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Respect Life Sunday plans unveiled

by Mary Ann Wyzand

In "A Century of Social Teaching," the U.S. bishops emphasize that, "The human person is central, the clearest reflection of God among us."

That statement forms the theme for a variety of Respect Life Sunday events scheduled Oct. 6 in the Archdiocese of Indianapolis.

Respect Life Sunday observances will embrace church teachings as stated in the Consistent Ethic of Life, according to Father Larry Crawford, archdiocesan director of pro-life activities.

On this annual day set aside to celebrate life, archdiocesan residents will have opportunities to form a Life Chain or participate in the annual Pro-Life Walkathon to protest abortion, support persons living with acquired immune deficiency syndrome during Indianapolis

AIDS Walk '91, attend an educational seminar on artificial nutrition and hydration, gather for prayer at a Vespers Service at SS. Peter and Paul Cathedral, and conclude the day's events at the 1991 Respect Life Awards Dinner.

Father Edward Bryce, former director of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, is the keynote speaker for the annual awards dinner. He will discuss the Consistent Ethic of Life and post-abortion reconciliation during a 5 p.m. dinner and awards program at the Catholic Center in Indianapolis.

For dinner reservations, contact the Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, extension 1569.

At noon on Respect Life Sunday, concerned individuals are invited to participate in Indianapolis AIDS Walk '91, sponsored by Indiana Cares, Inc. and the Damien Center.

Advance registration is required for

participation in the AIDS Walk, which begins at Military Park in Indianapolis. Telephone the Damien Center at 317-632-0123 to register.

An educational seminar on artificial nutrition and hydration scheduled at 2 p.m. at the Catholic Center will address the controversy surrounding these issues. Discussion topics include the consistent Catholic moral tradition and criteria for informed decision-making on the use of artificial nutrition and hydration.

Archdiocesan participation in the Life Chain from 2 p.m. until 3 p.m. on Meridian Street in Indianapolis is part of a National Life Chain scheduled in over 300 cities throughout the country.

Life Chain organizers said the event will provide an opportunity for Christians of all denominations to unite in sending the message that "Abortion Kills Children." To participate in the Life Chain, contact Jean Elmore at 317-873-5128.

Youth and adults from throughout the archdiocese will also participate in the annual Respect Life Walkathon, beginning at 2:45 p.m. at Monument Circle.

The prayerful walk for life is sponsored by the Catholic Youth Organization and the Office of Pro-Life Activities. Contact the CYO Youth Center at 317-632-9311 for additional information.

Participants will walk north on Meridian Street from the Circle to SS. Peter and Paul Cathedral, arriving in time for the 4 p.m. vespers service.

Archbishop Edward T. O'Meara and Father Crawford will commission archdiocesan pro-life advisory committee members, deanery pro-life activities chairpersons, and parish pro-life activities chairpersons during the vespers service.

That event unites pro-life workers from throughout the archdiocese as they come together in prayer to reaffirm their commitment to the pro-life cause.

Vatican fears Serb-Croat conflict could spread

by Agostino Bono
Catholic News Service

VATICAN CITY—As Serb-Croat fighting continued to rage in Yugoslavia despite cease-fires, Vatican worries grew that the ethnic conflict was a smaller bomb within a larger one triggered to explode in Central and Eastern Europe.

At stake is peace and stability in a part of the world which recently threw off communist handclaws but lacks the solid foundations for a replacement political and economic system.

Rushing into this void, continues the Vatican view, are ancient antagonisms which polarize people around ethnic, national and religious identities. The Vatican would prefer that the people in these countries solidify around democratic values stressing human rights.

For the Vatican, the end of communist rule has not ushered in democracy. It only opened the door to a democratization process which must be carefully nurtured if it is to flower after decades of authoritarian rule.

The Vatican worry is historically rooted.

Central and Eastern Europe form a seedbed of centuries-old antagonisms stretching from Polish-German antipathy to Russian steppe rivalries. The ground in between is covered with a mosaic of ethnic groups who forged their histories by playing tug-of-war with border lines.

These groups are mainly Slavic, but this has not been a unifying factor as enough differences have emerged through history to cause hostilities.

It is a part of the world where a nation is often defined by cultural, religious and ethnic identity rather than by geographic boundaries. It is also a part of the world which spanned both World War I and World War II.

The future of ex-Soviet bloc countries "cannot be that of contentious micro-nations, each of which excludes relations with their neighbors," warned the Vatican newspaper, *L'Osservatore Romano*, as the fighting in Yugoslavia heated up at the end of July.

"The future of Yugoslavia cannot be born of archaic grudges," it said, warning against the "catastrophic and violent" creation of mininates.

Since then, Pope John Paul II and Vatican diplomats at major international meetings have been spreading the word to halt the fighting in Yugoslavia before its explosion starts a chain reaction engulfing the entire region.

Yugoslavia—with its 24 million people and more than seven ethnic groups—is the smaller bomb, while the larger one includes the rapidly fragmenting Soviet Union, housing 291 million people divided into more than 20 ethnic groups.

A few examples show the complexity of the situation.

►Lithuania has been struggling for independence since forced annexation by the Soviet Union during World War II. Yet after achieving independence, the country was faced with protests from its minority Poles and Russians, fearing that they would be discriminated against.

►The end of hard-line communist rule in Romania immediately spawned bloody battles between Romanians and ethnic Hungarians in the country.

►Czechoslovakian freedom from communism strengthened the voice of Slovakian independence and Czech accusations that Slovakia was a Nazi surrogate state during World War II.

Vatican worries about the Soviet Union surfaced as early as February 1988 when ethnic tensions flared as the predominantly Christian Armenians protested their treatment in the predominantly Muslim Azerbaijan.

An editorial in *L'Osservatore Romano* tied the Soviet ethnic unrest to the political reforms of President Mikhail Gorbachev which loosened the totalitarian control that for decades had hidden the antagonisms



SERBS VS. CROATS—Above, Serbians in front of the Vatican nunciature in Belgrade, Yugoslavia protest the Vatican's support of Croatian independence. Below, a Croatian national guardsman holding an anti-tank gun watches the road to the Croatian city of Petrinja, Yugoslavia. (CNS photos from Reuters)



under the common blanket of fear. "The peaceful coexistence of different populations is tied to the recognition of the identity, history and values that each one has received," it said.

The Vatican's basic view is that one ethnic group's self-determination ends where another's begins. It means, as the pope has often stressed, that these tensions and the resulting trend to change boundaries should be worked out through negotiation, not wars.

Christianity—especially Catholicism and the pope—can be influential communicators of this message.

Christianity is the dominant religion throughout the region, with Catholicism being the main branch. The Polish pope is a Slav, as are many of the antagonists, and he urges people to rally around the region's Christian roots as the unifying thread of values needed to build a free and democratic society.

The Vatican's concern is that not enough people are listening.

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Survey identifies Catholic 'conservatives'

by John F. Fink

How would you answer these three questions:
Do you strongly disapprove of making birth control information available to teen-agers between the ages of 14 and 16 if their parents do not approve?
Do you think it is always wrong for a man and woman to have sex relations before marriage?

Do you oppose legal abortion when the woman's health is seriously endangered by her pregnancy?

If you answered yes to those questions, Father Andrew Greeley would classify you as a Catholic conservative. And, he says, you are in the minority among Catholics in the U.S.



In an article titled "Who Are the Catholic 'Conservatives'?" in the Sept. 21 issue of *America* magazine, sociologist Father Greeley presented an analysis of data that has been collected by the National Opinion Research Center since 1972. In all, there were 12 questions in the survey but, Greeley said, those three questions "have become the standards for Catholic orthodoxy."

Greeley's conclusion is that "conservative" Catholics are only one out of every 14 Catholics (seven percent) in the country. That's the percentage of those who answered yes to all three of those questions. The percentages for each question are: oppose birth control for teens, 22 percent; permanent sex always wrong, 18 percent; and oppose abortion for mother's health, 14 percent.

IN PRESENTING THESE DATA, Greeley made five qualifications including: "1) Moral and religious truth is not obtained by counting noses. If the 'conservatives' are small in number, it does not follow that they are wrong. 2) Even a relatively small proportion of American Catholics

would still be substantial in size in absolute numbers. 3) While the 'conservatives' would say that only 'good' Catholics should be surveyed, it seems better to count as Catholic those who describe themselves as Catholic and have not formally left the church (as Canon Law defines a Catholic) and leave to God who is a 'good' Catholic."

So who are the conservatives? Defining his term to mean the 16 percent who agree with two out of three of those questions rather than all three, Greeley found that they average 60.8 years old, compared with 40.5 for other Catholics, and they have 11 years of education compared with 12.9 for others. Eighteen percent of the "conservatives" graduated from college, compared with 25 percent for other Catholics. Only five percent of Catholics under 40 answered yes to two of the three questions compared with half of those 70 or older. However, half of the Catholics over 70 are not "conservative," the data show.

TWO OF THE 12 questions in the survey pertained to the roles of women. Those polled were asked if they agreed or disagreed with these statements: "It is more important for a wife to help her husband's career than to have one herself," and, "A working mother can establish just as warm and secure a relationship with her children as a mother who does not work."

Greeley's article says that the responses indicate "a persuasive though not absolutely certain case that Catholic conservatism is motivated largely by negative attitudes toward changing roles for women." The "conservatives" are more than twice as likely to frown on working mothers, he said, and between three and four times as likely to think that women should subordinate their careers to those of their husbands. "Opposition to equality for women seems to be the decisive indicator of Catholic conservatism," he wrote.

Furthermore, Greeley's data show that "conservatives" are twice as likely to favor laws against intermarriage between blacks and whites. This leads him

to this provocative conclusion: "The Catholics the church has been able to hold in orthodox sexual attitudes tend to be both racist and sexist."

Greeley doesn't try to explain why his data show all this. In fact, he says, "Note that there is neither a logical nor theological reason for this. Since they are no more likely to be political conservatives, their attitudes are not part of a conventional political orientation. Nor is there any theological link between, let us say, opposition to premarital sex and opposition to interracial marriages."

FINALLY, CONDENSED, here are Greeley's conclusions:

1) The 'conservatives' are not winning. They have been reduced to a segment that is both aging and fundamentally at odds with mainstream America and mainstream Catholic America on issues of race and gender. They may be increasingly influential in the ecclesiastical institution, . . . but the institution now has little impact on U.S. Catholic life.

2) The 'conservatives' aren't really "good" Catholics because of their propensity to racism and sexism.

3) Most Catholic leaders won't believe there are so few "conservatives." Since most Catholic leaders identify themselves with such a small minority of the faithful, the leadership has cut itself off from any meaningful influence on the vast majority.

4) Catholic leadership has not won and probably cannot win the faithful back to traditional positions on sexuality merely by repeating commands and prohibitions, because the laity have a built-in resistance to the idea that the leadership has the right to issue orders in this area of human behavior. Instead of commands, the leadership must turn to persuasion, an art at which historically it has never been very adroit.

That's what Father Greeley says his research shows (with no commentary from me). I'd like to hear what you think. Is he right or wrong?

EDITORIAL COMMENTARY

Why did Jews oppose delay of loan guarantee?

by John F. Fink

We have been trying to understand why the Jewish leadership felt so strongly about President Bush's request of Congress to delay a \$10-billion loan guarantee to Israel that they organized a march on Washington to lobby their congressmen. Congress is being pressured to approve the loan guarantee despite the fact that the result will be the building of more settlements in Israeli-occupied territory and this is one of the biggest obstacles to peace in the Middle East.

Much has been written in the secular press, and debated over television, about the strong Jewish lobby in this country. Israeli Prime Minister Yitzhak Shamir has been criticized for demanding the loan guarantee as if Israel has a right to it. Meanwhile, Israeli's apologists in the secular press, especially William Safire, claim that President Bush is demanding "a ransom of land for humanitarian aid."

The reason we don't understand why the Jewish leadership has taken such a strong position on this issue is because surveys among Jews show that most American Jews disagree with the present Israeli government's position.

A poll conducted by the Cohen Center for Jewish Advocacy and the Perlmutter Institute for Jewish Advocacy showed that 70 percent of Jews who contribute to local Jewish Federations agree that Israel should

trade land for peace and that Israel should freeze settlements in the West Bank. The same survey revealed that 80 percent of those polled are troubled by Israel's policies toward the Palestinians.

The *Jewish Post and Opinion* not long ago published an analysis that stated that "what everyone but Prime Minister Shamir knows, that Israel will trade land for peace, was generally admitted throughout Israel."

If this is so, why are the Jewish leaders so adamant about the loan guarantee? It would be understandable if most of the Jewish leaders agreed with Shamir and with Safire that Israel will not give up the territory it conquered in 1967. But clearly, most Jewish leaders, both in the U.S. and in Israel, don't feel that way.

The fight over the \$10-billion loan guarantee is not over money. Some editorial writers and cartoonists seem to be under the impression that the U.S. would give \$10 billion to Israel to build housing for Soviet Jews. No, the money would come from banks. The U.S. guarantee would allow Israel to get the money at a lower rate of interest. And

Israel has never defaulted on loan payments, thanks to the billions of dollars of aid the U.S. gives to Israel (\$5.6 billion this year alone).

No, the issue isn't money. The issue is those Jewish settlements in territory that belongs to the Palestinians. The Shamir government knows that if enough Jews live in the West Bank, if enough of these settlements are built, the harder it will be to negotiate a return of land to the Palestinians.

We have been to the West Bank and have seen the settlements being constructed. We have seen the maps that show that Israel intends to occupy all the best land, and control all the water, in the West Bank. The settlements are going up very quickly because the Jewish settlers consider them desirable homesites.

Meanwhile, the Palestinians are unable to get building permits to build homes for themselves on their own land. If they do it anyway, the homes are bulldozed.

Safire claims that Bush's withholding the loan guarantee is "diplomatic black-

mail." Rather, it seems that Shamir's position that if his government doesn't get the loan guarantee Israel won't attend the peace conference is diplomatic blackmail. And a freeze on settlements until after peace negotiations doesn't seem too much to ask, especially since the building of those settlements is clearly a violation of international law and United Nations resolutions.

You would think that that would also be the position of the Jewish leadership both in this country and in Israel.

Archbishop O'Meara's Schedule

Week of September 29

SUNDAY, Sept. 29 — Religious Appreciation Day '91, Catholic Center, 2 p.m.

TUESDAY, Oct. 1 — Connorsville Deanery Annual Senior Mass and Luncheon, St. Andrew, Richmond, 11 a.m.

SATURDAY, Oct. 5 — Celebration of the 100th Anniversary of the completion and dedication of Sacred Heart Church, Indianapolis, 5 p.m.

Urban parishioners to voice views at assembly

by Margaret Nelson

At the time urban ministry decisions are being generated in the archdiocese, the Urban Parish Cooperative (UPC) is asking those who attend its annual assembly for participation.

UPC Assembly 1991—"The Heart of the City, the Soul of God's Church"—will begin with Mass and fellowship at Sacred Heart Church in Indianapolis on Friday, Oct. 11, at 6 p.m.

On Saturday, center city parishioners will be asked to voice their concerns for the urban church of the future. Saturday

events will begin at 8:30 a.m. and end at 1:30 p.m.

On Friday night, Franciscan Father Michael Fowler, pastor of Sacred Heart, will welcome participants. Father Clarence Walden, pastor of Holy Angels and director of the Office of Evangelization, will be the homilist.

Each parish will contribute petitions and carry parish banners in the offertory procession. A reception will follow in the Sacred Heart Parish Hall. Parish mission statements will be on exhibit there.

On Saturday, prayers and welcome will follow the coffee and rolls fellowship period. A presentation will be given by

Anne Wenzel, a consultant working on long-range planning for the archdiocese.

Sessions will cover: "What is Urban Church? Establishing Our Vision," and "What Are Our Individual Challenges and Struggles?" After a refreshment break, the topic will be: "Where Do We Go From Here? Our Challenge to the UPC and Urban Ministry Strategy Committee."

Michael Blair, chairman of UPC, will close the meeting with a talk: "Accepting the Challenge."

Refreshments will be provided during the events. Babysitting will be available.

Sacred Heart is two blocks east of Palmer and S. Meridian streets.

Donations requested to defeat euthanasia initiative

The Office of Pro-Life Activities has urged members of pro-life committees in the Archdiocese of Indianapolis to contribute to efforts to defeat an initiative in the State of Washington that would legalize euthanasia.

Voters in Washington will vote on

Initiative 119 on Nov. 5. The initiative would allow physicians to kill consenting terminally ill patients. It is being promoted by the National Hemlock Society, which has raised \$1 million for that purpose.

A coalition of groups which oppose this initiative includes the Washington State

Catholic Conference. The coalition needs money to mount an effective organized political and media campaign against the initiative during October.

Contributions can be sent to No. 119 Washington, 2363 152nd Ave. NW, #A, Redmond, WA 98052-5515.

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Indiana Catholic school leaders set priorities

by Margaret Nelson

On Sept. 16, more than 225 Catholic school leaders and bishops from all five Indiana dioceses attended the Indiana Catholic School Congress in Indianapolis. During the day-long meeting, thoughts and ideas were collected to be presented at the National Congress on Catholic Schools for the 21st Century that will be held in Washington, D.C. in November.

The responses were organized under five major headings: the Catholic identity of Catholic schools; leadership of and on behalf of Catholic schools; the Catholic school and society; Catholic school governance/finance; and political action.

Among suggested ways of showing

Catholic identity were: enable Gospel values, as understood within the Roman Catholic tradition, to permeate the Catholic school; develop in students a loving attitude toward others that manifests itself in Christian service to family, friends, school, parish and the larger community; and welcome all peoples, races, and cultures in the Catholic school.

Leadership ideas included: identify, recruit, select, retain, and develop—both spiritually and professionally—leaders for Catholic schools in the form of staff persons, volunteers, board members, parents and students; and broaden the base of fiscal and moral support for Catholic schools through public relations and development initiatives.

The third response included the need to

recognize that the Catholic school community is a nucleus and catalyst for the larger Catholic community. Determining the mission of Catholic schools, assisting parents in their role as primary educators, fostering parental choice, and marketing the schools were other ideas that fit under the Catholic school and society heading.

The delegates to the meeting saw the need to tell the story of Catholic schools'

success to Catholics and non-Catholics by providing training for marketing, using the resources of the National Catholic Educational Association, and soliciting money and testimonials from graduates and friends, among other resources.

Responses were prioritized: public relations and marketing, political action, commitment, leadership, finance and mission.

Vincentine meeting draws 190

by Margaret Nelson

"Maybe they do feel a little better about themselves because of you," the bishop told 190 people who assist the poor.

Saturday, Sept. 21 was a "Special Day with Bishop Lawrence McNamara" for members of central Indiana St. Vincent de Paul (SVdP) chapters.

At the SVdP warehouse, the bishop of Grand Island, Nebraska, began the day by praying with about 24 volunteers and commenting on his previous work with the group at Kansas City, Missouri. He now serves as national advisor for the society.

The conference was held at St. Bernadette Parish Center, Indianapolis. Bishop McNamara presided at a morning Mass after business meetings. The group gathered for lunch before the bishop's afternoon keynote address: "Spirituality in the Society."

"The chronically poor are harshly judged by our society," he said. "Society is convinced that they don't want to work and that they don't have any ambition." He said that people who have not been caught in the cycle of poverty don't understand one thing about the poor.

"They are convinced that they are going to fail," is the thing many of the chronically poor have in common. He said, "No matter what they do, no matter how hard they try, things are decided by someone else."

The bishop learned this lesson when he

promised four men long-time jobs if they would follow certain rules. They kept their end of the bargain, but the bishop had to lay them off. "They were not surprised," he remembered. "But they did say, 'Will we get the first chance?' when new people were hired."

"That is different from my life experience because I have succeeded—not all the time—but sometimes, at least, I can look back at successes, but they can't," the bishop said of the chronically poor.

"My hope is that we as Vincenians and as members of society could be a voice who could speak out" for the poor. Calling for a truly kinder and more generous society, he said, "If we don't, who will?"

"In your work, there is danger of discouragement," Bishop McNamara said. "I plead with you to realize that, as important as the material help you give people is the fact that you treat them with respect."

The bishop told of talking with a man in a wheelchair who came during the visit of a priest with a healing ministry. Though others were healed physically, the man was not. But he told the bishop, "In addition to being crippled, I was bitter. I hated my family, my friends and God. This week everybody cared for me and prayed for me. I was healed in here," he said, pointing to his heart.

He told the Vincenians, "Only in heaven will you realize" who has been helped.

Chancellor explains duties of her office to Indianapolis Serra Club

by John F. Fink

The role of the archdiocesan chancellor was explained to the Indianapolis Serra Club Sept. 9 by Suzanne Magnant, who has been chancellor since July 1. She is the first lay person and the first married woman to serve in that capacity in the Archdiocese of Indianapolis. She is married to Peter T. Magnant.

Magnant explained that canon law requires that each diocese have a chancellor whose legal duties are those of a notary and an archivist. In practice, though, bishops can add whatever other duties they want, she said.

In the case of the Archdiocese of Indianapolis, the chancellor serves on the personal staff of the archbishop along with the vicar general, the chief financial officer and the assistant chancellor. She said that she is responsible for preparing the agenda for weekly staff meetings. In addition, Magnant said that she was working on a system for handling the tremendous number of papers that come into the archbishop's office.

She said that she also serves on the boards of *The Criterion* and Fatima Retreat House, and is an *ex officio* member of the Council of Priests.

The archdiocese is managed through seven secretariats, Magnant said, and she doubles as secretary of the Secretariat for Pastoral Services. The offices she supervises within the secretariat are Family Life, Pro-Life, Evangelization, Ecumenism, Hispanic Apostolate, Propagation of the Faith, Archives and Fatima Retreat House.

Magnant told the Serrans that she has been impressed by how much work goes on at the Catholic Center with such small staffs. She said that she was accustomed to state government (she is a former commissioner of the Indiana Department of Public Welfare). At the Catholic Center, she said, the total number of employees is about 160.



Suzanne Magnant

Marian College enrollment is up

Enrollment at Marian College in Indianapolis for the fall semester broke the school's record for the eighth straight year.

Total enrollment this academic year is 1,263 students, an increase of 12 percent for full-time students and a total increase of 13 percent when part-time students are included. First-time full-time freshmen were up 9.3 percent while full-time transfers rose 28.6 percent.

Marian President Daniel A. Felicetti said, "With this eighth straight record enrollment year, we've paid increasing attention to admitting more academically competitive students. I believe the word is out that this is a great place for students to learn and be mentored."



DEDICATED PARISH—St. Patrick Parish, Salem is displayed as it looks now with a new parish hall and renovated church building. Archbishop Edward T. O'Meara presided at the dedication Mass for the new parish construction on Sept. 15. An open house was held afterward, revealing movable walls, classrooms for parish CCD programs, a large kitchen area, storage areas, offices, and an entrance foyer uniting the hall with the church. Father James K. O'Riley is pastor of St. Patrick and its sister parish, American Martyrs, at Scottsburg.



SINGIN' IN THE WIND—The Beech Grove Benedictines sing during a celebration marking 10 years of ministry by the Benedictine Center. Members are (from left) Sisters Karen Byerley, Mary Kay Greenawalt and Mary Sue Frieberger, Maria Oberhausen, Sisters Mary Nicolette Etienne and Marian Yohe. (Photo by Margaret Nelson)



OUTSTANDING—Indianapolis North Deanery educators honored at a liturgy at St. Pius X on Sept. 18 are (front, from left): Pam Costello, Jeanne Warrick, Mary Butler, Lucy Cahill, Debbie Reale, Patti Koors, Maureen Craft and Benedictine Sister Mary Nicolette Etienne; (second row) David Soots, Father Joseph Beecham; (back row) Doug Johnson, Mary Ann Kenney, Mary Hassler, Kathy Carroll, Patrice Payne, Mary Melvin, Gayle Petrilli, and Tom Stevason. Not present were: Ruth Blanford, Carol Jean and Care Landry, and Walt Proud. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

Need power to forget beyond remembering

by Antoinette Bosco

I was sitting in on a gathering of relatives not long ago when the conversation between a brother and a sister began to get a little unfriendly.

It seems that the sister had begun to tell some others about the time her brother beat her when she was about 12 and he 14.

Her side of the story was that she had gone out sometime after dark just to get some fresh air and was only sitting in the yard. Her brother, who was taking care of the family because the mother, a single parent, was working, saw it differently.



He thought she had sneaked out of the house to meet friends, and when she came home he walloped her.

By the time she finished talking, the tale had expanded to a number of times that the brother had beaten her. The brother, shaking his head, said he acknowledged the first, but just couldn't remember any other times he had put his hands on his sister.

It was evident he was used to this story being revived periodically by his sister and indicated he thought she got some kind of satisfaction from trying to convince others that she was an abused sister and he a brutal brother.

Shortly before this I had been listening to one of my sisters talk about an incident that had supposedly occurred in our family many years earlier, one I couldn't recall at all.

I had also been talking to my mother about how much it meant to me once when I was in college and she came to hear me sing in our glee-club program. She didn't have the foggiest notion what I was talking about. She couldn't remember ever having come to the college.

And I know a man who remembers a night as a child when he was troubled and really needed a parent to talk to. As he later tells the story, his parents had company and told him to go back to bed and stop interrupting the adults.

Every time he relates this story—one the parents don't remember—what's really happening is a reinforcement of what he perceived as a deprivation. He has created his own family mythology for explaining the environment that shaped him.

These incidents once again point out to me how selective memory is. Should you doubt this, I suggest you try a test within your family.

Talk about something you remember from years back, something that hasn't been brought up or talked about a lot over the years. You may well be the only one who remembers that particular thing.

The importance of realizing that memory is selective becomes clear if you consider what recalling past events does in families. For one, these incidents brought up over and over again become something other than what they were when they happened. They become part of a family's mythology.

I feel it is a matter of conscience, as well as prudence, kindness and consideration, that we always be on alert when we bring up the past, considering how selective the



human memory is, and that it be brought up only for the best of reasons.

All too often, problems within families are directly due to the selective memories of members who keep the family members at odds with each other.

I read a line once in "The Nazarene," by Sholem Asch, which I wrote down for its wisdom. It was, "Not the power to remember, but its very opposite, the power to forget, is a necessary condition for our existence."

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THE HUMAN SIDE

We need to move our lives in all directions, not race

by Fr. Eugene Henrick

I am writing this column seated on a bench in the Terry Schürnick Plaza in Portland, Ore., watching people of all kinds in perpetual motion.

On the walks crisscrossing beneath beautiful pine trees, several executives are walking briskly, doing at least 12-minute miles. No one is sauntering along, although the temperature hovers near 90 degrees.

Messengers on bicycles are darting in and out of traffic, daring drivers and pedestrians alike to get in the way. Autos dash off as soon as the lights turn green.



No doubt many of the people rushing through here soon will rush home to pick up their children from school or to transport them to an afterschool event.

And by 8 p.m. these people probably will collapse before a TV set or just crash for the evening, and tomorrow will be a repetition of today.

As long as we are healthy, most of us are like these people—running, in a hurry, constantly on the go, always moving forward. I wonder how we might change gears to reduce the hurry in our life.

I imagine that what we need to do first is to get ourselves into a positive frame of mind by recalling that people actually can change their pace of life. Think of all the friends of yours who over the past few years have altered eating and exercise patterns—people who previously seemed destined for a life of inertia.

Next I think we should log the pace of

our days, asking whether it is truly comfortable to us. Do we rise early enough in the morning to allow ourselves time to get a good start on the day?

George Sheehan, the runner-philosopher, once wrote an article titled "Me and My Shower," exploring the therapeutic value found in allowing time for a shower to massage us. The secret is to free the mind of business and to allow the body to absorb the water's motion. Do we allow a shower to breathe its vitality into us?

When we first walk out the door, do we let in the day? If the air is cool, do we permit the coolness to touch our face and do we breathe its freshness in deeply? Do we drink in the colors of flowers and listen for the sounds the breeze creates?

Or are we off to the races with no pauses between hitting the floor and hitting the traffic, thinking to ourselves as we rush along that the luxurious feelings and

pauses needed to appreciate nature are only for poetic types or for those who have nothing more important to do?

Perhaps we imagine that people who do important things are constantly on the go, busy, with no time to stop to appreciate the world's beauty.

Could it be that we would feel guilty if we really took the time to enjoy nature—guilty because in stopping to enjoy life we think we become less productive, less worthwhile to those we work for or to our family members, as though we were cheating on them?

Although most of our life is perpetual motion, it need not be constant motion forward. It can be a mixture of forward, backward, upward, downward, inward and outward motion, with pauses in between.

If our life moves in all these directions, we are less likely to take through it, and we might just find its pace to our liking.

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EVERYDAY FAITH

Son's willful coldness locks mother in 10-year prison of pain

by Lou Jacquet

The caller on the other end of the telephone line was clearly distraught. She was the mother of a college friend I had not seen in 10 years. She had tracked me down through several address changes to tell a heartrending story.

It seems that her son, now a successful magazine editor in his 40s, had broken off contact with his mother five years ago and refused to speak to her. She had called, she said, to ask if I knew of any way to contact him.

Over the course of a conversation that lasted nearly an hour, she explained that the estrangement had begun shortly after her late husband's final illness. Something about the method of treatment the family had opted for left her feeling that his father had suffered unnecessarily. Since then, she said, he had refused to speak either to her or to his brother and sister. He had even refused to acknowledge the birth of a nephew named in his honor.

In a voice that sometimes broke, she told of how she had repeatedly attempted to contact her son over the years. He had refused to answer his home phone—where all calls are screened by an answering

machine—and returned all her letters unopened. In perhaps the cruellest blow of all, he also returned unopened the large parcel filled with homemade Christmas gifts that she had sent to him last December.

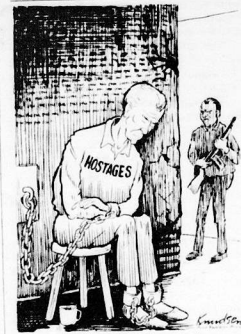
Aside from offering consolation, and promising to get some contemplative women religious praying for her situation, there was not a great deal that I could do by way of concrete help. Her son is an adult; I

could write to suggest that he speak to his mother, but such family matters are not the place for an outsider to intrude. Doing so would change little or nothing, and surely end whatever is left of our friendship.

Why do adult offspring of caring parents so often let some perceived slight destroy a relationship as important as parent and child? I also wonder whether a friendship with someone who is that insensitive to his own mother is worth preserving. It is a sad fact of life that not every parent loves his or her own children, although this mother surely loves hers. But even in cases where genuine tenderness cannot prevail, civility is at least preferable to the silent treatment. Here, I thought to myself, is a successful man who treats the person who empties the wastebaskets in his office with kindness and understanding, than the woman who gave him life.

There may well be complications in this situation that have led to the total breakdown in communication between parent and child. Still, I can think of no reason that would justify a son's deliberate decision to hurt a parent he knows is desperate for information on his whereabouts.

Although my friend lives a thousand miles away, I'd like to reach out and grab him by the lapels to ask what has happened to this family I once enjoyed visiting when we were college classmates. There are too many of us, I would tell him, who will



Where the jailer is the criminal

never have the chance to open a box of Christmas gifts from our parents again. If he only realized what a gift it would be to pick up the phone and hear those beloved voices once more, he would rush to the phone now. He would make the call that would finally free his mother from the prison of hurt she has endured for the past five years because of his selfishness.

Do you see yourself in this story? If so, you might want to make a phone call. Someone out there eagerly awaits it.

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To the Editor

No choice if you don't have money

I read with interest the account of Vice President Quayle's visit to Holy Cross School in the Sept. 13 *Criterion*. As an alumnus of St. Catherine Grade School and Cathedral High School, and as the parent of three Holy Cross graduates, I am well aware of the tremendous job being done by Catholic educators. Yet, tens of thousands of low-income children continue to be denied the benefits of a Catholic education and are instead condemned to the demonstrably inferior public schools.

If you have money, you have all sorts of choices when it comes to your child's education: public schools, religious

schools, private non-sectarian schools, even a move to Carmel. If you are of modest means, you have to send your children to where the government tells you to send your children.

So it's choice, competition and free enterprise for those who can afford it and governmental monopoly for those who cannot.

I authored the COMMIT legislation in this last session of the Indiana General Assembly. This legislation would provide every parent with a \$2,500 voucher for each child. The voucher could be taken to any public or private school within the school corporation's boundaries.

Real public-private school choice is opposed by the bureaucrats and the public school teachers' union. This is why the I.P.S. teachers' union has voted to endorse my opponent (for mayor of Indianapolis).

Mr. Goldsmith. He has promised to oppose real school choice. He favors only choice among the public schools. Mr. Goldsmith puts the teachers' union first and the children's education second.

This will be a difficult struggle, but with a mayor, especially one with extensive legislative experience, joining the forces fighting for real education reform, we can prevail. If we fail to reform our system of public education, we will become the Great Britain of the 21st century.

Louis J. Mahern, Jr.

Indianapolis

Teach the ancient forms of prayer

I want to respond to your column of Aug. 30, "The Breviary for Lay People? Yes, Indeed." Historically the Divine Office has been a treasure and a great source of spiritual food.

Lectio Divina is the older form of personal prayer and its companion is *Oratio Dei*—a common prayer (office). In a letter I can't do justice to the story of these traditions and how the "Roman

Office—Prayer of Christians" differs from the Monastic Office. However, I hope that your readers would be interested in learning more about *Lectio Divina* which is meant to be done individually and lends itself as a prayer form more to personal prayer.

What needs to be done in this archdiocese is for parishes/chapels to offer space for common prayer (office), and for folks like me and other folks trained in traditional forms of Christian prayer to teach the ancient form of *Lectio Divina*. *Lectio* begins with Scripture and that's what we have in common with all Christ's followers.

Thanks for your piece on the breviary.

Sister Mary Margaret Funk, OSB

Priorest, Our Lady of Grace

Beech Grove

Tensions between Eastern churches

I would like to thank you for the coverage you provide on the Eastern Orthodox and Catholic Churches through Catholic News Service articles, editorials, and your very good church history feature. The latter is a much needed service.

It's truly amazing what's happening in Eastern Europe and the Soviet Union. I'm concerned that tensions between Catholics and Orthodox will escalate and that Byzantine Catholics will be caught in the middle. It would be a terrible mistake if Roman Catholicism tries to assert a presence in areas that properly the jurisdiction of Byzantine Catholic bishops. That would confirm the old Orthodox suspicions that the Roman Church uses the Byzantine Churches as "Trojan horses" to penetrate and convert Orthodox Christians.

Michael Perigo

Indianapolis

Discovered new Daily Readings

I have just discovered your recent addition to *The Criterion* of the Daily Readings on the Sunday Readings' page. This is a welcome addition that I will use. Thanks for making *The Criterion* more a part of my life that it already is. Keep up the good work.

Michael Klesler

Jeffersonville

Point of View

The facts about Operation Rescue

by Bob Rust

I am grateful to *The Criterion* for the opportunity to explain "Operation Rescue." This is written to clear up the confusion about this Christian response as an act of faith and reparation in response to God's command to help those in distress and relieve those who are afflicted.

The primary and substantive reason for Operation Rescue (hereafter called Rescue) is to save the lives of preborn babies. This reason must be understood to fully grasp the concept of the Rescue movement. Your brothers and sisters in Rescue say quite simply that "abortion is murder" so we must act appropriately to the act of murder, that is, to prevent the murder. This commitment is in response to God's command to "rescue those being taken to their death" (Proverbs 24:10-12).

The pro-life movement lacks a great deal of credibility in America because we have treated child-killing as an "issue," a social debate, a passing phenomenon. Brothers and sisters, abortion is murder!

If someone is about to be killed the logical human, and certainly Christian, response is to prevent the murder where it is about to occur. Suppose you are walking down the street and see a man trying to kill a child. Would not your response be to intervene? You surely would not say to yourself, "I'll write my congressman," or, "I'll go home and say a prayer this child won't be killed," or, "I'll call a meeting to discuss future prevention of this sort of occurrence." No! You would surely do what you could at the scene to prevent the murder. Jesus says, "Do unto others as you would have them do unto you." Would you not want another to stop the killing if you were the victim?

Now this is what Rescue does. The difference is that we don't just happen upon a murder scene. We know where legalized murder is taking place, who is committing it and who the victim is. So we organize a rescue to prevent the destruction of the baby and the degradation and exploitation of the second victim, the mother.

An essential feature of Rescue is that it is done in a spirit of repentance for our individual, our national and our church's acceptance of the sin of child-killing. There is much prayer and fasting on the part of rescuers and their supporters before and during the actual Rescue. This is because we understand child-killing as a "spiritual battle" between Satan, the father of lies and death, and God, the giver of life. We see those who kill children, and those who abet this killing, as our Lord's enemies as manipulated by Satan. This demonic manipulation results in his agents desiring to kill the innocent creation of God, those made in his image and likeness.

There seems to be much confusion, indeed even a great amount of hypocrisy and deceit, reported in the media concerning the "tactics" of Rescue. Please allow me to clarify accurately and in truth these misconstrued "tactics."

We take positions in front of the door of the abortion mill between the killer inside and the babies to be rescued from death outside residing in their mothers' wombs. At times we are sitting, and at times standing with arms locked, always in a police vehicle under arrest. Meanwhile, our counselors are talking to the women whom we have prevented from entering the killing centers, offering information and on-the-spot help.

There are variations of the above description, of course, but nothing of essential difference. The whole spiritual thrust of the intervention is that our Lord Jesus is in charge by his living presence embodied in his word "Whatever you do or do not do is done or is not done to me" (Matt. 25:31-46).

Let me now address some of the more repetitive objections or unfounded criticisms of Rescue and rescuers:

Rescues are counterproductive. Since Rescue is the act of saving innocent lives, how can it be counterproductive? This is not even a correlation in concepts; this is like comparing apples to oranges. In the Aug. 16th Indianapolis Rescue about 20 babies were scheduled for destruction at the Arlington Ave. abortionary targeted for the intervention. To date we know for certain that two babies were saved.

Does anyone remotely intelligent suppose that some women who disagreed with the intervention have decided to become pregnant and abort their babies because of the rescue? The purpose of Rescue is to save babies' lives. Surely a reasonable person would not deduce that because some Christians trespassed to save preborn babies' lives that several Americans previously pro-life or undecided about the legitimacy of child-killing would, as a result, become pro-death?

Rescues use violent tactics, intimidate and harass women and clinic personnel, damage property. I have been personally involved in over 40 Rescues and have personal and specific knowledge of several other Rescues. I do not know of one bona fide instance of violence by a rescuer, nor of any property damage. This is an astounding record in view of the fact there have been hundreds of Rescues and more than 50,000 arrests!

Rescues themselves are in no position to "harass" or "intimidate" anyone. On some occasions a Rescue praver supporter or some other person happening upon the scene becomes upset that women are trying to kill babies and will engage in shouting matches with abortionary patrons, escorts or personnel of the killing center.

We should never break the law. Rescuers do not believe they are breaking a law when they go onto the death camp property to save lives. It has been consistently upheld in history that a person may break a lower law (in this case "trespassing") to obey a higher law. In this case the higher law is that of God who commands us to "rescue those being dragged to their death" (Prov. 24:10-12).

The utter fallacy of believing a law should never be broken can be illustrated by recalling the apostles telling the Jewish authorities they must obey God rather than men (Acts 4:5-22). This would also mean that Corry Tenboom acted immorally when she hid Jewish people from the German government seeking to arrest and persecute them during World War II. America could not be a nation founded under God if there had been no Boston Tea Party, an act of treason against the king.

There are many other objections and myths concerning Rescue and we at Indianapolis Rescue would be glad to answer them as you would ask us. We only ask that you will ask us rather than state them in word or print before you know the facts.

Indianapolis Rescue's phone number is (317) 351-8107 and our address is 1220 N. Linwood Ave., Indianapolis 46201. We also welcome your interest in joining the rescue

LIGHT ONE CANDLE

The privatization of religion

by Fr. John Catoir
Director, The Christophers

There are many people in the United States who believe in the privatization of religion. They do not like religious institutions.

Of the 80 million unchurched in America most have dropped out of some faith over 95 percent say they believe in God, and nearly 80 percent want their children to have some kind of religious upbringing.

They have a kind of do-it-yourself faith. Many church-going Protestants and Catholics have succumbed to the same temptation; they too think religion is a private matter and some go so far as to disapprove of any public expression of religious fervor. They become uncomfortable when confronted with a public demonstration of faith.

A symptom of this attitude came to light recently when *Sports Illustrated* magazine carried a column by Rich Reilly objecting to the prayers of football players after pro-games. He said he didn't mind left Hosterler praying beside him, locker after the game. "He was keeping it private and he was not to blame just because a TV camera followed him." But Reilly complained about the players who drop to their knees after a touchdown, ostensibly giving thanks to God. "These athletes are entitled to

freedom of religion," Reilly concedes, "but let them exercise it on their own time." Reilly claims that these athletes unfairly impose their beliefs on a captive TV audience. He called for the NFL to put a ban on all such practices.

This spirit of intolerance strikes a sour note in a society that is supposed to be pluralistic. Georgetown University Professor R. Bruce Douglas took issue with Reilly in a recent *Commonwealth* article. He thinks religious testimonies should not be barred from non-governmental public occasions. Prayer has already been banned from schools and public buildings. Why should we deny the freedom of religious expression entirely?

Douglas pointed out an inconsistency. "The same people who are so concerned about the offense that is given by public expression of piety, generally couldn't care less about the sensibilities that are injured when piety itself is abused." Blasphemy in modern art or theater is tolerated by people who are supposed to be pluralistic but who without a whimper, but the sight of any athlete praying during a sports event is seen as an intrusion.

Of course Douglas is right. Reilly is carrying the privatization of religion too far. New York Times religion editor Peter Steinfels, commenting on this whole controversy, said, "It seems a feeble pluralism that cannot encompass a bit of postgame prayer."

(For a free copy of the *Christopher News Note*, "We Hold These Truths," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.)

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CORNUCOPIA

Temperance is the answer

by Cynthia DeVries

Caffeinated coffee contains carcinogens. Salmonella bacteria lurk in eggs over-easy, and filet mignon is notorious for clogging arteries with balls of tallow that would (will) knock your socks off.

White bread is short on vitamins and fiber. Peanuts and dairy products are loaded with saturated fat, and fresh fish contains mercury. Apples and vegetables are coated with lethal pesticides.

Nothing we eat or drink today is spared from attack by the health police, and we are left wondering what to do



until the next expose comes. Even a martini, that most civilized drink, can kill brain cells and overpower the human liver within a few years. Darn.

Maybe cows have the right idea and we should all chew grass and drink water. Come to think of it, we can't do that, either. They may be radioactive or polluted by chemicals or oozing with gunk that will give us some evil intestinal problem. We can't take just any old medicine, either. If we pop aspirin we're apt to make our stomachs turn (!) on us. Anti-depressants may cause us to turn suicidal, and cough syrup can be so addictive that we might wind up drinking vanilla extract in a back alley somewhere.

Depending upon which segment of "60 Minutes" we've seen, or what new government study we've read in the morning newspaper lately, there is always one more thing to avoid or give up. We

can't eat, drink or be merry anymore, because fitness zealots and health merchandisers have scared us witless.

Witless is the correct word. We may be in for death by good intention just because we've lost sight of common sense. We're in for death, we all know that, but maybe we're unwittingly speeding it up by listening to the latest advice from so-called "experts."

There's no denying the credentials of experts. It's just that they're so obliging, we can find several on the exact opposite sides of any issue at any given moment. For every research scientist who claims booze will kill us, there's another who says it's just the thing to keep our arteries open. For every natural sugar advocate, there's an artificial sweetener person ready to save us from tooth decay and hyperactivity.

While one faction is pumping artificial vitamins and minerals into us, another is expanding the fiber content of wheat bread by adding wood shavings. Food preservatives will give us cancer, but the alternative is ugly death by food poisoning.

These catch-22 facts of life can only lead to one logical conclusion: stop watching Phil Donahue and reading *USA Today*. Hang up the phone when your sister-in-law calls to tell you that everything you served her for dinner last Tuesday was cancer-producing. Destroy all mailers from Scandinavian Health Products Co.

Join the WCTU (Wise Citizens Temperance Union), whose motto is: Eat and drink whatever you like, but not too much and not too often. If it makes you feel bad, quit it. And finally, don't whine on television, or sue others for damages.

Movement of Schoenstatt ("beautiful place" in German), founded by Father Joseph Kentenich, is a religious and moral renewal centered in Marian devotion.

Fatima Retreat League will sponsor an **Antique Teddy Bear Brunch** on Saturday, Oct. 26 at St. Pius X Parish Hall, 7300 Sarto Drive. Social time will be held at 11 a.m., followed by brunch at 11:30 a.m. and an antique teddy bear and toy presentation by "beaologist" Linda Bear. The brunch, catered by Dan Dufour costs \$16 and required reservations are due by Oct. 18. Special gift, sponsor and patron donations will be listed in the program. For more information contact: Brunch, Fatima Retreat House, 5353 E. 56th Street, Indianapolis, IN 46226, 317-545-7681.

IUPUI Newman Center and Campaign for Human Development will co-sponsor a four-part series in celebration of 100 years since the first social document, "*Rerum Novarum*" was written. The series, presented from 7 to 9 p.m. on Mondays, Oct. 14, 21, 28 and Nov. 4 in St. Bridget Parish Hall, 801 Dr. Martin Luther King Jr. Street, will focus on the social documents written since "*Rerum Novarum*" which relate to Christian responsibility today. They include: "Women," Oct. 14; "Children," Oct. 21; "Human Dignity," Oct. 28; and "Housing," Nov. 4. For more information call the Center at 317-632-4378.

The archdiocesan Family Life Office and Catholic Social Services will sponsor a workshop for family life ministers on **Building Healthy Families**, from 6 to 9 p.m. Friday and from 8:30 a.m. to 4:45 p.m. Saturday, Oct. 18-19 at the Catholic Center, 1400 N. Meridian Street. Registration is due by Oct. 11. Call 317-236-1596 for more information.

In celebration of the 500th anniversary of Columbus' discovery of America, parishioners from Holy Rosary Parish in conjunction with the Columbus '92 Commission will sponsor a **Dinner Dance** beginning with a cash bar at 6 p.m. on Saturday, Oct. 12 at Primo Banquet Hall, 3143 E. Thompson Road. The gourmet Italian dinner at 7 p.m. will be followed by entertainment at 8:15 p.m. by Dick Contino and his orchestra. Music for dancing will be provided until 12 midnight. Tickets are \$40 per person, available at Ticketmaster locations or by calling 317-788-4140.

The **Information and Referral Network, Inc. (The Network)**, a United Way agency, seeks volunteers to provide telephone assistance for hungry, homeless, abused, underemployed and other callers in need. Volunteer training is provided for Helpline, Kidline, and Information and Referral for the Hearing-Impaired, services provided free to Central Indiana residents. Call Marcia Ewbank, volunteer coordinator, at 317-921-1281 for more information or to volunteer.

Former students and graduates of St. Simon School in Indianapolis are invited to participate in forming a new **Alumnae Association**. The group hopes to produce a newsletter informing previous students from the past 30 years of events at the parish. Participants are invited to contact May Ann Volz at 317-898-1707 with their names, addresses and telephone numbers.

Army Community Services (ACS), a government agency which aids Army families overseas, is collecting food discount coupons to help military families stretch their budgets. Coupons such as those found in the Sunday newspaper are redeemable in military installations abroad six months past their U.S. expiration dates. Send coupons to: ACS Unit, 2nd General Hospital, Box 2109, APO AE 09180.

A **DeSales Bible Study** on the Writings of St. Paul is being conducted from 7:30 to 9 p.m. on Monday evenings through October 28 at St. Lawrence adult learning library, 6950 E. 46th Street. The series costs \$8 per person, \$12 per couple, and participants may enter anytime. Call 317-543-4925 for details.

The annual Senior Citizens' Eucharist and Dinner will be held at 11 a.m. on Tuesday, Oct. 1 at St. Andrew Parish, Richmond. Archbishop Edward T. O'Meara will celebrate the Mass, followed by dinner at Father William Hall. Dinner reservations are \$3, due by Sept. 28. Call 317-962-3902.

"A Man for all Seasons," a play by Robert Bolt describing the tumultuous history of the Catholic Church in England during the reign of Henry VIII, will be (See more check on page 8)



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Saturday & Sunday, Oct. 5 & 6

Come explore five wonderful Zionsville homes, both old and new! Four of the homes are authentic 19th Century gems, and one is a fabulous new Victorian reproduction. The Muncie Art Center and Patrick Henry Sullivan Museum are also on the tour, offering must-see exhibits. The shops will be open both days, and refreshments available.

Tickets \$5.00 in advance, \$6.00 at the door. Call (317) 273-3836 for information and tickets.

Sponsored by the Greater Zionsville Chamber of Commerce

vips...

The Marian College Sports Scholarship Fund has been changed to The **Cleen Reynolds Sports Scholarship Fund**, in honor of the late director of athletics and head basketball coach at Marian for nearly 19 years.



Mr. and Mrs. Paul M. Ray celebrated their 50th Wedding Anniversary on Sept. 21 with renewal of marriage vows in St. Barnabas Church, followed by a reception and dinner. Paul Ray and the former Agnes Ann Miceli were married Sept. 21, 1941 in Holy Rosary Church. They have two children, Diana P. and Joseph R.

Three men from the Archdiocese of Indianapolis were among the more than 100 men who participated last summer in the annual **Glenn L. Langstaff Home Missioners' Summer Volunteer Program** in Kentucky. They are: Joe Moriarty, Little Flower Parish, Indianapolis; Jim O'Connell, Our Lady of the Springs Parish, French Lick; and Peter Mack, St. Louis Parish, Batesville.

check-it-out...

Pilgrimage Sundays will be held in October at Our Lady of Schoenstatt Center, eight-tenths of a mile from 421 S. on 925 S. near Reville. On Sunday, Oct. 13 at 3 p.m. Father Gerald Langstaff, a Schoenstatt Father from the International Center in Wisconsin will present a program on "The Message and Mission of Schoenstatt," followed by Mass at 4 p.m. On Sundays, Oct. 20 and 27 Father Elmer J. Burwinkel, pastor of St. Peter Parish in Franklin Co. will present the same program at 3 p.m., followed by Mass at 4 p.m. The Apostolic



Church's commitment to health care for the poor

by Bain J. Farris
President, St. Vincent Hospitals

On his deathbed in 1690, St. Vincent de Paul said he had not done enough to help the poor. If the patron saint of all charitable works and the founder of the Daughters of Charity, who sponsor St. Vincent Hospitals and Health Services in Indianapolis, can make such a statement, those of us who carry on his work assuredly need to keep the poor always in our thoughts and actions.

"Availability of health care for the poor and disadvantaged" was ranked as the number one issue in health care today by more than 900 Catholic Church and health care leaders who responded to the 1990 Catholic Healthcare Ministry Survey of Leaders' Options, conducted by the Catholic Health Association.

According to the survey report, there is "a broad base of agreement on the mission and responsibilities of Catholic institutions providing health care and long-term care services. There is a call for making substantial improvements in the nation's healthcare system and for ensuring access to health care for all Americans."

Daughter of Charity Sister Bernice Corell, speaking on behalf of the Daughters of Charity National Health System, addressed these same issues before the House Ways and Means Committee during a hearing on July 10, 1991, concerning tax-exempt status for hospitals. She noted that in the last 10 years, the number of uninsured has grown by a third to an estimated 34-37 million people. During this same period, new public health problems have emerged. She cited as examples AIDS, the drug epidemic, the needs of the homeless, growing urban violence and a resurgence of communicable diseases.

The increasing needs of the community, rising costs of technology and wages, reimbursement changes and other factors are combining to place greater economic pressures on healthcare providers and insurance carriers. The challenge is to maintain the Catholic healthcare mission in the face of these economic constraints.

Through cost-containment and efficiency measures, providers must strive to keep health care affordable and their bottom lines strong enough to allow services for the poor. They also must work with state and national governments to ensure financial viability of healthcare facilities and service agencies and to bring more people into the healthcare system through insurance coverage and disease prevention and health promotion programs.

Concern for the healthcare needs of the poor is a long tradition of the Daughters of Charity of St. Vincent de Paul, who sponsor approximately 60 healthcare facilities in the United States. The Daughters' healthcare mission was extended from its founding base in Europe to the U.S. in 1823, the very first hospital west of the Mississippi River in 1828 in St. Louis, and developed the health insurance concept by selling all-inclusive hospital service tickets for \$5 to lumber camps around Saginaw, Mich., in 1874.

Since 1988, the Daughters of Charity National Health System (DCNHS) has supported efforts to care for the poor by directing all DCNHS hospitals to set aside 25 percent of their net operating income for care of the poor. This year, that figure has been increased to 30 percent. In addition, the DCNHS requires its facilities to deliver and document services which include the community through health screening, education, housing and related services. These policies grew from a long-held sensitivity to the dual obligation of Daughters' facilities to provide health care to the poor and meet the needs of their communities.

Locally, many community outreach efforts assist St. Vincent Hospitals in our mission to care for the needy. One of these is a recent joint project between St. Vincent and Interfaith Homes. These two organizations together opened HomeOne House at 24th St. and Central Ave. We are offering combined programming to positively impact the lives of women and their children.

Other local cooperative efforts were instituted when Indianapolis embarked on its Campaign for Healthy Babies to rectify the city's high infant mortality rate. St. Vincent participates in this effort by funding one full-time position and providing several committee members. In addition, pediatrician coverage has been donated for six to eight well-baby clinics per month, and St. Vincent is participating in an annual city-wide immunization program.

St. Vincent's Church High Blood Pressure Program is the first completely funded by a private organization. It trains lay volunteers of inner-city churches to take blood pressures of their parishioners.

Over the program's nine years, thousands of individuals have been assisted. Of those screened, 24 percent have consistently been determined to have elevated blood pressure. A significant 39 percent of those with elevated blood pressures were not undergoing treatment. 20 percent of them reported they were unaware they had high blood pressure, and 15 percent of those with no previous history of high blood pressures were placed on treatment to control their blood pressures.

The St. Vincent Breast Cancer Center's mobile mammography service, the only one offered by an Indianapolis-based hospital, takes this valuable service to businesses and organizations. Twenty percent of this program is dedicated to indigent women who have no insurance or ability to pay.

St. Vincent's clinics provide individual health care in a setting similar to a physician's office. Costs are limited to \$10

for a patient and to no more than \$5 for a prescription medication. Last year, patients visited the clinics more than 15,000 times. Approximately \$1.5 million in fees were discounted for those patients.

St. Vincent operates numerous food and clothing drives throughout the year. These goods are distributed through local food banks, shelters and churches and St. Vincent's own social services department. In addition, St. Vincent helps the Holy Family Emergency Shelter in many ways.

The interest from the Sister Theresa Peck Fund for Care of the Sick Poor, named for a former St. Vincent Hospitals president, is earmarked for assisting people in need. The money is helping individuals or families who need private duty nursing or homecare assistance in various ways following hospital discharge but who have insufficient financial resources to provide for this need.

St. Vincent also helps its own employees. In February of 1989, the \$34.77 Fund was organized with the primary purpose of providing money and other support for catastrophic needs of employees. The unique part of this program is that the majority of the available resources come

from the employees themselves. As of July 1, 1991, more than \$92,600 was pledged and contributed by employees for assistance to their fellow employees in need.

St. Vincent employees are encouraged, as well, to donate their time to the poor through programs financed by St. Vincent or through community-sponsored activities. A report on this service shows that off-duty time—equivalent to \$133,076 in salaries—was given in assisting others. Employees indicated that they are involved with the boards of approximately 40 different organizations which serve both the needs of the poor and the community generally.

The examples above demonstrate what a single healthcare provider can do to meet the growing healthcare demands of the poor. By expanding beyond the existing definitions of health care to meet people's needs, healthcare providers will be able to make significant inroads into providing accessible, affordable care.

As St. Vincent de Paul said more than 300 years ago: "You must help the sick poor spiritually and corporally, to honor the great charity of Jesus Christ. . . . By serving the sick you seek the glory of God, and as long as you do, have fear that you will want for anything; it is impossible for God not to take care of such souls."

Questions for Discussion

1. In their November 1990 letter, "A Century of Social Teaching," the U.S. bishops cited health care as a basic right of the human person. How do you feel about this?
2. St. Vincent de Paul said, "You must help the sick poor." How does this challenge fit into your life?

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INDIANAPOLIS SYMPHONY ORCHESTRA
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We are a sacramental people, theologian says

by Kathleen Rhodes

Dr. William Roberts, professor of theology at the University of Dayton, spoke on the subject "We Are a Sacramental People" Sept. 7 at St. Gabriel Parish in Connersville. The talk was part of an Adult Faith Formation Series arranged by the Catholic Deaconry Board of Total Catholic Education.

Catholic adults participate in programs and spiritual enrichment opportunities to grow in faith and knowledge as life-long learners, Roberts said. However, he said, they don't always come away with a renewed sense of self-worth or an appreciation for their life's calling no matter what

their vocation may be. And they don't always see with new eyes the blessings they receive and bring to the celebration of the sacraments, he said.

Roberts helped participants focus on their vision of Jesus and their vision of themselves as living sacraments. We are a sacramental people, he said. We are a people called together to be a sign of Christ's presence in the world.

"Something more profound, far more extensive than the mere fact that we celebrate several special rites that we call sacraments," Roberts said, "is that these rites are meant to be highlight celebrations of who we are called to be each day and night in an increasing way."

Jesus as sacrament of God reveals to us self-disclosure of God, he said, and also that God is love. God loves his enemies as well as his friends. He loves those who are "out" and well as those who are "in."

Jesus is the sacrament of God's forgiveness who calls us to be transformed and forgiving, Roberts said. Through the breath of the Spirit of God, we are transformed from sins into new life.

Christ is the sign and sacrament of the compassion of God, he said, but Christians often have trouble seeing God as a passionate and compassionate God.

"We have trouble really believing that God is on fire with passion and love, and on fire with our destiny," he said, "and that God actually suffers when we suffer, and that God suffers when our destiny, plans, and dreams are thwarted."

Christians are called to be sacramental people, he said, and are the hands and feet of Christ. Through prayer and contemplation, we become more fully part of Christ.

"We are called not only to salvation, but to share in the ongoing mission of Jesus Christ to proclaim the kingdom or reign of God," he said. "The kingdom of God is described by Jesus as being truth and love, peacemaking and justice. We proclaim this kingdom by work and value system, but more importantly in the way we live and believe that justice and respect of every human being is more important than being number one and hoarding the world's goods."

Roberts stressed that truth leads to

greater life than deception does and that love is the source of healing, not pettiness, self-centeredness and hatred.

Peacemaking—not war nor violence nor peacekeeping—is the way to resolve differences, he said. "Violence and war kill. Peacekeeping is silently tolerating evil because we do not want to take the risk of raising our voices and this makes us consorts with evil."

Roberts also quoted Edmund Burke, an 18th century British statesman and writer, who said that one thing necessary for evil to triumph is that good people do nothing.

When Catholics come together at the eucharistic celebration, he said, they come not only to remember the sacrifice of Jesus. At the Last Supper, Jesus used the bread and cup as a sign of his body and blood. These were the signs of his life, not a sacramental substitute.

As a sacramental people, he said, we bring the bread and cups of our everyday lives to the celebration of the Eucharist. We bring our offerings of work to provide food for our tables and our giving to provide for the needy. We offer our attempts to change unfair economic injustices, and we look at our everyday household tasks as our offering of bread and cup.

Each of us is a unique individual ordained to carry out a specific calling, Roberts said. Because this calling comes from God, nothing we do is insignificant or unworthy. And, he concluded, no one else can do what God has called each of us individually to do.



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FALL, 1991 — Introductory Centering Prayer Workshop, Mondays, October 7, 14, 21, 28, 1991, 7:00 to 9:00 p.m., \$30.00 for four evenings. Presenters: Carol Falkner, OSB and Juliann Babcock, OSB

WINTER, 1992 — Intensive Centering Prayer Retreat, January 23-February 1, 1992, \$350.00 per person including overnight accommodations, meals and program materials.

Abbot Thomas Keating—open session, January 30, 1992, 7:00 to 9:00 p.m.

SPRING, 1992 — Ash Wednesday Introductory Workshop, March 4, 1992, 1:00 to 8:00 p.m., \$25.00 per person.

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more check-it-out...

(Continued from page 6)

presented at Edvyeen Repertory Theatre at CTS (Christian Theological Seminary) on Friday through Sunday, Oct. 18-20 and Thursday through Sunday, Oct. 24-27 and Oct. 31-Nov. 3. The play is centered on the relationship between King Henry and his Lord Chancellor, Sir (later Saint) Thomas More, who refused to comply with an order making the king both spiritual and temporal leader of England.

Featured in this production are St. Barnabas teacher John Phillips as Cardinal Wolsey and John W. Moore, a counselor with the archdiocesan Catholic Social Services, playing the Duke of Norfolk. Edvyeen Repertory Theatre at CTS, located at 1000 West 42nd Street in Indianapolis, is celebrating its 25th Anniversary Season this year. The theatre was founded by Professor Edvyeen as an activity for seminary students, and later developed into a community theatre dedicated to producing plays that inspire, educate and entertain. In addition to "A Man for All Seasons," this year's selections include: "The Importance of Being Earnest," "I Remember Mama," "The Curious Savage," a Native American play yet to be announced, and "West Side Story." For ticket information call 317-923-1516.

The World Apostolate of Fatima will sponsor its Annual Rosary March at 3 p.m. on Sunday, Oct. 6 at Our Lady of Lourdes Parish, 5333 E. Washington St. The event will feature Father Victor Schott as guest speaker and celebrant. It will be held outdoors, weather permitting, and will close with Benediction of the Blessed Sacrament.

The Beneve Guild will sponsor its 18th Annual Barnstorm Crafts Fair from 9 a.m. to 4 p.m. on Thursday, Oct. 3 at the K of C Hall, 71st Street and Keystone Ave. More than 25 craft booths will offer art, craft, clothing and homemade bakery items, including the renowned Rum Cake and Jezebel Sauce. A silent auction for a balloon ride for two will be held. Admission is \$1.

Father John T. Judie, a priest of the Louisville, Ky. Archdiocese will speak on "Five Got a Right to Praise the Lord" during a 6 p.m. worship service on Sunday, Sept. 29 at Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. A reception and social will be held after the program.

The Circle of Love Prayer Group will hold a Women's Retreat Day from 9:30 a.m. to 2:30 p.m. on Saturday, Sept. 28 at St. Mark Parish, 6047 S. East Street. Father Richard Lawler will celebrate Mass. Bring a brown bag lunch, drinks and dessert provided.

Oldenburg Academy will hold a Fall Open House for prospective students and their parents from 1 to 3:30 p.m. on Sunday, Oct. 20. The all-girls college preparatory school, located one hour from both Cincinnati, Ohio and Indianapolis, offers five-day boarding for girls from Indiana, Kentucky and Ohio in grades 9-12. Call 812-934-4440 for more information.

Students at Holy Spirit School, 7241 E. 10th Street will begin saving 1,000,000 pennies on Tuesday, Oct. 1 as part of the school's Change for the Future project to renovate the 42-year-old school building. The renovation project, aided by a \$25,000 grant from the parish council, and parent volunteers, began this summer.



"ANGELS"—Dave Wells and other men in Our Lady of the Springs Parish in French Lick serve as Father John Hall's "special angels" by working on the rectory, church and grounds during a special clean-up day. The women's club served lunch to those who volunteered.

Faith Alive!

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Physical exercise and prayer go hand in hand

by Richard Cain

Three times a week at the crack of dawn, Ann Solari-Twadell drags a tired body out of bed. But before she begins morning prayer, she dons her running clothes and slips out of the house.

The sun already glints on the dew as she heads across the street to a park that is the setting of a mile-long path around a lake. She slips a meditative tape into her Walkman and begins stretching. Then she hits the path, putting one foot in front of the other, faster . . . faster.

"I'm not a runner," she said, explaining that she needs the Walkman to shift her mental focus onto something more relaxing than her aching leg muscles. Sometimes she listens to religious music because, "It gives me a perspective to meditate on when I'm running."

Solari-Twadell is director of the Parish Nurse Resource Center in Park Ridge, Ill., and is a member of St. Joseph Parish in Liberty, Ill.

Like many others, she has discovered that physical exercise and prayer go hand in hand.

"I'm energized by it," she said of her exercise.

The meditative reading she does afterward during morning prayer gives her a spiritual perspective on the day. The exercise she has done first gives her energy to carry that perspective out.

For her, exercise is excellent preparation for prayer.

"Even though my body is working hard," Solari-Twadell said, "my mind is slowing down and relaxing."

The exercise helps her clear away stress and open up a mental space in which to meet God.

The vital link between body and spirit has been recognized since antiquity. One has only to open the Scriptures to see how body and spirit are intertwined in Christian tradition.

The healing ministry of Jesus was as much a healing of attitude as it was a healing of sickness, according to Father Lawrence Seidl, senior associate for pastoral services at the Catholic Health Association in St. Louis.

In Scripture, physical illness often is used as a metaphor for spiritual illness.

"The blindness, the leprosy, the woman bent double were illustrative of one's theological shortsightedness, one's exclusion from the community, or one's limitations or lack of openness" to the surrounding world, Father Seidl said.

There is a growing understanding of this link in modern health care, he notes.

"Early research is showing the connection between one's spirituality and the functioning of the immune system, the endocrine system, the metabolic system and more," he explained.

For example, when people suffer from depression, Father Seidl said, exercise may well become an aspect of their therapy because it releases certain chemicals in the brain which help the spirit.

"Perhaps the late Norman Cousins stated it more succinctly when he said 'Physicians are beginning to recognize that the human body is made up of spiritually sensitive tissues,'" the priest noted.

Slower in coming is a theological understanding of this interrelationship, according to Father Seidl. Part of this is a failure to recognize that the spirit itself is dynamic, not a static entity.

The spirit is "a life force within us, a building, growing thing," Father Seidl said. It is the whole person who is involved in the relationship with God, which is a reason why the body can assume such spiritual importance.

"Jesus said the greatest commandment is: 'You must love the Lord your God with all your heart, soul, mind and strength,'" Sister of Charity Margaret Anne Nolan, coordinator of ministry with disabled persons for the Diocese of Wheeling-Charleston, W. Va., explained. "In order to do that, you have to have all those elements integrated."

Her preferred form of exercise is tai chi, a set of gentle, fluid, dancelike motions. The emphasis on correct breathing in tai chi promotes relaxation and meditation.

She has incorporated her new understanding in retreats she gives for people with disabilities and tries to include some kind of exercise to help participants relax and better appreciate their bodies and themselves.

"People with disabilities need to integrate their whole person regardless of their impediments," she said. "They need to exercise just as much as other people—perhaps even more."

Those with disabilities often can't exercise themselves. Someone may need to help them move their extremities. This assisted exercise has an added spiritual benefit, according to Sister Margaret Ann. In addition to the exercise, the person assisting gives the other the affirming experience of human touch.

"The sense of touch is so important for people with disabilities," she said. For many people don't even look at those with disabilities, "let alone touch them."

Perhaps the strongest realization people have of the relationship between exercise and the spirit is in seeing what happens when they stop exercising. Often they find that their prayer goes flat.

"I noticed that I didn't feel whole,"



Sister Margaret Ann admitted, "I was falling back into the mental model rather than praying with my whole being."

(Richard Cain is editor of "The Catholic Spirit," newspaper for the Diocese of Wheeling-Charleston, W. Va.)



HAND IN HAND—Many people today, including those with physical disabilities, are discovering that physical exercise and prayer go hand in hand. Perhaps the strongest realization that people have of the relationship between exercise and the spirit is seeing what happens when they stop exercising. Often their prayer goes flat. (CNS photos by Mimi Forsyth, left, and Jack Hamilton, at right)

Regular physical exercise combats stress within our lives and spirits

by David Gibson

Stress is a real culprit, conspiring against us when it comes to feeling good. Regular physical exercise, many are convinced, is a key to keeping the stress upon our spirits within acceptable bounds.

Body and spirit: Common wisdom has it that the better our spirits are disposed, the better our prospects for bodily health; again, by pursuing the level of bodily health accessible to us, our spiritual dispositions improve.

It is not difficult to develop an unbalanced view of what constitutes a good balance of body and spirit, as fads and movements indicate. Nonetheless, at-

tempts to grasp how body and spirit interact to promote well-being have become major tasks of our times, even in society's most responsible corners. Consider how Alcoholics Anonymous and Al-Anon promote physical and spiritual health as twins.

"Feeling good" is not the be-all and end-all of Christian spirituality, clearly. Yet, taking care of ourselves as creations of God appears to be a worthy goal.

Many believe that combined efforts to "condition" body and spirit foster health, which in turn fosters personal growth and improved relationships, even an improved capacity to give of ourselves.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Exercise aids the human spirit

This Week's Question

Does exercise for the body aid the human spirit within you? Why?

"Absolutely! Aerobic exercise releases the 'pleasure hormone,' endorphin, which God gave us to better deal with stress, depression, to feel great . . . When you deal effectively with stress, depression, you have a great attitude, a gentle spirit." (Dawn Johnson, Longwood, Florida)

"I'm 82 and have had two hip operations. I exercise every day. If I didn't, I wouldn't be here." (Clara Wirth, Boise, Idaho)

"I jog four days a week . . . When I can't do my regular exercise routine, my whole sense of peace is affected, and I can't settle myself interiorly." (Monsignor Nicholas P. Amato, Mt. Washington, Maryland)

"I used to be a jogger and now I'm a biker, but either way it's a time when I can get beyond my worries and the cares of the day . . . The rhythm gets me into a meditative state." (Frank Burch, Timonium, Maryland)

"Yes, because it clears my mind of stress and gives a healthy, calming effect." (Pat Naude, Braintree, Massachusetts)

"Through continuous aerobics for over five years, I have disciplined my body to excel a little more each time. I feel that if I am able to discipline my body this way, I can

apply the same to my spirit . . . and it will be better conditioned when faced with temptation." (Olga Pasquarrelli, Casselberry, Florida)

"It is said in Sirach 30:15, 'A sound healthy body and a cheerful attitude are more valuable than gold and jewels.' Exercise helps develop that sound body, and when people feel better physically they often have a better attitude." (Brad Noss, Becker, Minnesota)

"When people feel good, they do good." (Angela Lippello, Schenectady, New York)

"I often start my walk feeling fatigued, both physically and mentally. However, as my walk progresses, I feel rejuvenated and I am much more aware of God's presence." (Marion Farrell, Brick, New Jersey)

"I exercise by walking several times a week. The satisfaction I derive from this is heightened physical, emotional and spiritual well-being." (Patricia Kordas, Nutley, New Jersey)

Lend Us Your Voice

An upcoming edition asks: What is one reason that God's power makes a difference for you or the world around you? If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



Exercise the body and the soul together to achieve full health

by Fr. Herb Weber

For a few years, several student service-oriented departments at our university have touted what they call a Wellness Wheel.

Using a pie-shaped diagram, it depicts different areas of personal growth, encouraging students to achieve full health socially, emotionally, intellectually, physically, occupationally and spiritually.

And ours is a state-run university with no religious affiliation! Residence hall advisers are required to run a program on each aspect of wellness.

At the Catholic parish ministering to the university, we became excited about the Wellness Wheel's possibi-

ties. It confirmed our belief that the various aspects of personal growth are interrelated.

Spiritual health and physical well-being are connected. To understand how health of body and spirit affect each other, a couple of considerations are necessary: the first concerns what a person is; the second involves trying to grasp the meaning of spirituality.

When I was growing up, there seemed to be an implicit suggestion that the inner spirit or soul was all that really mattered. The body should be cared for, but what was important was assuring the soul's heavenly reward.

For many of us, it was a simple jump of logic to assume that the person we were was really just the soul. The fact that bodily vanities were seen as just that—vanities—confirmed the suspicion.

Numerous stories of the saints also depicted men and women who showed disdain for the body's needs.

Admittedly, most college students today did not grow up with that type of attitude. In fact, there are many who err in the opposite direction, emphasizing physical health to the detriment of spiritual and social development.

When I first met Joe, a muscular college junior, he was working out almost compulsively. Fortunately, he was starting to admit that there were other areas of his life that needed attention too.

Often the body is a kind of barometer of what is happening inside. The body can suffer when there is insufficient attention to social and emotional health.

For example, consider eating disorders or various addictions and abuses. The body suffers as the whole person suffers; the inner spirit cries out in pain.

When the spiritual life is in a sad state, as with a woman after an abortion, the whole being usually lets the pain be known, often through sleeplessness, irritability and radical changes in eating habits.

I saw the interconnection of body and spirit especially well demonstrated in a student named Brad. Although Brad was not a Catholic, he used to stop at our center regularly, praying in the chapel. Occasionally, he would come to my office and we would have an informal but serious discussion.

Now, Brad's visits were taking place during his "health runs." Whether he was running two miles or more, his workout included prayer and discussion along the way.

Implicitly he seemed to know that all parts of his life needed exercise at once.



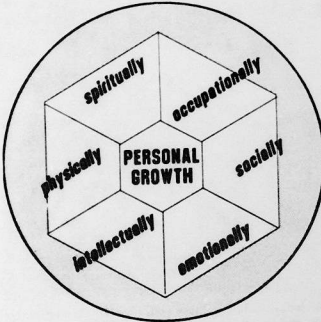
WELL-BEING—Spiritual health and physical well-being are connected and must be combined to provide balance in life. In order to achieve full health, people need to make time for physical exercise as well as time for prayer and spiritual reflection. (CNS photo by Joel M. Lavallee)

Based on the idea that the various aspects of human development interact, spirituality needs to be concerned with more than "matters of the spirit." In truth, it must take into consideration all areas of health.

This is not to say that there shouldn't be specialists who try to aid the healing and development of the spirit. That is necessary.

But what needs to be kept in mind is that, like the six wedges of the Wellness Wheel, all the parts of a person's life interact as a person grows toward greater wholeness.

(Father Herb Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio.)



FULL HEALTH—This guide, known as a Wellness Wheel, is a pie-shaped diagram which depicts different areas of personal growth. Each of the six components of the Wellness Wheel combine to provide balance in life and contribute to full health. (CNS illustration)

SUPER SHOT SATURDAYS

Indianapolis Campaign for Healthy Babies

In Indianapolis today, only half of our children under two are protected by proper immunizations. We have too many children at risk of dangerous diseases that can disable or kill. The measles epidemic that was front page news this past year makes it clear that the risk is real. More children died from measles last year than in any of the last 20 years. It is a sad fact that the percentage of Indianapolis toddlers that are vaccinated is lower than the percentage of immunized toddlers in Columbia or Nicaragua. The low immunization rate in Indianapolis is a real concern to the Campaign for Healthy Babies. The campaign has declared war on this infant health problem. The battle begins in September—Healthy Babies Month. Patricia Keener, M.D., Medical Director for the Campaign for Healthy Babies

QUESTIONS AND ANSWERS

Q. What is the Super Shot Saturdays program?
A. "Super Shot Saturdays" refers to 3 Saturdays in September that are designated as days when free

immunizations will be given at special sites in neighborhoods where infant mortality is high. **SEPTEMBER 14, 21, 28, 1991 10:00 a.m. - 1:30 p.m.**
Q. Can I take my child to Super Shot Saturdays?
A. Free immunizations are available for:
• BABIES younger than 2 years of age
• BABIES who are behind on their immunizations
• BABIES who need to find a clinic doctor where they can go for their well baby care, as well as sick child care. If you meet these three requirements, **Super Shot Saturdays** are for you.
Q. What sites are participating?
A. Northeast Health Center, 6042 East 21st Street
Blackburn Health Center, 2700 Dr. Martin Luther King Jr. Street
Southeast Health Center, 901 South Shelby Street
Tibbs Health Center, 940 Tibbs Avenue
Meadows Health Center, 3919 Meadows Drive
The following sites are not open all three Saturdays. Please call to be sure.
Barrington Health Center, 3118 Bethel Avenue
Citizens Health Center, 1650 North College Avenue

St. Vincent Family Practice, 8402 Harcourt Road, Suite 501
People's Health Center, 2340 East 10th Street
Southwest Health Center, 2202 W. Morris Street
Q. What if I can't get to the sites of immunization?
A. The Community Centers of Indianapolis will operate a shuttle service in the neighborhoods around the health centers where immunizations will be given. Vans will pick up patients at the multi-service centers, neighborhood churches, and other sites where there is a need. Participating neighborhood health centers and multi-service centers will have the routes and schedules.
Q. What if I don't have a doctor for my child and need more than one visit to get all the shots up to date?
A. All sites that are participating in **Super Shot Saturdays** have agreed to accept your child into care. We will help you make sure your child gets all the needed vaccinations and other health care to help your child grow up healthy. You will get an appointment for your next visit before you leave the clinic or office.
Q. How can I find out if I am eligible for Medicaid coverage

for my child's health care?
A. Marion County Welfare Healthy Beginnings Intake Case Workers will be available at most of the sites to answer your questions and help you get help if you are eligible.
Q. What is going on at the clinic sites other than immunizations?
A. Many sites will have prizes, snacks and entertainment for the children. Volunteers are working to put together an event that is fun for everyone.
Q. What else do I need to know?
A. Please be sure that the parent or legal guardian is present at the clinic so that the immunization consent form can be signed. Please bring your baby's shot record with you if you have it.
Q. How do I know my baby needs immunizations?
A. By the time your child is two years old, he or she should have received the following immunizations:
• 1 vaccination against measles, mumps and rubella
• 4 vaccinations against diphtheria, tetanus (lockjaw) and pertussis (whooping cough)
• 3 vaccinations against haemophilus influenza (a major cause of meningitis)
Q. What if I have additional questions?

Patricia Keener, M.D.

A. Call Mother/Baby Healthline at 927-5959.
Q. What if I want to volunteer?
A. Call Volunteer Action Center at 921-1333. If you would like a free brochure on questions and answers about childhood immunizations, please call my office at 630-6188 or send a self-addressed envelope to Indianapolis Campaign for Healthy Babies, 324 East New York Street, Indianapolis, IN 46204.

Call Mother/Baby Healthline at 927-5959.



Super Shot Pacer Chuck Person says, "Before it's too late: vaccinate!"

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, September 29, 1991

Numbers 11:25-29 — James 5:1-6 — Mark 9:38-43, 45, 47-48

by Fr. Owen F. Campion

The Book of Numbers is the source of this weekend's first liturgical reading. Numbers, only occasionally used in the liturgy, is a story of God's people as they wandered through the Sinai peninsula, that arid, mountainous territory separating modern Israel from Egypt. The name "Numbers" is derived from two tabulations of people along that march, the first at Mount Sinai, the second near the plains of Moab.



Ancient Jewish tradition gives Moses as the author of this book, which is situated among the first five books of the Bible, all strong in Mosaic tradition. It is understood better with Moses as its hero and inspiration, rather than as its literal author.

The incident read in this weekend's lesson becomes more vivid in the imagination if the fact is remembered that the people who struggled and wandered across Sinai in flight from slavery and in search of the Promised Land were only in the process of cohesion. They were not yet fully a people. The common religion was rudimentary.

Common experience thus far generally had been distasteful—slavery and then the aimless trip across the sands of the peninsula. Moses indeed was the leader, but at times they resisted him. If others claimed to speak in God's name, they were not dismissed out-of-hand. The people were willing to give them some credibility.

Moses resisted the opportunity to crush any rivals. He recognized that God's Spirit will might inspire another or others. He would not condemn the two men mentioned to him also as prophets in the midst of the wandering people.

The Epistle of James furnishes this Liturgy of the Word with its second reading. Often during this season, the church has proclaimed a section of the Epistle of James as its second liturgical reading.

This epistle, traditionally from the pen of James, the close relative of Jesus and a founder of the Christian community in Jerusalem, is especially straightforward and clear in its message in this section. The author denounces those who gather for themselves great earthly luxuries and treasure. In effect, he exclaims, they are fattening themselves for the slaughter.

By rebuke, he also tells them that he hears the cries of laborers whose wages were withheld because of employers' greed. It was a day in which there certainly were no labor unions, no laws to protect workers, but few supporters of unions and of laws have spoken as emphatically as this passage in behalf of justice and decency.

St. Mark's Gospel is the origin of this weekend's Gospel reading. As was the case with Moses and the people in the Sinai, a companion, John, came to Jesus with the information that a man, apparently a stranger, was using the Lord's name to cast out devils. Rather than denounce the man, Jesus said that if the man acted in his name, then he must believe in Jesus. If the man acted in that way, he was no enemy.

The Lord then went on to tell his followers that if they gave a drink of water to another in his name, they would not go unrewarded. By the same token, anyone who misused the name of the Lord and led another astray would suffer.

Realizing the breadth of human temptation and human limitations, the Lord warned those hearing him that it would be better to sever an offending hand from the body than to keep the hand and enter hell.

This is one instance in which Jesus refers to an afterlife. Orthodox Judaism is unclear at best in its belief in an afterlife.

THE POPE TEACHES

Kingdom of God is like a treasure

by Pope John Paul II

Remarks at audience September 18

The Lord Jesus inaugurated the church when he preached the coming of the Kingdom of God (cf. *Lumen Gentium*, 5). His teaching about the kingdom in the Gospel parables, handed down by the preaching of the apostles, helps us to understand many aspects of the mystery of the church.

The parable of the wedding feast (cf. Matthew 22:2-1) presents the kingdom as God the Father's offer of a new covenant of love, in Christ his Son. Christ is the bridegroom, while the feast itself expresses the fellowship that is granted in the Holy Eucharist, the sacrament of the new and eternal covenant between God and mankind. This parable reminds us that the church is the bride of Christ (cf. John 3:29 and Ephesians 5:23-27). It teaches the universality of the new covenant and the need for all who enter the kingdom to be dressed in the "wedding garment" of Christian love.

The parable of the laborers in the vineyard (Matthew 20:1-16) shows us that it is never too late to respond to God's call to enter the church. Jesus revealed this same truth from the cross, when he promised the good thief that he would be with him the same day in Paradise (cf. Luke 23:43).

By comparing the kingdom of God to a treasure hidden in a field (Matthew 13:44) or a pearl of great value (Matthew 13:45), Jesus teaches that those invited to the wedding feast of the bridegroom must recognize the value of the kingdom of heaven and be prepared to sacrifice everything to attain it. This attitude of detachment is what Jesus refers to elsewhere in the Gospels when he praises those who are "poor in spirit" (cf. Matthew 5:3, 10).

The Gospels are filled with the revelation of God's kingdom through the words and actions of Jesus. In preaching the coming of that kingdom, Christ inaugurated his church and manifested the divine mystery which lies at her heart.

MY JOURNEY TO GOD

Quiet Adoration

A rabbit crept around a bush and raised an ear against the night, pausing to listen to the steady hum of voices proclaiming the Lord in unison in the chapel.

As prayers continued and rosary beads

clicked in rhythm, the rabbit silently hopped across a moist lawn to find sanctuary nearby.

Here all was safe, here all was well, for creatures great and small who worship the Lord in quiet adoration.

—by Mary Ann Wyand



(Wyand is a member of St. Thomas Aquinas Church. The poem was inspired by a visit to the Perpetual Adoration Chapel at Cardinal Ritter High School in Indianapolis.)

Daily Readings

Monday, September 30
Jerome, priest and doctor
Zechariah 8:1-8
Psalms 102:16-23, 39
Luke 9:46-50

Tuesday, October 1
Theresa of the Child Jesus, virgin
Zechariah 8:20-23
Psalms 87:1-7
Luke 9:51-56

Wednesday, October 2
Guardian Angels
Exodus 23:20-23
Psalms 91:1-6, 10-11
Matthew 18:1-5, 10

Thursday, October 3
Weekday
Nehemiah 8:1-6, 7-12
Psalms 19:8-11
Luke 10:1-12

Friday, October 4
Francis of Assisi
Baruch 1:15-22
Psalms 79:1-5, 8-9
Luke 10:13-16

Saturday, October 5
Weekday
Baruch 4:5-12, 27-29
Psalms 69:33-37
Luke 10:17-24

However, by the time of Jesus, Greek influences had brought the idea into frequent use among Jews. Jesus uses the image of "Gehenna," an actual place in Palestine of that era. Used in idolatrous rituals, and for ritual burning, it was a source of great disgust for the Jews.

Reflection

For weeks the church proceeded to give us an idea of Christian discipleship. It called us to love of God, to obedience, and to community with all others. It summoned us to the realization that we starve without the "Bread of Life," and it reminded us that the Bread of Life is immediately at our disposal, and abundantly so, if we humbly approach the Lord's table.

More recently, the liturgical readings have asked us to consider our response. Will we choose to follow Jesus? It is our choice. No one comes to heaven in chains. This week's liturgical readings come by way of warning. First, we are told of the loftiness of our Christian vocation and human potential. We too can be prophets. But we are vulnerable. James and Mark make the point firmly in their writings.

We can be lured by the expectations and assumptions of the times and of our culture to seek the rewards of the world. We can elevate ourselves and assume that we speak in God's name when actually we do not. Woe to anyone who would mislead others in that way. What is the sure test? It is total identification with Jesus in a mood of absolute humility and sacrifice.

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Rev. James D. Barton, Archdiocesan Director

Entertainment

VIEWING WITH ARNOLD

Frank Capra believed in goodness of people

by James W. Arnold

The death of Frank Capra on Sept. 3 was not unexpected. He was 94. He had made about 60 movies (including the popular films "It's a Wonderful Life" and "It Happened One Night"), but none since 1961, when he lost his last battle with the New Hollywood and "Pocketful of Miracles" sank out of sight, with no miracles to save it.

I'm sure Capra, who immigrated with his family from Sicily at age 6 and made the American Dream work for himself, had much to do with framing the liberal sensibility of a generation. How could you see Capra films as a child and adolescent ("Wonderful Life," of course, but especially the political films "Meet John



Doe," "Mr. Deeds Goes to Town," "Mr. Smith Goes to Washington," etc.) without hope that people were basically good and could, if given a chance, redeem the world? Well, if not the world, at least themselves.

He was a nice guy, by all accounts. Another great director of his generation, John Ford, described him as "a warm and wonderful man." Another admirer described him as "the sweetest man" he'd ever met—in fact, a lot like Clarence, the angel in "It's a Wonderful Life."

Capra, who began as a gagman in silent comedies, made sentimental but funny pictures in which idealism struggled to overcome cynicism. Some of his other well-known films include the film version of Somerset Maugham's classic novel "Lost Horizons," which graced theater screens in 1937. The next year Capra released "You Can't Take It With You."

During World War II, the director prepared a series of documentaries on the American war effort called "Why We Fight," all dated between 1942 and 1944.

He also directed "Arsenic and Old Lace," a 1944 release.

In the 1950s, he made a series of science films for television and another generation of kids was raised on "Our Mr. Sun."

Capra believed in the goodness of ordinary people ("a divine mangle-mangle of guts and stardust") and the inevitable triumph of honesty and justice. Critics said he was naive and failed to understand the postwar changes in the American mood. But oddly, the John Does and Mr. Smiths are having a good year in 1991 nearly everywhere.



CAPRA MOVIE—"Mr. Smith Goes to Washington," a paragon to U.S. democracy from director Frank Capra, stars actor Jimmy Stewart and actress Jean Arthur. Capra, an Academy Award-winning director who celebrated American life in more than 50 years of film-making, died Sept. 3 at age 94. (CNS photo from CBS)

A college graduate in engineering, Capra had a deep understanding of comedy.

"Comedy," he wrote in his autobiography, is "a triumph of good over evil. Comedy is good news. The Gospels are comedies: a triumph of spirit over matter. The Resurrection is the happiest of all endings: man's triumph over death. The Mass is a 'celebration' of that event. It is a divine comedy."

Capra noted with amused gratitude that a critic had described him as "a Christian humanist, a socialist of pretensions, a critic of materialism."

Twenty years ago he described himself as religious and a Catholic, but not a "good" Catholic, "not one that tailors his actions to the verbotens of popes, bishops and priests. I'm worse. I'm a Catholic in spirit, one who firmly believes that the anti-moral, the intellectual bigots that may destroy religion, but they will never conquer the cross."

He was a battler against the powerful bad guys to the fadeout. May he enjoy the happy ending he earned.



Frank Capra

Recent USCC Film Classifications

Dogfight A-III
 Freddy's Dead: The Final Nightmare O
 Late for Dinner A-II
 Paradise A-III

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

'Mission of the Shark' profiles USS Indianapolis

by Gerri Pare
 Catholic News Service

A harrowing, fact-based World War II story is the subject of "Mission of the Shark," the saga of the USS Indianapolis, airing on CBS on Sunday, Sept. 29, from 9 p.m. until 11 p.m. (Check local listings to verify the program date and time.)

Unaware that they have delivered vital components for the atom bomb attack on Hiroshima, the 1,196 men on board the USS Indianapolis, under the command of Capt.

Charles McVay (Stacy Keach), head back toward the Philippines in the final days of the war.

In the middle of the night the cruiser is struck and quickly sunk by torpedoes from a Japanese submarine. The 800-plus survivors stranded in the shark-infested South Pacific await a rescue team that is never dispatched because Navy policy dictated that their top-secret mission not be leaked.

After five agonizing days and nights, a routine U.S. air patrol spots the men, now down to a mere 317 survivors, struggling to survive in the ocean.

Embarrassed by the worst disaster in its history, the Navy puts McVay on trial for not following an evasive zigzag course and not abandoning ship sooner.

The first American to be court-martialed for losing a ship in battle, he is eventually exonerated but ultimately takes his own life—the final casualty of the ill-fated USS Indianapolis.

As directed by Robert Iscove, the drama concentrates on the horrifying experience of the men, many barely out of their teens. Richard Thomas (John Boy in "The Waltons") acquires himself nicely as the ship's doctor, continuing to care for his charges, even removing life jackets from shark victims to pass on to the living.

In true military style, Keach masks his emotions, but there is no doubt as to the enormity of guilt that he feels as a survivor, despite the continued support of members of his crew.

Other cast members make the sailors' ordeal more than just a faceless Navy statistic, from the patient priest to a hypochondriac turned hero to the coward who kills for a place on a raft.

The show's depiction of the Japanese on board the submarine is stereotypical. The story also suffers whenever it leaves the dramatic-ocean scenes to show the military brass bickering on home base.

Parents should be aware that several scenes of the dehydrated men suffering from exposure and salt-water poisoning and panicking during shark attacks are realistic and might easily frighten youngsters. Perhaps that's why the docudrama is scheduled for broadcast in the 9 p.m. to 11 p.m. time slot.

However, "Mission of the Shark" is compelling drama that is made all the more affecting by its sad basis in truth.

TV Programs of Note

Sunday, Sept. 29, 9-11 p.m. (NBC) "... And Then She Was Gone." Robert Urich stars in a suspense drama as a

successful businessman reluctantly drawn into a desperate mother's search for her missing child.

Monday, Sept. 30, 9-11 p.m. (PBS) "LBJ." The first of a two-part, four-hour political biography of former President Lyndon Baines Johnson premieres the fourth season of "The American Experience." It covers Johnson's rise to power and concludes with his election to the presidency one year after JFK's assassination.

Tuesday, Oct. 1, 9-11 p.m. (PBS) "LBJ." Continued from Monday, Part 2 deals with Johnson's Great Society programs, domestic unrest and public opposition to the war in Vietnam.

Monday, Sept. 30, 8-10 p.m. (TNT) "Iran: Days of Crisis." This two-part, fact-based drama tells the story of the 53 U.S. hostages taken by revolutionary Iranians in late 1979 and the behind-the-scenes negotiations by the Carter administration for 444 days to free them.

Tuesday, Oct. 1, 8-10 p.m. (TNT) "Iran: Days of Crisis." Continued from Monday.

Monday, Sept. 30, 9-11 p.m. (NBC) "Carolina Skeletons." This mystery based on a true story stars Lou Gossett Jr. as a returning U.S. officer from the war in Vietnam who attempts to clear the name of his dead brother, convicted of a double murder for which the youth was executed in 1934 when he was only 14.

Monday, Sept. 30, 8-9 p.m. (PBS) "Where in the World Is Carmen Sandiego?" The premiere of a new children's series, based on the popular computer game, features contestant-detectives chasing master criminal Carmen and her colorful band of crooks as they flee, with geographical hints used as clues to their whereabouts. The show is produced by WQED, Pittsburgh, and WGBH, Boston, for a regular afternoon time slot.

Tuesday, Oct. 1, 9-9:30 p.m. (Discovery Channel) "Invention." The second-season premiere explores genetically-engineered bacteria that convert garbage to fuel, with other features on computer-enhanced music and a 12-ounce, liquid crystal personal TV set.

Friday, Oct. 4, 9-10:30 p.m. (PBS) "Movers/20 Years of Listening to America." This retrospective reviews Bill Moyers' most memorable programs, including interviews with poet-author Maya Angelou and philosopher Joseph Campbell and the newsmen's tribute to the hymn "Amazing Grace."

(Check local listings to verify program dates and times. Gerri Pare is a staff member of the U.S. Catholic Conference Office for Film and Broadcasting.)



'HOMEFRONT' FAMILY—Actor Sterling Macer Jr. (left) portrays a returning World War II veteran who feels the pressure of living up to his parents' expectations in the new fall series "Homefront." Dick Anthony Williams and Hattie Winston play his protective parents. The program airs Tuesdays at 10 p.m. on ABC. (CNS photo from ABC)

QUESTION CORNER

Rosae Crucis is a form of gnosticism



Stepfather struggles to discipline stepchildren

A black and white portrait of a woman with short, curly hair, smiling slightly. She is wearing a light-colored, possibly patterned, top. The photo is a headshot with a soft background.

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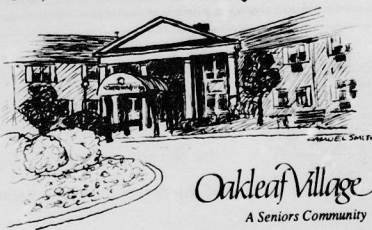
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The Active List

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

September 27-28

The 8th Annual Apple Fest and Pig Roast will be held at St. Thomas More Parish, 1200 N. Indiana St., Mooresville.

September 27-29

A Women's Serenity Retreat will be conducted by Father Jim Rudek at Fatima Retreat House, 5383 E. 56th St. Call 317-255-8135.

September 28

St. Agnes Academy Class of 1951 will hold its 40th Reunion. Call Linda Rettig Hill 317-849-2350.

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

Catholic Alumni Club (CAC) will visit Clorinda. Leave southern Plaza Pizza Hut 9 a.m., Call Dan 317-842-0855.

St. Bridget Parish, 801 Dr. Martin Luther King Jr. St. will sponsor a Church Festival beginning at 11 a.m. Food, games, raffle.

A Day for Catechetical Ministers in Total Catholic Education will

be held from 9 a.m.-1 p.m. at Marian College. Call 317-236-1430.

The Circle of Love Prayer Group will sponsor a Women's Retreat from 9:30 a.m.-2:30 p.m. at St. Mark Church, 6047 S. East St. Brown bag lunch.

September 28-29

St. Thomas the Apostle Parish, Fortville will celebrate the 75th anniversary of its church building. Sat. 5:30 p.m. Mass followed by reception, Sun. 12:30 p.m. pitch-in dinner, auction, etc.

September 28-Oct. 3

Father James Farrell will present a Parish Retreat at All Masses for Our Lady of Lourdes Parish. Mon. Question and answer session 7 p.m.; Tues-Thurs. Scripture meditations 6:30 a.m.; Communion service 7 a.m.; Lunch sharing-prayer time 11:30 a.m.; Reflections 7 p.m.

September 29

Carey Landry and Carol Jean Kinghorn will present a Concert at 6:30 p.m. in St. Matthew Church, 418 E. 56th St. Sign-up for the hearing impaired. Free will offering.

A Fall Festival and Shooting Match will be held at St. Mark Parish, Perry Co., Hwy. 145 six miles north of Tell City. Food, quilts, country store, games.

A Centennial Celebration Euchre Party will be held at 2:30 p.m. at St. Anthony Parish, 309 N. Warman Ave. \$3 admission.

Knights of St. John and St. Lawrence Auxiliary will hold their Annual Fall Festival at 312 S. Wilder St., Greensburg. Turkey dinners served 10:30 a.m.-5 p.m. Adults \$5; kids 6-12 \$3; under 6 free. Carry-out.

Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

Mother Theodore Circle #56, Daughters of Isabella will sponsor its Annual Charity Card Party at 2 p.m. in Little Flower social hall, 14th and Bosart. Admission \$2.

Sacred Heart Parish, 1530 Union St. will host a free Neighborhood 100th Birthday Party for its church building at 3 p.m. Clowns, refreshments, balloons.

Father John T. Judie will speak on "I've Got a Right to Praise the Lord" at 6 p.m. at Our Lady of Perpetual Help Church, 1732 Scheller Lane, New Albany. Reception follows.

September 30

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

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

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Dinner at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-251-3966.

October 1

Mature Living Seminars on Intercultural Experiences continue with "A Touch of French Culture" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation. Bring or buy lunch.

The John S. Marten Family Lecture on Homiletics will be presented by Marist Father John A. Melioli on "Proclamation, Preaching or Persuasion?" at 8 p.m. in the Newman Center, St. Meinrad Seminary, Workshop 9 a.m.-3 p.m. Oct. 2. Call 812-357-6543.

Dr. Ralph McNerny will present an open lecture on "The Human Person: The Object of the Church's Moral Teaching" at 12 noon in Marian College Auditorium.

Father Larry Voelker will present an Over 30 Day on "Pray as You Can (not as you can't)" at Fatima Retreat House, 5383 E. 56th St. Call 317-545-7681 for details.

Dr. David Moeller will lecture on "Facing the Anguish," dealing with grief from 7:30-9:30 p.m. at Beech Grove Benedictine Center. Fee \$10. Call 317-788-7581.

The Strengthening Stepfamilies course sponsored by Separated, Divorced and Remarried Catholics (SDRC) begins from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

The Annual Senior Citizens' Eucharist and Dinner will be held at 11 a.m. at St. Andrew Parish, Richmond. Dinner reservations \$3 by Sept. 28. Call 317-962-3902.

The Fall Religious Studies Series on "Sacraments," sponsored by New Albany Deaconry Youth Ministry begins from 7-9:30 p.m. at the Aquinas Center, Clarksville. Series fee \$15. Call 812-945-0354.

October 2

Dr. William Steele will present an enrichment evening on "Marriage: A Spiritual Vocation" from 7-9 p.m. at Fatima Retreat House, 5383 E. 56th St. Cost \$3. Call 317-545-7681.

Franciscan Father Thomas Richstatter will present "Active Celebration of the Liturgy" as part of the Liturgical Ministry Formation Program from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$7. Call 317-236-1483 to register.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. at St. Barnabas School library.

The Children of Divorce program sponsored by Catholic Social Services continues from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

The St. Gerard Guild will hold its Annual Members' Luncheon beginning with cocktails at 11:30

...AND ON THE SEVENTH DAY, GOD RESTED... BUT HE BECAUSE HE INVENTED FOOTBALL!



a.m. in the Grand Ballroom of the Radisson, Keystone at the Crossing. Call 317-849-3844 for details.

A panel discussion on "AIDS Doesn't Discriminate" will be held at 7:30 p.m. at St. Thomas Aquinas Church, 46th and Illinois Sts. Question period afterward.

Benediction and rosary will be held at 7:30 p.m. in Divine Mercy Adoration Chapel, 3356 W. 30th St., near Ritter High School. Opportunity for confession begins 6:45 p.m.

October 3

The monthly Holy Hour will be held at 7 p.m. in St. Roch Church, 3600 S. Pennsylvania St. Exposition, Scripture, Benediction.

The St. Vincent de Paul Society of Holy Trinity Parish will hold a Rummage Sale from 10 a.m.-5 p.m. Call 317-843-2899.

Benefit Guild will hold its 18th Annual Barnstorm Crafts Fair for the benefit of St. Mary Child Center from 9 a.m.-4 p.m. at the K of C Hall, 71st St. and Keystone Ave.

October 3-6

A Men's Cursillo Weekend will be held at St. Bernard Retreat Center. Call 356-5867 for details.

October 4

Catholic Alumni Club (CAC) will attend the 1st Friday at the IMA from 5:30-8 p.m. For details call Dan 317-842-0855 evenings.

October 4-6

A Beginning Experience Weekend for persons who have lost their spouse through death or divorce will be held. Cost \$60. Call 317-236-1596.

"The Effect of Gamma Rays on Man on the Moon Margolds" will

be presented in Cecilia Auditorium at St. Mary of the Woods College. Call 812-535-5212.

October 5

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

St. Patrick Grade School Alumni Association will hold a Reunion Dinner Dance for all classes at 7 p.m. at Lake Shore Country Club, 4801 Carson Ave. Call 317-856-7181 for details.

Sacred Heart Parish, 1530 Union St. will celebrate the 100th anniversary of its church building with a Mass celebrated by Archbishop Edward T. O'Meara.

The Liturgical Ministry Formation Program will present "Seasonal Devotion: Guidelines and Resources" from 9 a.m.-12 noon in the Catholic Center Assembly Hall, 1400 N. Meridian St. Call 317-236-1483.

St. Michael Parish, 3354 W. 30th St. will hold its Annual Oktoberfest serving German food from 5-8 p.m. German band, adult games, money raffle.

October 5-6

Immaculate Conception Parish, Milhousen will hold open house from 1-3 p.m. Sat. and from 2-5 p.m. Sun. in conjunction with the 5th Annual Art Fest at the Knights of St. John Hall, second annual antique tractor pull, St. Crafts, flea market, fish fry Sat. 4-8 p.m. Sat. at school.

October 5-7

A Marriage Encounter Weekend will be held at the Sisters of St. Francis motherhouse in Oldenburg. For information or reservations call Dave and Mary Timmerman 317-897-2052.

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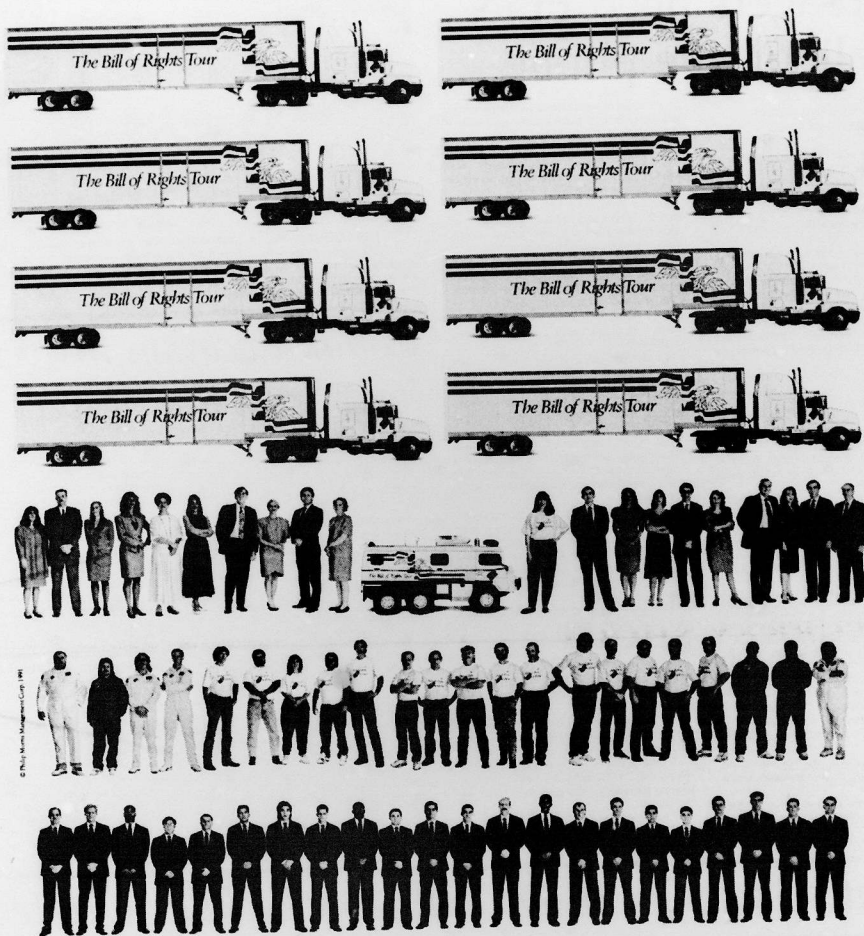


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Youth News/Views

Teen-agers need time to talk on the phone

by Christopher Carstens
Catholic News Service

The telephone in the kitchen rang—or trilled to be more precise, since phones don't ring any more.

Our phone sounds like Tinkerbelle trying to play a tiny clarinet.

Anyway, it wasn't for me. In fact, it hardly ever is.

With two teen-agers in the house, our telephone really gets a workout. Between dinner and bedtime, we get eight or 10 calls a night. If ever one is for my wife or me, it's a surprise.

About two years ago, we got the kids their own telephone line. That way, we figured, we would only need to answer our own calls.

It hasn't exactly worked out that way. When our phone rings, it's still almost always one of their friends.

"I called on the other line but it was busy," a young caller will explain. "Can you tell Adrian that Phil called?"

Actually, this doesn't bother me. I'm delighted when the kids' friends call them to talk for a while.

But some parents get irritated about the time their teen-agers spend talking on the telephone.

Adults generally view the phone as a tool, something used to achieve a distinct purpose like calling the gas company about your utility bill.

The rest of the time, this parental thinking goes, you should leave the telephone on the hook, just in case somebody calls you from the hospital.

Teens don't see telephones as tools. The phone is a link with their friends, a central part of their social lives. Cutting them off from the phone takes away one of the most important ways they relate to each other.

Of course, there are some reasonable limits that parents can place on use of the telephone.

But it's important to consider the importance of a phone in a modern teen's social life.

In simpler times, teen-agers could just walk over to each other's houses and hang around on the front porch. That doesn't work so well any more.

First, teens who attend the same school are likely to live miles apart—especially if they go to Catholic schools which draw students from parishes all over town.

Second, many neighborhoods just aren't safe at night. Walking over to visit a friend can be really risky.

Teens need chances to talk with their friends away from school. They have all sorts of important topics to discuss at night in the privacy of their homes.

But I have often heard frustrated parents ask their teen-age children, "You see your friends all day in class. Why do you have to call them at night?"

The reality is that students don't have much time to talk with their friends during school hours.

In fact, unless they are lucky enough to get the same lunch period or break schedule with their friends, they may go through an entire school day without sharing more than a few words about assignment sheets.

Teens use the phone to fill in the gaps in communication left by a busy school schedule. And there are ways they can relate over the phone that just don't work out other ways.

In the summer between eighth and ninth grade, I had this thing going with Dorothy. I lived out in the country and she lived in town. We only got to see each other once that whole summer, but we talked on the phone for an hour or more every night.

But when school started in the fall, right away we both knew that it was over. Whatever we had together only worked on the phone.

While we weren't ready for all the extra risks of actually seeing each other, I think we both learned something important that summer.

We learned about the value of talking—and of sharing and listening—in a relationship.

If my folks hadn't let me use the telephone, I might not have mastered those lessons so readily. I'm glad they gave me the chance.

And that's probably why I don't get irritated when the telephone calls at my house are usually for my kids.



CONVERSATIONAL—Bishop Chatard High School freshmen Missy Hoop (left) and Erin Dial catch up on news with a friend during a brief telephone call after school. A sign reminds students that all phone calls must be limited to three minutes. Some parents would probably like to enforce that school rule at home too. The girls are members of St. Pius X Parish in Indianapolis. (Photo by Mary Ann Wyand)

Communication thrives on love, trust and respect

by Mary Ann Wyand

When parents and children struggle to communicate, harmony in the home begins to seem unattainable.

Remedial steps to consider when communication breaks down between generations include making an effort to listen better, taking time away from heated conversations until issues can be discussed calmly, and spending more time together.

Good communication is a product of a relationship with mutual respect, trust, openness, honesty and love," St. Agnes parishioner Michael Chamblee of Nashville explained. "First, the parent must be an example of these qualities of a good relationship. The child must be encouraged to manifest the same qualities throughout life."

Chamblee, the father of six children, said he believes parents need to guard their children against outside forces which can destroy these qualities.

"Discipline is also needed at times to help direct the child's actions," he said. "If the qualities are in place, then they have to be constantly nurtured by the parent and child spending time with each other, talking, playing, working, and sharing their lives in love."

St. Benedict parishioner Stacey Patterson of Terre Haute, a former member of the Archdiocesan Youth Council, said it is important to acknowledge problems.

"When it seems that communication is breaking down between a parent and teen, the first, most important, and often most difficult step towards a solution is for both to realize and admit that the problem exists," she said. "Unless the parent and teen can acknowledge the lack of communication, there is no way to come up with a solution. Once the problem is recognized, it is half solved."

Relationship problems cannot be solved by just one person, she said. Both must work together to understand one another.

"Sometimes a little space and time can be beneficial," Reita Lauer from St. Gabriel Parish in Connerville suggested. "Agree to meet again in an hour. Return with a gentle reminder, to parents and children alike, that God created us with two ears and one mouth so we can listen twice as much as we speak."

This reminder enables family members to discern the real issues at stake, she said. "A warm hug and a sincere 'I love you'—even in the midst of turmoil—can also work wonders in rekindling communication."

'What's Law Got to Do With Me?' challenges teens

Locker searches and privacy. Confiscated weapons and the right to bear arms. "Obscene" T-shirts and personal expression. Criminal clues, life in the mayor's chair, and the everyday challenges to "do the right thing."

The esteemed mandates of the U.S. Constitution meet the irreverent world of the 21st century teen-ager in "What's Law Got to Do With Me?" This informative focal activity is the newest addition to the Eli Lilly Center for Exploration at The Children's Museum in Indianapolis.

The innovative gallery that last year challenged adolescents ages 10-18 to trek through the muck of the world's garbage problem will encourage young explorers to march through the mire of the American legal system beginning Oct. 5.

With a focus on kid-directed programming, activities and displays scattered in the 15,000-square-foot center will open a forum for discussion of individual rights, choices and consequences.

For the audience that's more at home on a basketball court than with the Supreme Court, "What's Law Got to Do With Me?" offers a practical guide through ever-changing legal predicaments. The complex issues spelled out in the U.S. Constitution and other legal guidelines are applied to the daily decisions facing teen-agers.

Young explorers begin their excursion by tackling the First, Second, Fourth and Eighth Amendments in the center's "Rights" section. For example, commonly-worn but questionable T-shirts will encourage explorers to determine if and when the shirt will be banned while, at the same time, considering the owners' right to free expression as outlined in the First Amendment.

Other components of the "Rights" section include a dramatic display of weapons confiscated from Indianapolis youths that underscore the controversy of protecting the

Second Amendment's right to bear arms with the concerns for public safety.

Also in the "Rights" exhibit, other displays feature the Fourth Amendment's protection of individuals against unreasonable search and seizure, which is put to the test through activities outside and inside a set of school lockers. Explorers assume the role of principal and are given the chance to search suspicious lockers. The more they search, the more involved the situation becomes.

Perhaps the most dramatic component of the "Rights" exhibit is a life-size mock electric chair, which represents a dramatic depiction of the Eighth Amendment—freedom from cruel and unusual punishment.

Elsewhere in the Center for Exploration, visitors can share their opinions and perspectives in the "Choices" cluster of activities. This section stresses the "trade-offs" often found in the legal system—consumer protection laws vs. free trade, freedom of expression vs. community standards, and freedom of religion vs. separation of church and state.

Components in the "Choices" exhibit include a section entitled "Do the Right Thing," which challenges explorers to assume the roles of people engaging in a discussion about a controversial issue. Telephone stations divided in half will encourage conversations with different sides of the issue.

Visitors can also exercise their voting rights at the "Choice Box," a voting machine that tallies opinions on issues determined by center volunteers.

In another area of the "Choices" exhibit, a display about consumer and environmental law issues persuades young explorers to use protection laws to ensure their individual rights. Resource information will also provide direction to those who want to get more involved in these important issues.

An elaborate cluster of activities will take explorers

through the "Consequences" section of the "What's Law Got to Do With Me?" project. Real-life applications of rights and choices are reinforced and role-playing opportunities immerse the visitors in heated legal debate.

Components of the "Consequences" exhibit include a mock courtroom where explorers assume the roles of legal participants and debate landmark court cases that address First Amendment issues.

Nearly, a display featuring a simulated jail cell encourages visitors to try to determine which common acts (swearing in public, spitting on the sidewalk, hitting your girlfriend, etc.) are illegal in Indiana.

Also in the "Consequences" section, an "Investigation Station" gives teen-agers opportunities to try out common police investigation techniques and delve into the use of science in crime detection.

Another area features building blocks and other construction materials where visitors can "Build a City" complete with streets, stores, museums, schools, and of course, laws to govern the citizens.

"What's Law Got to Do With Me?" is funded in part by a grant from the U.S. Department of Education and by Lilly Endowment, Inc. It is the second focal activity in the museum's Center for Exploration, which opened to adolescents in May 1990.

During the successful 16-month run of the first focal issue—"Waste Not, Want Not"—adolescents who participated in exhibit planning challenged thousands of people throughout the country to reduce, reuse, recycle, and rethink their relationship with the environment.

The Center for Exploration will be closed to the public until the Oct. 5 re-opening. Public hours for the center are Thursdays from 4 p.m. until 8 p.m. and Saturdays and Sundays from 1 p.m. until 5 p.m. Call the center information line at 317-921-4121 for details about programming.

Teen-agers will celebrate life during walkathon

Archdiocesan teen-agers are invited to participate in the **Respect Life Sunday Walkathon** on Oct. 6 in Indianapolis. The annual event is sponsored by the archdiocesan Office of Pro-Life Activities and the Catholic Youth Organization.

Walkathon participants will celebrate the sanctity of life during their walk from Monument Circle north on Meridian Street to St. Peter and Paul Cathedral. They will gather at the Circle at 2:45 p.m., begin the walkathon at 3 p.m., and stop at University Park for a brief prayer service before continuing north to the Cathedral to attend a vespers service at 4 p.m.

Teens are also invited to participate in the annual **Respect Life Sunday dinner and awards ceremony** beginning at 5 p.m. at the Catholic Center. For dinner reservations, telephone the CYO Youth Center at 317-632-9311 or the Office of Pro-Life Activities at 317-236-1569.

Members of parish youth groups, pro-life groups, confirmation classes, and religious education students are expected to participate, according to Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry.

"The walk is a time for teen-agers to express their idealism, not only in word but in action," Sister Joan Marie said. "We live in a world in which everything is disposable, but teens are proving that life can never be disposable. Life must be lifted up and recognized as sacred."

☆☆☆

There's still time to register for "Peace in the Puzzle," the 21st biennial **National Catholic Youth Conference** scheduled Nov. 7-10 in Indianapolis.

Conference activities include concerts, liturgies, workshops, youth forums, and opportunities for socialization with Catholic teen-agers from throughout the United States.

More than 6,000 teens and at least 21 U.S. bishops are expected to attend the four-day conference at the Indianapolis Convention Center. The bishops will also join more than 300 youth delegates at the two-day National Youth Congress to be held at the Hyatt Regency.

Archdiocesan Catholic Youth Organization officials are working with staff members of the National Federation for Catholic Youth Ministry to present the conference and congress. For registration information, telephone the CYO office at 317-632-9311.

☆☆☆

Terre Haute Deaneary youth will gather at the Merom Conference Center on Oct. 4-6 for the annual **Deaneary Freshman Retreat**.

"You Are the Top 40 Hits" is the retreat theme. Registrations of \$30 per person are due by Sept. 30.

For additional information, contact Joe Connelly, deaneary coordinator of youth ministry, at 812-232-8400, or Janet Roth, youth ministry coordinator for St. Benedict, St. Ann and Sacred Heart parishes, at 812-535-3391.

Three Catholic high school students are among 1,500 semifinalists in the 1992 **National Achievement Scholarship Program for Outstanding Negro Students**.

Bishop Chatard High School senior Taundra Dunson, Brebeuf Preparatory School senior Robbie Bantom, and

Cathedral High School senior Marcus Thorne, all of Indianapolis, are eligible to compete for achievement scholarships to be awarded next spring.

Nearly 90,000 black students from all parts of the country entered the competition by requesting consideration for the achievement program when they took the Preliminary Scholastic Aptitude Test and National Merit Scholarship Qualifying Test.

Since the first achievement scholarships were awarded in 1965, more than 14,700 outstanding black students have earned collegiate scholarships valued at \$47 million.

☆☆☆

Cycle II courses of the **Youth Ministry Professional Training Program** begin Oct. 11-13 with a workshop on "Fostering Faith Growth Through Prayer and Worship" presented by youth ministry specialist Thomas Tomaszek at the Catholic Youth Organization Youth Center in Indianapolis.

The youth ministry certification course continues Dec. 6-8 with "Pastoral Care of Adolescents," taught by Kevin O'Connor, an author, consultant and professor.

Cycle II programming concludes with "Fostering Faith Growth Through Evangelization and Catechesis," taught by author and educator Reynolds Eckstrom on Feb. 7-9, and "Fostering Faith Growth Through Justice, Peace and Service," presented by Thomas Bright, a staff member of the Center for Youth Ministry Development, on April 24-26.

For registration information, telephone the CYO Youth Center at 317-632-9311.

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BOOK REVIEW

Studies acts of compassion

ACTS OF COMPASSION: CARING FOR OTHERS AND HELPING OURSELVES. By Robert Wuthnow. Princeton University Press (Princeton, N.J., 1991). 330 pp., \$24.95.

Reviewed by Father Robert Kress

It has become commonplace for righteous critics, both rightist and, especially of late, leftist, to berate the American people for being individualistic, materialistic, and selfish.

On the other hand, 80 million Americans engage in some kind of voluntary benevolent activity. About 45 percent of all Americans over 18 are active in these activities. They donate 5 billion hours of service in informal service and 15 billion in formal service organizations. The cost of these services in the open market would be about \$150 billion annually.

Robert Wuthnow in "Acts of Compassion: Caring for Others and Helping Ourselves" examines this phenomenon by alternating the personal stories of various volunteers with statistics and reflection on the data and the personal stories. At times he does use some technical sociological jargon. However, the general reader need not be put off by those few pages.

Wuthnow attempts to reconcile the much vaunted

American individualism (freedom, struggle for success, self-interest) with all this voluntary, freely donated compassionate activity. He discovers that those who are most individualistic are no less caring, that those who are most caring are no less individualistic.

He examines the motives people give for their voluntary work, the satisfactions they receive from it, the limits they set on it. The influence of membership or non-membership in an organized religion or church on voluntary activity is also explored.

It is clear that compassion takes a different form in America than elsewhere. Indeed, American emphasis on freedom, it seems to me, makes voluntary associations both possible and necessary. This is in contrast to the customary European condition of monarchical government and established state church, which reduces the individual to a state of almost pure passivity. Wuthnow skirts this insight, but never embraces it decisively.

If he did, I think he would be less inclined to speak of American individualism and more inclined to speak of American independence or even, most simply put, freedom.

It would also then be easier for him to reconcile the

self-interest with the compassion for others, for they are not opposites, but complements. Philosophically, Aristotle told us this when he told us that man is a political animal. Theologically, Jesus told us this when he told us to love one another as we love ourselves. This exhortation of Jesus, which Wuthnow does not quote, is certainly as important as the one about carrying the cross, which he does.

One might also wonder whether he does not spend too much time worrying about the right or good motive. Some of the interviewees explicitly express the preferable view of Karl Rahner, namely, "I've never been too concerned about motivation as long as some good was being done" (p. 62).

For some strange reason both the publisher's blurb and Wuthnow himself relate this book to Robert Bellah's "Habits of the Heart." This is unfortunate, since Bellah's book is an elitist diatribe against the American "common man." Wuthnow's is a defense and explanation of American (common) people.

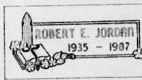
For the general reader, the religious minister, the social scientist, this is a book entirely worth reading. For the discouraged and the pessimist it is a healthy antidote.

And for Professor Wuthnow himself, it is a very good illustration of his own thesis, namely that acts of compassion, like writing this book for us, is both caring for others and helping oneself.

(Father Kress is a theologian and an author of many books and articles, especially on the American Catholic Church.)

(At your bookstore or order prepaid from Princeton University Press, 41 William St., Princeton, N.J. 08540. Add \$2 for shipping and handling.)

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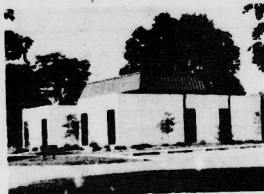
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Other books of interest

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

"New York City Teacher Learns Love," by Alex LaFerchia, Magnificat Press, \$7.95, 129 pp. Autobiography of a deeply religious man whose faith inspired and guided him through more than 25 years as a New York City public school teacher.

"Friday Morning Reflections at the World Bank," by David Beckmann, Ramgopal Agarwal, Sven Burnstetter, Ismail Serageldin, Seven Locks Press, \$10.95, 80 pp. Four essays on how morality, ethics, and religion relate to the World Bank's goal to curb poverty. The essayists are bank employees who meet once a week to discuss religious and ethical values with colleagues.

"Grace and Brokenness in God's Country," by Claretian Father John Manuel Lozano, Paulist Press, \$8.95, 137 pp. Explores what is said to be the unique spirituality and character of American Catholics.

+ Rest in Peace

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

† BRITTON, Lowell C., St. Mary, Rushville, Sept. 8. Father of Terry, and Sheila Derbes; grandfather of five.

† CASTER, Sarah Nadine, 87. Our Lady of Lourdes, Indianapolis, Sept. 15. Mother of Catherine Bridenstine, William J. and Edgar; sister of Mary Trent; grandmother of 17; great-grandmother of nine.

† CONLEY, Mary Jane, 73. St. Philip Neri, Indianapolis, Sept. 5. Mother of Danny, Joe David, Pat, Karen Wilson and Delores (Dee) Hines.

† ERENO, Joseph, 86. St. James the Greater, Indianapolis, Sept. 6. Husband of Marie C.; father of Helen Krohney.

† EVANS, Robert C. Sr., 86. St. Mary, Richmond, Sept. 5. Father of William, James, Robert, Thomas, John, Samuel, Jack, Mary Kay Dudas, Dorothy Cline, Helen Mae Meier and Ronald; grandfather of 40; great-grandfather of 19.

† HARRIS, Donald J. Sr., 86. St. Philip Neri, Indianapolis, Sept. 5. Father of Michael J. and Kinsey J. Jr.

† KINSEY, Clara E., 87. St. Mary, Richmond, Sept. 12. Aunt of John Witte.

† KOCH, Agnes, 95. St. Lawrence, Lawrenceburg, Sept. 18. Aunt of 20.

† KOONTZ, John B., 80. St. Mary, Richmond, Sept. 7. Husband of Betty; father of Mary, Jane, Roushon, John, Michael, James and Mark; grandfather of 10; step-grandfather of five.

† KRAEMER, Clara H. (Ruble), 89. Assumption, Indianapolis, Sept. 14. Mother of Mark, sister of Freda Cuffel, Hilda Johnston and Alice Grish.

† MITCHELL, Vivian (Keeling), 70. St. Mary, Richmond, Aug. 31. Mother of Kenneth and Barbara; sister of Gene Bill Keeling; grandmother of two; great-grandmother of one.

† MULROY, Kathryn M., 94. St. John the Baptist, Osgood, Sept. 18. Mother of Patrick, and Geraldine Wise; grandmother of Cathy Pratt, and Patty, Kevin, Mike, Chris and William.

† NEWMAN, Ella C., 97. Holy Name of Jesus, Berch Grove, Sept. 9. Mother of Kathleen Hobson and Martha Jenkinson; grandmother of nine; great-grandmother of 12.

† ROSENBERGER, Helen, 77. St. Mary of the Knobs, Floyd, Sept. 10. Mother of Billie Rose End; grandmother of three.

† SCHAFFNER, Louise, 91. St. Mary, New Albany, Sept. 18. Mother of Louis, and Margie Rothrock; grandmother of 12; great-grandmother of 14.

† SCHINDLER, Lucille, 76. St. Mary of the Knobs, Floyd, Aug. 22. Sister of Eugene and Elvin Hammer and Mary Hubler.

† SCOTT, Florence M., 79. St. Barnabas, Indianapolis, Sept. 11. Mother of Susan K. Stumpf and T. Patrick; grandmother of eight; great-grandmother of five.

† WETZELBERGER, Charles F., 80. St. Joseph Hill, Sellersburg, Sept. 16. Husband of Dorothy; father of Craig C., brother of Lois Gerhardt and Gaye; grandfather of four; great-grandfather of one.

Confirmation hearings: There's humor in those proceedings

by Patricia Zapor
Catholic News Service

WASHINGTON—The view of the confirmation hearings of Judge Clarence Thomas from beyond the range of television cameras was quite different from that seen by audiences at home.

While there's no arguing about the potential impact of the hearings—if confirmed, Thomas could easily serve as a Supreme Court justice through the first third of the next century—much of the activity and drama had little to do with the process. There were humorous or simply interesting aspects of the marathon sessions that kept the regulars awake but rarely were reported.

Religion was one topic that came up several times. Prior to the hearings, Thomas' Catholic background was widely publicized. He even had one of his Catholic elementary school teachers, Francisca Sister Mary Virgilus Reidy, and the president of Holy Cross College, Jesuit Father John Brooks, testify in his behalf.

But with that exception, nearly all references to religion in the hearings were generated by committee chairman Sen. Joseph Biden, D-De., about his own Catholic background.

In a prolonged discussion with Thomas about natural law, Biden referred to the teachings of St. Augustine and St. Thomas Aquinas. Later, he joked about feeling a nun's finger poking him in the back while she monitored his behavior. He cautioned Sister Reidy that he might slip into a childhood habit of saying "Yes, Sir (Sister)." Finally, in a more serious vein, he chided Sen. Paul Simon, D-Ill., for a comment about Thomas' current church-going practices.

"The Episcopalian church has generally taken a pro-choice stand," Simon had said in a criticism of Thomas' refusal to voice his feelings about abortion. "Yet he attends an Episcopal church that takes the opposite stand."

Biden noted that he was one of four Catholics on the committee, three of whom tend to support abortion rights

despite the church's opposition. "Where he goes to church is totally irrelevant," Biden said in a mild rebuke to Simon.

Catholic senators Edward Kennedy of Massachusetts and Patrick Leahy of Vermont, both Democrats, also support abortion rights. The fourth Catholic, Sen. Dennis DeConcini, D-Ariz., opposes abortion.

Behind the scenes, people passed through the splendor steadily and quietly. Staffers brought fresh glasses of water to witnesses and the senators, messengers picked up film and the stenographer's tape cassettes. Senators moved in and out between other hearings and appointments. Every half hour like clockwork. Secret Service agents silently rotated positions at the doors.

More than 100 reporters from radio, television, newspapers, magazines and wire services packed the press tables for the first two days when Thomas was on the stand. As for the first two days when Thomas was on the stand, Senate confirmation hearings began elsewhere for Robert Gates as nominee to head the CIA, the number of reporters was reduced by half. Toward the end of the two-week session, often only a handful of journalists remained.

As hearing sessions stretched to 10 and 12 hours some days, the few senators who remained found various ways to pass the time. One thumbed through magazines. The 88-year-old Sen. Strom Thurmond, R-S.C., kept vigil over the proceedings with a sunglasses-shaded eagle eye on each colleague's time limits for questioning.

At one point in the second week, so many senators had left the room that only Sen. Hank Brown, R-Colo. was left to chair the hearing. The most junior member of the 14-member panel, Brown told Biden upon the chairman's return that in his absence "the committee has passed several constitutional amendments."

In the hallway outside, abortion rights activists were anxious to provide comments about why they oppose Thomas to any interested reporter. Thomas supporters came and went, some wearing buttons or T-shirts urging confirmation. Both sides waged a daily battle for space on the table reserved for press releases and testimony.

Tourists and government workers on lunch breaks queued up two floors below for their turn to sit in for a while, occasionally to be let in just in time to watch the proceedings break up.

If they waited through the slow parts, they were in for one of the more interesting dramas Washington has to offer—complete with petty bickering, good-natured ribbing, grandstanding for the cameras, glimpses of famous politicians, reporters and witnesses, and maybe even a lesson in government.

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Fr. Hesburgh named to Peace Institute

by Catholic News Service

NOTRE DAME, Ind.—President Bush has nominated Holy Cross Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame, to a four-year term on the U.S. Institute of Peace's board of directors.

Senate confirmation hearings on Father Hesburgh's nomination are expected to take place in October.

The U.S. Institute of Peace, based in Washington, was created by Congress in 1984. It seeks to promote worldwide peace and the resolution of international conflicts without violence. It has a budget of \$8.4 million.

Father Hesburgh, 74, Notre Dame's president from 1952 to 1987, would succeed Father Richard J. Neuhaus, the former Lutheran minister recently ordained a Catholic priest, on the board.

Father Hesburgh was the Vatican's permanent representative to the International Atomic Energy Agency in Vienna, Austria, from 1956 to 1970.

He also helped organize the 1982 meeting in Vatican City where 58 top scientists from the East and West called for the elimination of nuclear weapons.

Father Hesburgh also founded Notre Dame's peace studies institute and now chairs its advisory committee.

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Cardinal Klemp tells U.S. Jews he regrets earlier statements

by Jerry Fiteau
Catholic News Service

WASHINGTON—At a landmark meeting Sept. 20 with U.S. Jewish leaders in Washington, Polish Cardinal Jozef Glemp of Warsaw told them "I regret sincerely" earlier statements that "caused pain to the Jewish community."

He said he has learned "through dialogue" that his controversial comments "were in many aspects based on mistaken information," and he recognized that they were "seen as fostering stereotypes of Jews and Judaism."

Both Catholic and Jewish leaders who attended the hourlong meeting at the headquarters of the National Conference of Catholic Bishops praised it as a candid exchange of views that opens the way to a new level of Catholic-Jewish understanding in Poland.

The meeting itself provoked controversy. Some U.S. Jewish organizations urged a boycott to protest some of the cardinal's earlier statements, and New York Rabbi Avi Weiss brought a small group of followers to Washington to picket the cardinal. The Anti-Defamation League of B'nai B'rith boycotted the meeting and Seymour D. Reich resigned as head of the International Jewish Committee for

Interreligious Consultation because of his objection to the Jewish leaders meeting with the cardinal.

In a joint statement issued afterward, the 12 Jewish participants called the meeting "a forthright, open and, we believe, constructive conversation."

They said they discussed "in detail" with the cardinal "major issues that disturbed the Jewish people" regarding a widely publicized homily Cardinal Glemp delivered in August 1989 and remarks he made at the Warsaw airport just before his U.S. trip "containing anti-Jewish stereotypes."

The Jewish statement said the cardinal "acknowledged the need to engage in serious joint studies that would prevent the repetition of stereotypes and increase positive understanding of Jews and Judaism."

Rabbi James Rudin, director of interreligious affairs for the American Jewish Committee, told CNS, "For me there were 1,000 years of history in that room. . . . A new door was opened." He said Cardinal Glemp admitted "that he had never met with so many Jewish leaders at once."

Eugene Fisher, the U.S. bishops' secretary for Catholic-Jewish relations, noted that 10 of the 12 Jews in the room were rabbis—more than there are in Poland today and nearly as many as in all of Eastern Europe.

Several participants said the earlier controversial remarks by Cardinal Glemp could be ascribed partly to the lack of a strong Jewish community in Poland that could sensitize him to Jewish concerns. Before World War II Poland had 3.5 million Jews and was a world center of Jewish spiritual, cultural and intellectual life. The Nazi Holocaust reduced the Polish Jewish community to a tiny remnant, which today numbers about 6,000 to 10,000. Rabbi Mordecai Waxman of Temple Israel in Great Neck, N.Y., who in 1987 addressed Pope John Paul II on behalf of U.S. Jews during the papal meeting with Jewish leaders in Miami, told CNS it was "quite clear" that Cardinal Glemp is committed to working for better Catholic-Jewish understanding.

"My own feeling," he said, "is that his sheer presence here for this extended discussion was itself an openness (on the cardinal's part) to awareness that there were major problems." Archbishop William H. Keeler of Baltimore, U.S. episcopal moderator for Catholic-Jewish relations, told CNS that the meeting was a "great plus" for Catholic-Jewish relations in the United States as well as in Poland.

He noted that U.S. Catholic-Jewish relations have been difficult "for several years, really" because of the controversies in Poland surrounding the Carmelite convent at the World War II death camp at Auschwitz.

Despite a Catholic agreement in 1987 to move the convent, in response to Jewish concerns, a 1989 target date went by with little progress toward the move.

Cardinal Glemp, who is primate of Poland, quickly became a central figure in the many-sided controversy because

of several remarks he made criticizing Jews—including comments in his August 1989 homily that were reminiscent of anti-Semitic propaganda used in the 19th and early 20th centuries to justify pogroms and other attacks on Jews.

Jewish leaders at the meeting said they addressed those issues squarely, and they believed the cardinal listened sincerely and became more sensitive to their concerns.

They said he asked the help of American Jewish scholars in dealing with issues such as revising Catholic educational materials to reflect the positive approaches to Judaism which are called for in Vatican guidelines.

Rabbi Rudin said the cardinal demonstrated a strong commitment to follow through on a recent pastoral letter by the Polish hierarchy on Catholic-Jewish relations, which condemns all forms of anti-Semitism.

The rabbi said that when he lectured on anti-Semitism at the Catholic seminary in Wloclawek, Poland, he was struck by how a "lack of contact with the genuine Jewish experience" makes it difficult for Polish Catholics to come to grips with misunderstandings about Jews and Judaism.

Several participants noted that the Polish bishops have begun sending priests to places like the Cardinal Bernardin Institute of the Spertus College of Judaica in Chicago—which Cardinal Glemp was to visit later on his U.S. trip—to study with Jewish scholars and deepen their understanding of Jews and Judaism.

When a reporter asked Cardinal Glemp at the press conference whether an act of public humiliation was needed to satisfy Jewish demands that he apologize for his earlier remarks and admit his mistakes, the cardinal said, "I don't consider it a humiliation if you arrive at a deeper truth."

Rabbi Marc Tanenbaum, a leading figure for decades in U.S. Catholic-Jewish relations, said, "The issue of public humiliation may be in the minds of some few people, but it is far from the minds of those around this table."

"I think a new spirit was born today," Rabbi Tanenbaum said.

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