who will visit the United States this fall, wants to resolve a 2-year-old dispute over a Carmelite convent in Auschwitz, site of a Nazi concentration camp. And the attorney for a rabbi who had intended to sue Cardinal Glemp for defamation upon his arrival in the United States said he has put a hold on the legal action pending further clarification from the cardinal.

Cardinal Glemp's remarks came in a letter to Archbishop Adam J. Maida of Detroit released in Washington Aug. 23 by the National Conference of Catholic Bishops.

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