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Study of church's urban ministry starts

Will study the most responsible ways to use resources of time, energy, money

Archbishop Edward T. O'Meara has appointed an urban ministry strategy committee to study the most responsible ways to use resources of time, energy, and money in order to create a strong and active church presence in the urban community.

The Urban Ministry Core Committee met with the archbishop on Monday, Aug. 26 at the Catholic Center.

Contributing to the strategy process will

be the Urban Parish Cooperative (UPC), Catholic Charities, the Office of Catholic Education, pastoral planning and future staffing groups from Indianapolis and other urban parishes, as well as the archbishop, advisors and staff. Susan Weber was to have been project coordinator, but she resigned last week.

The archbishop charged the task force with several working guidelines: vitality, viability, Catholic schools, other edu-cational ministries, evangelization, financial resources, personnel, collaboration and non-parish ministries.

The committee is expected to analyze

facts and trends; to gather hopes, concerns, and ideas from those with vested interests; and to coordinate all parish, deanery and organizational plans now underway into a single comprehensive vision for the future of the urban church. Next, it will develop concrete and strategic steps for action that will achieve these goals.

The urban ministry strategists are

asked to submit policy recommendations concerning archdiocesan support of urban ministry work—the money and other assistance needed and an office for urban ministry. They will be able to make concrete recommendations for closings or mergers of parishes and schools they may suggest new ministry alterna

Other recommendations may concern the deanery structure in the city of Indianapolis, the future of the UPC, a (See COMMITEE BEGIN page 3)

Vatican recognizes Baltic states' independence

by Agostino Bono Catholic News Service

VATICAN CITY-The Vatican has told Lithuania, Latvia and Estonia that it recognizes their independence and is ready to reestablish normal diplomatic relations with the

ready to reestablish normal diplomatic relations with the three Baltic countries.

The Vatican decision was communicated in telegrams sent Aug, 29 to officials of the three Baltic countries by Cardinal Angelo Sodano, papal secretary of state.

The similar telegrams said the Vatican "repioces" to see the independence of the Baltic states recognized by so many countries, "thus putting an end to a too-long annexation" but the Sowiet Union. by the Soviet Union.

by the Soviet Union.

The Vatican "is happy that the new conditions permit us to envision henceforth the normal exchange of diplomatic representatives; said Cardinal Sodano.

representatives and cardinal Sodano.

reasons for the decision were published in the Vatican newspaper, L'Osservatore Romano.

"The Holy See never recognized the forced annexation in 1940 of these three states by the Soviet Union," said the

Since then, the Vatican "has considered interrupted but not broken its diplomatic relations" with the three countries,

not broken its diplomatic relations" with the three countries, said the statement.

The Vatican "immediately recognized the national sovereignty of the three Baltic states" when they broke away from Russia in 1918 after the collapse of the czarist empire, and appointed a diplomatic representative to the three countries in 1921, it said.

The statement added that although Lithuania declared independence last year, the Vatican did not resume normal relations then because its secession "was accepted by Soviet authorities and recognized by the international community with in the nast few days."

only in the past few days:

Now the Soviet Union appears to be a thing of the past. Its two largest republics, Russia and the Ukraine, have signed a nation-to-nation cooperation pact separate from any involvement of the union government. Both have

any invoicement of the union government. Both have declared their independence.

Just the day before the announcement of Vatican recognition, Aug. 28, Pope John Paul II lent moral support to Baltic independence when he told a group of Littuanians at his weekly general audience that he hoped "you can see all your legitimate plans and aspirations realized as soon as rossible."



FALLEN MONUMENT-Workers start to dismantle a statue of Vladimir Lenin in Riga, Latvia after it was removed from its pedestal. The Vatican is among the

countries that have recognized the independence of the three Baltic countries of Latvia, Estonia and Lithuania. (CNS photo from Reuters)

Speaking afterward to Latvians, the pope expressed satisfaction that their homeland had "begun a new era, full

The Vatican said Aug. 26 it would study how to reactivate

The United States formally recognized the three countries' independence on Sept. 2. The 12-nation European Community had already done so on Aug. 27. Some of the European states had already individually extended diplomatic recognition.

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437 students in Catholic schools to benefit from Golden Rule plan

vouchers that will pay half of their tution for the next three years, thanks to an innovative program called the Choice Charitable Trust established by Golden Rule Insurance Co. About one-third of these voung people attended public schools last year the company said.

On Aug. 2, Golden Rule announced that it would offer tution help to enable 500 children from low- or moderate-income tamilies to attend the private elementary schools of their choice. The company said it wanted to offer economically-disadvan-

taged families "the opportunity to get the best education for their children." To qualify families faced only two requirements he student must five within the Indianapolis Public School distract boundaries and the child must qualify for the free or reduced-price lunch program. Approval is on a first-come first-served basis. Previous grades are 10st factor. The Golden Rule Choice plan included 250 children who attended non-public schools last year and the same number from public schools. The 512 million program provides vouchers that pay half of the students tuttion, up to S800 each.

The first Monday, the trust office was swamped with calls—619 in all. Within 10 (See GOLDEN RULE, page 3)

What the church says about natural law

If you have been following the controversy surrounding If you have been following the controversy surroundant the nomination of Judge Clarence Thomas to the Suprem Court, you have been hearing a lot about the natural law That's because Thomas says he believes in it. It is apparently going to

be an issue during his confirmation hearings

It should be no surprise that Thomas believes in the natural law since he had a Catholic education, including time spent in a seminary The Catholic Church has always beer big on the natural law.

og on the natural law.

The idea of the natural law is at least as old as the Greek philosophers, but as young as the Second Vatican Council. Indeed, Vatican Il couldn't have been more forceful than when it said,
"The Council wishes to recall first of all the permanent binding force of universal natural law and its all-embracing principles" (Gaudium et Spes, 79).

St. Paul understood the natural law, as this pass indicates: "When Gentiles who do not have the law do indicates: When Certifies with our obstance that are a law unto themselves. They show that the demands of the law are written in their hearts. Their conscience bears writness together with that law, and their thoughts will accuse or defend them" (Romans: 2:14,15).

HERE'S BASICALLY WHAT the Catholic theologians MERE 3 DASICALLI WITAL THE CAUSION INCOMESSAY ABOUT AUTURAL INCOMESSAY ABOUT AUTURAL INCOMESSAY OF THE AUTURA INCOMESSAY OF THE AUTURAL INCOMESSAY O can be known by the use of reason. It therefore binds all people having the use of reason. The primary precepts of

recognized, despite differences with respect to under-standing and application resulting from different philoso-phies of good and evil.

The church considers natural law to be the first of four The church considers natural law to be the first of four classifications of law. The others are divine positive law, that which has been revealed by God, such as the Ten Commandments; ecclesiastical law, that which is established by the church, such as canon law; and civil law, that which is established by a political community

The natural law normally requires obedience to positive The natural law normally requires observed to possible and laws because the social nature of humans demands a respect for the commands of a human legislator. However, if someone determines that a positive law bids him do what he perceives to be against the natural law, he is bound not to obey the positive law

SCHOLASTICISM IS THE name given to the school of thought that adapted Greek thought about natural law to the Christian society of the Middle Ages. St. Thomas Aquinas, considered by many to be the church's most important theologian, led the way.

In the late 19th continue, the Mos Scholasticism of the church's most continued to the church's most important theologian, led the way.

In the late 19th century, the Neo-Scholasticism or Neo-Thomism movement was begun and it was highly successful at reviving Thomistic thought in universities. Pope Leo XIII made it official teaching in the Roman colleges and universities and introduced it to all Catholic schools with his encyclical Aeterni Patris in 1879. One of its strongest exponents was Jacques Maritain, whose Thomistic theology those my age learned in Catholic colleges.

Cardinal Mercier and the University of Louvan Hostic Philosophy' back in 1938 that has a great deal about the natural law. I don't know if Judge Thomas has read it, but it says a lot about how human rights proceed from the natural law.

At one point the book says, "Any doctrine which bases the authority of the civil law on the will of one man or on

a body of men's usual tests and a survey of written on the tables of the heart, in the name of which the individual always has the right to protest against the tyranny of rulers. In vindication of this right the martyrs shed their blood.

Cardinal Mercier devotes separate chapters to the rights of individuals, of families, and of the state, all of which, he says, are founded "immediately on the natural law inasmuch as this is the expression of the instrinsic exigencies of our nature, and mediately on the Divine Will.

In the chapter on individual rights, Cardinal Mercier writes about the inalienable rights of life, liberty and property. They are inalienable because they come from natural law. It hardly needs pointing out that this vie the natural law. It nardly needs pointing out matural was the sissimilar to that expressed by Thomas Jefferson in the Declaration of Independence when he said that it was "self-evident" that people "are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.

IT WOULD SEEM, therefore, that belief in the natural IT WOULD SEEM, therefore, that beein in the natural law is not only Catholic but American as well. But the Supreme Court has gotten away from deciding things by the natural law. Indeed, Chief Justice Earl Warren didn't believe in the natural law. He believed that rights evolve and that the court should take evolving standards into consideration. Natural law advocates don't believe that rights evolve since natural laws don't change

ngnts evoive since natural laws don't change. Harvard law professor Laurence H. Tribe, a bitter opponent of Thomas, wrote in *The New York Times* that Thomas' is the first Supreme Court nominee in 50 years to maintain that natural law should be readily consulted in constitutional interpretation." He wrote further that "the last time a Supreme Court majority invoked natural-rights theories (was) some 80 years ago."

EDITORIAL COMMENTARY

We have hesitated to write about Opera tion Rescue's blockades of abortion clinics in Wichita, Kans., and the ensuing legal battle, because, frankly, we have very mixed feelings about the matter. We suspect that most other Catholics feel the same way

Pastoral leaders are offered training

The archdiocese is offering pastoral leaders a chance to develop their skills in planning, personnel management, prop-erty and financial management, as well as

ery and financial management, as well as in Jaston al leadership.

The Pastoral Leadership Institute is presented for pastors and other administrators with partial first-year funding from a lily grant for ministerial development. The first session will be held on Sept. 12, with Mary Pat Farmand and Bill Bruns serving as presenters. Robert Kinast, author of "Let the Ministry Teach," will conduct an orientation day for ministry reflection group facilitators on Oct. 2 at Fatima Retreat House.

The two-year program consists of five

The two-year program consists of five full-day sessions per year. An additional four half-days are devoted to ministerial reflection in small groups

prevent women seeking abortions from entering three clinics in Wichita. Police arrested more than 2,600 of the protesters. arrested more than 2,000 of the professers, Meanwhile, a federal judge who happens to be a Catholic, Patrick Kelly, berated Wichita's Bishop Eugene Gerber for failing to stop the "lawlessness" of the operation. This all culminated in a huge rally of about 25,000 pro-lifers at which TV evangelist Patrick and the profession of the profe Robertson spoke, a day after about 6,000 abortion rights activists had their own rally.

National television kept us informed about all this as almost daily we saw about all this as almost claim policemen dragging people away while other protesters crawled into place to prevent cars from entering the clinics.

prevent cars from entering the clinics.

On the one hand, we found ourselves mentally cheering the anti-abortion people who were willing to put their bodies where their mouths were. We certainly agree with their objective—to save the lives of the unborn babies these women were carrying to rescue them. Apparently some of the women did change their minds and decided not to have the abortion they were planning. When a life is saved, it makes it all worthwhile.

On the other hand, we can't help but wonder if the tactics of Operation Rescue don't do the pro-life movement more harm

don't do the pro-life movement more harm than good in the long run. Americans are generally law-abiding people and most of

them just naturally oppose people who provoke confrontations. A poll taken in Wichita showed that 78 percent of Wichi-tans disapproved of Operation Rescue's

tans usapproved of Operation Rescue's taclics.

At least Americans are consistent in their opposition to those who provoke confrontations. They have generally felt the same way toward those who demonstrated for civil rights and against nuclear weapons. They just don't think civil disobedience and demonstrations are the best way to accomplish something (although they have certainly worked in Eastern Europe and the Soviet Union). The Catholic Church itself is divided about Operation Rescue. Bishop of New York, has been arrested many times as part of Operation Rescue. Other bishops, though, have publicly said that they would not don't fish of the work of the said of the sa

in their own ways.

There is no evidence that the tactics of Operation Rescue change people's minds or attitudes toward abortion, to make them more opposed to it. They generally seem to have the opposite effect: They harden attitudes. If anything, they make people more sympathetic toward the women who are trying to get an abortion.

This is especially true when the TV cameras show demonstrators yelling at the women. There is no surer way to convince a viewer that these women should have a right to make a choice. And when choice is made to be the main issue instead of the life of a human being, as the abortion rights activists have tried to do, the anti-abortion people are at a disadvantage.

The Operation Rescue people at wichita

did not get their message across. Most people did not learn that they were in that city because one of the clinics there does late-term abortions. People only saw the matter in terms of a power play.

Perhaps it's too much to expect the abortion issue ever to be settled at all, but it certainly won't be done until both sides can sit down and figure out areas of agreement and where compromises might be able to be made.

On the other hand, if some lives really are being saved by Operation Rescue, it's accomplishing a great deal.

That's why we're so ambivalent about the matter

OFFICIAL APPOINTMENTS Effective September 4, 1991

SISTER CAROL LEVEQUE, SC, appointed GISIEN CARCULE/VEQUE, SC, appointed to parish life coordinator to the parishes of St. Maurice, Napoleon, Immaculate Comception, Millhousen; and St. Dennis, Jennings County, for a period of three years with residence at Immaculate Comception.

REV. JOHN GEIS, appointed to priest moderator of pastoral care at 5t. Maurice, Napoleon, Immaculate Conception, Mil-housen; and 5t. Dennis, Jennings County, for a period of three years while continu-ing his present assignment as Priests Per-sonnel Director, with residence at 5t. Mark,

REV. MSGR. JOSEPH BROKHAGE, appointed to priest minister at St. Maurice, Napoleon; Immaculate Conception, Mill-housen; and St. Dennis, Jennings County, in conjunction with Rev. Msgr. Raymond Bosler, for a period of one year.

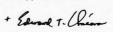
REV. MSGR. RAYMOND BOSLER, ap-REV. MS.JK. RAYMOND BOSLEK, appoint-d to priest minister at 5t. Maurice, Napoleon; Immaculate Conception, Millhouser; and 5t. Dennis, Jennings County, in conjunction with Rev. Msgr. Joseph Brokhage, for a period of one year.

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

Archbishop thanks volunteers in 1991 United Catholic Appeal

This letter is written to express my appreciation to all of you who volunteered and assisted in the 1991 United Catholic Appeal. Your actions proclaim the love of God and have contributed toward the accomplishments of the common goal of educational excellence, family development, social justice and spiritual growth for thousands of people throughout

the archdiocese. We Catholics, in aiding those who are in need by sharing our own gifts, are truly following in Christ's footsteps. Thinking of others, providing services to the needy, and helping the church throughout Indiana demonstrate good stewardship. Now that we have surpassed our goal of \$2.5 million, we are especially grateful for your efforts. You can be sure that your additional gifts of time and talent have made a difference. Sincerely yours in Our Lord,



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



Council appoints five task forces

Chairpersons have been appointed for five task forces that will study issues identified by the Archdiocesan Pastoral Council as the most important in the Archdiocese of Indianapolis

Jesuit Brother Patrick Sheehy, president of Brebeuf Preparatory School, will chair a task force on spirituality.

Karen Hicks from St. Paul Catholic Center, Bloomington, will chair a task force on evangelization.

by Mil Penner Catholic Social Services started a social work program in Catholic schools in 1967

as an extension of the agency's counseling services in parish schools. The program began in two Catholic schools within the center city of Indianapolis. Today the

program serves 25 schools and employs 14

Services offered include individual counseling wiith students, consultation

with teachers, group counseling with students, classroom intervention, parent education and agency collaboration.

Since the program's emphasis is not on assessment and placement decisions regarding special education, the school social work staff often works as consultants

in the development, implementation and evaluation of interventions for both inevaluation of interventions for both in-dividual pupils and target pupil popula-tions. Thus, collaborative problem solving is a fundamental function of the school

school social workers.

CATHOLIC SOCIAL SERVICES

How social work services in the schools has developed

William Armstrong from St. Mary Parish, Mitchell, will chair a task force on personnel. Rosemary Coraggio from St. Lawrence

Parish, Indianapolis, will chair a task force on communications and collaboration.

David Gootee from St. Rose of Lima Parish, Franklin, will chair a task force on archdiocesan finances.

archdiocesan finances.

During a meeting of the Archdiocesan
Pastoral Council Aug. 17 and 18, these
five issues were identified. Also identified as a major issue was total Catholic
education and the mission of Catholic

schools. A separate task force was not appointed to study that issue because it is part of another study currently being part of another study currently being done by the Conservation Co., a consultation company that specializes in long-range planning for non-profit organizations. However, the council has appointed a liaison committee to work with the Conservation Co. on this issue. During discussion of these issues at the

During discussion of these issues at the council meeting, it became obvious to the members that they did not realize what is already being done in the archdiocese in the areas under consideration. The members of the task forces will meet with the people at the archdiocesan level most concerned and will then report back to the council. The task forces will also make recommendations for further action.

Christmas Store set for needy



SANTA'S HELPERS—Chairman Geri Sullivan (from left), Judy Hipskind, Clare Scales, Marge Hittle, Susan Knieser and Susie Dennis meet to plan the Catholic Social Services Christmas Store, where needy families can select gifts. The week-long store is run by volunteers, using new, donated gifts. (Photo by Margaret Nelson)

addressing problems helps mobilize the internal resources of the school by utilizing its strengths and creativity to address common concerns.

To maximize efforts at integrating the school social work program into the life of the school, the staff has deliberately taken the program into the classrooms to address the program into the classrooms to address the developmental needs of students at differing age levels and to increase visibility and availability of social work services within the school.

and avauabuny of social work services within the school.

Prevention programs offered within the classroom have included life-skill issues such as creative conflict solving, decision making, social skills and coping strategies. This emphasis on prevention and education allows services to be more immediately available prior to the point of referral and normalizes the developmental changes within the student population.

During the 1999-90 school year, the focus of service shifted to classroom and small group interventions rather than the more traditional methods. Consequently, while individual cases dropped to 414 from 451 the previous year, the staff worked with 132 groups, 37 more than the previous year. This meant that a half worked with 124 groups, 37 more than the previous year.

A preliminary meeting was held Sept. 4 at the Catholic Center for those wishing to help with the Catholic Social Services (CSS) Christmas Store for needy families.

Christmas Store for needy famules.

Plans for the 1991 Christmas Store and past experiences with the project were discussed. Volunteer opportunities were explained to those interested.

The selection of families will be done by referral of service agencies and subsequent clearance by the United Christmas Service. Service at the store will be by appointment

only.

Geri Sullivan is chairperson for the event. Donations of new clothing, cash and volunteer time are encouraged for the Christmas Store, which will be open at a center city parish location during the first week of December.

Nanor, Tempe and Susan Dennis will

Nancy Tempe and Susan Dennis will serve as purchasing agents for the store,

using the cash donations to the best advantage. Dorothea Green is working on family selection and the scheduling of visits

to the store.

Dick Kramer from CSS will accept gifts of new clothing, cash and time at his office at the Catholic Center. He said that notices were sent to invite all Indianapolis-based parishes requesting a representative at the recent meeting.

Kramer's phone number is 317-236-

is a fundamental function of the school social worker in the parochial school. This attitude of partnership allows the teach worker as a fellow team member as opposed to the expert who provides unlateral solutions for the identified problem. Joining with the school in Four UPC parishes acquire religious ed. team

Inter-parish collaboration through the Urban Parish Cooperative (UPC) has enabled four Indianapolis churches to hire administrators of religious education, ac-cording to Daughters of Charity Sister Margaret Marie Clifford, UPC director

Mary Anne Schaefer and Mary Lou Fischer comprise the new religious educa-tion team for St. Bernadette, St. Bridget, and St. Catherine/St. James parishes.

and St. Catherine/St. James parishes.
The team's long-range goals include connecting people, resources and programs in such areas as religious education, faith formation and parish leadership. They will also support parish staffs and bolster faith-sharing groups in the parishes.

"We find many strengths and gifts to build upon in each community," said Fischer. "The common thread in all our churches is the deep abiding faith of the people and the rich contrasts—the many long-standing family groups and the zest and interest of the young families and

single persons in each parish."

The two women have already desig nated religious education resource areas, talked at all the parishes during weekend liturgies, and opened the Rite of Chris-tian Initiation of Adults (RCIA) process

for the year.

The formation and hiring of this team is an outgrowth of the UPC mission to

increase the number of Catholics, to nurture the faith of the present parishi-ioners, and to serve the center city Indianapolis community in as broad and vital a manner as possible. Funding is by parish subscription, with the balance

underwritten by grants.
Fischer said that the team has expeririscner said that the team has experi-enced a generous pooling of resources between parishes and a welcoming attitude from parishioners and their staffs. Those who wish to support the urban parish religious education team through

prayers, personal involvement or other resources may contact the women at the

Golden Rule plan to benefit students

(Continued from page 1)
days, the quota for students who had
already attended parochial schools was
filled. And by Aug. 16, the 250 who were in
public schools last year were approved.
Golden Rule then publicized the program through electronic media commer-

Golden Rule then publicized the pro-gram through electronic media commer-cials, inviting the community's financial support for those on the waiting list. By last Friday, the list had grown to nearly 800 students, with 719 already accepted for the program. A spokeswoman reported that the office is still getting a lot

Outside individuals and companies have promised support to the program which will enable the additional students to end the private schools.

The Catholic schools must check fine

cial and residence qualifications of appli-cants. They also monitor and report on tuition payment status. Parents are re-

Committee begins study of church's ministry in the urban community

(Continued from page 1)

(Continued from page 1) working definition of parish "viability," and creative resource development strategies. Members of the core committee industry (Kay Dutfy, Father James Farrell, Father Jeffrey Godecker, Ellen Healey, Benedictine Sister Mary Luke Jones, Norb Kuzel, Val Lay, Julie Niec, John Purdie, Ron Renner, Frank Savage, Lillian Stevenson and Charles Williams.

Renner, Frank Savage, Lillian Stevenson and Charles Williams.

Anne Wenzel of the Conservation Company, a consultation group that focuses on long-range planning; and Joseph Hornett, chief tinancial officer of the archdiocses, serve as resource people.

In his charge to the committee the archdiocses, serve as resource people en faith, the entire Catholic community of this archdiocses is committed to finding new and creative ways to be a witness and be the

diocese is committed to finding new and creative ways to be a witness and be the witnin these urban settings."

The urban ministry study is part of a management study being done in the archdiocese. The other parts of the study are total Catholic education and internal management. The entire study is being funded by the Lilly Endowment.



URBAN MINISTERS-Meeting with Archbishop Edward T. O'Meara on Aug. 26 are members of the newly-formed urban ministry strategy committee: Val Lay (from front left), Ron Renner, Father James Farrell, Norb Kuzel, Ellen Healey, Lillian Stevenson,

the archbishop, Anne Wenzel, Susan Weber, Benedictine Sister Mary Luke Jones, Frank Savage, Providence Sister Mary Kay Duffy, Father Jeffrey Godecker, Julie Niec and Cynthia Daniels. (Photo by Margaret Nelson)

Connentary

THE BOTTOM LINE

Mother-baby picture generates reverence

by Antoinette Bosco

My daughter Mary and my daughter-in-law Judi live in Manhattan. Our conversation took an interesting twist when they visited me recently with their beautiful

baby girls. Anyone who lives in New York knows you can walk down any street and be accosted by someone begging or demanding money. Eventually you become what is called street wise so as to deal with

this continual invasion of your "space," I've heard many New Yorkers put it

But Mary and Judi were saying that now that they are not alone on the streets, being accompanied regularly by their infants

they have experienced a great change. Instead of coming up and demanding money, beggars look at the baby, often smile and move away. And as they do, more often than not, the person will say something akin to "God bless you," gazing at the baby

Mary and Judi have found this somewhat startling, an affirmation from an unexpected source that there is something about the mother-baby picture that still generates a reverence.

We speculated that seeing a mother and baby together plunges us deep into our souls, causing us to remember that once we each had that unconditional love. Maybe even those who would be in our society somehow remember that they were once a baby in a mother's arms, and the subconscious memory is nostalgic and softening.

It all caused me to wonder what

happens between infancy and adulthood that, according to popular literature, causes the mother-child relationship in so many instances to sour. It begins with such simplicity and promise, and ends up so n in criticism and even hostility and rejection by one or the other

Books in recent decades have faulted Books in recent decades have faulted mothers on everything you can think of, labeling them "vipers," and having titles like "When You and Your Mother Cant' Be Friends." A few weeks ago I read yet another article reporting on a study in, you guessed it, the Journal of Abnormal Psychology, saying "Mothers May Pass on Eating Disorders." **Eating Disorders**

Rarely do you read studies that report good things about mothers.

One reason may be that people tend to One reason may be that pecipic teriu of talk about their mothers with selective memory. Not long ago someone asked me what I remembered about my mother from my days as a little child. I immediately recounted how she spanked me when I was 5, and came home late from school. Terrible mother!

But then I quickly realized what I had done: I had selectively chosen a memory. And I immediately countered this with how my mother used to read me fairy tales.

I recalled one in particular where a mother named her child "Finestra" because she like the way it sounded. My mother then turned to me, smiling, and told me "finestra" meant window in Italian.

I thought, proudly, that my mother was the smartest woman in the world for knowing that. Wonderful mother!

Another reason why it may always be open season for dumping on mothers is



possibly because it is so safe to do. For no natter what we say about them, most nothers don't really change—they don't hate and reject us for this.

Beggars on the streets of New York may be reminding us of something important— how basic and sacred is the miracle of birth and how wondrous is the love felt between mother and child.

It is for all too many a buried reality, but It is for all too many a buried reality, but one that perhaps comes back in a spark of memory, recalling that, for most all of us—placed first in a mother's arms when born into this earth—there was at least a moment when we lived in Camelot.

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THE HUMAN SIDE

Temperance, search for God's goodness in us

by Fr. Eugene Hemrick

Many of us today put ourselves through pain and expense in order to keep fit. We are on strict diets and into hard workouts.

we even employ psychological help to get ourselves in shape. Often our efforts produce only short-term results. Our motiand discipline seem to be missing an important ingredient ded for more per-

To obtain more lasting results, I have a suggestion. Take seriously the virtue of "temperance" in the deepest sense of the word!

Ironically, some think temperance is primarily concerned with eating and drinking. This is to miss its ultimate

meaning, which has little to do with limiting quantities of food.

Nor does it predominantly aim at moderation, which has the connotation of restriction, curtailment, curbing, bridling or repressing. These are negative in tone and imply something is bad and must be repressed.

repressed.

Temperance is positive in that it constantly searches for something precious. Essentially it is concerned with defending our serenity—a sense of inner order, a sense of being in union with oneself.

All of us at one time or other have gone All of us at one time or other have gone to bed feeling totally at peace with ourselves. This peace reflects the fact that we did something in accord with that inner voice we call a conscience

Temperance holds this kind of inner peace precious. More than this, it gives us of oneness with self.

To practice it we need to ask ourselves, Do we have an inner feeling of correctness,

order and goodness? If we are hesitant, temperance prods us to ask what might be missing and how best we might improve

It also causes us to re-examine whether

It also causes us to re-examine when the ware assertive enough to follow through on our findings.

Some might argue that too much introspection will make people self-centered—that it is almost as if we were trying to create a psychological paradise on earth by pursuing good feelings about ourselves.

But temperance is far from turning in on oneself. Rather, it is a search for the goodness, order and unity that God planted within us.

Planted within us.

It is based on the belief that we have an inherent goodness God wants us to seek and to defend. Philosopher Josef Pieper would call it "selfless self-preservation of a God-given right."

When temperance is studied further, we see that the search for goodness it

entails reaches out toward others. We find, for example, that the sexual life and the gift of touch God gave us are good because they are at the heart of God's creation of the family and of social of the god o

People who feel good about themselves reopie who reel good about themselves are usually better disposed toward others. And keeping in shape is one of the ways we help ourselves to be more patient, spirited and, most of all, kind.

Daily we experience technological advances that are reducing the toil of life. In spite of this progress there always seems to be something missing

something missing.
Could it be temperance—the link to total ace which can only be found by looking peace which can only be found by looking for God's goodness in ourselves and in others, in fact within whatever other goodness we are pursuing?

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TO TALK OF MANY THINGS

ifferences of understanding of the meaning of life

by Dale Francis

Derek Humphry's "Final Exit," a book on how to commit suicide, has gone to the top of The New York Times list of best-selling

top of The New York Times advice books.
The full title is "Final Exit: The Practicalities of Self-Deliverance and Assisted Suicide for the Dying." It is selling so well that it seems certain to top 100,000. Undoubtedly, many of the sales are to nany of the sales are to the curious but there are some who are

are some who are struggling with the question of our times of medical advance: How are you going to die when medical technology can sustain the semblance of life on and on?

There are real problems concerning Inter are real problems concerning what is possible through medical technology. This has been recognized for decades in the Catholic Church. It was Pope Pius XII who said it was not required to use extraordinary measures to prolong life.

But, of course, saying that a person can be allowed to die without the intrusion of

nature than saying a person should be allowed to take, or be assisted in taking, his own life. The church's teaching that suicide is morally wrong is as strong as ever.

is morally wrong is as strong as ever.

But the campaign for acceptance of suicide is strong, is growing in acceptance. The advocacy of euthanasia flows directly from the same basic philosophy that justifies abortion. One commentator, writing favorably of Derek Humphry's book, said, "That Finial Exit has climbed to the best-caller lists moras a lat of the best-caller lists moras a lat of the post-caller lists moras to the best-seller lists means a lot of Americans who have taken control of their lives want to, one day, take control of their deaths."

You have probably noted that the advocates of pro-choice refer to it as women taking control of their lives. Those who approve of abortion never think in terms of the infant. They direct attention to the woman who is pregnant and her rights, never discussing the right of the infant in the womb to live. This is not just tactics, this is truly the way they think.

nns is truly the way they think.

Those who oppose abortion have a sense of the life in the womb as human life. They are convinced that abortion is the deliberate destruction of human life and they believe in the sacredness of human life.

controversy is between those who believe the life in the womb is real human life and that there is a sacredness of life that must be protected, and those who support abortion who think in terms of the woman and the protection of her right to make a choice that concerns her body. It is as simple, and as complex, as that.

Those who are opposed to abortion have a sense of the sacredness of life as God-given that those who support abortion do not have. I do not mean this as a tion do not have. I do not had de-denigration of those who do not hold the right-to-life position, but as a simple fact. They simply do not think in terms of life and they simply do not think in terms of life in the womb as human life nor do they the sense of the sacredness of this life that those who oppose abortion do.

This understanding of sacredness of life as God-given is central to controversy concerning euthanasia. Those who think of life as God-given do not believe persons have a right to destroy their own lives.

The difference is those who encourage suicide when life is in its extremity, think suicide offers what seems logical to them in their secular understanding of life. Those who oppose euthanasia approach it all with a sense of the sacredness of God-given life, which only God can take

The differences concern basic attitudes towards life. That is true of both abortion and euthanasia. It is not just a difference of opinion; it is a difference of the understanding of the meaning of life.

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To the Editor

Objects to priest in shorts and stole

I cannot believe the photo I saw in your Aug. 2 issue, page 17, of a priest clad in T-shirt, shorts and a stole during the Christian Leadership Institute for youth. There surely have to be some limits as to what is required when a priest performs a ministry acting for the church. Nowhere have I ever seen or heard of such a combination of T-shirt, shorts, stole. This is a most disrespectable and scandalous of

combination of 1-shirt, shorts, stole. This is a most disrespectable and scandalous of appearances to my mind.

I would like to have my name removed from your mailing list. This and other articles appearing in your paper do not contribute to my spiritual edification.

Therefore, I no longer want to receive this type of reading.

lames F. O'Connell St. Croix

Editorial on suicide wasn't sympathetic

I found the Aug. 23 editorial "Suicide Has Become Acceptable in Our Society" to be a little naive. While the church does not advocate suicide, and teaches strongly in favor of the sanctity of life (all life) suicide is seriously sinful. life), suicide is seriously sinful, as the article in the same issue by Father John Dietzen said. Life is indeed a gift of God, and only God may decide when to have

the editorial mentioned However, However, the editorial mentioned above was less than sympathetic. Yes, suicide is wrong, but those who have done so should not be further blamed. Many things drive someone to consider and attempt suicide, mostly an overabundance of pain and the desire to be free of such an erwhelming and all-consuming pain at

overwhelming and all-consuming pain at any cost. Pain is rejected, not life. So who is to blame? Most authorities on everything from canon law, ethics, civil law to psychology might agree that the person who commits suicide is not conting rationally and is making a choice acting rationally, and is making a choice out of pain, not out of strength. In other words, can people who commit suicide be fully to blame for their choice of action? I don't think so.

The church . . . "vehemently forbids the taking of life because life, given to us by God, is sacred." This is true, but the church also recognizes that culpability for suicide is not always in the hands of the person who has committed suicide. Rather blame can often be placed on pain, and on the cause of pain, society.

Sometimes people and institutions are

The Criterion welcomes letters from readers. Its policy is that readers will be from the express their opinions on a wide range issues as long as those opinions are relevant well-expressed, temperate in tone, and with

Letters must be signed and contain riter's full address, although his/her nay be withheld for a good reason. The ec-serves the right to select the letters to ublished and will resist demands that let published. The editor may also edit let

ters for publication show m, P.O. Box 1717, Indian

is in any way different than themselves. I is in any way different than themselves. I personally have had enough of the stares, whispers, and the pointing of fingers at those who are in pain. Suicide requires a sensitivity, which is a quality that we can all continue to work on, each of us. God is the giver of all things good, and we need to trust in his love, his mercy and

Fr. Jonathan L. Stewart

Point of View

Computers and the Christian message

by Shirley Vogler Meister

A few years ago my husband promised me a surprise. I expected a dishwasher. Instead, I was introduced to programs and disks and bytes and bits. He brought home a computer, something I did NOT want.

a computer, something I did NOT want.

I saved my first printout: Dear God: Hate
mercy on me! What have I done to deserve this?
HELP ME, please! Love, Shirley.
With the help of my husband and a
daughter. I mellowed and, with very few
qualms, graduated into a more complex
machine. Now I also have a notebook

qualms, graduated into a more complex machine. Now I also have a notebook computer and portable printer. Last year's World Communications Day theme was "The Christian Message in a Computer Culture". The celebration was supposed to be at three levels: reflection, prayer and offering. When I first used the computer, I

certainly reflected, prayed and offered up my learning pains. I who still prefer ink pens to ballpoints now give thanks for my acquired competerese and computer ease.

I ponder the God-given intelligence that invented these mind-boggling machines, and I caution writers to use their computers to reflect Christ's love and to improve communications through truth and fair-

By communications, I mean all poetry and prose, fiction and non-fiction, includ-ing church bulletins, press releases, adverng-everything.

tising—everything.

Even large promotions by churches can be good. Regarding a proposed Catholic bishops' pr./ad campsign promote editor (Rafe Middeke of The Mossenger of Belleville, III) wrote that such ideas "can't be faulted as morally flawed" and that "highly managed and aggressively packaged campsigns are the tool, after all, of American pragmatism. The name of the game is results." Middeke's editoral presented all sides fairly.

On the same Messenger page was a

On the same Messenger page was a

column by Sister Barbara Mayer about publicity for another worksmithing project, the best-selling "Joshua" books by Father Joseph Girzone. The books are praised for encouraging Christ-like behavior but criticized for presenting the institutional church in a bad light.

in a bad light.

The use of these two columns together was effective. One result? I asked myself: If Christ were given a multi-million dollar budget, would he use it on an ad campaign or would he help the poorest of the poor? The irony is that, according to alarming reports, the poorest of the poor in the United States are children, the very ones a pro-life promotion would protect.

My next reflection, at a personal level, was: In what way would Christ use my computer?

Then I prayed, much as I did that day when I used my first PC, only I pluralized the pronoun: Dear God: Help us, please!

Value City 6002 E. 38th St. Indianapolis, IN 46226 547-9691 (It is fine to sympathize with someone who commits suicide because of pain. But the book "Final Exit" didn't reach the top of the best-seller list because it was bought only by people in pain.—Editor) Dirty tricks at the abortion clinic

If it struck the abortion facility workers If it struck the abortion racing wonkers on the eastside of Indianapolis as deceptive dirty tricks when pro-lifers donned their own escort bibs and spread confusion during the recent sit-in, it doesn't begin to equal our consternation over paid abortionists who work there masquerading as physicians and healers.

QLUE CIT'

LIGHT ONE CANDLE

Objective and subjective charity

by Fr. John Catoir Director, The Christophers

Have you ever questioned your spiritual Have you ever question to your same maturity? In matters of charity, for instance, do you see the distinction between objective charity and subjective charity?

Subjective charity

tries to please. It says the things people want to hear. Objective charity values politeness, but it reveres the truth more and does not shy

Tough love doesn't hesitate to disturb the peace if circum-

Jesus practiced objective charity. He called the respected members of the Sanhedrin, the hierarchy of his time, "hypocrites."

He was also a champion of justice. In matters of justice there is the danger of false perception. What looks to be just often falls short of the mark.

Politicians are often motivated by ap romains are often motivated by ap-pearances. If it looks good and wins votes, they're willing to do it no matter what the consequences might be.

consequences might be.

A recent 10 percent luxury tax on yachts is a case in point. Subjectively, the tax appeared to be just. Taxing the rich to help the poor is a popular idea. But objectively, as a deficit reduction tactic, the Robin Hood tax turned out to be a disaster. The "yach tax" raised a mere 58 million this year.

unintended side-effect was the The unintended side-effect was the devastation of the yacht manufacturing business, causing 19,000 not-so-rich workers to be laid-off. If the 19,000 workers made on average about \$2,000 per year, the federal government lost \$71.3 million of income tax revenue. If you also consider the personal pain involved in the disruption of families because of the lay-offs, you have to ask yourself, "Did the 'yacht tax' serve objective justice." You be the judge. I make no case for the lifestyle of the

I make no case for the lifestyle of the rich. They have to tend to their own consciences. Jesus had some strong words for the hardhearted among them

But I do make a case for objective justice. One of the most flagrant injustices in America is wasteful spending in

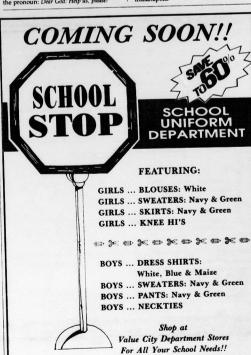
government.

It's heartbreaking to see cut-backs on essential services to the poor, like day-care for the children of working mothers, and mercy programs for the severely handicapped. This cruelty is done in the name of a so-called just cause, deficit reduction, while at the same time unnecessary research projects are being funded in the millions of dollars.

Congress needs a good lesson in

millions of dollars.
Congress needs a good lesson in objective justice. Somebody has to teach our representatives how to take care of our most precious asset, the people of America, by creating jobs, not destroying them. (For a five copy of the Christopher News Notes, "The Gits We Gree," send a stamped, self-addressed entelogie to The Christophers, 12 E-48 St., New York, NY, 10017.)
(Eviber, Captries, "Christopher Closer)

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



CORNUCOPIA

Nomen against Everything'

by Alice Dailey

The four-member Communications ommittee of "Women Against Every-

Committee of "Women Against Every-thing" was meeting. Prissy, an authoritative woman, patted her hairdo. "As chairperson of this com-mittee I believe our

priority just now should be telling the big TV anchor people how to improve their presentations."

Ditzy said eagerly,
"Oh, let me write that

You must mean

Tom Brokaw," Prissy corrected.
"I mean that Rather man."

"Then it's Dan, not Tom."
"I'll start off saying, 'Dear Tom,' I an, 'Dan'—"

"Hold it!" Prissy commanded. "You don't address someone you don't even know like that."

But I feel like an old friend. I been watchin' him since back before the Prussian Golf war."

Prissy frowned. "Persian Gulf." Ditzy eyed her sideways. "Don't it get nd of boring always bein' Ms. Perfec-

"Time for lemonade," I intervened, heading for the kitchen, "but go ahead

with the meeting,"
Flo spoke up, "Who's going to pay the postage for all of these noble endeavors? It already costs an arm and a leg to send a letter and they're threatening to raise it

again."
"Do you know what's makin' stamps so high." 'Ditry broke in. "It's them dumdum some that prop open postoffice that prop open postoffice was marked 'Keep Closed. 'We're payin' to air condition the whole outdoors USA!" agreed. "They're probably the same people who park in front of dropoff mall boxes and make others walk around."
"That's not a bad idea," Prissy said loftily."People need to walk more."

quality products or services.

"Look who's talking! Drives two blocks to church."

Well at least I go. Even though some of "Well at least I go. Even though some of those, quote, hymns turn me off." She sloshed the ice around in her glass. "Another of our concerns should be the trash and garbage dumped here by other states. Let's write the EPA." "Just a minute." I snapped. "I have mixed emotions about the EPA and all their many concerns the state of the state of the state of the state."

thou-shalt-nots. Back when we were allowed to burn we didn't have this landfill problem. Papers and trash were gone in

"Made ashes of themselves," Flo murmured.

"All garbage don't come in trucks,"
Ditzy remarked. "What about TV garbage?
Beds, booze and bombs!"

"That does need to be addressed,"
Prissy agreed. "Let's tell '60 Minutes' and
'20/20' to do work on that and stop digging

up so much sensational stuff."
"I like '20/20'," Ditzy said dreamily. "I like seein' what Diane Walters is wearin'." Prissy shook her head. "How did you ever get on this committee when you can't even get names straight?"

"I volunteered. Ain't that how you got

Prissy sniffed. "I was asked. I did major

in journalism, you know. This seemed a good time to get my virtuous two cents worth in. "We've been

virtuous two cents worth in. "We've been advised over and over again to let networks and sponsors know when we like some-thing, not just complain about something distasteful."

distasterul."
"We know that," Prissy said scornfully,
"but it's also our duty to let anchors know
when their presentations are so obviously
slanted in the wrong direction."
"Like I always say," Flo put in, "there
are two ways to do things, the wrong way
and my way."

and my way.

Prissy gave her a steely look. "By the way, Flo, to whom are you going to write?"
"At 30 cents a crack? Nobody."
"Then what are you doing on this committee?"

Flo laughed. "I was dragged onto it, kicking and screaming."

Prissy slapped her notebook shut. "This meeting has been just a waste."

meeting has been just a waste."

'Oh, it ain't all been bad," Ditzy comforted her. "You remember I promised to write Ted, I mean Dan. "She glanced at the clock." Look at the time! Let's go home. I don't want to miss 'Nightline' and that cute little Tom Koppel."

check-it-out...

The Class of 1971 of St. Andrew Grade School, Indianapolis is planning a 20-Year Reunion. Classmates who have not yet been contacted are invited to call Beverly Hawkins Mattingly at 812-988-0721. Alice Mattingly at 317-251-5109, or Barbara Coffey Marer at 317-849-8594 for details.

The fourth Annual Assembly of the Indiana Interreligious Commission on Human Equality on the theme "Theology of the Other" will be held from 4 to 9 p.m. on Thursday, Sept. 26 at The Islamic Center of North America, Old State Road Center of North America, 2013 State to 267, Plainfield. Dr. Sulayman S. Nyang, a noted author and lecturer on Christian-Muslim dialogue, will be keynote speaker. For more information call Rev. James E. Taylor at 317-924-4226.

James E. Taylor at 317-924-4226.

The annual St. Peter Claver Day Celebration will be hosted by St. Peter Claver Council and Court #97 on Sunday, Sept. 8. Most Esteemed Supreme Lady Dorothy B. Henderson will be guest speaker. The event will begin with Mass at 10 a.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. A banquet will follow at St. Peter Claver Center, 3110 Sutherland Ave. For more information call Grand Lady Sheila Passley at 317-547-761 or Grand Knight Ira Hogan Jr. at 317-872-8875.

A "Beginning Experience" Weekend will be held on October 4-6 for those who have experienced the loss of a spouse through death or divorce. The cost of the weekend is \$60. Call the Family Life Office at 317-236-1596 for more information.

at 317-236-1596 for more information.

The Fall series of the Liturgical Ministry Formation Program (LMP) sponsored by the archdiocesan Office of Worship will focus on "Introduction to the Liturgy." The first session will be held from 7 to 9:30 p.m. on Wednesday, Oct. 2 in the Assembly Hall of the Catholic Center, 1400 N. Meridian Street. Future sessions will be held from 7 to 9:30 p.m. on Tuesdays, Oct. 8, 15 and 22 and conclude from 10 a.m. to 3 p.m. on Saturday, Nov. 2. The cost of the series is 304 for #1.24 for individual sessions, and 511 for the all-day Nov. 2 session. Contact: Office of Worship, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1483.

A Central Indiana Life Chain will be

A Central Indiana Life Chain will be held at 2 p.m. on Sunday, Oct. 6 on the sidewalks of Indianapolis as part of a

peaceful pro-life demonstration. Particiants will stand about eight feet apart holding provided signs stating "Abortion Kills Children." To volunteer for the chain or for more information contact: Life Chain 1991, 300 N. Meridian St., Suite 910, Indianapolis, IN 46244-0442, 317-237-2959

The inaugural presentation of the free John S. Marten Family Lecture in Homiletics will be held on Tuesday, Oct. 1 at St. Meinrad School of Theology. Marist Father John A. Melloh, professor of homiletics and liturgy at the University of Notre Dame, will lecture on "Preaching: Proclamation or Persuasion?" at 8 p.m. in Newman Conference Center. A free workshop for persons involved in rree workshop for persons involved in the preaching ministry will follow from 9 a.m. to 3 p.m. on Wednesday, Oct. 2. For more information on these events call Benedictine Sister Barbara Schmitz at 812-357-6543.

Beech Grove Benedictine Center has announced a new schedule for use of its indoor swimming pool. The new adult swim time is from 6 to 7:30 a.m. on Mondays, Wednesdays and Fridays. Family swim times are from 5 to 6:30 p.m. on Wednesdays and from 2 to 4 p.m. on Saturdays and Sundays. more information call 317-788-7581.

The Medjugorje Network of Indianapolis will sponsor a bus trip to the Chicago Marian Conference at the Rosemont Horizon Conference Center in Rosemont, Ill. on the weekend of October 25-27. The cost of the trip is \$139, which includes roundtrip bus transportation and two nights in the Sheraton Inter-national Hotel at O'Hare airport. Conference registration must be purchased separately. Reservations are on a first come, first serve basis. For more information contact Mary Ann Barothy at 317-

Scecina High School Booster Club will sponsor its annual Chuckwagon Dinner on Sunday, Sept. 22 in the school cafeteria. The event will begin with cash bar Happy Hour at 5 p.m., followed by dinner at 6 p.m. and dancing from 7 to 9 p.m. Tickets for adults only are \$8 each p.m. lickets for adults only are \$8 each and must be purchased by Monday, Sept. 16. For tickets or information call Jeanette Tuttle at 317-356-1759 or Irene Emmick at 317-546-0464.

Mr. and Mrs. Ben D. Ledbetter Sr. will celebrate their 50th Wedding Anniversary with a Mass at 2 p.m. on Saturday, Sept. 14 at 5t. Michael Church, Charlestown. A reception will be held immediately afterward at the Knights of Columbus hall in Jeffersonville. Ben Ledbetter Sr. and the former Mary A. O'Bryan were married Sept. 13, 1941 at Holy Trinity Panish, New Albany. They have nine children including: Larry, Charles Sr., Mary Lou Wooldridge. Thomas Sr., Ben Jr., Gretchen, Joseph Sr., Ben Jr., Gretchen, Joseph Sr., Ben Jr. Gretchen, Joseph Sr., Sentia Fischer and James. The Ledbetters also have 15 grandchildren. also have 15 grandchildren.

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TOGETHER AGAIN—The 1951 graduating class of St. Philip Neri Parish Grade School poses 40 years ago on May 15, 1951 on the steps of the school. The class will hold its 40th reunion on Saturday, Oct. 19 at Anchor Inn, 1616 N. Arlington Avenue, beginning with cash bar at 6:30 p.m. Dinner at \$15 per person will follow at 7:30 p.m. Class of 1951 graduates who cannot attend the reunion are invited to send non-returnable pictures, or notes updating their activities. Deadline for reservations is Oct. 1. Contact: J.J. O'Brien, 964 Ellenberger Parkway, West Drive, Indianapolis, IN 46219, 317-242-2281 (work) or 317-357-4443 (home) for reservations or information.

Catholics see hope in the Soviet Union's changes

Catholic News Service

WASHINCTON-U.S. Catholics with Soviet links watched the tumultuous August changes in the Soviet Union with hope and expectation.

"This is absolutely phenomenal what we've seen in one week," said Archbishop John L. May of St. Louis, who visited Lithuania, Latvia, Byelorussia and Ukraine a year ago.

"My first reaction is great hope—hope that the failure of the coup will solidify ... democracy and the freedom of the various republics," he said.

Daina Dumbrys of Chicago, treasurer of the Lithuanian American Council, described the mood among Chicago's 100 000 I lathuanians as one of "subdued optimism."

100,000 Lithuanians as one of "subdued optimism."

Before the coup crumbled, she said, "we felt the Baltic

republics were in great danger. Since we had been so strongly outspoken, we thought we'd be crushed."

But their elation at the toppling of the hard-liners is tempered by the realization that "we still have a long row to hoe. Right now we're in limbo," she said.

Father Robert Piorkowski, pastor of St. Mary Assump-tion Ukrainian Catholic Church in St. Louis, said when news of the coup first hit, virtually all of his 250 parishioners feared for the lives of relatives back in Ukraine.

We have 7 million Catholic faithful who are out of the catecombs' since freedom was restored to the long-sup-pressed Ukrainian Catholic Church in 1989, he said, "Suddenly (when the coup started) we were looking at possible slaughter—not persecution, but slaughter. That happened after World War II."

With the collapse of the coup "the Communist Party is

He said, however, he did not attribute the fall of

Communism to reagan s request.

Gorbachev's economic and government restructuring policies "opened the doors," he said. "There's no doubt (Gorbachev) has been used by the Blessed Mother to fulfill her promise that eventually after much suffering and persecution." Russia would be converted and world peace would begin

communism to Reagan's request.

dead in the Ukraine. Of course, we are all very, very happy," the priest said.

In Florida, Bishop John C. Favalora of St. Petersburg

The Florida Catholic, that it

In Florida, Bishop John C. Favalora of St. Petersburg wrote in his diocesan newspaper, *The Florida Catholic*, that it was "mot a coincidence" that the coup collapsed on Aug. 22, the feast of the Queenship of Mary.
"For the millions of people who see through the eyes of faith ... this is an answer to prayer," he said.
Bishop Favalora said he believes that it was through the prayers of millions of people to Mary and the consecration of Russia to her, which she called for in her 1917 appearances to three children at Fatima, Portugal, that communism collapsed on the feast celebrating her queenship.

communism collapsed on the reast teterating includenship.

In New York Archbishop Renato Martino, head of the Permanent Observer Mission of the Holy See to the United Nations, joined Christian and non-Christian religious officials in an interfaith jubiles service for the Soviet peoples. Aug. 28 at the Episcopal Cathedral of St. John the Divine. One of nearly a dozen prayer leaders, Archbishop Martino prayed for "justice and equality for every human being, an end to all division and a human society built on love and peace."

love and peace."

He prayed that government leaders would have the "wisdom and courage" to place the well-being of their people "above all partisan interest or ideological consideration."

"There are difficulties ahead," said University of Oklahoma political scientist Stanley Vardys, "but it's clear that the Russian people are marching toward democracy and a free economy. Vardys, who executed from Libraria in 1944 and its of the control of the control

and a free economy."

Vardys, who escaped from Lithuania in 1944 and is a possible in Soviet affairs, said no one was prepared to peculist in Soviet affairs, said no one was prepared to produce before the coup. "that the Russian people would take their fate into their own hands."

When Soviet President Mikhail Corbachev returned to power, he tried at first to save the union and keep the Communist Party alive, Vardys said, "but the feelings of the people were way ahead of him. The Communist Party dishanded. The Soviet Union dissolved. This was a historical event. The entire world will be different now."

-

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Mary's promise credited for communism's fall States at Fatima on display at his parish, St. Mary of Mercy

by Catholic News Service

ALEXANDRIA, S.D.—The founder of the Fatima Family

ALEXANDRIA, S.D.—The founder of the Fatima Family Apostolate believes Our Lady of Fatima's promise in 1917 of the conversion of Russias should be credited for the collapse of communism in the Soviet Union.

Soviets have been yearning for freedom and have lived with severe economic shortages for 70 years, said Father Robert J. Fox, apostolate founder, Aug. 29. "What made (the changes) possible now?" he asked in a telephone interview from his headquarters in Alexandria. "I not only think but know with absolute crainty of human faith that (recent Soviet changes) can and are linked to Mary's promise to three Portuguese children in 1917, Father Fox said.

The priest founded his Fatima family Magazine, which lists a circulation of 12,000.

According to accounts of the Fatima apparitions, Mary

According to accounts of the Fatima apparitions, Mary said that if the pope, in union with all the world's bishops, consecrated the world, and especially Russia, to be, Immaculate Heart of Mary, Russia would be converted and

Immaculate Heart of Mary, Kussia would be converted and there would be peace.

Father Fox said the one survivor of the three peasant children who saw the apparitions, Lucia dos Santos, now a Carmelite nun, said in a message released in July 1989 that the "collegial consecration" of Russia and the world had been accomplished on March 25, 1984, as requested by Our Lady of Fatima.

The num win har 8% was 10 at the time of the first

The nun, now in her 80s, was 10 at the time of the first

The nun, now in her 80s, was 10 at the time of the first apparition on May 13, 1937.

On March 25, 1984, the world's bishops joined Pope John Paul II, at his request, in a collegial consecration, calling on Mary's intercession for help in combating a host of contemporary threats to human life, ranging from nuclear war to 'sins against life from its very beginning."

The same month, Father Fox said, Soyiel leader Mikhail Gorbachev became second-in-command in the Soviet government. The following year, he said, he became top Soviet leader.

In addition, he said, in the months following release of Sister Lucia's message the world "saw one country after another throw off communism."

Father Fox said that in 1985 at the request of former President Ronald Reagan he went to Fatima, Portugal, and there consecrated the United States to the Immaculate Heart of Mary.

Reagan "told me I could not say anything publicly about it before the act was accomplished. If there was publicity, the White House would deny knowing anything about it,"

The priest said he currently has a letter from President agan acknowledging the consecration of the United

Indpls. North Deanery to honor its educators

The Indianapolis North Deanery Board of Education will hold its seventh annual Outstanding Educator Awards ceremony during a liturgy at 7:30 p.m. on Wednesday, Sept. 18 at St. Pius X Church.

Those who will be honored include David Soots and Tom Inose who was ee nonorea include David Soots and Jom Stevason from Chatard High School; Pam Costello, Mary Hasser, Doug Johnson, and Debbie Reale, Christ the King Parish; Patty Koors, Immaculate Heart of Mary; and Caren Stinger, St. Andrew the Apostle.

Stinger, St. Andrew the Apostle.
Also Cindy Huff, St. Joan of Arc; Maureen Craft and
Father Joseph Beechem, St. Lawrence, Ruth Blanford, Mary
Butler, Lucy Cahill and Margery Henkel, St. Luke; Mary
Ann Kenney and Benedictine Sister Mary Nicolette Etienne,
St. Matthew, Carol Jean and Carey Landry, Mary Melvin,
Gayle Petrilli, Mary and Walt Proudy, and Jeanine Warrick
form St. Pius X; and Kathy Carroll, Patrice Payne and
Gretchan Sullivan, from St. Thomas Aquinas.
Each parish was asked to select nominoes from four

Gretchan Julivan, from 5t. Homas Adulnas.
Each parish was asked to select nominees from four categories: professional educator teacher, professional educator administrator, out-of-school religious educator administrator, out-of-school religious educator and adult education ministry. All those nominated will

receive an award.

Those wishing to congratulate these educators are invited to attend the liturgy and the reception that follows.

would begin.

"Anyone who sat back and watched the daily news in the fall and early winter of 1989 and 1990 would have no doubt." he said, that the political changes that took place during that period in the Eastern bloc were the "fulfillment of the prophecies of Our Lady of Fatima," he said.

Father Fox said it was important to keep in mind that Russia has not yet been converted. "We're only at the beginning. The best is yet to come," he said.

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The 13th century: Innocent, Francis, Dominic, Aquinas

by John F. Fink Editor, The Criterion

The first half of the 13th century was the golden age of papal power. It was the time when the papacy reached its medi-eval peak of authority, influence and prestige in the church and in relations with civil rulers

Pope Innocent III was pope from 1198 to 1216. The son of a noble Roman family, he was educated at the University of Paris, which was the supreme center of theology at that time, and at Bologna. His uncle, Pope Clement III, made him a cardinal, and he was elected pope at the

innocent exalted the role of the pope higher than any previous pope, assuming the title of Vicar of Christ and declaring the pope as "set midway between God and below God and above man," given 'not only the universal church but the whole world to govern.

whole world to govern."
His policies involved intervention in political affairs on a vast scale. He asserted control over the papal states, virtually most of central Italy. He intervened in German politics, as had previous popes. In England, he first excommunicated King John for refusing to recognize Stephen Langton as archbishop of Canterbury, but, after the king submitted, declared the Magna Carta by barons without papal sonsent. Kingdons such as Aragon, Portugal and Poland became sees of the Holy See.

So the Iroly See.

As we have already seen, one of Innocent's concerns was the crusades. Others were church reform and the combatting of heresy. As a reformer, he started with the curia, simplifying living standards and promoting honest business practices. He took steps to improve the quality and moral behavior of the clienty.

When it came to fighting heresy, he did it literally. In 1208 he called for the first crusade within Christianity itself, against the Albigensians in southern France. The Albigensians believed that all matter was evil; we creation of the devil. matter was evil; "we creation of the devil. Sexual intercourse was inherently evil, they believed, and they refused all meat and other products that resulted from intercourse. They rejected the doctrine of the incarnation of Christ and the sacraments. The sect became firmly established and powerful in southern France.

Innocent tried to counteract the Albigensians by a series of preaching missions. But when that failed, the pope sent a crusade of northern French barons and bishops against the southern heretics. In 1209 they captured Beziers and there was a fierce massacre. It was to be the start of a long war that was to last until 1229, long after Innocent's death.

The Fourth Lateran Council of 1215 both planned a new crusade to the Holy Land and summed up Innocent's reforms. It was the largest council yet held, with more than 1,200 prelates attending. It issued 70 decrees including a definition of the Eucharist, for the first time using the term "transubstantiation" to explain the change of bread and wine into the body and blood of Christ. It also ordered the annual eption of the sacraments of penance and

The first part of the 13th century was also the time that two great men began their religious orders—St. Francis of Assisi in 1209 and St. Dominic in 1216.

in 1209 and St. Dominic in 1216.

St. Francis, who was born in 1181 and died in 1226, has always been one of the most popular saints in the Catholic Church because of the way he took the Gospel literally and followed all that Jesus tught. As a youth he was irreligious, but serious illness changed his life. He gave up every material possessien he had, piling his clothes before his father.

For a while, he was considered a

For a while, he was considered a religious nut as he went begging from door to door, but eventually his genuineness won some followers. His first rule for his disciples was simply a collection of texts from the Gospels.

Pope Innocent III gave verbal approval to this rule for the Order of Friars Minor to this rule for the Urder of Friars Minor in 1209. Three years later Francis and St. Clare founded the Second Order of Franciscans, the Poor Clares, and in 1221 the Third Order of St. Francis (Secular Franciscan Order) for lay persons was founded. (St. Francis himself was never ordained a miret.) ordained a priest.)

Francis was always torn between leading a life devoted to prayer and one of active preaching. He decided on the latter. He wanted to be a missionary in Syria or in Africa, but was prevented by shipwreck and illness in both cases. During the Fifth Crusade, be met with and tried to convent Crusade, he met with and tried to convert the Muslim sultan of Egypt.

the Muslim sultan of Legypt.

Francis was known particularly for his joyfulness, his love of nature, and his devotion to Christ crucified. Two years before his death at age 44 he received the stigmata, the wounds of Christ in his hands, feet and side.

55. Domninic, who was born in Castile, Spain in 1170 and died in 1221, had a totally

Spain in 1170 and died in 1221, had a totally different personality from Francis. He was a priest who, on a trip to northern Europe with his bishop, came face to face with the Abligensian heresy. Sensing the need to combat the heresy, he became part of Pope Innocent's "sreaching missions." Innocent's preaching missions

Innocent's preaching missions.

He continued this work for i0 years during which time his band of preachers gradually became a community. Formal approval of a rule for the Order of Preachers (or Dominicans as they would come to be called) was given in 1216 by Pope Honorius III. Pope Honorius was also the pope who gave definitive approval to St. Francis' orders. St Francis' orders.

Honorius' successor, Pope Gregory IX, found a new way to combat heresy: In 1231 he established the Papal Inquisition. These were a series of commissions of inquis were a series of commissions of inquisi-tions, given mostly to Dominican friaris-in Germany, France and Italy. The Domini-cans were authorized to search out heretics, hear and judge them, and to hand them over to civil authorities for punish-

By decree in 1231, Pope Gregory made heretics liable to the death penalty at the hands of civil authority. Such harsh action was excused on the basis that hereities threatened the good of the Christian community, the welfare of the state and the very fabric of society. Surviving records indicate that the number of actual execuvery father of society. Suffring indicate that the number of actual executions was not high, but they did happen. It was a time of strict repression against those accused of heresy

(The Spanish Inquisition was different from the Papal Inquisition. It started 250 from the Papal Inquisition. It started 250 years later and was peculiar to Spain and its colonies. In 1478, at the urging of King Ferdinand, Pope Sixtus IV approved the establishment of the Inquisition for trying charges of heresy brought against jewish and Moorish converts. It soon took over other cases, too, and was known for the roughty of its manteness and the urganic standards. cruelty of its sentences and the way it served the Spanish crown rather than the good of the church. Protests by the Holy See failed to curb excesses and the Spanish

Inquisition lingered until early in the 19th

itury.) The 12th and 13th centuries were also a The 12th and 13th centuries were also a sad time of persecution of the Jews. The first major persecution of the Jews. The first major persecution of the Jews came in the Rhineland at the beginning of the 12th century and hostility grew steadily. By the 13th century, governments joined in the repression. One of the decrees of the Fourth Lateran Council required Jews to wear distinctive dress. In 1290 the Jews were banished from England and were unable to return until the 17th century. Despite its being a period of religious repression, the 13th century was also a time for growth of personal piety. Historians say that the leaders of the church showed a much greater awareness of the needs of the

unat the leaders of the church showed a much greater awareness of the needs of the faithful during the 13th century. This was particularly true of Pope Innocent III, who brought some of the ideas for what has been called his "pastoral revolution" from his studies at the University of Paris.

This was the time that devoking to Many.

This was the time that devotion to Mary became increasingly popular, with mother-and-child paintings and statues repre-sented in sentimental fashion. The crucifix became a prominent feature of church decoration and the figure on the cross was secoration and the figure on the cross was now depicted as a dying man rather than the Lord-in-majesty form of earlier times. St. Francis of Assisi began the practice of making a Christmas crib to illustrate the story of

Many of the devotional practices that modern Catholics take for granted began during this time. As we have already seen, Pope Innocent's Fourth Lateran Council decreed that Christians were to receive the

decreed that Christians were to receive the sacrament of penance and receive the Eucharist at least once a year.

Theology also got a boost during this moment of history, particularly through the efforts of two Dominican thinkers, 5t. Albert the Great and 5t. Thomas Aquinas. They were able to reconcile the secular philosophies of the times with the teachings of the church.

Albert was born in 1206 and died in 1280. The son of a powerful and wealthy German lord, he was highly educated in the liberal arts. Delying his family, he entered the Dominican Order, eventually serving as Dominican provincial and a

erving as Dominican provincial and a

serving as Dominican provincial and a bishop for a time. As an educator in Paris and Cologne, he spent 20 years writing a compendium of all knowledge: natural science, logic, rhetoric, mathematics, astronomy, ethics, economics, politics and metaphysics. During this time, the ancient works of Aristotle, previously unknown in the Latin West, made their way to Europe through the spread of the Arab world. It was widely believed that Aristotle's philosophy could not be reconciled with Christianity. Albert, though, though totherwise and tried to understand Aristotle's works in the light of Catholic teachings.

understand Aristone's works in the agrico Catholic teachings.

Albert the Great was Thomas Aquinas' teacher when they studied together in Cologne. Aquinas is generally considered to be the most eloquent spokesman of the Catholic tradition of reconciling reason and

Catholic tradition or reconcump reason and divine revelation.

Thomas Aquinas was born in 1225, 19 years after Albert the Great, and died in 1274, six years before Albert. His parents gave him to the Benedictine monastery at Monte Cassino when he was only 5. When he was 18, he abandoned the Benedictine of the propries on the second of the propries of the second of the propries of way of life and joined the Dominicans. This dismayed his mother so much that she had Thomas' brother capture him and she kept

Once free, Thomas went to Paris and then to Cologne to finish his studies. He then held two professorships at Paris, lived at the court of Pope Urban IV, and directed the Dominican school at Rome and Viterbo.

the Dominican school at Rome and Viterbo.

St. Thomas Aquinas was inituenced by
Albert and by Aristotle. He saw the whole
natural order as coming from God and
believed that human reason was a divine
gift. In his writings, he explained the
complete harmony of faith and reason, of
revealed and natural human knowledge.
He taught that there are natural proofs for
the existence of God and natural grounds
for ethics.

He is best known for his Sum Theologica which, unfortunately, he never finished. It deals with the whole of Catholic theology.

Thomas Aquinas was widely criticized during his own time. In the 14th century, his philosophy was largely replaced by that of the Franciscan John Duns Scotus. It was only in the post-Reformation period that Thomism began to be the accepted philosophy of the Catholic Church. When I was in college, it was about the only philosophy and theology taught. Thomas Aquinas was widely criticized



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Personal integrity forms a groundwork for trust

by Neil A. Parent

The room was chilly, and we had been working the better part of two hours without a break. Noting our growing discomfort, the committee chair suggested that we call room service for another round of coffee.

About 10 minutes later, a waiter appeared. After setting down his tray, he asked to whom he should present the bill.

The chair informed him that the coffee was compliments of the hotel, and offered him a tip of several dollars.

Smiling graciously, he informed her that if the coffee was being provided by the hotel, he did not wish a tip. When the chair once again offered the tip, he politely declined.

As the waiter was closing the door behind him, several committee members communicated their approval with expressive glances

Someone said, "Now that's integrity for

you!"
What was surprising to us about the incident is that we were surprised. In today's atmosphere of acceptable greed and easily compromised principles, the discovery of simple, unabashed integrity was startling as well as refreshing.

Maintaining integrity today is no easy task. Society is layered with self-serving attitudes toward truth and justice.

Advertisers bombard us with outlandish

Advertisers bombard us with outlandish claims, politicians cleverly use doublespeak to mask their true intention, and many industrialists are presented as searfice the common good on the such goings on, we know mightly is being compromised, yet these actions are such a part of our social fabric that we begin to take their inherent lies and subterfuge almost for granted.

That is the danger.

For when we do this, we risk losing the

For when we do this, we risk losing the

For when we do this, we risk losing the subtle but important nuances between right and wrong. We risk beginning to cut moral corners, rationalizing our actions against the backdrop of society's tolerance for self-serving morality. It is no wonder that we esteem people of integrity. We speak fondly of Honest Abe Lincoln, of George Washington who, as legend has it, told the painful truth as a



INTEGRITY—Louisiana Secretary of State Fox McKeithen (right) reads a proclamation honoring Dondre Green (center), who was barred from a high school golf tournament at a country club whose

policy excludes blacks. His teammates from St. Frederick Cath High School in Monroe, La., refused to compete without him withdrew from the tournament. (CNS photo from UPI)

boy, of St. Thomas More, England's chancellor under Henry VIII, who accepted death rather than compromise his values. Alexander Pope termed the honest person 'the noblest work of God.' Integrity, pure and simple, is personal wholeness. There is no disparity between what we say or do and the convictions of our heart. But it is more than that. It is having our values clearly in focus to begin with. As Samuel Johnson said, "Integrity without knowledge is weak and useless, and knowledge without integrity is useless, and knowledge without integrity is dangerous and dreadful."

Integrity is not just about attaining high moral character; it is an act of love. The reason Christians want to be people of integrity is not only to stand righteous before God but also to love others.

Integrity is vital to the sound develop-ment of a community and its individuals. Without it, we could not live in peace and security. We depend on the authenticity of what others say and do.

The unfaithful mate, the dishonest employee, the deceptive neighbor, the cheating scientist take from us what is perhaps our most important ingredient for a healthy life: the ability to trust.

The person of integrity recognizes this and refuses to subject others to such abuse. Again, it is an act of love.

To maintain integrity is to face up to tough choices that continually confront us: Do we do this or do we do that?

Sometimes what we should do is evident. In these instances, we only need courage and grace to proceed.

But in other situations, the right choice But in other situations, the light clooks is not so clear. For example, in Jesus parable of the Good Samaritan, both the priest and Levite who ultimately passed by the unconscious traveler had to decide if they would risk becoming ritually impure by touching him if he were dead.

Deine see, would have prevented them

Doing so would have prevented them

from carrying out their duties at the Temple, with the likely loss of money needed for their families. A tough choice. Because the path of integrity is not always clearly marked for us, we need, in

addition to courage and grace, a prayerful orientation in life.

Meister Eckhart, the medieval mystic, wrote that, "In silence man can mostly serve his integrity."

It is in quiet, reflective moments that we can clarify our values and seek God's help to maintain them.

In the void of silence, we confront our prejudices, selfish dispositions, and other misguided values. Left unaddressed, they gradually can eat away at our integrity until it is too weak to be of much use.

It is too weak to be of much use.

Integrity places us in harmony with God because God is integrity itself. The psalmists continually praise God as justice and truth. When Christians hold fast to Gospel

truth. When Christians find fast to cosper values they reflect God.

By practicing integrity in both the big and small matters of our lives we give others a taste of God's love. In the truest sense, the practice of integrity is a key means of helping to make God's reign in our world more evident.

We can all use a little more of that.

(Neil Parent is the executive director of the National Conference of Diocesan Directors of Religious Education in Washington, D.C.)

Acting with integrity costs energy, time and money

by David Gibson Catholic News Service

The desire to flee the demands of integrity is only too familiar. After all, integrity calls upon you to respond to the best of your ability when difficult situations develop in your life. That can cost you!

Integrity may cost you in terms of energy, time, even money. For to act with integrity is to act in accord with your most profound values. That often means searching out the best solutions to problems, responding to the wishes of others in ways

that foster their genuine well-being, or not taking the easy way out of job demands. Personal integrity demands so much! Usually it means giving a little more of yourself than you had hoped to give.

yourself than you had hoped to give.
Sometimes, however, acting with inte-grity requires coming to terms with your personal limitations. It can mean realizing that you don't have the solution to every problem, that outside assistance is needed. But admitting personal limitations isn't always easy either. To act with integrity requires commitment, conviction, hope

d a good dash of realism too.

(David Gibson edits Faith Alive!)



DISCUSSION POINT

Loss of integrity hurts self, others

This Week's Question

What forces in life pressure people to compromise personal integrity?

"Money." (Roy Alexander, Richmond, Virginia)

"People tend to compromise themselves when they're trying to hang on to a public image that they're not quite up to." (Lorraine Tucker, Helena, Montana)

"Economic situations will cause a breadwinner to compromise his or her values rather than lose a job." (Dick Naumann, Santa Rosa, California)

"The variances in social mores and the fact that people tend to accept anything these days. People tend to do what

"Friends and peer pressure." (Karen Denning, Jackson-ville, North Carolina)

"Fear or anxiousness about fitting in." (Dan Sullivan, Cape Elizabeth, Maine)

Lend Us Your Voice

An upcoming edition asks: When you know a decision you must make is important, what are two guidelines you must remember?

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

Integrity requires that we select best options

by Fr. David K. O'Rourke Catholic News Service

A few weeks ago a young man who was finishing his third year in high school came to talk with me.

to talk with me.

He is an intelligent 17-year-old, already showing the strength of character which, I suspect, will mark his life.

He recently became more active in his parish's youth ministry program and his leadership abilities were quickly surfacing. But that concerned him.

But that concerned him.

To be sure, there was some of the teen-ager's fear that being seen as religious might get in the way of his social life. And he did not want another responsibility to conflict with his sports activities. But that was not a major concern.

More to the point was his grasp of the demands of leadership. Fie knew that his time, his behavior, and his values would no longer be his own as they had been. He was being asked to be responsible for other people right when he was learning how to get what he wanted for himself. He isn't sure he wants that.

For that means spending time on the

how to get what he wanted for humself. He isn't sure he wants that. For that means spending time on the phone rounding up help for programs. It means promoting group projects. It means high visibility and public accountability. He finds it flattering that his friends look to him for ideas and decisions. But they are also prepared to call him to account for the series of eight well that the projects.

also prepared to call nim to account for the success or failure of their projects.

Does he really want that kind of responsibility? That question is what brought him to come the projects in the control of the projects him to come the projects hi brought him to see me.

"I'm only 17 and they're trying to make me responsible for all these things," he said. "Why me?"

We talked about the burdens that talent

as happy being one of the crowd.

But he also recognized that, when it comes to organizing and motivating others, he can do easily what many others cannot do even with effort.

do even with effort.

Then he asked an even tougher question: "Do I have to take on all this responsibility for other people, or can I do what I want to do?"

I responded that he may well not "have to" accept the responsibility, since this was not a matter of a crisis or emergency. But, I added, "We both know you have a strong conscience. Where that leaves you as far as being true to yourself goes only you can

He looked at me with the beginning of a sly smile. "You're no help," he said.
Francisco is trying to decide, even at his young age, one of our most basic questions. He wants to do what is right. He has options. Where does he go?
He is starting to understand a truth about himself: that he can take care of other people better than most people his age. He also sees that this ability seems to be growing. Our parish and our civic community need people like him, and he knows that.
He is also smart enough to see that the our area can lead to jobs with a very high living standard. Where do all these truths leave Francisco?
"Do I take care of Numero Uno like

leave Francisco?

"Do I take care of Numero Uno like most people seem to," he asked, "or do I think of helping other people?"

Talking his out seems to help Francisco think through the possibilities. He has a strong conscience. It will be interesting to see how he puts it to work in the future.

(Domitican Father David O'Raurke is pastor of St. Dominic Church in Benicia, Calif.)

OICES—Young people as well as adults often struggle to exercise integrit name very difficult choices. A teen-ager named Francisco, for example, we side, even at his young age, one of the most basic of questions. He wants th, and he knows that he has options. Where does he go? What decision shou aic choice would be the best one? Youth ministry helps teens make there it's photo by Gene Plaisted, from the Crosiers)

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by Owen F. Campion

This weekend's Liturgy of the Word presents as its first reading a passage from the Book of Isaiah. Isaiah actually is a collection of three sets

writing, rep.
different senting different authors. But they are all alike in the majesty of their eloquence

feeling.
This reading, from
First Isaiah as it is called, is no exception to that rule. It is magnificently expressive. Few would read this section of the

Bible without being captured by the loveliness and the depth of its language.

The reading is joyfully reassuring. The times in which First Isaiah lived were very times in which First Isalan lived were very threatening for God's people. He warned what would surely come if they disobeyed God or continued to toy with idolatry and immorality by making alliances and allow-ing intrusions in their relationships with foreigners. But they did not heed Isalah. Wile pedidizions were fulfilled. His predictions were fulfilled.

However, as the people crept more closely to the brink of disaster, First Isaiah reminded them that in the end righteousness would triumph. God would protect them. Then "the eyes of the blind would be opened, the ears of the deaf would be cleared." (Isaiah 35:5-6).

Once again, in this weekend's liturgy, the church presents us with a reading from the Epistle of James, one of the "Catholic Epistles." The Epistle of James is straight-

In this weekend's reading, by way of illustration, James reminds us that our earthly estimates of others, all too often based upon their material accomplish ments, is certainly not in keeping with the Lord, who chose the poor to be the heirs of

This is not necessarily an insult to those who have succeeded in worldly endeavors.
Rather it is a lesson in the fact that spiritual soundness and true holiness are the greatest treasures human beings can attain.

St. Mark's Gospel supplies this weekend with its Gospel reading. It to has a
beautiful story. In the story, Jesus has left
Tyrian territory, roughly in the area of
modern Southern Lebanon, and he passes
through what is now the nortifiern part of
modern Israel, across the Jordan River, into
what is today the Hashemite Kingdom of

Jordan.

Finally, in the "District of the Ten Cities," not too far from modern Amman, Jesus encounters a deaf man with a speech impairment. He puts his fingers into the man's ear, touches the ear with spittle, prays, and then commands the ear to open. The man can hear! He also begins to speak

The first audiences to hear this story saw much more in the symbolic gestures than we are likely to see. A person's body very definitely was that person. So the touch of Jesus, and the saliva of Jesus, had power within them as this story unfolded.

Also, Jesus was in communion with God. God's power was in him. Obvious to them, as well as to us, was and is the fact that Jesus had dominion over nature and natural problems.

For two weeks now, the church has been asking us through its Liturgies of the Word to consider our response to God's gift of faith to us.

It has proceeded by developing two themes. We need God as much as we need food. Without the nourishment he pro-vides, we starve and die. In the other theme, God lavishly gives us all that we need truly to live. He gives us, in fact, the

Daily Readings

Monday, September Peter Claver, priest Colossians 1:24 - 2:3 Psalms 67:6-7, 9 Luke 6:6-11

Tuesday, September 10 Weekday Colossians 2:6-15 Psalms 145:1-2, 8-11 Luke 6:12-19

Wednesday, September 11 Weekday Colossians 3:1-11 Psalms 145:2-3, 10-13 Luke 6:20-26

ns 3:12-17 Luke 6:27-38

Friday, September 13 John Chrysostom, bishop and doctor 1 Timothy 1:1-2, 12-14 Psalms 16:1-2, 5, 7-8, 11

Saturday, September 14 Triumph of the Cross Numbers 21-4-9 Psalms 78:1-2, 34-38 Philippians 2:6-11 John 3:13-17

Eucharist, the Bread of Life, the body and blood of his own eternal Son.

However, God does not force himself upon us. We are not chained to his banquet-table of life. He invites us to it, but we approach it at will and without compulsion.

compulsion.

To approach that table seems so obviously the thing to do. The readings of this weekend, however, remind us that all too frequently we are spiritually deaf. God speaks his word, offers us his invitation to everlasting peace, but we cannot hear.

The Episte of James bluntly reminds us that our earthly judgments are askew and far-fetched. We look for value in the worthless, security in the perishable.

St. Matér, Gospel perinds us that we

St. Mark's Gospel reminds us that we are not abandoned in our deafness, in our

hesitation in responding to God. God reaches out to us in love. We are healed, as was the man in the Gospel story. Then we too can hear and speak, Jesus restores us. But we first must approach the Lord in absolute humility and without qualification, offering ourselves to him. Then, in our honesty, we will fittingly respond to God and be healed of our sin and our human imperfection.

God and be healed of our sin and our human imperfection.
What if we have identified with God, but we relent along the way? That is very possible. It occurred time and again among God's people. It happens among us all. Even so, God still awaits us, helping us onward but never pulling us against our will.
This is the lesson of these three brilliantly eloquent readings. It teaches us and it comforts us.

THE POPE TEACHES

Rejoice with Hungarian Catholics

by Pope John Paul II Remarks at audience August 28

'Rejoice, O Mother Hungary!'

These words express the jubilation of the church in Hungary in celebrating the feast of St. Stephen

feast of St. Stephen.

From the beginning of its history as a nation, when St. Stephen was baptized and crowned king by Pope Sylvester II, Hungary has been bound by a special tie to the See of Peter. The Crown of St. Stephen has remained the symbol of Hungary's national and political identity and its union with the church. It was thus a source of great joy for the successor of St. Peter to consolidate this bond by visiting the spiritual sons and daughters of St. Stephen. My visit was also a sign of the

My visit was also a sign of the providential changes that have taken place in the situation of both the nation and the church. In these new circumstances it was fitting to any special relative.

church. In these new circumstances it was fitting to pay special tribute to the late Cardinal Joseph Mindszenty, a symbol of all that his country suffered after 1945. Although the Christian roots of Hun-gary go back to ancient times, the influence of St. Stephen proved decisive for the conversion of the Hungarians and their mion with the church.

I pray that all Hungarians will be united in the spiritual heritage of St. Stephen and in love and veneration for the Mother of God: Magna Domina Hungarorum!

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my idea to move in."

When my daughter drove up and we turned the corner at the entrance, I said to her. 'You know that looks like a place I should live in; because it looks so elegant.' When I walked into the lounge, I was almost sold; but when I got to my apartment, I didn't go into my apartment, I

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MY IOURNEY TO GOD A Moment of Grace

I was absolutely certain You were there In the stillness of my deepest room my being burned in adoration, a candle

The moment passed and I was pulled back into my world bearing the wound of that shared fire.

Lord,

-by Sandra Marek Behringer (Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



Entertainment

VIEWING WITH ARNOLD

'The Doctor' diagnoses pains of hospitalization

by James W. Arnold

The horrors of being sick in America are portraved with skill, wit and poignance in "The Doctor," which is certainly the best broad-based adult audience movie of the summer. Skill, the herovictim is a man of power and affluence, in his fortysish prime, and most Americans who most Americans who endure the day-by-day impact of the out-of-control medical system are older, poor and powerless.



The wealthy and strong do get sick, and do deserve compassion. We're all brothers and sisters in confronting X-rays, diagnoses and prognoses, tests, enemas, admission forms and all the emotions from embarrassment to cold fear. But how much tougher it is for the weak.

The fact that protagonist Jack MacKee The tact that protagonist Jack MacKee (William Hurt in another virtuos) performance) is himself a doctor is, as they say, the concept that makes the movie possible. "The Doctor" is the latest in what is now an impressive run of movies about sick people who teach us how to live, or people who seems girk and find that it improves

who become sick and find that it improves their character.

It's also about another surprisingly popular subject—death. It's not Jack who dies, actually, though he endures the fear of it, but a young woman he comes to know

Recent USCC Film Classifications

Child's Play 3	0
Harley Davidson and the	700
Marlboro Man	Δ-Ι
Pastime	A-III
Legend: A-I—general patronage; A-II—a adolescents; A-III—adults; A-IV—adu reservations; O—morally offensive. A hi mendation from the USCC is indicated before the title.	gh recom-

while undergoing radiation. Of all the death movies, from "Terms of Endear-ment" to "Dying Young," "The Doctor" arguably comes closest to doing some justice to death in all its complexity.

iustice to death in all its competity.

Bluntly put, "The Doctor' is an impressive piece of work on an important subject. Considerably changed from its original form, a book by a 70-year-old internist about his own bout with cancer of internist about his own bout with cancer of the larynx, the movie has been carefully nurtured to market by director Randa Haines, whose only previous film ("Chil-dren of a Lesser God") was nominated for two Oscars. She describes "The Doctor" aptly as the "story of a man who gets a new heart."

apty as an heart."

MacKee is a somewhat arrogent San Francisco heart surgeon, although he's much nicer and more sympathetic than heart surgeon in "Regarding Agaling".

much nicer and more sympathetic than Harrison Ford's lawyer in "Regarding Henry," He's just too detached in dealing with patients. He's a wild, "M.A.S.H."- style joker in and out of the operating room. "There's danger in feeling too strongly about patients," he tells his residents. "Cut straight and care less.," In its early phase, the movie is mostly dark comedy about forting this proud, high-status medic into a severe role reversal. Haines gets in satiraci lrps about a patient's lot as the frustrated MacKee, being checked for what seems only a hoarse throat, endures everything from finnsy hospital gowns and an unscheduled barium enema to more professional detach-ment than be can stand.

barium enema to more priorespinement than he can stand,
ment than he can stand,
every sentence at a hospital should begin
with "I'm sorry but." Audiences
watch with glee because everybody's tired
of being kicked around, even in hospitals.
When the diagnosis turns serious, so

When the diagnosis turns serious, so does the dominant tone. Jack finds all his does the dominant tone, jack times all his relationships changed—with his wife and son, his colleagues, students and patients. Badly rightened, the doc who is normally a star on the hospital's upper floors finds himself on the elevator alone, descending into the bowels of the basement for collation thereasy.

radiation therapy.

He befriends June (Elizabeth Perkins). She's a free spirit but has a brain tumor that was not diagnosed in time. (Jack



GONE FISHING—Best friends Chuckie, played by Robert J. Steinmiller Jr., and Bingo spend time together fishing and listening to music on headphones in "Bingo." the saga of a spunky dog who braves a cross-country trip when he becomes separated from Chuckie. The U.S. Catholic Conference classifies the movie A-II for adults and adolescents. The Motion Picture Association of America rates the film PG, with parental guidance suggested. (CNS photo from Tri-Star Pictures)

explains lamely that insurance companies often tell them what tests they can do, and MRI's are expensive.) But her strength and their conversations about life and death make up for his inability to communicate his fears to his wife Anne (played with quiet power by Christine Lahti).

Lanti).
"Do you pray?" Jack asks June. "Is that what holds you together?"
"I pray," she says. "I meditate. I eat chocolate, I go dancing."

They do go dancing, as the sun sets gloriously over a mountainous Nevada Lake. It's a memorable image of the celebration of life and yet acceptance of mortality.

The point, eventually, is that Jack survives to become a better, more compas-sionate surgeon. His lectures to his gaggle of residents change to the point where he requires them to play the role of patients of 72 hours (a neat, if somewhat unlikely,

fantasy). He insists they refer to all of their

fantasy). He insists they refer to all of their patients by their names. It's a nice moral, and impersonal professionals may find that recent movies are trying to tell them to clean up their act. But the beauty of "The Doctor" is the way director Haines and her gifted cast work this story through its big dramatic scenes to its poetic and uplifting conclusion.

Among the many lovely metaphors is the "heat" itself as the source of being "kindhearted" and "goodhearted," and an inspired use of a little dance by an Hispanic orderly with a mop that comes after an awesome ending to a transplant operation, with Jack urging the new heart after an awesome enting to a coperation, with Jack urging the new heart to throbbing life. "The Doctor" is a modest title for what in all respects is a remarkable

movie experience.
(Recommended for mature youth and

USCC classification: A-II, adults and

Special previews World Gymnastics Championships

WRTV Channel 6 sports director Ed Sorensen and 1984 ympic gold medalist Mary Lou Retton will co-host a

on the gold incualist sharp Lou Ketton will co-host a half-hour special this week previewing the 1991 World Gymnastics Championships. "The World Gymnastics Championships Preview Show" will air live from Market Square Arena on Friday, Gurt 6 at 80 at 1997. Sept. 6, at 8 p.m.



TRAFFIK-PBS presents a three-part story about reforms in the international drug trade on Sept. 8-10.

Produced by Ryan Tredinnick, WRTV's executive premiere amateur events, the 1991 World Gymnastics Championships, which are scheduled Sept. 6-15 in

Some of the trp U.S. gymnasts will be featured during the program, including profiles on Kim Zmeskal, a talented member of the U.S. women's gymnastics team, and Chris Waller, the top gymnast on the U.S. men's team.

Channel 6 also plans interviews with Francis Allen, the coach of the U.S. men's gymnastics team, and Olympic gold medalist Nadia Comaneci from Romania.

Throughout the competition, WRTV will also feature live cut-in reports by gold medalists Comaneci and Bart Conner, who excelled for the U.S. men's gymnastics team in a number of Olympic competitions.

More than 50 countries will be sending more than 500 athletes to compete for medals in 14 categories of team, all-around and individual competition.

Channel 6 also plans interviews with members of the Soviet men's and women's gymnastics teams regarding current political developments in their country.

The broadcast will also explain each gymnastics event and feature brief overviews of the strengths of the German, Japanese and Romanian teams as well as indepth looks at individual and group strengths for the

The 1991 World Gymnastics Championships is the qualifying event for the 1992 Olympic Summer Games to be held in Barcelona, Spain.

Daily highlights of the 1991 World Gymnastics Championships can be seen weekdays during WRTV 6 News broadcasts at noon, 5 p.m., and 11 p.m. Highlights THE CONTROL OF THE PROPERTY OF

will also be provided during the weekend edition of WRTV 6 News at both 6 p.m. and 11 p.m.

TV Programs of Note

Sunday, Sept. 8, 12:30-1:30 p.m. (ABC) "Tales of the Days of Awe." A religious special observing the start of the Jewish High Holy Days, the program is an anthology of stories written by famous Jewish authors to convey complex

theological concepts.

Sunday, Sept. 8, 9-11 p.m. (PBS) "Traffik." Rebroadcast of
the "Masterpiece Theater" series about a British government
minister who puts himself and his family in danger when he
attempts to reform the international drug trade. The series was
shot entirely in Pakistan, Cermany and England. It was the
written of the International Emmy Award for Drama. The
series continues on Monday, Sept. 9, and concludes Tuesday,
Sept. 10, forum 9 to 11 p. m. both rights.

Tuesday, Sept. 10, 8-9 pm. (PBS) "Can the Vatican Save the Sistine Chapel?" Rebroadcast of a "Nova" program on restoring old art with the focus on the controvers surrounding restoration of the Sistine Chapel's frescoes.

surrounding restoration of the sistine Chapter is rescored.
Wednesday, Sept. 11, 8-10.30 p.m. (PSB) "Opening Night—Masur and the Philharmonic." Newly appointed music director Kurt Masur conducts an electic program of music by U.S. composers, with bartione Thoras Hampson as featured soloist. The concert is a "Live From Lincoln Center," program.

Friday, Sept. 13, 9-10:30 p.m. (PBS) "All Our Children with Bill Moyers." Rebroadcast of a program about the dire predicament of some 10 million youth who are at risk of emerging from school unprepared for further education or work in the 1990s.

(Cheel-beat line)

(Check local listings to verify program dates and times.)

QUESTION CORNER

Eucharistic minister must follow rules

by Fr. John Dietzen

A have asked several eucharistic ministers about this, and they all say it is forbidden.

A woman received Communion on Saturday evening. She is a eucharistic minister, so she takes hosts that night to give Communion to people at a nursing home the next exercision.

morning.

After Mass she goes shopping or visits and takes the hosts home until

I am rather new in the parish and hesitate to ask the priest about it because he might think that I am finding fault

But it sounds strange to me. Is this allowed? (Illinois)

A I cannot imagine that the parish you speak of does not have explicit rules against this kind of procedure with the Eucharist.

Perhaps the woman in question is not familiar with the

or does not recognize the inappropriateness, at least, of what she is doing. In any case, I believe the priest should be made aware of the situation if, of course, you are certain of what is

happening. The opport The opportunity to receive Communion from extraordinary ministers of the Eucharist is an immeasurable blessing

thousands of sick and homebound people.

All those participating in such sacramental programs need always to show proper reverence for the Eucharist and also a charitable concern for the faith and understandable sensitivities of others in the parish community.

I have seen the word "anawim" several times in scrip-tural studies. It isn't listed in my dictionaries. What tural studies. It isn does it mean? (New York)

Anawim" is a Hebrew-Aramaic word, found in the A "Anawim" is a Hebrew-Aramac word, round in the Dod. Old Testament, which is often translated as "the poor." Its meaning, however, goes beyond simply needy or destitute, qualities usually designated by another word. have no power to defend themselves or correct the situation, their spirit is nearly crushed by hopelessness and they are pushed to total dependence on God. Thus the word usually carries religious overtones.

Old Testament books, of course, speak of these people often, and they are the focus of many key declarations of Jesus about the kingdom of God. They are the "meek" in the Beatitudes, the publican praying in the temple, and numerous other figures who appear in the Gospel, including in many ways Jesus himself.

(A free brochure answering questions that Catholics frequently ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington,

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

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FAMILY TALK Siblings complain that their parents aren't fair

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our children constantly are complaining about fairness. We try hard to treat them all equally, but one of them always is saying something like, "You don't love me as much as my sister, you hate me."

I try to explain, but they won't hear it. Though I know I'm right, I still feel a little guilty as they usually have some incident or noint to show.

How do you treat kids equally and convince them you love them all the same? (Indiana)

Answer: To treat everyone equally is a fine ideal, but impossible to realize. Children have differing needs at different times, and you will always be spending more time. with one or the other

No matter how carefully you try to be fair, your children will use some situation to show that they have been short-changed.

The obvious point is they want you to give in and buy them the pizza, let them stay out later, excuse them from their chores.

Remember, Cain felt that God himself was being unfair and paying more attention to Abel's sacrifice. You cannot prevent sibling rivalry.

Whenever there are limited goods to be given, limited time to be spent, someone is likely to feel he or she should have been treated better or should have received more.

have been treated better or should have received mid-What can you do? Be a stir as you can. Allowances, privileges, chores, trips, clothing purchases and presents can be kept on a reasonable par. Older children, of course, should have more privileges and there will be other age-related differences. Simply be clear about who gets what at what age, and stick to your rules.

Further, listen to the child who alleges unfairness. Don't be too quick to assume they are wrong and to give your explanation why everything is fair. They may have a point.

oe orner in your explanation. Stick to the facts.

For example, you might say: "Billy had to go to bed at 9 when he was your age. When you are as old as he is, you can stay up later too." Stop there, Don't get hooked into long arguments where too much attention is focused on a false issue.

Realize that your child may be using any tactic he or she can muster to get his or her way. If the "You love her better" approach doesn't work, they may try something

If possible, subtract the sibling rivalry from the case and

For example, you might say: "No, you can't use the car tonight. I need it. I'll drop you off at your friend's house if you wish, but that's the best I can do."

Finally, respond in a loving way. Behind every allegation of preferential treatment is a feeling that he or she is not loved enough. Whether a child is actually loved more or less than a sibling, children often feel neglected.

So tell your child quite directly that you love him or her. If possible, mention something specific that he or she has done that you admire or appreciate.

done that you admite or appreciate.

Spend some time with your child who has complained about lack of attention. More important at that time, get your hands on him or her. Loving touches and hugs are important. Physical contact is the most reassuring communication of all, and children respond very favorably to these reassurances of your love and concern for them.

(Address questions on family living and child care to be swered in print to the Kennys, 219 W. Harrison, Rensselaer, IN

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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. be-hind the Nature Center in Brown Co. Park.

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

The Connersylle Deanery 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 is free Adult Faith Formation Series, from 91:130 a.m. at St. Gabriel Parish, 220 W. Ninth St., Connersylle. Call 317-625:16 for registration or information.

Catholic Alumni Club (CAC) will attend Octoberfest at German Park. Meet at Southern Plaza Pizza Hut at 7 p.m. Call Mary 317-255-3841 late evening for

September 8

September 6
St. Patrick Parish will hold its
Annual Picnic from 11 a.m.4
p.m. in Garfield Park Pagoda.
Pitch-in dinner 12 noon, Mass at
2 p.m. For reservations call Barb
Sweeney 317-356-1916 after 6
p.m or Margaret Rossman 317888-964. Former parishuoners
and riends welcome.

A Pre-Cana Conference for en

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 taken by telphone. No pictures, ploase. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or nail to: The Criterion. The Active List, 1400 N. Mendian St., P.O. Box 1717, Indianapolis, Ind., 46206.

September 6

Getral Indiana Catholic Charis-matic Renewal will celebrate First Friday Mass at 8 p.m. in St. Monica Church, 6131 N. Michi-gan Rd. Praise and worship 7:30 p.m.; home community teaching by Father Al Lauer 6:30 p.m. Call 317-253-2192.

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.

Catholic Alumni Club (CAC) will attend the Greek Festival at 7 p.m. at Holy Trinity Greek Orthodox Church, 4011 N. Penn-

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

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Catholic Center staff lounge, 1400 N. Meridian St. Brown bag lunch. Call 317-236-1400.

会会会 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 chapel, 13th and Bosart.

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

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.

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gaged 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 Tridentine Mass will be cele-brated 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, bingo, turtle soup, games.

**

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 after-

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; 5t. Barnabas, 800 Rahke Rd., 848 a.m.; 5t. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7248 E. Libb, St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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 9 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. Benedic tion 9 p.m.

A refresher course in Systematic Training for Effective Parenting (STEP) will be held from 7-9:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madi-son Ave.

Parenting Young Children (1-10 years) classes sponsored by Catholic Social Services begin from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

Mothers in Touch Group will hold a New Member organiza-tional meeting at 10 am. at 13 9:30 am. in the Garden on the Lawrence Parish social room,

Mary's Call

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

Father John Sciarra will present an Over 50 Day on "Discipleship is Following Jesus" at Fatima Retreat House, 5353 E. 56th St. \$12.50 cost includes lunch. Call 317-545-7681.

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

September 11

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

A 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 Terri or Gaynell 317-236-1500.

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

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Museum of Art. Call 317-841-3469.

Cathedral High School Class of 1940 will hold its quarterly meet-ing at 12 noon at the K of C Hall, 13th and Delaware Sts. Call Paul Lime 317-786-0038 for details.

September 12

A Sacred Scripture Lecture by Father Ray Collins will be presented at 8 p.m. in Newman Conference Center, St. Meinrad Sominary, \$3 fee.

The Indianapolis Deanery Council of Catholic Women will meet at 9:30 a.m. at the Marott, 2625 N. Meridian St. For Junch reservations call 317-356-5054 by Sept. 9.

September 13

Exposition of the Blessed Sacra-ment for quiet prayer and reflec-tion is held each Fri. from 7

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a.m.-5:30 p.m. Mass in St. La-wrence Church, 4650 N. Shade-

September 13-14

St. Andrew Parish, 4050 E. 38th St. will sponsor a 38th Stree: Food Fest from 4-10 p.m. Fri. and from 1-9 p.m. Sat. BBQ ribs, fish, shish kabobs. Carry-

September 13-15

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

A Pitch-In Dinner/Orientation Session for Dining and Delving Groups will be held at 6:30 p.m. in the Lawless Room of St. Mat-thew Parish. 4100 E. 56th St. Call 317-849 3629 for details.

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

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

St. Philip Neri Parish, 550 N. Rural will hold its Annual Fall Fiesta from 12 noon-12 midnight. Spaghetti dinner, raffle, rides, monte carlo.

Catholic Alumni Club will attend 5:30 p.m. Mass at our Lady of Mt. Carmel Church, 1045 W. 146th St. followed by dinner at Cento's, 511 S. Rangeline Rd., Carmel.

September 15

St. Joan of Arc Parish will hold a French Market mini-festival. Booths, food, children's games.

at Holy Spirit Parish, 7241 E. 10th St.

St. Joseph Parish, Terre Haute will hold its Annual Parish Pic-nic beginning with 11 a.m. Mass in Plumbers and Steamfit-

All Saints Alumni Association will hold an Ice Cream Social at St. Anthony Parish, 379 N. Warman Ave. Second Early

St. Louis Parish, Batesville will hold its Annual Fall Festival from 10:30 a.m.-8 p.m. Chicken dinners, country store raffles, turtle soup

An All-You-Can-Eat Spaghetti Dinner will be sponsored by St. Paul School Booster Club from 4:30-7 p.m. fast time at St. Paul Parish, New Alsace. Adults 55, kids 12 and under \$2. Complete meal plus drink

Catholic Alumni Club (CAC) will visit Shades State Park. Meet at Crafty Cockney, Rock-ville Rd. east of 1-465 at 11 a.m. Bring picnic lunch. Call Dan 317-842-0855 for details.

Bingos:
ONDAY: St. Ann. 6:30 p.m.:
Our Lady of Lourdes. 6:30 p.m.:
St. James. 2:30 p.m.: St. James. 2:30 p.m.: St. James. 2:30 p.m.: St. Mars. 2:30 p.m.: St. Mars. 2:30 p.m.: St. Mals. 2:30 p.m.: St. Mals. 2:30 p.m.: Magr. Sheridan K. of C Council 338, Johnson Co., 7 p.m. WED. NESDAY: St. Anthony. 6:30 p.m.: Koff Council 337, 1305 N. Delaware. 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.: Holy Family K of. 20 p.m.: FRIDAY: St. Catherine, 6:30 p.m.: Holy Family K of. 20 p.m.: FRIDAY: St. Catherine, 7:50 p.m.: Speedway, 6:20 p.m.: Holy Name. Beech Grove. 5:30 p.m. SATURDAY: K of. Council 437, 1305 N. Delaware. 4:30 p.m.: SUNDAY: Ratter High School. 6 p.m.

Hispanic child poverty rate reported up a third in 10 years

by Laurie Hansen

WASHINGTON-The poverty rate for Hispanic children

WASHINGTON—The powerty rate for Hispanic children is resent at faster pace than for white or black children since 1979, jumping by one-third, a new report has found. The report, titled "Latino Child Powerty in the United States" and released Aug. 27 by the Washington-based Children's Defense Fund, said this occurred despite high Hispanic marriage rates and impressive new levels of employment for Hispanics. The report said that in 1989—the most recent year for

employment for Hispanics.

The report said that in 1989—the most recent year for which data were available—36.2 percent of Hispanic children were poor, compared to 43.7 percent of blacks and 11.5 percent of non-Hispanic whites. From 1979 to 1989, the Hispanic child poverty rate climbed from 28 percent to 36 percent, with more than 1 million Hispanic children joining the ranks of the poor, the report found.

Calling the statistics a "moral outrage" to Hispanics and the nation, Letcia Miranda, author of the report and policy analyst for the Children's Defense Fund, said the nation's "economic and social future will be crippled" if steps are not taken to rectify the situation.

taken to rectify the situation

The poverty rate climb occurred "despite the best efforts" of Hispanic families, commented Miranda at an Aug. 27 press

She said her study found the poverty could not be traced to single-parent families, unemployment or recent immigrant status. "Almost half of poor Latino children live with both parents and two-thirds of poor Latino families with children have at least one member of the household

with children have at least one member of the household working," she said. In addition, she said, all Hispanic families, whether immigrant or U.S.-born, remain "disproportionately poor," The blame, Miranda said, goes instead to declining earnings, continued employment discrimination and decreasing government help. She said an important cause was parents' low hourly earnings.

Hispanic parents "are less likely to have completed high school, making them more vulnerable to recent changes in the economy that have particularly weakened employment and earnings for high school dropouts," the report says.

Miranda noted that currently individuals working full time at minimum wage with a family of three are likely to find their families "a couple thousand (dollars) below the official poverty level."

It says that Hispanic children, like black children, are less

likely to be pulled out of poverty by governm white children.

"In 1989, one in 11 otherwise poor Latino and black children was lifted out of poverty by such assistance compared to one in seven otherwise poor white children," it

The report also noted that:

Hispanic families were more likely to be headed by persons without a high school diploma at a time when education "has become a cornerstone of economic security

the United States.

►Hispanic women are less likely to work outside the home nd provide a second source of earnings for their families. However, Hispanic women's participation in the labor force rose 14 percent in 1979-89.

Miranda said the report's contents break two stereotypes

about Hispanic poverty.

First, she said, the report challenges "the belief that tends to place all poor Latino children in migrant farm worker

By 1989, she said, a total of 2.6 million of the 7.2 million hispanic children—or more than one in three—were poor and concentrated in urban and suburban areas. There were more poor Hispanic children living in suburbs—some 1 million—than in praid agent about the children living in suburbs—some 1 million—

poor rispanic custoren living in suburbs—some 1 million— than in rural areas, she said.

Second, she said, the report proved false the suggestion that the Cuban-American community does not suffer from poverty. In fact, 23.8 percent of children in families of Cuban origin living in the United States are poor.



Father Ric says . . .

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Youth News Views

Making better grades can be an easy routine

by Christopher Carstens Catholic News Service

Wow! Where did the summer go? Every September holds an opportunity for a fresh start. Maybe that's the best thing

for a fresh start. Maybe that's the best rining about the new school year.

No matter what your grades were last semester, this year you can begin with a clean slate. If you've had trouble with your grades in the past, you may find yourself making the student New Year's resolution."

"This year I won't get behind."

Never again, you promise yourself, will you desperately cram for finals or start a five-page research paper the night before it's due.

it's due.

But we all know the common pattern. The first week of school you read two chapters ahead in geography. The second week you read one chapter ahead. The third week you get through most of the assignment. assignment.

By about the sixth week, the geography book has taken up its semipermanent home at the bottom of your locker, hidden beneath two pairs of gym socks and a crumpled Ziggy Marley postur e signed up for heavy-duty classes—and good for you if you are—getting decent grades in high school isn't that tough.

Most students can get Bs and Cs if they simply show up for class, refrain from arguing with the teacher, and get their homework done. By about the sixth week, the geography

homework done.

Clearly, homework is the demanding part of this recipe, but the homework burden is rarely that oppressive. Most teachers give you time at the end of class, and often there's not that much left to bring home.

In my work as a psychologist, I've asked dozens of high school students how much they'd have to study at home if they kept

ingly consistent.

Except for the students in advanced

Except for the students in advanced classes, teens say they could get all of their homework done in about 30 minutes a night. Some nights they'd be done in 15 minutes. Occasionally it may take an hour. There's a really simple formula for keeping up your work. First, work on your homework every night from Sunday through Thursday. If you do more work on Friday and Saturday, good for you—but most students find they can take those nights off. nights off

nights off.

Second, pick a regular time and place to study. It might be at four in the afternoon in your bedroom or right after dinner in the kitchen. Having a set time and place makes it easier to stop stalling and get into

it easier to studying.

Finally, when it's time to study, work for half an hour without interruption—don't even take phone calls while you're working. You may well be finished before

working. You may well be trinsted before 30 minutes are over.

If not, take a break for a few minutes, then go back and work until you've been there 30 minutes again or until you're done—whichever comes first. On an occasional heavy night, you may need to repeat the process three or four times.

Turning your hones for better grades.

repeat the process three of our times.

Turning your hopes for better grades into reality hinges on getting that homework done on a regular basis. When you are up to date, you come to class ready to participate—instead of spending the hour hoping the teacher doesn't ask you any questions about the chapter that you didn't ready such more interesting and enjoyable you know what's going on. Better grades don't come from a few neights of heroic cramming. They're earned through slow and steady effort. Thiry minutes a right is usually enough to make the difference.



CONCENTRATION—Advanced drafting student Jay Morris of Indianapolis concentra-on sketching accurate measurements for a scale drawing of a tool during a class assignme Aug. 29 at Roncalli High School. (Photo by Mary Ann Wyand)

The Woods offers math workshop

Mathematics careers will be at the top of the agenda for the 1991 Power of Mathematics Workshop Sept. 27 at 5t. Mary of the Woods College.
High school senior girls who are recommended by their mathematics teacher or principal are eligible to attend the workshop, scheduled from 9 a.m. until 3 p.m.

teacher the workshop, scheduled the workshop, scheduled the workshop, until 3 p.m.

Topics include requirements for college majors in mathematics and computer information systems as well as job opportunities in mathematics and related in indi-

fields.

Students may also participate in individual career counseling sessions and mathematics master classes.

Registrations are due by Sept. 16 by contacting Providence Sister Corrad Monradi near of the Science and Arts Building.

St. Mary of the Woods College. St. Mary of the Woods, 10d 47876, or by calling seasons of the Woods, 10d 47876, or by calling seasons of the College.

Lunch is included and overnight lodging is available. Parents and school sponsors are welcome to attend the opening session of the math workshop.

the math workshop.

Located near Terre Haute, St. Mary of
the Woods College is the nation's oldest
Catholic liberal arts college for women.
More than 1,250 students are currently enrolled in its various programs

Catholic Youth Organization officials will conduct the annual CYO Leadership and Service Institute for adult volunteers Sept. 11 from 6:30 p.m. until 10 p.m. at the CYO Youth Coater in this control in the coater in the coater

Sept. 11 from 6:30 p.m. until 10 p.m. at the CYO Youth Center in Indianapolis.

Telephone the CYO office at 317-632-9311 for registration information.

St. Mark youth group members will gather for an end-of-the season **pool party** Sept.8 from 6 p.m. until 9 p.m. at the Oler residence in Indianapolis.

Youth ministers will gather at the Catholic Youth Organization Youth Center in Indianapolis Sept. 14 for Youth Ministry

"Changing Me, Changing the World"

is the workshop theme. Discussions pre-sented by Basilian Father Gordon Judd will focus on the need for youth ministry programs that integrate calls to personal and global Christian wholeness.

Programming begins at 9 a.m. and continues until 3:30 p.m.

Registrations are \$23 per person. Contact the CYO office at 317-632-9311 for

Youth group members from Sacrec Heart, St. Benedict and St. Ann parishes ir Terre Haute are planning a car wash Sept. 14 to earn money for youth ministry programs and activities.

The fund raiser is scheduled from 10 a.m. until 2 p.m. at the Marathon Station at Plaza North in Terre Haute.

Terre Haute Deanery teen-agers will gather at St. Patrkk Parish Sept. 15 for the Deanery Youth Mass from 7 p.m. until 10 p.m.

Admission is \$2 per person. Disc jockey Paul Myers will provide the music.

Holy Angels Parish in Indianapolis is organizing a youth choir and girls' ensemble, and rehearsals begin this month for both groups

The Holy Angels Youth Choir will rehearse Sept. 21 at 3 p.m. at the Indianapolis West Deanery parish.

School-age youth are welcome to participate in the new youth choir. For additional information, contact Elizabeth Price at 317-251-5675.

The Holy Angels Girls' Ensemble for high school students between the ages of 14 and 18 will practice at 3 p.m. on Sept. 7 and again at the same time on Oct. 12.

For information chemical sept.

For information about that grottelephone Bessie Powell at 317-299-5940

St. Roch youth group members will host the Catholic Youth Organization's Indianapolis Deancries monthly Youth Dance Sept. 15 from 7 p.m. until 9:30 p.m. at the Indianapolis South Deanery parish. Admission is \$3 per person.



Oldenburg Academy keeps growing

The opening days of school are always a little hectic, with schedules, locker combinations, athletic physicals, and miscellaneous registration details demanding immediate attention.

But other questions were heard last month in the hallways of Oldenburg Academy, formerly known as the Academy of the Immaculate Conception at Oldenburg.

Those questions included "Do we have enough books? Do we have enough desks? Do we have enough seats in the dining room? Did we order enough Class of '95 T-shirts for the incoming freshman

The happy situation creating such

questions is the large enrollment increase at the 140-year-old all-girls' school.

the 140-year-old all-girls school.
Oldenburg Academy offers a college preparatory curriculum along with emphasis on art, music, and drama as a day school for Batesville and Oldenburg area residents and as a five-day boarding school for girls from Indiana and Ohio.

from Indiana and Ohio.

Enrollment has been gaining steadily since the school was transferred to the hands of a lay board of directors, but this year's total of 210—including 64 freshmen—is the largest since 1983.

The Oldenburg Academy school board and administrators have done their homeans the strength where are nothing.

work, though, and there are enough books, desks, chairs and T-shirts for



PHOTO SESSION—Roncalli High School student Ginger Reece of St. Barnabas Parish in Indianapolis poses for her sophomore class picture Aug. 29 with help from Prestige Photo photographer Anna Davis. (Photo by Mary Ann Wyand)

'I WANT TO RUN WITH THE WIND'

Sense of timelessness flows from girl's poetry

by Shirley Vogler Meister

There is always one puzzle part mis in the complete fulfillment But so typically human we flounder about blindly selfishly searching within ourselves and much too naive to know that the ultimate security that final piece is held by someone else

is near by someone esse.

This untiled poem was written by a teen-age girl. It comes from an out-of-print book of poetry—"Waiting to Be Born"—published by a Catholic priest who met Robby Schott 20 years ago as she boarded a bus on her crutches. Knee surgery had revealed the cancer that would kill her two years later.

The Row Come Notic a former community at the

two years later.

The Rev. Gene Neff, a former seminarian at the now-closed St. Maur Seminary in Indianapolis and currently the pastor of St. Luke Catholic Church in Belleville. Ill., said in her foreword that his friendship with Robby 'had a profound effect on my life.'' After meeting Robby, Father Neff said, he became the long-term director of a ministry to the sick and aged.

Robby's poetry tells of the yearnings of youth:

She penned this poem in August of 1971. The month before, in "Cancerous Death," she wrote

"to comfort/when you're crying/to reach/when you're lonely/to listen/when you're speaking/this, this alone/is why my life continues to exist."

Death and dying need not be awkward topics

Catholic News Service

Someday, perhaps sooner than you think, you will meet someone whose life has taken a tragic turn; a classmate whose mother has died, a relative injured seriously in an auto accident, or maybe a shut-in who is a member of your perish.

All of these meetings can use your tactfulness and love. Here are a few tips for such encounters.

ETry to be relaxed and natural. Be yourself.

DOn't overwheam the person and the for you.' Say instead something simple and gracious like, "Tho sorry, Ellen.' And if the circumstances are appropriate add, "Is there anything I can do to help?"

EIf the person obviously wants to talk about his or her

►If the person obviously wants to talk about his or her difficult circumstances, be a good listener and say that you

admire his or her courage.

If you now and then visit a shut-in in your parish, be ►If you now and then visit a shut-in in your parish, be not only a good listener but also a good talker. You can bring your everyday life into the home of the shut-in. Such people usually welcome your youth and vitality and like to hear about what you are doing. For them, hearing about your real life is a lot better than the artificiality of television.

▶In all these encounters, take your cue from what the other person may say and be guided by your own loving instincts and tactful spirit.

Recently I happened to find myself in what I thought would be an awkward encounter at a restaurant.

would be an awkward encounter at a restaurant.

Before me was a huge chocolate sundae, as yet untouched by a spoon. Just as I was about to dig into this mountainous delight, I looked up and saw Dorna and her husband, Fred, coming toward me. My heart sank.

They sat in the booth just across the narrow aisle from me, and I knew there would be quite a bit of conversation. I felt awkward. I wondered what to say and how to act.

A mittal friend had theld me, that Dorna had been

A mutual friend had told me that Donna had been operated on for a brain tumor. It was virtually certain that six, eight or 12 months down the road Donna would die.

She had had chemotherapy; the small, colorful veil over her head was witness to her hair loss. What do you say to a dying person in a noisy, cheerful restaurant? The question nagged at me.

We exchanged greetings, talked about the weather and we "sinful" sundae, and then discussed what they should order. The mood was light.

order. The mood was ugnt.

Donna, I knew, was a woman of faith. She also was a cheerful person. So I spoke the truth. "You seem very chipper tonight," I remarked. "How are you doing?"

She smiled, but weally, "Surviving, Tom, But this week I'm finding it hard to use my hands. I like to read so much, and my hands get so tired holding the book."

and my native get so deed floating the solar. We chatted some more about various symptoms. Her cheerfulness was temporarily gone, and she told me how hard it was at times. Then gradually the conversation again drifted toward lighter topics.

When I was ready to leave, I clasped her hand and said, "Donna, you know you are in my prayers." Softly she replied, "I know. Thank you, Tom." I turned and walked out of the restaurant. What I feared would be an awkward encounter had not been.

"Time, forever, I want to/run with the wind/and laugh with stars . . . /But the walls are too steep to climb/Yes, they are the walls of time/closing in on my life..."

And the month before that, in "The Verdict," she addressed the relativity of time:

"Time today,/I'm frightned/of the unknown./Time tomorrowithe unknown is known, and I laugh,/or cry at my cowardice."

In "Now," she said:

"I live for sabet..."

In "Ocean," she wished: "... these waves/could carry me back home. Net I realize their varose/is not to please,/but rather, frighten./Why then, am I not raid?"

Her fear shows, though, when she penned:
"I am lost ... /ino hand reaches out ... /The jungles of hate
have surrounded me ... /Tears not ldoom my cheeks ... /I plead,
yet no one hears my desolate cry ... /Loneliness seeps slowly into
my mind, but I stoppland look beyond—/I see the small flame of a
candle, you."

candle, you."
More, on God's presence:
". Fear was placed into our hearts/But God's mighty force
drove it out ..." and "As the nite lingers on/l sense...
God/whose love's a substitution/for the violence and death/that comes with revolution.

"... God/I need you'yet I feel not your touch" and "....
On the way to the grave/I wonder whether death had slyly crept/upon me ages ago."

Robby repeatedly emphasized love:

... Do not depend so/much on what is said/but rather,/why
it is said/The answer is so simple: 'I love you.''

But, in her last poem, she recognized the fragility of love: out, in ner last poem, she recognized the tragitity or love:
"A daisy was sent to melwith the note reading." All my love "Whose total love! do I possess? If it is yours, I then I must return it, For on a miny daylyour love may become drenched, for like a vase of flowers, It may clamsily drop il land watch your love splatter/into a million sharp, cutting edges."

Since her poetry was so mature at 16, what could she we revealed by 36? That is the age that Robby would be have revealed by 36? I now had she survived.

Perhaps another of her poems, "After the Cheesy oon," has an answer:

"... And now, after exhausting my mind, and failing to free my words, thow is it that you understand what I have not said?" Reading Robby's teen-age words makes one marved at her wisdom—wisdom born of pain, a sense of elusive time,

her wisdom—wisdom born of pain, a sense of the wisdom—wisdom born of pain, a sense of the wisdom wisdom of the wisdom of the window of the window of the window of the writes for the Criterion on an analysis of the writes for the Criterion on an analysis of the writes for the writer window of the writer

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BOOK REVIEW

'Miracle in Ethiopia' reviewed

MIRACLE IN ETHIOPIA by Richard W. Solberg. Friendship Press (New York, 1991). 208 pp., \$10.95.

Reviewed by Mary Kenny

Images of starving children on our television screens, huge shipments of food relief from the United States, huge shipments of food relief from the United States, uneasy reports of food rotting on the shipping docks while people starved—these are some of the popular images we recall from the height of the famine in Ethiopia which

recall from the height of the famine in Ethiopia which received international attention in late 1984.

Catholic Relief Services and the Lutheran World Federation, two of the largest non-Ethiopian groups working in Ethiopia, joined with two Christian Ethiopian hurches—the Ethiopian Catholic Secretariat and the Ethicpian Evangelical Church Mekane Yesus—to form a partnership to coordinate efforts and divide up responsibility for transporting food to the camps where the famine victims gathered. "Miracel in Ethiopia" tells the story of their problems and ultimate successes in accomplishing their mission.

The evidence shows that the story about food rotting on the docks was a single piece of American journalism that

For 1,500 years the Ethiopian Orthodox Church had been separated from most other Christian communities in that country. But as part of the relief effort, Ethiopian church leaders—including leaders of the Ethiopian Orthodox— toured the United States, Canada and European countries which had donated food to Ethiopia. It was the first communication between the churches, a contact which eventually led to the Ethiopian Orthodox Church becoming a full member of the relief partnership. This healing of a 1,500-year-old rift author Richard W. Solberg calls the miracle of Ethiopia

Solberg has researched enormous amounts of material, much of it in letters and even verbal recollections, in order much of it in eleters and even veroal reconcentricts, in order to organize and present the story of Ethiopian relief efforts. The account is valuable for anyone trying to initiate cooperation between agencies or groups. Without his efforts the story might well have been lost.

However, it is difficult to determine for whom he writes. The book is organized as a report. The many organizations involved are each identified by letters, and the reader must frequently refer to the author's two-page abbreviation chart

frequently refer to the author's two-page abbreviation chart to avoid getting lost in acronyms.

At the same time the human story suffers. Neither the human story of the Ethiopian famine victims nor the human story of the persons trying to expedite the relief efforts gets told. Differences among the participants in the partnership are alluded to but glossed over, probably in deference to the sensitivities of persons still working in the field.

To reach the popular reader the author needs to de-emphasize the report form and present a human narrative. The reader wishes he would clear out the details of meeting dates and acronyms and tell the story from the point of view of the participants. The material seems to be there. Perhaps the author will write the popular human story. It is a story that deserves to be told.

(Kenny is co-author of the CNS column "Family Talk" and of several books on marriage and family.)

(Al your bookstore or order prepaid from Friendship Press, 475 Riverside Dr., New York, NY 10115. Add \$2 for shipping and handling.)

Of interest to Catholics

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

"The Greatest Book Ever Written," by Fulton Oursler, Triumph Books, \$9.95, 410 pp. Paperback edition of a best seller published 40 years ago. This retelling of the Old Testament story has had a wide appeal ever since.

"Profiles in Faith," by Msgr. John P. Kleinz, Christian Classics, \$19.95, 336 pp. Stories of saintly and heroic individuals on the pilgrimage of faith. A sequel to the author's "Who's Who of Heaven."

"Witness," by Josyp Terelya, Faith Publishing Co., \$10.00, 324 pp. Autobiography of a man who spent 20 years in Soviet prisons, labor camps, and psychiatric hospitals because he fought for the right of all Ukrainian Catholics to heed their religious convictions.

"Walking Together," edited by Atonement Father Thaddeus D. Horgan, Eerdmans, 512.95, 148 pp. Evaluates the church's efforts toward Christian unity in the light of the Second Vatican Council's decree on ecumenism. The author was, at his death, associate director of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

† Rest in Peace

(The Criterion requests death notices from parishes and/or Michael, Indianapolis, Aug. 21. Individuals. Please submit them in writing to our office by 10 a.m. Husband of Alma (Saligue) in writing to our office by 10 a.m. Always state the date of death. Oblituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order preise in The Criterion. Order preise was and brothers are included here, unless they are natives of the parchdiocese or have other conforts. nections to it.)

nections to it.)

**CARROLL, Kay (Fleetwood),
41, St. Michael, Indianapolis,
July 30. Wife of Thomas E;
mother of Kevin and Gregory;
daughter of Charles and Margaret Fleetwood; sister of James,
Michael, Charles, Stephen, Mary
Ann and Maureen Fleetwood,
Eileen Carr and Joan King.

Eileen Carr and Joan King.

† DARGIE, Elizabeth L., 79, St.
Andrew, Richmond, Aug. 14.
Wife of William, mother of Joan
Doerflein, Lilliam Richardson,
Kitty Fitzgibbons, Audrey Hofeinbacher, William and Robert;
sister of Catherine O'Brien and
Lovetta Faminie: erandmother of Loretta Fanning; grandmoth 18; great-grandmother of 17.

18; great-grandmother of 17.

† GARVEY, Richard H., 65, 5t.
Mary, Greensburg, Aug. 28.
Husband of Virginia; father of
Gregory, Bradford, and Ann
Pratt; brother of John David,
Edward, and Virginia Oliger.

Edward, and Virginia Oliger.

† KEDROWTTZ, Geraldine L.,
54, 51. Bartholomew, Columbus,
Aug. 20. Wife of Paul J.; mother
of Paul F. Thomas L., James E.,
Timothy R., Cheryl A. Hall,
Lon M. Arnold, Kimbaerley J.
Foley and Mary E. Gingerick,
daughter of Mary Baker Goble
Bickley, sister of Barbara Goble;
grandmother of 15.

Familian of the Company of the Compa

† LUDWIG, Thomas Sr., 52, St. Nicholas, Sunman, Aug. 23. Husband of Agnes; father of Thomas Jr., Keith, Marie and Stephen; grandfather of Ashley.

PARISE, Fred J., 63, St. Mary, Rushville, Aug. 25. Husband of Betty; father of Fred Jr.; step-father of Edgar and Timothy Moore and Lyn Crawford; brother of Ed, Robert, Jim, Paul, Dorothy Krovic and Mary C. Lankins; grandfather of three, step-grandfather of seven.

**RAFAIL, George, 66, 9t. Lawrence, Indianapolis, Aug. 11. Husband of Teresa E. (Beyer); father of Leo G., Ronald G. and Ann P.; brother of Elias, Francis, Ray G., Betty and Mimi; grandfather of one.

father of one.

† SCHMIDT, Grace M., 66, St.
John the Apostle, Bloomington,
Aug. 26. Wife of Victor Charles;
mother of Stephen Eric, Carolyn
Sue Cook and JoAnne Ralston;
sister of Howard Fuell, Louise
Littrell and Matte Clinginger,
grandmother of seven; greatgrandmother of seven; great-

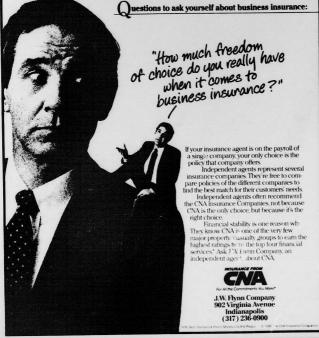
the THEISING, Paul L., 75, St. Maurice, St. Maurice, Aug. 27. Husband of Evelyn M.; father of William C., Ruth A. Honeicke, Judith E. Powers and Paula G. McDonald; brother of Maurice

† WHITE, Katie, 85, Holy Family, New Albany, Aug. 23. Mother of Claudia "Binky" McGloshen and Mary Pat Hobbs; grandmother of nine; great-grandmother of one.

† WILHELM, Dorothy, 70, St. Anthony, Indianapolis, Aug. 25. Wife of Joseph H.; sister of John J. and Edward F. Moore, Dolores Vargas and Anna C. Houston.

walgas and Marke Choseph, 80, St. Mary, New Albany, Aug. 24. Father of Gerry Walts, Thomas and Ted; brother of Frank, Ruth Kelly and Mary Evans; grand-father of eight.





Fr. Ritter might not go to India

by Catnotic News Service

ALLEPPEY, India—Father Bruce Ritter, who had been embroiled in a sex and financial scandal with the Covenant House runaway program he founded in New York, might not visit the Indian diocese that accepted him as a priest, the e's bishop said.

Bishop Peter M. Chenaparampil of Alleppey said Father

Ritter had only transferred his obedience from the

Ritter had only transferred his obedience from the Conventual Franciscans to his diocese. It did not mean he was coming to India.

"We are not inviting him," Bishop Chenaparampil said.
"It does not mean anything," He disclosed the information to quiet rumors Father Ritter would soon be coming to Alleppey, in Kerala state in the southwestern tip of India. In the United States Father Giles Van Wormer, Father Ritter's former superior, said it was his understanding that

IRA fugitive in U.S. prison is denied bail

by Catholic News Service

NEW YORK—A federal appeals court Aug. 27 denied bail to provisional Irish Republican Army fugitive Joseph Doherty on grounds that his eight-year imprisonment in the United States does not violate the Constitution.

In a 2-1 decision, a panel of the U.S. Court of Appeals for the 2nd Circuit upheld a lower court's refusal to grant Doherty bail because he might flee if released.

Donerty bail because he might file if released.

Doherty was convicted in 1981 of killing a British soldier in Belfast, Northern Ireland, and was sentenced to life imprisonment. He escaped to New York, arriving with a false passport, was arrested in 1983 and has been held without bail ever since.

without bail ever since.

"Governmental conduct that may be considered shocking when it serves to deprive the life, liberty or property of a citizen may not be unconstitutional when directed at an alien," said the majority opinion.

In a strongly worded dissent, Judge Frank Altimari said, "I do find it shocking that we would allow the government to indefinitely pursue a litigation strategy, which was essentially designed to circumvent an extradition decision, at the expense of an individual's right to liberty."

Doherty, 36, was moved from a New York prison to a Pennsylvania prison a week before the court ruling. He has continued to fight for political asylum.

ed to fight for political asylum.

His detention is one of the longest on record in the

Priest is helping Catholic homosexuals

by Catholic News Service

WORCESTER, Mass.—Using the same spiritual 12-step method as Alcoholics Anonymous, Oblate Father John F. Harvey is leading Catholic homosexuals to admit their powerlessness to homosexuality.

Courage, the organization he founded in 1980 along with another priest and the now-deceased Cardinal Terence Cooke of New York, is dedicated to guiding younger members to reject homosexuality and helping older members to reject homosexual activity and live a chaste life.

But. Father Harvev said at the granization's third

members to reject homosexual activity and helping older members to reject homosexual activity and live a chaste lite. But, Father Harvey said at the organization's third annual convention, we "cannot impose any obligation of change to heterosexuality" under any circumstances. The convention, held in mid-August at Assumption College in Worcester, drew more than 100 people from throughout the United States and Canada. Father Harvey, a member of the Oblates of St. Francis de Sales, said Courage members meet to work toward five goals—chastity, dedication to Christ, fellowship with other members, formation and maintenance of chaste friendships and living as good examples for other homosexualis, "Father Harvey lists some of the suspected causes of homosexuality, saying tha "there is no way in which we can be certain which is the predominant factor."

According to the pamphlet, poor parental role models are considered to be a major factor, along with an inability to relate to peers, arrested emotional development and fear of an inability to act out the appropriate sex role.

Father Harvey said Courage has some 225 members in 15 North American units, including recently started groups in Brooklyn, New Orleans and Ottawa.

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United States for an individual who has never been convicted of committing any crime on U.S. soil.

As his detention has lengthened, Doherty's cause has

been embraced by the Irish Catholic community

been embraced by the Irish Catholic community.

He was named the honorary grand marshal of Cincinnati's 1989 St. Patrick's Day parade. Cardinal Tomas O Fiaich of Armagh, Northern Ireland, who has since died, visited Doherty in prison in 1990 and said he should be released on bail and given a prompt hearing on his asylum claim.

The U.S. Supreme Court is expected to hear arguments in October on whether Doherty is entitled to seek asylum.

under Father Ritter's transfer arrangement, "Father Bruc would not perform public ministry in the United States.

would not perform public ministry in the United States.
"That doesn't mean he can't live in the United States, of the partially in the United States," said Father Van Wormer in an Aug. 28 telephone interview with Catholic News Service from the Conventual Franciscans' provincial office in Staten Island, N.Y.

in Staten Island, N.Y.

By being accepted by Bishop Chenaparampil, Father Ritter is "a priest in good standing," Father Van Wormer said.

Father Ritter's July 3 transfer, handled by the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostotic Life, "outland" thave happened without the approval of the Holy See," Father Van Wormer said.

the Holy See, Famer van Vonder Samer A New York Daily News article which broke the story of ther Ritter's transfer said Bishop Chenaparampil accepted e priest "out of sheer compassion."

Father Ritter, 64, has kept a low profile since his February 1990 resignation as Covenant House president. He lives on a farm in New York state and has declined all requests for

Separate investigations into Father Ritter's alleged sexual and financial misdeeds were carried out by the New York state attorney general, the Manhattan district attorney, and Father Ritter's former province.

Bishop Chenaparampil said there were allegations that one investigation of Father Ritter was itself corrupt.

Father Charles Mathew, a Franciscan superior in the Ernakulam Archdiocese, in Kerala state, said Father Ritter's past should not come in the way of his future.



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Moscow archbishop sees boost to church role

by John Thavis Catholic News Service

ROME—The new Catholic archbishop of Moscow predicted that the wave of political reform touched off by a failed Soviet coup would increase the church's pastoral and

Social role.

The political events of August "have enormous significance for the church" and will open up new religious opportunities, Archbishop Tadeusz Kondrusiewicz said in an interview in the Aug. 31 edition of

drusiewicz said in an interview in the Aug. 31 edinoid of the Italian magazine II Sahrie.

The archbishop said the process of democratization in the Soviet Union is "taking another step forward thanks to the resistance shown by the people and their commitment to freedom." The church's space for pastoral, missionary and cultural action is expected to grow as political freedom increases, he said.

Archbishop Kondrusiewicz said the failed attempt to

Archishop Kondrusiewicz said the failed attempt to oust Soviet President Mikhail Gorbachev by communist hard-liners demonstrated that Soviets were not willing to give up their new-found freedoms.

give up their new-found freedoms.

"The sentiment of liberty is, by this point, something that people are breathing in the air, and they are by no means going to lose it. This marks a point of no return," he said. The public resistance to the coup will be an extremely important lesson for the country's young people. Archbishop Kondrussiewicz said, For many of them, it was the first form of real political participation, he said.

The archbishop said he had made progress during his first four months as the first resident bishop of Moscow in

STEPHEN CARTER, Attorney

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more than 50 years. He also said he has been able to establish and register new parishes with a minimum of bureaucratic difficulty.

The real problem is in retrieving churches, he said. Church buildings were confiscated under communism and turned into offices, warehouses and museums. The current occupants often say it is difficult for them to relocate.

Archbishop Kondrusiewicz said he was encouraged by Archisnop Kondrussewicz said he was encouraged by growing religious interest among young people. This was demonstrated by the mass pilgrimage for World Youth Day ceremonies Aug. 14-15 presided over by Pope John Paul II in Poland. The crowd of a million-plus included tens of thousands from the Soviet Union.

The significance of the meeting was that the none invited.

The significance of the meeting was that the pope invited fatholics, Orthodox and non-believers, Archbishop Kondrusiewicz said.

He said he thought this marked the beginning of a "new evangelization" in which the accent is more on the personal encounter with God and with the Christian people than on adherence to a particular church. In an interview published Aug. 29 by the Italian Catholic

Louisville Catholic schools honored for drug program

by Catholic News Service

LOUISVILLE, Ky.—The Archdiocese of Louisville has been honored by Kentucky Gov. Wallace Wilkinson's Office for a Drug Free Kentucky for implementing an extensive drug and alcohol prevention program in Catholic schools.

Michael Franken, executive director of the archdiocese's Office of Lifelong Formation and Education, accepted a plaque on behalf of the archdiocese during the Governor's Awards for Excellence Banquet Aug. 8 in Louisville.

Franken said officials with the Office of Catholic Schools administrators, counselors and teachers were instrumental in the program's success. The Office of Catholic School is now part of the newly formed Office of Lifelong Formation and Education.

The archdiocese was recognized for a prevention strategy.

and Education.

The archdiocese was recognized for a prevention strategy that involves extensive training of school personnel and parents, a drug prevention curriculum, student "peer leaders" and other components.

The archdiocese was the first school system in the state to have faculty at all grade levels trained, under a federally funded organization called COPES Inc., to conduct substance abuse prevention classes.

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daily Avvenire, Archbishop Kondrusiewicz gave support to Gorbachev but said Russian President Boris Yeltsin enjoys greater popularity

"In this moment, the most important fact is that Gorbachev has separated himself from these people (who led the coup attempt), and that he has taken certain political decisions and recognized his own errors," the archbishop said.

Gorbachev took the crucial step of resigning as head of the Communist Party, and his new cabinet-level appointments since then have "met with favor among every-one," he said.

The archbishop praised Yeltsin for sticking to his principles and resisting the coup attempt, even in the face of army tanks. "In that moment, he showed the stature of a true leader," he said.

But Archbishop Kondrusiewicz said the question now was not whether to deal with Gorbachev or Yeltsin.

The max whener to dear with Gorbachev or Yellsin.

"The problem is more complex," he said. He said the picture will be much clearer after a new union treaty is signed among Soviet republics. The treaty was being pushed by Gorbachev even as many of the republics were declaring their independence.

Recalling the first Aur of the

Recalling the first day of the coup attempt, Archbishop Kondrusiewicz said he realized the gravity of the situation on the morning of Aug. 19 when he came out of the Kremlin after celebrating Mass in the Assumption Cathedral.

after celeorating Mass in the assumption Cauchau.

"There was fear that a violent conflict could explode at any minute. The streets were blocked and we had to make long detours," he said.

Catholic and Orthodox priests joined the demonstrations against the coup, he said. For those who were defending the Russian Parliament, it appeared as a "sign of God" when a heavy log descended on the area just as the risk of military intervention was highest, he said.

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