

THE CRITERION

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50c

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The true facts about parish closings

Published reports in the secular media are highly inaccurate and premature

by John F. Fink
Editor, The Criterion

The Cathedral of St. Peter & Paul will not only continue to have Sunday Mass, but also continue to have two daily Masses.

The archdiocese does not have any immediate plans to close any parishes in Indianapolis.

On the morning of Thursday, Sept. 26, Indianapolis Catholics were startled to read in *The Indianapolis Star* a front-

page banner headline that read "Archdiocesan Plan Could Close at Least 6 Parishes in City." That day various offices in the Catholic Center started receiving phone calls, some from angry people and some from people wondering if, for example, the cathedral would have Mass this Sunday since the cathedral was listed as one of the churches to be closed except for confirmations and other special archdiocesan events.

The plain fact is that the story in the *Star* was filled with inaccuracies.

Some things should be said immediately before getting into details:

►The "plan" in the *Star's* headline is a long-range plan that makes projections out to the year 2010. It's not something that would happen in the immediate future, but over a period of nearly 20 years.

►Archbishop O'Meara has not yet received any recommendations so has not accepted or rejected them.

As reported in *The Criterion* Sept. 20, the Future Parish Staffing Committee has sent preliminary recommendations to parishes for their reaction. The committee's final recommendations will then go to the Priests' Personnel Board, for its acceptance or rejection. Then they will go to the archbishop for his consideration.

►The fact that a parish will not have a resident pastor sometime in the future doesn't mean it will be closed. Twenty-seven parishes in the archdiocese do not now have resident priests. Some parishes now have parish life coordinators (a lay or religious person, appointed by the archbishop, who has the pastoral care of a parish entrusted to him or her).

►The committee making the recommendations is concerned with parish staffing. Its recommendations will be taken into consideration along with whatever recommendations come from the current study of the urban ministry in the archdiocese by the Conservation Co.,

long-range planning consultants. Those recommendations are due by June.

►Whenever final decisions are made on the recommendations, no timeline for implementation has been set. Parishes affected would know about it nine to 12 months before implementation. As reported earlier in *The Criterion*, there is a new Pastoral Personnel Secretariat in place to help manage changes.

Specific preliminary recommendations for the four Indianapolis deaneries are listed on page 3. Recommendations for the other deaneries in the archdiocese will be reported next week.

The whole issue of parish staffing has been studied by the archdiocesan Council of Priests ever since 1983 when it became obvious that there would be fewer priests in the future. Much has been written about the approaching priest shortage. In July, 1989 the Future Parish Staffing Steering Committee was appointed. A chart on page 3 of this issue shows the progress made in this study to date.

The projections made by the committee (and explained on the front page of the Aug. 3, 1990 *Criterion* along with a large chart) showed that there would be 40 to 50 fewer priests in 2010 than there are today. The task of the committee was to determine how to continue the church's ministry in all of the 39 counties of the archdiocese with fewer priests.

(See RECOMMENDATIONS, page 3)

Archbishop O'Meara writes about his health

by Archbishop Edward T. O'Meara
Archbishop of Indianapolis

Dear Family in Christ:

Since the month of June, you have been hearing things about me in news articles and in other ways, and they are particularly concerned about my health and my well-being. It just seemed to me at this time you might welcome having a word from me about where I stand.

Allow me to review this past year for you. Since the beginning of the year, I have been experiencing a shortness of breath that made exertion increasingly difficult. In fact, as the year went on, almost any exertion at all called for an enormous outlay of energy and strength.

In the middle of the month of June, I finally acknowledged this to the doctor who in turn asked me to have a check of my heart, which turned out to be very, very satisfactory. Then that being the case, the doctor turned to the possibility of something concerning my lungs. And so I was sent for a breathing test, on which I did not fare so well. That led to an appointment with a lung doctor, who in turn, after many tests, told me that I did have something of serious concern about my lungs, and that I should really follow up and try to find out exactly what it was.

This led to the abandoning of a proposed trip to Africa on behalf of Catholic Relief Services and to a subsequent hospitalization. The hospitalization led to a bronchoscopy and after that, since the results were not totally satisfactory, to an exploratory surgery, a surgical biopsy, in an effort to learn exactly the nature of what was affecting my lungs. This, too, did not yield a clear diagnosis, so that in the end, I was pronounced as



Archbishop Edward T. O'Meara

having "idiopathic pulmonary fibrosis," a lung disorder that is of an unknown duration and unknown cause.

This brings us now to about the first of August at which time a medical treatment was prescribed that I am still following today. It involves the use of a steroid-type drug that, it is hoped, will arrest the progress of this entirely painless disease, and at the same time possibly assist in its reversal.

To compensate for the loss of functioning ability, I have been asked to curtail my schedule as much as possible, which I began doing by resigning from my role in Catholic Relief Services. This really, I think, does most of what my doctors have asked me to do, but a few other steps I have taken brought me to the desired goal that they have suggested for me.

This brings me to the present moment. I have never felt better in my life and, with the prescribed use of oxygen, I can do many things that otherwise I would not be able to do. So then, do not be alarmed when you see me with a portable tank of oxygen at my side. It really increases my comfort level tremendously and, at the same time, enhances my work potential.

With that I tackle a tremendous burden that rests on me at the present time and that is the burden of gratitude. Since all of this began, I have been overwhelmed by an outpouring of concern, of prayer, of love, of solidarity that actually is much more important than ever I realized. I thank you for that from the bottom of my heart, and I hope that I can repay it with my prayer, my own love and my own gratitude. And I know that I do not need to invite you to keep it coming, because the concern is still here. So thanks a million for everything.

I would also like to add a word of thanks (See ARCHBISHOP, page 3)

Valerie Dillon to receive Respect Life Award

by Mary Ann Wyand

Longtime family life and pro-life advocate Valerie Vance Dillon of Indianapolis will receive the 1991 Respect Life Award during Respect Life Sunday observances Oct. 6 in the archdiocese.

Archbishop Edward T. O'Meara and Father Larry Crawford, archdiocesan director of pro-life activities, will present the annual award to Dillon during an awards dinner beginning at 5 p.m. Sunday at the Catholic Center Assembly Hall.

Father Edward Bryce, former director of the National Conference of Catholic Bishops' Committee for Pro-life Activities, will discuss the Consistent Ethic of Life and post-abortion reconciliation as the keynote speaker.

Dillon, who retired in June as the first director of the archdiocesan Family Life Office, also won the first Charles Stimming Sr. Pro-life Award in 1981.



Valerie Dillon

She said Stimming, who died last week, was a mentor and friend. "He was truly a pro-life person across the board. He was so wide in his range of dedication to people. It wasn't simply the abortion issue—and he did marvelous work on that—but also his concern for the poor, for the underprivileged, for the disenfranchised people."

Dillon said she will accept the 1991 pro-life award "with a feeling of great joy at the collaboration that the Family Life Office (See RESPECT LIFE, page 8)

Respect Life section

A special 10-page "Respect Life" section, using material from the National Conference of Catholic Bishops' program, plus additional articles, will be found in this issue beginning on page 13.

Looking Inside

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Does church oppose capital punishment?

by John F. Fink

This Sunday will be observed as "Respect Life Sunday" and this issue of *The Criterion* contains a complete section on respect for all human life. The issues of abortion and euthanasia have gotten a lot of press in recent months, but one life issue seems to be neglected lately—capital punishment.

One way to get into a good argument is to say that the Catholic Church opposes capital punishment. You immediately have to start defining your terms. And you run into the fact that all polls indicate that most Catholics are in favor of capital punishment.

If most Catholics favor it, who's opposed? The pope and the bishops.

Now is when you start defining terms. The pope and bishops have never denied the right of the state to use capital punishment. St. Thomas Aquinas believed, and many generations of Catholics were taught in catechism classes, that the state has a right to execute criminals. Many older Catholics find it hard to accept anything else.

FURTHERMORE, ANYONE who knows Catholic history knows that the church itself once encouraged the execution of heretics. St. Joan of Arc, for example, was burned at the stake in 1431 after being found guilty of heresy by an ecclesiastical court.

The Papal Inquisition, established by Pope Gregory IX in 1231, was a method of stamping out heresy. Pope Gregory decreed that heretics were liable to the death penalty, a penalty carried out by civil authorities. This was excused at the time on the basis that heretics threatened the welfare of the state and the very fabric of society. There were executions, sanctioned by the church.



So it must be admitted that the opposition of recent popes and bishops to capital punishment is a change from previous policy. Furthermore, the church cannot point to the Bible for its opposition to capital punishment. Jesus did not condemn it, he took it for granted since it was part of Jewish and Roman life. When the adulteress was going to be stoned, Jesus saved her life, but he didn't preach that such punishment was immoral.

SO OPPOSITION to capital punishment has developed as the Catholic Church has come to a better understanding of the sacredness of all human life. The U.S. bishops included opposition to capital punishment under the umbrella of the consistent ethic of life that became their official policy a few years ago.

The U.S. bishops first declared their opposition to capital punishment in 1974, saying that they were doing so out of a commitment to the value and dignity of human life. This position was reinforced by a statement issued in 1978 by the bishops' Committee on Social Development and World Peace. That statement said that the committee supported the 1974 statement "in the belief that a return to the use of the death penalty can only lead to the future erosion of respect for life in our society."

Since then, many U.S. bishops have issued their own statements of opposition to the death penalty. All the bishops of Indiana did so in 1986. They stated: "Our opposition comes from the very fabric of our faith: our belief that all human life—from the moment of conception and through all subsequent stages—is sacred, because human life is created in the image and likeness of God."

The Indiana bishops also said: "We reject the use of lethal means to solve social problems, whether those problems involve unwanted pregnancies, burdensome hospital patients or convicted killers. We oppose capital punishment for other reasons as well: the long and unavoidable delays which diminish the effectiveness of capital punishment as a deterrent; the possibility of

mistaken execution of an innocent person; the unhealthy publicity and considerable acrimony in public discussion attracted by executions, and the disproportionate number of poor and minorities on death row."

One of the reasons for opposition to capital punishment is that it usually takes the form of revenge. At the practical level, it is often pointed out that capital punishment, with its requirements for appeals, is more expensive than life in prison.

Two people who have gone out of their ways to appeal for the lives of prisoners on death row are Mother Teresa and Pope John Paul II. Among those Mother Teresa has appealed for are two Americans—South Carolina prisoner James Terry Roach in 1986 and California prisoner Robert Alton Harris in 1990.

Pope John Paul has made many appeals for the lives of those about to be executed, in many places around the world. This includes the appeals he made for Paula Cooper here in Indiana back in 1987 and earlier this year for Missouri prisoner Glennon Paul Sweet.

EVERY NOW AND then a particularly hideous murderer is convicted and those who favor capital punishment can't believe that church leaders wouldn't like to see him or her put to death. "He's a monster who doesn't deserve to live. He has to be punished," is the normal reaction. A distinction is also made between the innocent victims of abortion and the guilty people whom the state puts to death.

But even in these cases, the church leaders believe that "adding violence to violence is not a suitable approach for a society which speaks of life as a right," as the 1986 statement by the bishops of Indiana stated.

The leaders of the church do, though, distinguish between their opposition to capital punishment and opposition to abortion and euthanasia. The latter two are absolutely condemned as moral wrongs while capital punishment is opposed as morally permissible but inadvisable.

EDITORIAL COMMENTARY

The battle of semantics in the war over abortion

by John F. Fink

In the war over abortion, those who support a woman's right to an abortion seem to be winning the battle of semantics. They have successfully come to be called "pro-choice" and have been able to get much of the media to label those who oppose abortion as "anti-choice."

It wasn't always thus. At the beginning, those who opposed abortion were called "pro-life," and that is what they would like to be called. What could be better than being pro-life?

That, obviously, is what the abortion supporters realized and why they found it important to be "pro" something. They didn't, though, want to be "pro-abortion" because they reasoned that would turn too many people off. But "pro-choice" has nothing but good connotations.

There are, after all, a great many people who really are "pro-choice" but who would object to being called "pro-abortion." They honestly believe that a woman should have a right to choose whether or not to have an abortion but they are not in favor of abortion itself.

However, we prefer the term "abortion rights activists" because we believe that it correctly describes those who actively pursue the right of a woman to have an abortion. At present, of course, women have that right legally in the United States.

A letter to the editor in our Sept. 20 issue criticized our use of "abortion rights activists." That letter used the term "abortion proponents." We still feel that our term is more accurate. There are many people in our society who believe in the right to an abortion but are not in favor of abortion itself.

What about the term "pro-life"? Again, that term is not always accurate. Some people are really only anti-abortion and not really pro-life. We are more than willing to give the "pro-life" tag to those who have proven that they support all life issues (the consistent ethic of life). But if all they are doing is actively campaigning against abortion, they should be called "anti-abortion." To call everyone who is opposed to abortion "pro-life" is assuming too much.

We would not, however, use the terms "anti-choice" or "abortion rights foes." These are the terms used by those who support abortion rights to put those opposed to abortion on the defensive.

While on the subject of semantics, we must object to those who call abortion "murder." The definition of murder is "the offense of unlawfully killing a human being." Abortion was murder before the 1973 ruling of the Supreme Court that made it legal because then it was unlawful, but as long as abortion is legal it can't be unlawful. Certainly we believe that abortion is the killing of a human being, but that's not the definition of

murder. It does the cause no good to use terms incorrectly. Language obviously is important or those who are intent on

keeping abortion legal wouldn't have tried so hard to be labelled "pro-choice" instead of "pro-abortion." We recognize that many people might want us to use the terms "pro-life" and "anti-life," but that's propaganda and not honest. We prefer to call them as we see them.

Charles E. Stimming dies at 83

Charles E. Stimming, a prominent church and community leader in Indianapolis, died Sept. 28 at the age of 83. His funeral was held on Sept. 30 in the chapel of Brebeuf Preparatory School, of which he was a founder. Graveside services were held Oct. 1 in Calvary Cemetery, Chicago.

Stimming was a member of St. Thomas Aquinas Parish. His many positions of service to the church included the presidency of the St. Vincent Hospital Foundation, membership on the board of trustees of Marian College, from which he received an honorary degree, and founding membership on the Committee for the Preservation of Life.

In 1967 Stimming was named a Knight of St. Gregory, a papal honor, and in 1983, was elected as a Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem. He served on the boards of the National Council of Catholic Men, St. Paul Hermitage in Beech Grove, the Conference on Religion and Race in Indianapolis, and St. Mary's Child Center.

Stimming was president of the Serra Club of Indianapolis. He was presented with the 1966 Brotherhood Award from the Indianapolis Conference of Christians



Charles E. Stimming in 1966

and Jews, the 1965 Distinguished Catholic Layman of Indianapolis Award, and the Right to Life Award of the St. Gerard Guild. He was the first recipient of the archdiocesan Respect Life Award.

Stimming's survivors include Mary J. (Tucker) Stimming, his wife; Charles E. Stimming Jr., his son; and four grandchildren. Memorial contributions may be made to St. Paul Hermitage.

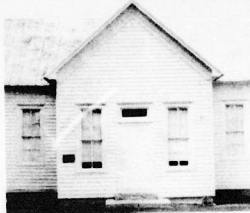
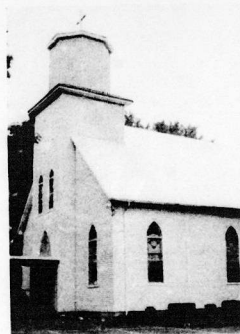
Archbishop O'Meara's Schedule

Week of October 6

SUNDAY, Oct. 6—Respect Life Sunday, Prayer Service, SS. Peter & Paul Cathedral, 4 p.m.

TUESDAY, Oct. 8—1991 CYO Awards Banquet, Secunia Memorial High School, 6:30 p.m.

THURSDAY, Oct. 10—Catholic Charities board of directors meeting, Catholic Center, 3 p.m.



CENTENNIAL—On October 6, St. Mary of the Annunciation, Navilleton, will celebrate the 100th anniversary of the parish church building with a Mass at 11 a.m. Afterwards, a prayer service will be held outside the one-room schoolhouse (above) which is being recognized as a state historical site. A lunch and reception will follow, in the parish hall.

10/04/91

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THE CRITERION

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Recommendations for parish staffing in future

(continued from page 1)

taking into consideration demographic changes within the archdiocese.

The members of the original committee were Holy Names Sister Louise Bond, who began new duties as chancellor of the Diocese of Evansville on Oct. 1, chairperson; Father Jeffrey Godecker, pastor of St. Andrew, Indianapolis, representing the Priests' Personnel Board; Daughter of Charity Sister Margaret Marie Clifford, then director of the Urban Parish Cooperative (UPC); David Bethuram, pastoral associate at Our Lady of the Greenwood, Greenwood, who is now archdiocesan director of family life; Mary Lou Fischer, religious educator with the UPC; and Benedictine Sister Mildred Wannemuehler, pastoral associate at St. Agnes, Nashville.

At the request of the committee, the following were added to the committee in 1990: Father David Coats, vicar general; Father Joseph McNally, pastor of St. Barnabas, Indianapolis; Susan Weber, representing pastoral councils; Father Jeffrey Charlton, pastor of St. Francis in Madison and representative of the Council of Priests; and Providence Sister Marie Kevin Tighe, director of the archdiocesan Office for Pastoral Councils.

In reading the preliminary recommendations, it should be kept in mind that the committee has not tried to take into consideration the position of pastoral associate. Many parishes now have pastoral associates, lay or religious persons appointed by the pastor to assist him. It is assumed that, as parishes lose priests, more pastoral associates will be appointed.

Here are the specific recommendations for the 43 parishes in the four Indianapolis deaneries:

Indianapolis East Deanery:

SS. Peter & Paul Cathedral would become a non-territorial church instead of a parish with defined boundaries as it has at present. It would have one diocesan priest and would continue to have Sunday and weekday Masses and be used as it is at the present time. The only staffing change is that it would lose its present part-time associate pastor.

St. Simon would also have one priest, losing its part-time associate pastor. Holy Spirit would have two diocesan priests, one more than at present. St. Theresa would have one priest instead of two as at present.

St. Michael of Greenfield would continue to have one diocesan priest who would also be priest minister for St. Thomas of Fortville. St. Thomas would have a parish life coordinator.

Holy Cross and St. Philip Neri would

Parish Staffing Timeline

1983 Council of Priests aired concerns about future staffing of parishes.

1986 Council of Priests recommended that ministry staffing person be hired.

1988 Holy Names Sister Louise Bond was named director of ministry development program.

1989 Archbishop Edward T. O'Meara charged future parish staffing committee to develop a plan to guide decisions for assignment of parish leadership.

1990 Future parish staffing committee gave deanery orientation meetings to enable parishes to select appropriate staffing options. Parishes met to study and select options.

1991 Deanery leaders considered staffing recommendations and made suggestions to the future parish staffing committee.

Future parish staffing committee considered deanery suggestions and gave preliminary staffing plans to deans and the archbishop. (September 11)

Deans to report adjusted recommendations to the staffing committee. (October 21)

Future parish staffing committee to report final recommendations to the Priests' Personnel Board. (November)

1992 Indianapolis deanery recommendations to be coordinated with those of the urban ministry strategy committee.

The archbishop will reject, modify or accept recommendations for implementation.

NO DATE HAS BEEN SET FOR THE IMPLEMENTATION OF THESE LONG-RANGE PLANS.

share a priest who would live at St. Philip, but both parishes would retain their identities; they would not be consolidated or merged. Each would have its own parish council, finance council, etc. At present, St. Philip has its own priest while Holy Cross shares a priest with Holy Rosary and St. Patrick, with the priest living at St. Patrick.

St. Mary, which now has one priest, would have non-parish status and would become a chaplaincy. This means that he would be designated as the site of some worship services. Mass could be offered on Sunday or weekdays and funerals and weddings could take place there.

St. Bernadette would share a priest with Our Lady of Lourdes, each of which now has its own priest. There might be a consolidation, which means both parishes would share staff and there would be one parish council.

St. Rita would be consolidated with Holy Angels, which is in the West Deanery. It is visualized that St. Rita would become an African-American parish with no boundaries. There would be two diocesan priests who would replace the two Divine Word priests now at St. Rita, with the Divine Word priests possibly taking another parish.

Indianapolis West Deanery:

Holy Angels would be consolidated with St. Rita, as explained in the previous paragraph. The church would not be closed and Masses would continue to be offered there, but Holy Angels would not have its own parish council.

Assumption would be closed and its parishioners become part of St. Anthony. One diocesan priest would serve St. Anthony and also as priest minister at Holy Trinity. Holy Trinity would have a parish life coordinator.

St. Bridget would become a chapel and serve as the Newman Club center for IU/PUL.

St. Christopher, which now has a pastor

and two associate pastors, would have one priest.

St. Malachy in Brownsburg would continue to have two priests, St. Gabriel, St. Michael, St. Monica, Mary Queen of Peace in Danville, and St. Susanna would all have one priest.

St. Joseph would have a parish life coordinator with a priest minister from the high school chaplaincy.

St. Thomas More in Mooresville would have a parish life coordinator with sacramental assistance from St. Ann, which would be moved from the South Deanery to the West Deanery.

Indianapolis South Deanery:

Holy Name, Nativity and St. Mark would continue to have one priest. St. Jude, which now has one diocesan priest and one part-time priest, would get two diocesan priests.

Our Lady of the Greenwood would continue to have two diocesan priests and St. Roch would continue to have two Franciscan friars. St. Barnabas would go from three diocesan priests to two.

Sacred Heart would go from three Franciscan friars to two, and they would also serve as priest ministers to St. Patrick and Holy Rosary. St. Patrick would have a parish life coordinator.

Holy Rosary would become a chapel. St. Catherine and St. James, which currently have a parish life coordinator, would get a diocesan priest. The two churches would be consolidated with one worship space, one parish council, etc.

St. Ann would have a parish life coordinator. It would also move to the West Deanery and its priest minister would be from Mooresville.

St. John, which has only 25 households, would revert to non-parish status. It would have a chaplain assigned to it and it would continue to have Masses. The two diocesan priests now assigned to St. John are eligible to retire in 1995 and 1997 respectively so it's possible that this change might take place around that time.

In addition, there would be a new parish in the Center Grove area of Johnson County.

Indianapolis North Deanery:

Immaculate Heart of Mary and St. Andrew would continue to have one priest. Christ the King, St. Lawrence, St. Luke and St. Matthew would go from two priests to one priest. St. Plus X would be the only parish in the deanery to have two priests.

St. Thomas Aquinas would have a parish life coordinator with a priest minister from St. Joan of Arc. St. Joan of Arc would continue to have one priest but he would have the additional assignment of priest minister at St. Thomas.

In addition, there would be a new parish in the Geist area with one diocesan priest working initially from St. Lawrence.

Archbishop O'Meara gives the facts about his health problem

(continued from page 1)

to the members of the health-care field who were so helpful to me during July and August. It is my judgment that I received very excellent care from very competent people at least. They all made it a very pleasant even though unique experience. Particularly, I am grateful to my doctors, in whom I have the highest confidence about their competence and their concern; as well as to all the nurses, technicians and other people whom I met during my stay in Indiana University Hospital. They are in my prayers and my gratitude.

Next, I have long wanted to find some way of showing my positive attitude toward the progress of Mother Theodore Guern's cause for sainthood at the Holy See. Mother Theodore was a remarkable lady who brought the Sisters of Providence to our country and the archdiocese; and after having lived a very challenging and exemplary life, she died a holy death. She has long been thought of as someone who deserved recognition formally from the church as one of its designated saints.

Accordingly, I have made a pledge to myself that I will offer a prayer to her every day and carry her relic on my person, as her congregation has provided, with the assurance to Almighty God that I am very conscious of not desiring such a miracle. Should Divine Providence wish to show itself in Mother Theodore's favor in my case, I would be a loving and willing

recipient and receive that in profound faith. I hope you will understand what I am trying to say in this rather involved and convoluted sentence. She will be the particular servant of God to whom I entrust my prayers and my hopes for Divine Assistance in coping with this situation.

Lastly, two Saturdays ago, I had the joy of ordaining a young man of the Society of Jesus to the priesthood at Brebeuf High School. It was a moment of grace for me, as I trust it was for him. The moment for me came when I heard the Gospel passage which proclaimed the words of Jesus that are always to remember that we are servants rather than those who are to be served. And then a short time later, in words to the ordinand and commenting on the Gospel passage, the liturgy had me tell him that he was to remember always to put the needs of the people to whom he was ministering ahead of his own. In this instance, I offer the solemn pledge to all of you in the archdiocese that I will try to remember the servant nature of my role and that, whatever lies ahead, I will always have the best interest of the archdiocese and its 200,000 clergy, religious and lay in front of my own personal interests.

With that I close, renewing my request to you for your solidarity, your prayers, your support, and assuring you of my own. It is my privilege now, and has been my privilege for almost 17 years, to be your servant bishop.



SHOW TIME—The mansion at the former Alverna Retreat Center awaits a \$500,000 renovation and decoration by local decorators and design firms for its debut as the 1992 Decorators' Show House on April 25 through May 10 next year. An Oktoberfest preview party featuring food by Jug's and music by the Alpine Express, to display the house as it exists before refurbishing, will be held from 7 to 10 p.m. on Friday, Oct. 18. Tickets are \$16, with reservations due by Oct. 14. Write: St. Margaret's Hospital Guild, P.O. Box 40793, Indianapolis, IN 46240. Preview weekends will be held from 10 a.m. to 4 p.m. on Saturdays and Sundays, Oct. 19-20 and 26-27. Admission is \$2 at the door. St. Margaret's Hospital Guild has sponsored a show house for 31 years to provide funds for special needs at Wishard Memorial Hospital in Indianapolis.

Commentary

THE BOTTOM LINE

'Final Exit' raises moral debate that won't stop

by Antoinette Bosco

In a most surprising development, a recently published book that is something of a manual on how to commit suicide without undue pain

zooled to the top of *The New York Times* best-seller list of advice and miscellaneous books.

It has a brief but expressive title, "Final Exit," and is written by Derek Humphrey, director of the Hemlock Society, a national society which endorses suicide for the terminally ill.

Some are praising the book as a timely,

helpful recipe book for those who want to take control of their lives by ending it all. It gives a rundown on methods that can be used, like plastic bags over the head, or which pills to use.

But the book also is being criticized as "a morbid little handbook," as *Wall Street Journal* critic Raymond Sokolov called it.

"Loving good taste as I do, I'll opt for not buying this weirdly awful book as a gift for friends or family," he wrote.

Some are concerned that this book plays into the fantasies of people who see suicide as "the ultimate quick-fix, fleeing from reality," as expressed by a *New York Times* letter writer, Kurt Weyrauch.

He sees that the "results of suicide have repercussions far beyond the individuals who commit the act... (and that) the publication of this book cannot

prevent the suffering, but only multiply the pain."

One fact cannot be dismissed, and that is the way the book zoomed in popularity. We have to ask why this book captured so much attention by so many so quickly?

And why were some previous instances of planned suicide, with the help of a doctor, given front-page treatment?

It is hard to ignore that a Michigan pathologist helped a woman with Alzheimer's disease in its early stages kill herself in his van by pushing a button that released a lethal dose of drugs into her body.

This was followed by a disclosure from Dr. Timothy Quill, a Rochester, N.Y., internist, in *The New England Journal of Medicine*, that he assisted a patient with terminal cancer in dying by prescribing a lethal dose of barbiturates.

I think part of the attention given to doctor-assisted suicide stems from the fact that people live much longer now than ever before and their late years can be painful and debilitating, causing them fear.

But certainly, to accept the concept of suicide when life no longer holds hope would have to change some long-held views about the ending of life by one's own hand.

The unexpected popularity of Humphrey's do-it-yourself book raises warning flags. For it can't be only the terminally ill reading it.

Those with clinical mental problems who fantasize about death during psychotic episodes are probably buyers, too. How tragic it would be if this book gives them "permission" to make a "final exit" when help may well be available.



The issue of suicide, solo or doctor-assisted, has now come into the open and it is raising an ethical debate that won't go away.

Dr. Edmund Pellegrino, a leader in medical ethics from Georgetown University and former president of Catholic University, gave us all something to ponder when he wrote in the *Journal of the American Medical Association*, "On the outcome of the debate hangs a vision of the kind of society and the kind of profession we (doctors) want to be."

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TO TALK OF MANY THINGS

Senators' pro-abortion views obvious in hearing

by Dale Francis

This column is written while the Senate hearings on the appointment of Judge Clarence Thomas to the Supreme Court are still in progress. I don't know how those hearings will come out but what strikes me as important about the hearings will not change with the decision to be made.

Whether the kind of adversarial grilling Judge Thomas has undergone was the intent of the writers of the Constitution, when they provided that appointment of Supreme Court members should be with the advice and consent of the Senate, is not relevant. It is the choice of the members of the committee. There is no doubt that the development of the present process is political.

The kind of grilling Judge Thomas has received, up to the time I'm writing, has



brought unexpected revelations. The hearings are designed to bring out an understanding of the positions of the nominee. But along with the views of the nominee, the hearings inevitably expose the views of those who question the nominee.

From the time Judge Thomas was nominated for the Supreme Court, there was immediate opposition from those who support legalized abortion, fearing that he might hold a viewpoint opposed to their own. The news media expressed alarm concerning his views on natural law.

It would seem obvious to me that no nominee to the Supreme Court should have a personal agenda that would include his own personal opinion on existing constitutional law. Therefore, concerning Roe vs. Wade, whatever the nominee's personal opinion about abortion might be, he must accept the fact that approval of abortion is a matter of law. Because he must, as a Supreme Court justice, accept the Constitution as it is, he obviously cannot allow his personal opinions to influence his adjudication.

But if a case challenging Roe vs. Wade is brought before the Supreme Court, he

must reach a decision concerning the facts brought before the Court. There were members of the Senate judicial committee who kept asking Judge Thomas if he would vote to override Roe vs. Wade. But Judge Thomas—or any member of the Supreme Court—could not and should not announce how he would rule on a case not yet heard. The judiciary must hold positions based on their understanding of the law.

Members of the legislative branch of government are free to state personal opinions. Members of the U.S. Senate are often careful in expressing their personal opinions on issues that are too controversial. Their voting records show their opinions but people don't often examine voting records.

On the question of Roe vs. Wade, there were senators who showed, by the questions they asked how, strongly committed they are to legalized abortion. This is their privilege; they are supporting what is the law of the land. But it is still a controversial issue, an important controversial issue. Voters have a right to judge

those for whom they will be voting by their position on the issue.

Senator Edward Kennedy, Senator Joseph Biden and Senator Patrick Leahy showed a real for legalized abortion, gave the impression it was an excusable thing to be opposed to abortion. That is their right, but it is also the right of those opposed to abortion to judge them on their enthusiasm for abortion.

The hearings, supposed to expose the positions of Judge Thomas, much more clearly exposed the positions of some of the senators who showed their opposition to Judge Thomas. The three obvious enthusiasts for abortion were joined by Senator Howard Metzenbaum of Ohio, who was opposed to Judge Thomas on almost everything.

I don't yet know the result of the hearing on Judge Thomas' qualification, although I hope it is in favor of Judge Thomas. But the unexpected result was that the pro-abortion views of some senators were made clear. Those who believe legalized abortion is an evil that harms the nation had better learn who is for or against it before the next election.

THE HUMAN SIDE

In Christian tradition, service is at center of power

by Fr. Eugene Henrick

The word "power" is used so frequently that you might assume we know just what it means. But do we?

Furthermore, people seem to admire power, to want power. But what is it they admire and want?

We commonly speak of a storm's power, or of powerful ideas, even of powerful vehicles or animals. All these uses of the word "power" are acceptable in common parlance. But they tend to scale down our very concept of power—to avoid the richer, fuller meaning it has in the Judeo-Christian tradition.

A storm exudes mindless, destructive energy. Animals possess brute strength. Mindless, brute force? What does this have to do with the riches of true power?

It is when human beings reason and exercise their ability to change things in the world around them that power comes into



play. An idea, after all, is nothing but a series of words until a person acts upon it.

How human beings exercise their reason and their purposes in attempting to change the world around them get us to the heart of the meaning of "power."

In Genesis, we read how God created the world, saw it was very good and then created human beings, putting them in charge of the world as his stewards. To the degree that we take care of that creation, we serve God. In the Judeo-Christian tradition, service is at the heart of power.

Why get so particular about a word like "power"? Because when a word is used too casually it can lose its ability to direct our thoughts in the right direction.

When we speak about the power of a nation's leader, what does the word "power" evoke for us? Recently we have heard much of Mikhail Gorbachev's reputed loss of power to Boris Yeltsin in the Soviet Union. But what is meant by his loss of power?

Do we instinctively think, as we read reports on this, that Gorbachev's ability to exercise control over other people has suffered a loss? Or is it his capacity to serve people that first comes to mind for us?

The word "power" should direct our thoughts to what really is important. But does it do this?

Often we speak of powerful church figures. Yet the church's growth always had depended on simple people dedicated to making the world a better place for God's sake. What is power within the church?

When we view power from this perspective, we see leadership in a different light. The workings of the world around us then are not viewed as a series of personal conquests by one rival over another, but as the conquest of factors that militate against life's beauty.

The powerful person is like the prophet whose concern is for those less fortunate, those not yet experiencing the joys of God's creation.

This is all time and good, some might say, quickly adding that in this life a dog-eat-dog mentality reigns. "The survival of the fittest," they might add, means that those who survive are the powerful ones.

We don't tend to think that those who put others first are powerful—that it isn't mindless force but reflective concern and service that constitute true power. But the

Judeo-Christian tradition suggests there is much more to the idea of power than we tend to think.

Do you want to be powerful? What is the power you want?

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To the Editor

Inner-city schools and faith formation

We, the Holy Cross Central School Committee, are writing in response to the recent *Criterion* article regarding the assessment done on Catholic education in the Archdiocese of Indianapolis. We are particularly concerned about the reference to inner-city Catholic schools.

The article stated (quoting Patricia Owens of the Conservation Co.) "In the inner city of Indianapolis the schools' mission appears to be the education of the poor instead of faith formation." In our opinion, that statement is inaccurate.

It is true that we try to be available to the poor and reach out to those who live in our neighborhoods whether they are Catholic or not. However, we do that in the name of the Catholic Church. We do have a mission to the poor, but not instead of faith formation.

At Holy Cross we see faith formation of all of our students as extremely important. Catholic religion and values are taught throughout all subjects, not just our formal daily religion classes. Children attend prayer services and Masses that they themselves plan with the guidance of their teachers.

Prayer is an integral part of each and every day here at Holy Cross. The difference is that for some of these children, school is the only place they hear about God. We have the privilege of giving them the message of God's love that they may never hear unless they attend our school. This is faith formation in the truest sense, and we are honored to be able to participate in that formation.

Sister Barbara McClelland, Principal
Holy Cross Central School Committee
Indianapolis

We must pray daily for vocations

Re Margaret Nelson's article "Preliminary Staffing Plans Given to the Deans," page 3, Sept. 28th issue.

Whatever happened to the Lord's call in Matthew's Gospel, chapter 9, verses

LIGHT ONE CANDLE

Working with Dustin Hoffman

by Fr. John Catoir
Director, The Christophers

The people of Disney came to New York last fall to shoot a new movie called "Billy Bathgate." The film is set in the Great Depression, and tells the story of Dutch Schultz's crime mob as seen through the eyes of a 15-year-old Bronx boy. Billy's voice, as a grown man, narrates the story in retrospect.

Based on a superbly written novel by E.L. Doctorow, the plot contains a baptism scene in a Catholic Church. I was called upon to be the technical advisor for this scene, and spent about five days with the filming crew.

I met Dustin Hoffman, who played Dutch, and Loren Dean who played Billy, and helped rewrite some of their lines.

About 56 years ago, Dutch Schultz, a Jew, converted to Catholicism on his deathbed in a Newark Hospital. All we really know is that he called for a priest when he was dying from gunshot wounds.

The movie makers disregarded the true story and decided to have Dutch baptized a few years earlier at the peak of his criminal career. I don't know any priest who would baptize a notorious criminal without some sign of a conversion of heart. I tried to change the script to make it more credible, but they really only wanted me to help reconstruct a 1930 baptism.



37-38 where Jesus says, "The harvest is good but laborers are scarce. Beg the harvest master to send laborers to gather his harvest?"

Where is the church in this regard? Each day our Mass petitions should include this call of Jesus. We are all called, sooner to a greater calling, to fulfill this Gospel message. We need to encourage vocations and get away from this negative outlook. Where is our trust in the words of Jesus in Matthew 28:20: "I will be with you until the end of time?"

He left us the Holy Spirit to guide us and his church. Let us pray fervently daily for vocations. Our leadership should be in the forefront calling for prayer. We need to turn this negative outlook into a positive one.

Holy Spirit, fill all of us with the grace to answer the call of Jesus to pray for laborers. Fervent prayer that will bear fruit for the glory of God. Amen, amen, amen.

Paul A. Jackson

Terre Haute

Love and war are not incompatible

The commentary "Can Love Exist in World II War Car Be Just?" (Sept. 13) echoes the theme that seems to recur in some circles every August: love and war are incompatible.

Little reflection is required to see in Scripture and in church teaching that Christ came into the world to sacrifice himself in a war against Satan! He declared that his teachings would cause conflict even between brothers. Philosophically and in actuality, his mission was to bring peace and justice, but to arouse a sense of love and personal obligation. He was not a group activist. (The Jews expected a messiah to liberate them from Rome.)

Contrary to Antoinette Bosco's superficial analysis of the reason for dropping the atomic bomb on Japan in 1945, it was justified if our war against Japanese aggression was just. In the years since, both Japanese and American analysts have agreed that this action in ending the war saved 3 to 8 million lives.

"Nuclear war" carries a lot of weight

with the Christian left, but they say little about the 15-20 million innocent Russian civilians killed by their own government in the purges before World War II, and the millions of Catholic Ukrainians obliterated in the central government's efforts to mechanize their farms. More than half of them were deliberately starved.

Where, oh where is the compassion of the anti-nuke activists when it comes to understanding history as it really was?

Don Backe

Crawfordsville

(A just war does not thereby permit any action in fighting it. Catholic moral tradition requires proportionality of means in the conduct of war and discrimination, i.e., non-combatant immunity must be preserved and civilian populations cannot be targeted. Also, the end of saving 3 to 8 million lives would not justify the means of destroying a civilian population.—Editor)

The mentally ill should be included

Oct. 6 is Respect Life Sunday. This is observed to show respect for life at all stages. One aspect of life, which is sometimes forgotten, is the mentally ill. These people should certainly be included in our respect life observance.

In any six-month period, approximately 29 million adult Americans (18 percent of the population) suffer from one or more mental disorders, which include schizophrenia and depressive illnesses. Fewer than one-fifth of the people identified with any mental disorder in a six-month period used any mental health service from mental health specialists or general medical physicians.

Much of this is due to stigma attached to mental illness, the mentally ill and their families. Negative attitudes and misunderstandings about mental illness create tremendous barriers for them. It causes people to deny their mental illness and avoid getting treatment. Stigma leads people to protest having mentally ill persons in jobs or housing near them.

More hospital beds are occupied by people with serious mental illnesses than by any other illness. Mental illness is a neurobiological disorder, which is physical and is no one's fault. Typically, it strikes people during adolescence or young adulthood. It is agonizing for families as they face many stresses,

financial burdens, emotional upheaval and practical problems. Living with someone who is seriously ill. Some mentally ill persons may need some support for all or most of their lives.

Money for services for the mentally ill has been cut drastically and the community mental health centers are only able to provide minimum services for this segment of our population. For many, this is their only place to go to have people with whom they can talk and feel like someone cares as many have no families and most have no friends.

Oct. 6-12 has been set aside as Mental Illness Awareness Week and will be calling attention to all Americans about the illnesses. The National Alliance for the Mentally Ill is a self-help organization with nearly 1,000 local affiliate chapters throughout the U.S. representing many families and friends of mentally ill people and those persons themselves. NAMI emphasizes mutual support, public education, research and advocacy for people with serious mental illnesses. The Indiana Alliance for the Mentally Ill serves the state with 23 local affiliates. For information one may call 317-923-6442 or 1-800-677-6442.

Linda L. Ricke

Greensburg

Our public schools are also important

I appreciate your remarks in the Sept. 13 editorial commentary regarding our public schools. Surely they are important in our nation's quest for educational excellence. Their classrooms must embrace all children without regard to race, color, creed or economic status. As you pointed out, all of us as taxpayers have a stake in the future outcome of these children.

Some of those public-school teachers are also Catholics, serving as role models for students by their dedication and hard work.

All schools, whether they are public, private or parochial, should be sustained by our citizens. The goal is the same—the education of a person who will become a rational, productive member of our society.

Virginia Francisco

Indianapolis

BESIDES THE BIRTH OF CHRIST, WHAT MAKES CHRISTMAS TIME SPECIAL

Simply send one sentence (or more) beginning with "Christmas is..." to COMFORTER PUBLISHING 515 Crocker Avenue, Daly City, CA 94014-1147 along with a check or money order for PROPS FOR THE PROCLAIMATIONS OF CHRIST priced at \$9.95 plus \$2 shipping & handling and we'll gratefully send you FIFTEEN INSPIRATIONAL & MAJESTIC MUSINGS (\$5.95) absolutely FREE. ★ In addition, if we use your sentence in the forthcoming publication of "CHRISTMAS IS..." we'll print your name with your line & send you a free complimentary copy.

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Proof
for
Proclamations
of Christ

Help is on the way!

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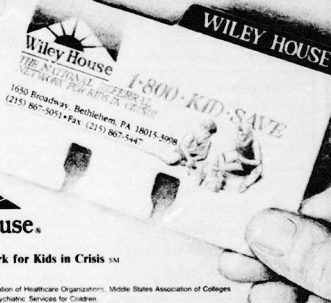
Watch for it.

Use it.

Wiley House.

The National Referral Network for Kids in Crisis

Accredited by the Joint Commission on Accreditation of Healthcare Institutions, Middle States Association of Colleges and Schools and the American Association of Psychiatric Services for Children.



CORNUCOPIA

Don't worry about meaning

by Cynthia Deves

"The Word was made flesh." There, in a nutshell, is the Christian faith, and there's not much left to argue about. Period.

But, wait. Humans, being what they are (and what that is remains unclear), have argued for centuries about exactly what's in that innocent nutshell. How was it revealed to them? What are they supposed to do about it?

How do they know it's true? Can they refuse to believe in it? What is the reward for belief or the penalty for non-belief? Will it cost them money?

Catholics, since the beginning, maintained that the Word himself established an organization (church) of believers to share and perpetuate the Good News of his incarnation. Later on, offended by the human failings of the church (believers), some broke away in protest but took the textbook (divinely revealed Scripture) with them.

Because they no longer rely on tradition,

and in order to support their belief that divine revelation is based entirely on the Bible, Protestants have since spent a lot of time on exegesis, or critical explanations and interpretations of Scripture. They've produced wonderful Concordances, like indexes or reference lists, of every last word and event and person found in the Bible.

Nevertheless, although Protestant scholarship has exhausted every imaginable scriptural detail and Bible study is rampant even among Catholics, there are big gaps in our knowledge today. There are substantive questions going unanswered.

Theological matters aside, certain passages in the Bible seem to guarantee surprised looks on the faces of the congregation as they listen to the Sunday readings at Mass. Take, for instance, the part about the apostle Peter being commanded by Christ to leave his wife and family and follow him.

Every wife in the pews picks up her ears at that one, and she doesn't look pleased. How did Peter's wife keep her family together?, she thinks. Did she have to go on welfare, or get a minimum-wage job? Did the Lord actually encourage a man to leave his family in the lurch? What is the significance of this passage?

Then there're the writings of St. Paul,

exhorting women to be quiet in church, and to cover their heads, besides. Men may smirk, but every female lector looks faintly amused at this one. Older ladies, who remember the covered heads of pre-Vatican II years, also smile, and again the question comes to mind: What the heck does this mean?

Homilists struggle to make sense of the parable about the stewards, too. One steward did an S and L with his master's treasure and was rewarded for making a fortune, while another steward was punished for cautiously burying his. The punch line was something like, "Him who has will get." Please, say it isn't so!

Perhaps we should forget about making sense of everything and just remember the advice to "become little children" in order to get into heaven. Maybe that's where understanding leaves off and faith begins.

vips...

Charles Schisla, director of the archdiocesan Catholic Communications Center since 1974, will receive the 1991 Service Award from Unda-USA during its annual general assembly on Oct. 30. Unda-USA, the national Catholic association for communicators, presents the award in recognition of distinguished service in church communications and dedication to the organization. Schisla is presently chairing an ad-hoc committee to celebrate the 20th anniversary of Unda-USA's founding.

John F. Herbert, son of Mary and Frank Herbert of St. Barnabas Parish in Indianapolis, will leave soon for a 12-month service in youth ministry in Guatemala and El Salvador. A Sending Ceremony will be held for him at 7 p.m. on Thursday, Oct. 17 at the Carmelite Monastery, 2500 Cold Spring Road. Friends and family members are invited to attend.

check-it-out...

A parish retreat on the theme "God's Family Get-Together" will be held Tuesday through Thursday, Oct. 15-17 at St. Andrew Parish, Richmond. Father Keith Hosey and Precious Blood Sister Maureen Mangen of John XXIII Retreat Center in Hartford City will conduct the retreat at 7 p.m. each evening. A pitch-in supper at 5:45 p.m. on Oct. 15 will mark the beginning of the event. To registration call 317-962-9902.

The choir of SS. Peter and Paul Cathedral will host an Ecumenical Choir Festival from 2 to 7 p.m. on Sunday, Oct. 27 at the cathedral. Dr. Michael Shasberger, professor of music at Butler University and director of the Butler Choral, will be director and clinician for the event. Participants will learn two anthems which will be performed during a concluding prayer service, and five individual choirs will perform two selections each, arranged by Dr. Shasberger. The \$6 registration fee includes music and dinner. Pre-registration is required by Oct. 20. Call 317-236-1483.

"A Celebration of Life," the annual benefit dinner sponsored by Indianapolis Right to Life and the St. Gerard Guild, will be held on Saturday, Nov. 9 at the Indianapolis Marriott Hotel. Joseph Scheidler, executive director of the Pro-Life

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIP's and other news items for the Friday, Oct. 18 issue should be in the Criterion office by Friday, Oct. 11. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

Action League, will be featured speaker. Call 317-253-3512 for more information.

St. Vincent de Paul Society's Annual Blanket Sunday will be held on the weekend of Oct. 12-13 in the Indianapolis area. New or like-new blankets, bed linens, towels, wash cloths, dish towels and curtains will be collected in parishes.

Tickets are now on sale for Christmas at the Woods, the holiday dinner theatre held annually at St. Mary of the Woods College, near Terre Haute. Performances by the College Choral and Madrigal Singers during dinner are scheduled for 7:30 p.m. on Wednesday, Dec. 4 and on Friday and Saturday, Dec. 6-7 in the Regency Dining Hall. Tickets are \$18.50 and may be reserved by telephone at 812-535-5212.

The Allison and Stokely Mansions at Marian College will be included in a Historical Home Tour from 12 noon to 7 p.m. on Sunday, Dec. 15. Docents will be available to answer questions and conduct tours. Other historic homes on the tour are the Benton House, the Riley Home, the Benjamin Harrison Home and the Morris Butler Home. Tickets are \$8 and may be purchased at the door of any of the homes.

Madrigal Dinners will be held in the Allison Mansion at Marian College on Thursday through Sunday, Dec. 5-8. On Thursday through Saturday evenings, a reception will begin at 6:30 p.m. and dinner at 7 p.m. On Sunday, the reception will begin at 1:30 p.m., followed by dinner at 2 p.m. Call 317-929-0593 for ticket information.

"The Ninety Days," a Mini-Institute on the Rite of Christian Initiation of Adults (RCIA) sponsored by the North American Forum on the Catechumenate and the Archdiocese of Indianapolis, will be held Thursday through Saturday, Nov. 14-16 at the Ramada Inn South in Beech Grove. Registration fee is \$20 before Oct. 14; \$35 afterward. Tuition is \$70/person or \$60/person for team of 3 or more. Scholarships are available. Call Benedictine Sister Marian Yobe at 317-788-7581 or 317-787-3287.

The Adult Catechetical Team (ACT) of Jefferson County will sponsor a free four-week program on "God's Family Get-Together" on Sundays, Oct. 6, 13, 20 and Nov. 3 in Pope John XXIII School library. Topics for the video/presentation will include: "Traits of a Healthy Family," Oct. 6; "Family Communications," Oct. 13; "Teen-Parent Conflict: Making Things Better," Oct. 20; and "Stress and the Healthy Family," Nov. 3. Child care will be available.

A free "Benedictine Work and Leisure" weekend for single Catholic women 18 and older will be presented Friday through Sunday, Oct. 11-13 at Monastery Immaculate Conception in Ferdinand. For more information call Sister Rose Mary Reving at 112-367-1411.

An original copy of the Bill of Rights amendments to the United States Constitution will be on display from 10 a.m. to 8 p.m. on Friday and Saturday, Oct. 4-5 and from 10 a.m. to 4 p.m. on Sunday, Oct. 6 at the Indiana State Fairgrounds. Admission is free.

Homebound or elderly people in Indianapolis may now obtain a TeleCare Monitoring service which will place up to three calls every day to monitor their (See CHECK IT OUT, page 8)

Seek & Find

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled the previous puzzle:

Margaret Jones	Martha Sands	Vera Graman	Margaret Hart	Stephen
Ruth Price	Romane Delucio	Susan Zinoveski	Paul Hirschauer	Codarnaz
Roberta Cordell	Agnes Race	Anna Mae Mabel	Carolyn Duncan	James Lasher
Patricia	May Hinton	Lucille Hyer	Anne Neese	Agnes
Ripberger	Kelly Faehr	Sandy Raney	Howard Zapfe	Schmidbauer
Pauline Michaels	Barb Gallamore	Donald Wenning	Patty Wheeler	Joanne Ajani
Becky Blum	Dorothy Blesprie	Donna Baumann	Becky McCurdy	Verda Hiday
Claudia Goffinet	David Thomas	Anne Sanders	Loretta Blankman	Dolores
Margaret Carral	Walter Thomas	Elise Striegel	Schubert	Maschino
Patricia Riley	Doug Thomas	Hazel Nally	Odella Wynn	Minnie Drehobl
Madeline Bear	Joe Kos	Howard	Cathy Edgin	Patsy Lang
Angela First	Jim Sloan	Risselman	Mary Richeson	Mary Komanc
Rhonda Tallman	Louise Vogel	Viola Houtz	Merilee Andrews	Josephine Morris
A. Staganda	Dorothy Siler	Josephine Mvec	Aurelia	Ernie Wilhelm
Virginia McBride	L.J. Eckstein	Ann Litwici	Wohlthier	Sara Neuling
Mary Sharp	Rosina Lodge	Mary Hoaglin	Margaret	Ethel Genus
Rita Foley	Wilma Jansing	Pat Strby	Pat Swinford	Carrie Otto
Inen Spath	Mary Theobald	Sally Bruce	Joseph Cmeihl	Therese Brennan
Sydney Stowe	Aime Weller	Marilyn	Lucille Jarboe	Selma Distel
L.M. Albin	Amelia Piczeko	Freeman	Mildred Moeller	Beth Matthews
Frances Fredrick	Angie Russell	Caroline	Rosemary Long	Vick Lee
Ryan Rut	Janice Obermyer	Morrison	E.M. Junta	Fern Hart
Margaret Senese	Bette Nightingale	Margaret Keygens	Phyllis Gehrich	Marie Rhodes
Florence	Florence Nunier	Charlene Fisher	Novie	David Schanz
Toschlog	Bernadette Fry	Steenburgen	Robert Dieter	Dolores
Norma Evans	C. Turnbaugh	Jean Kruttschnitt	Paula	Gutellinger
Betty McGuire	Barbara Nawrocki	Marjorie Jane Porter	Schoettner	Reidenger
Betty Richardson	Maria Parrott	Stanley Lampinski	Martha Antie	Robert Hunke
Donna Rul	Stanley Lampinski	Goldie Sprinkle	Dorothy Drake	Marge Weigel
Madge Forman	Dan Doll	Edith Vogel	Wilma Hillman	Ruth Ann Condra
Mary Schoettner	Loretta Doerflin	Sharon Hamilton	Edith Vogel	Mary Jo Jarboe
James Yettler	Marge Wittem	Jim Carrico	Paul Stahl	Olegario Ignacio
Brenda Still	Ruth Bradford	Carl Soulier	Mrs. Erber	Mary Sands
Bernice Barr	Chad Flammion	Helen	Theresa Spiegl	Cheryl Hahn
Kate Rul	Rita Phillips	Hirschauer		
Mary Jo	Connela Boehman			
Schwindel				
Marianne Glunt				
Helen Lar				

— ANSWERS TO "SEEK & FIND" —

- PAGE 7 — Eckstein Shoes
- PAGE 8 — Phillip V. Price
- PAGE 10 — Marquette Manor
- PAGE 10 — Askren Memorials Inc.
- PAGE 10 — Elder Moves
- PAGE 11 — Catholic Cemeteries
- PAGE 19 — Flip Miller Band
- PAGE 19 — State Bank of Linton
- PAGE 20 — Faeney Hornak Mortuaries

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Selma Distel, St. Michael's, Madison
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "Seek & Find" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "Seek & Find" in
Next Week's Criterion!



GUARDIAN ANGELS—Members of the Guardian Angel Guild (from left), Betty Dreyer, Jerry Kennedy, Alice Wurtz and Diane Carter, make angel table decorations at their upcoming Champagne Tea/Style Show to be held at 1 p.m. on Oct. 10 at the Bob Insay Party Pavilion. Proceeds from the event will be used for special education, including the classroom at Secena Memorial High School. Tickets are \$20; for reservations contact: Mrs. Joseph Van Camp, 7527 B Somerset Bay, Indianapolis, Ind. 46240, 317-251-1731.

Catechetical ministers have day of instruction

by Margaret Nelson

Catechetical ministers from the archdiocese met at Marian College on Saturday, Sept. 28, to enhance their skills for religious education programs.

The group of nearly 300 catechists for youth and children in Indianapolis deaneries gathered with 135 adult catechetical leaders from all over the archdiocese to pray in Chartrand Chapel.

The adult catechists spent the morning in the Allison mansion, with Dr. Dick Westley as their speaker. The faculty member of the Pastoral Institute at Loyola University in Chicago gave a keynote talk on his personal perspective on "The Power of Small Faith Communities."

"Community is something which we earnestly desire and for which we continually hunger," Westley said. "Community

is not merely a social or political reality. It is above all a spiritual one.

Westley said that many groups that "answer our natural need to be connected" are called community—recreational, social, work ("one of the most durable mysteries"), support, and social action groups. "But people don't get bonded as a community until they share their weaknesses."

He said the "ultimate model is any of the 12-step programs," because they share the weakness essential to forming community. But he said that the 13th step should recognize that "it is the will of your God that your journey to wholeness could not be made alone."

He called it a paradox or mystery that "The precise moments in which we experience community are not based on the things we prize most about ourselves... but in our weakness, finitude, and inability. Our strengths divide us. It is in our

weakness that we are one," he said, pointing to the effect of Christ's crucifixion.

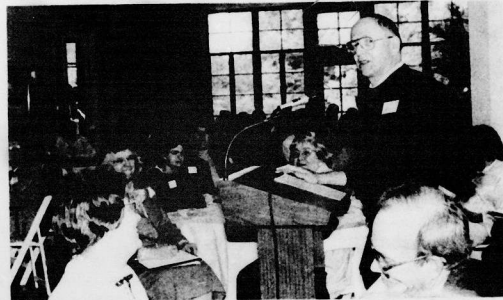
The adult teachers then exchanged ideas derived from the talk before hearing a second discussion on "The Importance of Small Faith Communities," from a theological/historical perspective.

Calling community a synonym for salvation, Dr. Westley said that without community there is no opportunity for salvation. After reaction on this angle of the topic, Dr. Westley and participants made suggestions for future action.

Jude Fournier, religious studies teacher

at Hales Franciscan High School in Chicago, talked to the catechists of children and youth on the topic: "Walk in the Presence of the Lord." Considering prayer a form of communication with God, his address covered types of prayer and ways of praying with children and youth in formal religious education settings and individual, as well as group atmospheres.

Numerous workshops for the parish and school religious educators covered topics on pre-school, elementary, junior and senior high, theological, and Catholic school issues.



COMMUNITY TALK—Dr. Dick Westley, faculty member at the Pastoral Institute at Loyola University in Chicago, discusses small faith communities with adult catechetical leaders from throughout the archdiocese during a training day at Marian College, Sept. 28. (Photo by Margaret Nelson)

Michael Novak speaks at Marian College on capitalism, democracy

by John F. Fink

"The pope more than anyone else is responsible for the great events of 1989 in the Soviet Union and Eastern Europe."

This was the assessment of Michael Novak, noted conservative theologian, economist and author during a talk at Marian College last Friday, Sept. 27.

He credited the pope for this accomplishment because, he said, of the way he encouraged the people of Poland to stand against communism. This started the events that ended with the overthrow of communism throughout Eastern Europe and the Soviet Union, he said.

Novak was speaking on "The Spirit of Democratic Capitalism" and in particular about Pope John Paul II's recent encyclical "Centesimus Annus." The pope issued the encyclical on May 1 of this year to mark the 100th anniversary of Pope Leo XIII's encyclical "Rerum Novarum."

Novak noted that when Pope Leo wrote his encyclical on May 15, 1891, it was the first time a pope addressed the issues of economics and politics. When he wrote, Novak said, there were no socialist states and many intellectuals thought that the socialist system might work. But Leo XIII condemned socialism and gave a dozen reasons why it would fail. "The results today in Eastern Europe and the Soviet Union prove him right," Novak said.

He said that Pope John Paul grew up under a socialist system in Poland and therefore knew firsthand what was wrong with it. This is why, he said, the new encyclical is "so good."

Novak said that, in "Centesimus Annus,"

Pope John Paul praised the capitalism of private property and free markets, but he condemned the capitalism that doesn't protect human rights. He praised the "ordered liberty" of the United States, he said, noting that it is the type of liberty in the United States that people throughout the world want to achieve.

"The pope said that the best way to protect human rights is through democracy," Novak said. This is important, he noted, because popes of the 19th and early 20th centuries were opponents of democracy.

"Democracy has been shown to be the best system in the political order and capitalism the best system in the economic order," Novak said.

However, he said, a third system is required if democracy and capitalism are to be protected—a powerful moral and social order. "The crucial problem in every society has been how to train the males in that society," he said.

Novak pointed out that democracy cannot be preserved without free markets. But, he said, freedom means that nobody will take care of you, that you have to do it yourself.

"Everyone must create more than he consumes. That's the only way to have progress," he said. People in Eastern Europe now "must get off their duffs and get things done," he said. "They can no longer turn to the state."

At the present time, Novak said, there is a vacuum in the Soviet Union. The country badly needs a moral system, he said, if they are to succeed in changing to democracy and capitalism.

Novak was introduced by Dr. Daniel Felicit, Marian College president.

Paul P. Farrell

**Cathedral High School
Class of 1951**

**Girls Tennis Coach
1979-91**

**Independent
Insurance Agent**



Cathedral High School has been a very important part of my life ever since I first enrolled as a freshman in 1947. What a unique experience it was back then to be able to meet fellow students from all parts of the city! That opportunity still exist today because Cathedral attracts students from many areas of central Indiana.

In my opinion, the Cathedral education is unsurpassed. During my long association with Cathedral tennis, I had the pleasure of coaching more than one hundred student athletes, including my six nieces and nephews. Many former Cathedral tennis players are now accountants, architects, doctors, electricians, engineers, insurance agents, nurses, scientists, teachers and members of various other professions. Those tennis team members were obviously able to balance their academic and athletic lives very well. That same testimonial can be made about the majority of the entire student body. Cathedral offers an environment which is conducive to a fine education and a wonderful spiritual experience.

Another situation which continues to amaze me is the cheerful willingness of the Cathedral family when lending assistance to various projects. The family is composed of students, faculty, administrators, parents, board members, alumni, and friends. Many of the jobs at Cathedral are performed with volunteers and that is why so much can be accomplished in the face of unfavorable odds. Cathedral is a family.

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Merry Christians and clowns to bring humor to Halloween

The Fellowship of Merry Christians and the clowns of Smiles Unlimited, Inc. are combining forces to bring some holy humor into Halloween this year.

The two nationwide organizations are planning to help churches give youngsters alternatives to the usual parade of monsters, vampires, goblins, devils, and witches. They are encouraging churches to sponsor Halloween parties on Oct. 31 with clowns, comedians, and comics providing an antidote to horror and fear.

The devil, it is written, cannot stand the sound of laughter and good cheer.

From a list of 9,000 clowns nationwide, Smiles Unlimited will provide to churches, upon request, the names and addresses of clowns in a church's city or area.

Churches wishing to use clowns for alternative Halloween activities may write to Don "Ski" Berkoski, a St. Christopher parishioner who is president of Smiles Unlimited, Universal Ministries, in care of 4149 Golden Eagle Dr., Indianapolis, Ind. 46234. Letters must include a self-addressed envelope and \$1 for postage and handling and should be mailed before the Oct. 20 deadline.

Halloween once was known as "All-

hallows Eve," the eve of All Saints' Day, which the Catholic Church has celebrated for centuries on Nov. 1 in honor of saints in heaven and on earth.

The idea to bring clowns and comedians into Halloween festivities was proposed by Connie Smith, a Fellowship of Merry Christians member from Beaver, Ore., who believes that Halloween "should be rescued from its increasingly ugly and violent tone."

More and more Catholic and Protestant churches are sponsoring parties for youngsters on Halloween night. Fellowship member John Boucher of New York reports that at this Catholic church families planned an All Hallows' Eve party and participants dressed like favorite saints instead of Halloween characters.

In the Archdiocese of Indianapolis, parishioners of St. Agnes Church in Nashville will celebrate All Saint's Day with a similar party on Oct. 27.

And last year, three Catholic Charities organizations in the United States sponsored a Kids-to-Kids Appeal, with Catholic school students in those dioceses collecting donations for needy children instead of treats for themselves on Halloween.

Positive changes happen at Ritter

by Margaret Nelson

Cardinal Ritter High School is changing. This year, Father Joseph Schaedel has been named president, with Frank Velikan remaining as principal.

Vince Laurenzano thinks the changes are positive. He was recently named the new development director at Ritter.

He talked about the new St. Francis Center, the former convent that has been renovated into counseling and guidance offices, a conference room, and a chapel

(with a new altar) that is open for prayer 24 hours a day. All West Deane schools may send children with learning disabilities to the new testing room there.

The lower level of the building holds four junior high classrooms, with a science room to be completed. There are two 7th-grade classes and one 8th. It is expected that there will be two of each grade level next year, to meet the capacity of 80 students.

Laurenzano said the change of administrative activity was done to better supervise all of the activities going on at Ritter High School. "The principal has enough duties just concentrating on the academic and curriculum concerns," he said.

"There hasn't been an inter-parochial high school president before, that I know of. But it's a more realistic setup for us."

Father Schaedel will implement necessary procedures and handle financial affairs while remaining in charge of the junior high program, Laurenzano said. "The idea is that he will be the person to oversee everything else" beyond the principal's role.

As development director, Laurenzano will increase activities to meet the needs of the students. "There will be a lot of activity during the coming year with so many things going on," he said.

The magazine subscription drive started last Tuesday (Oct. 2). The school will hold a reverse raffle on Nov. 7. And there will be an Italian dinner-dance on Dec. 7. "Of course, there's homecoming this week," he said.

Laurenzano teaches about half a day

and serves as head football coach. He just moved into his development office two weeks ago. "It's a short time frame, but I'll get it done," he said. He is used to working hard and he has a very supportive family. "I have a great wife and two children. My father and mother help us out. My uncle is even going to help cook for the Italian dinner."

It was two years ago that the west side secondary school added the junior high program for students from any West Deane elementary schools that did not offer 7th- and 8th-grade classes.

"The program has been very successful. 'The junior high situation has become very well-known,' he said. 'We are at capacity. We had to turn students away this year.'

"It could be bigger, but Father Schaedel wanted quality instead of quantity," he said.

Laurenzano told about a television sportscaster who asked some of the Ritter football players to remove their helmets while he was interviewing them. They refused because the coach had asked them to leave them on. The anchorwoman called it "Catholic school discipline," he said.

"My goal is to get that word out there. I'd like to have more businesses and corporations involved with us down the road," Laurenzano said. "More and more of the best employees come out of private schools. We've known it for years, but now it's in black and white. We're the ones who produce successful people." "Ritter has a super teaching staff," he said. "I'd match them against anybody in the state."

"We are bringing Ritter into the '90s, especially in the thinking about development and fundraising," Laurenzano said. "Basically, it is time for the school to take a step up. It's a positive change. I think that's where we're headed-up."



MOVING DAY—Cardinal Ritter Junior High School student Katri Rhem (left photo) carries a wooden cross when the junior high is relocated in the former convent, south of the high school. Seventh graders Scott Storm and David Lyle (right photo) share a chair during the Sept. 20 moving day. (Photos by Mary Ann Wyand)

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Respect Life dinner to honor Valerie Dillon this Sunday

(continued from page 1)

and I have had for a long time with the Office of Pro-life Activities."

That relationship has been special, she said, because in her work with Father Crawford, "We've tried to bring the issues of family and the concerns about life together as they should be."

Nationally, Dillon served on the steering committee which conceived the Respect Life program 20 years ago. In that capacity, she worked with Bishop James T. McHugh, the first national pro-life director.

For the past quarter century, she has spoken locally and nationally on a wide variety of respect life topics, and more recently has served on the National Committee for a Human Life Amendment and on the archdiocesan AIDS Task Force. Last week Dillon accepted the National Association of Catholic Family Life Ministers 1991 Award for her national contributions to family ministry during a conference in Long Beach, Calif.

Valerie Dillon is a Catholic journalist as well as a family life advocate. Before she accepted the position as archdiocesan director of the newly-created Family Life Office at the archbishop's request in 1982, Dillon worked for *The Criterion* as news editor and acting editor and earlier served the Indiana Catholic Conference as director of research and communication.

Dillon credits her extensive activism in family life and pro-life issues to the support of her husband, Ray, and daughters Karen, Patricia, Valerie and Donna.

In his national pro-life work, Father Bryce told *The Criterion* he tries to present abortion as a tragedy.

"Abortion is the destruction of a new life," he said. "It is unnatural for a mother to deliberately destroy her new life. The religious teaching that new life, the new child, is created by God is a teaching that speaks immediately of the dignity of this life. We believe as Catholics that God not only created us, but he sent his son to redeem us, so the dignity of the human person is of inestimable value."

It is a cultural tragedy when a society does not value the child as gift, Father Bryce said, and when this most important work for mankind is undervalued and there is even the invitation to destroy.

"From a psychological point of view, a mother who is beginning a new life needs the support of a loving community, hopefully of her husband, the father of the child," he said. "She needs the love and support of her family, that has sustained her in the past, and she needs the love and support of her faith community to encourage her in this work."

When expectant mothers are cut off from sources of emotional, financial and spiritual support, he said, they can be more easily influenced by abortion as a solution even though it is a death solution.

"For many women, abortion is the first really serious sin of their lives," Father Bryce noted. "The church's message on life and on abortion has to be a message that is inviting people to turn their hearts to Christ. Everyone can play a significant part in the sometimes lonesome (post-abortion) journey that a woman makes en route to being reconciled and being healed."

more 'check it out' items...

(continued from page 6)

status. If a homebound person needs assistance, the service immediately contacts a relative, friend or neighbor who will check on the person. For more information call 317-465-1298 for a recorded message available 24 hours a day. Leave a message and a service representative will contact you.

The **Wholistic Hispanic Educational Center**, formerly located at the Marian Center at St. Mary Parish in Indianapolis, has moved to St. Patrick Parish, 936 E. Prospect Street. The telephone number is 317-634-5022. The Wholistic Center pro-

vides educational services on amnesty, literacy and citizenship issues. The Marian Center social facility remains at St. Mary Parish, with the telephone number 317-237-9719.

The Catholic Communications Campaign and ABC-Capital Cities will present an hour-long documentary entitled "A Time to Build" at 1:30 p.m. on Sunday, Oct. 27 on ABC-TV affiliate stations. The program will focus on four countries—Poland, Hungary, Czechoslovakia and Lithuania—their battles for freedom and hopes for the future. Consult local listings for specific times and dates.

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Sister Francesca challenges religious to action

by Margaret Nelson

When 300 religious sisters, brothers and priests attended a Religious Appreciation Day at the invitation of Archbishop Edward T. O'Meara, they received a strong message from Franciscan Sister Francesca Thompson.

The associate dean of Fordham Univer-

sity charged those present at the Sunday, Sept. 29, gathering: "Let us rededicate ourselves to bringing the world back to our God." She said, "Every religious must answer, 'Does my existence make a difference?'"

The audience applauded Sister Francesca's statement: "Who can be a religious and not attempt to be a person

who lives the joyous Gospel message?" She told them that the full importance of Easter is not Good Friday. "It didn't end in a burial; we went on to resurrection."

"Our life must be about resurrection in order to attract others," she said. "Nobody black would ever be attracted to a religion whose apostles are sad and mournful."

Calling on stories from her black heritage, Sister Francesca told her audience that, when Jesus said, "I have come that you might have life and have it more abundantly," he meant it "for all of us!" "Now is the time for the Christians of the world to help us move on past mere survival," she said. "I want you to start being what you say you are. . . . What have you done lately to help a black person keep on keeping on?"

Sister Francesca credited her success to her Oldenburg Franciscan family, which "has made me feel cherished."

The afternoon began with a welcome from the archbishop and a praise liturgy. Groups discussed ways to act on Sister Francesca's challenge after her talk. The archbishop then addressed remarks to the religious men and women.

With the theme, "A New Balm in Gilead," the program also honored jubiliarians from the religious communities. Thirty-eight sisters and one brother were honored for 60 years in their orders. Thirty-six religious sisters, four priests and one brother marked their golden jubilees. And silver anniversaries were celebrated by 15 sisters and two priests.



CHALLENGE—Franciscan Sister Francesca Thompson addresses 300 members of religious communities at the Religious Appreciation Day on Sept. 29. The host of the event, Archbishop Edward T. O'Meara, looks on at left. (Photo by Margaret Nelson)

'Mothers in Touch' helps St. Lawrence and its moms

by Margaret Nelson

They call it Mothers in Touch. And at St. Lawrence Parish in Indianapolis, the young women believe it's an idea whose time has come.

Lisa Disselkamp can give many reasons for the mothers to gather weekly at the church nursery with their pre-school children. But mainly, it's a support group.

"It's a great way to get this age group involved in the parish," said Disselkamp, who is adult education coordinator for the parish. "And it's a great way to circulate information."

When the women first gather each Wednesday, she reads announcements of activities they might like to be involved in, as well as volunteer jobs that are available in the parish.

Some items she reads involve ways the women can serve others. But others are activities that provide education or recreation for the mothers and their children. For instance, the group will visit a pumpkin patch in October.

Once each month, the women have an educational activity in the church social room. Volunteers watch the children while the mothers learn about parenting issues, finances, legal matters, auto repairs, crafts, or even interpretation of dreams.

It happens that many of the mothers have nursed their infants, so that kind of information is shared, as well.

All of the women have chosen to stay home with their toddlers, rather than to hold jobs. One mother happens to be a pediatrician, and Disselkamp calls her "a good resource person for us." But there

are others in the group who are teachers or business professionals. Any mother is warmly welcomed to the group, but it happens that all of the moms now involved have college degrees.

Two of the women met at the Wednesday gatherings and then realized they lived only a block apart.

"A lot of us are from out of town," said Janet Kovach. "You go to church here and you don't know anybody. This gives us a real sense of belonging to the church."

And it helps her child. "Sarah is an only child. This program gives her exposure to other children."

Many of the women have become actively involved in the parish. Right now, two of the women are religious education instructors. The group volunteers as a unit for parish activities. The mothers prepared desserts for the Lenten fish fry and, last summer, helped with Father Beechem's retirement reception.

Mothers in Touch is not limited to parish members, Disselkamp said. There is a Tuesday morning group this year, so the whole program includes more than 20 women and their toddlers.

Both groups use the church nursery. All the toys are provided by the church. "Nobody has to clean up or prepare," said Disselkamp. "No one's house is torn up." In the summer, the group sometimes goes to parks or to the backyard of one of the members.

One monthly event that few of the women miss is Mothers' Night Out. That's when they have their husbands watch the children and they go out for dinner together.



SHARING—St. Lawrence mothers (from left) Janet Kovach and Julie Swanson chat as the children—Sara Kovach, Katie Swanson and Kayla Fouch—enjoy the playroom during a weekly Mothers in Touch gathering. (Photo by Margaret Nelson)

Eldon's Choice

Birthplace: Princeton, Indiana

Age: 84 Years Young

Former Occupation: Pres. of McRoberts Insurance Agency in Danville, Indiana for more than 30 years.

Hobbies: Woodworking, dominos, reading. Chairman of the Religious Affairs Committee.

Favorite Book: The Bible

Home: A beautiful one-bedroom solarium apartment at Westside Village, 8616 West Tenth Street, Indianapolis, Indiana.

Why Westside Village: The facilities at my disposal are tremendous—I especially enjoy the complete woodworking shop. Most importantly, the people here are one big family, looking out for each other and willing to support their neighbors in a time of need.

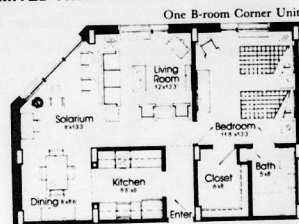


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MOMENTS IN CATHOLIC HISTORY

by John F. Fink
Editor, The Criterion
Sixteenth in a series of articles

Many of the popes of the 15th century were a sorry lot and some of their actions were responsible for the Protestant Reformation of the 16th century. The Catholic Church could only have survived the 15th and early 16th century popes through the providence of God.

One of the stormiest pontificates was that of Pope Eugene IV (1431-1447), the pope who succeeded Martin V, whose election ended the Great Western Schism. Eugene's battle was against conciliarists, who sought to make the pope inferior to councils of bishops.

When Eugene became pope, the Council of Basel had already been called by his predecessor. Eugene immediately tried to dissolve it, but the bishops refused to disperse. Since only six of the 21 cardinals were on the pope's side, it appeared that another schism was coming, but Eugene backed off and withdrew the council's dissolution.

Meanwhile, in Rome, Pope Eugene was battling the Colonna family. Eugene was forced to flee the city in disguise. He fled to Florence where he stayed for nine years.

The church survived the popes of the 15th century

In 1437 Eugene moved the Council of Basel to Ferrara and then, in 1438, to Florence. The prelates who remained in Basel then voted to depose Eugene and elected an antipope, Felix V—the last antipope in history.

Pope Eugene, however, was able to prevail. The council, meanwhile, affirmed the primacy of the pope against the claims of the conciliarists, and, in the process, killed the attempt to introduce democracy into the government of the church.

After Eugene's death, Pope Nicholas V was a pretty good pope. He managed to enjoy good relations with the Roman families, achieved a peaceful settlement with the rump council at Basel, and persuaded Antipope Felix to abdicate. He was a patron of the arts and was the real founder of the Vatican library. However, his reign was marred by the fall of Constantinople to the Turks in 1453.

Pope Callistus III (1455-1458) was the former Alfonso de Borgia from Valencia. His three-year reign was taken up mainly by his unsuccessful attempt to organize a crusade to reconquer Constantinople. But he was also known for the favors he lavished on his relatives, including two nephews who were created cardinals while in their 20s.

Pope Pius II (1458-1464), before his election as pope, was known mainly for his erotic comedy "Chrysus" and for his best-seller

novel "Lucretia and Euryalus," the amorous adventures of King Frederick's chancellor, Caspar Schlick. He had also fathered several illegitimate children before abandoning a disolute life and being ordained a priest. During his pontificate, he concentrated mainly on war against the Turks.

Pope Paul II (1464-1471), born into a rich merchant family in Venice, loved to provide sports and entertainments. He was a great promoter of carnivals, restored ancient monuments, and installed the first printing press in Rome.

Pope Sixtus IV (1471-1484) was known mainly for the way he used the papacy to enrich his family. He made two of his nephews cardinals when they were quite young and members of his family got the pope embroiled in Italian politics and scandals.

The most disreputable of these affairs was the Pazzi conspiracy of 1478, in which the murder of Lorenzo and Giuliano de Medici of Florence was planned with the pope's knowledge if not consent. Lorenzo (known as "Lorenzo the Magnificent") was wounded and Giuliano was killed. The conspiracy failed but it precipitated a war started by Sixtus against Florence and later against Venice.

Pope Sixtus, however, was also known as the pope who transformed Rome from a medieval into a Renaissance city. The greatest painters and sculptors were drawn to Rome. He founded the Sistine choir, established the Vatican archives, erected churches, and improved church music.

On the other hand, Pope Sixtus is also the pope who approved the establishment of the Spanish Inquisition for dealing with Jewish and Moorish converts accused of heresy. It became infamous for its cruelty and the way it served the Spanish crown instead of the church.

When Pope Sixtus died, his nephew Giuliano della Rovere managed to get a man he could dominate made pope—Innocent VIII (1484-1492). His court, like Sixtus IV's, was as loose as that of any of the secular kings. He spent lavishly and, in order to afford it, created many curial and other offices that he sold to the highest bidder. He lost control over the papal states and when he died there was unprecedented violence and disorder.

When historians speak of immoral popes, the one they usually have in mind is Alexander VI (1492-1503). Formerly Rodrigo de Borgia, he was the nephew of Pope Callistus III, who made him a cardinal and vice-chancellor of the Holy See. He held this post under the next four popes, amassing vast wealth.

Cardinal Borgia fathered a number of children but his favorites were those born to Vannozza Cattanei—Juan, Cesare, Lucrezia and Goffredo.

At the conclave after Pope Innocent VIII's death, Cardinal Borgia was not one of the favorites to become pope, mainly because he was a Spaniard. But through bribery and promises, he managed to emerge victorious.

Once pope, Alexander VI proceeded to enrich his family still more. He made his son Cesare, only 18, a bishop of several sees, including wealthy Valencia. A year later he made Cesare a cardinal along with the brother of his current mistress. For his son Juan, he carved out the duchy of Benevento from the papal state. For Lucrezia, he arranged one magnificent marriage after another. Besides that, when he was absent from Rome, Lucrezia was left in charge of official business, acting virtually as regent.

Alexander's archenemy was Cardinal Giuliano della Rovere, the nephew of Pope Sixtus IV who dominated Pope Innocent VIII. In 1494 he incited King Charles VIII of France to invade Italy intending to depose the pope. Pope Alexander, though, allied himself with other forces and eventually forced Charles to withdraw from France.

Acting under the influence of his son Cesare, whom he released from the cardinalate, Alexander gradually moved closer to France. After Charles died in 1498, Pope Alexander won the gratitude of the new king, Louis XII, when he granted him an annulment of his marriage. Louis in turn

created Cesare duke of Valentinois and gave him a princess as his bride.

Alexander and Cesare envisaged nothing less than the appropriation of the entire papal state and central Italy for the Borgia family. To achieve this there were assassinations followed by seizures of property and the creation of cardinals who had to pay for their elevation. They continued their scheming until 1503 when both were suddenly taken ill. Cesare survived but Alexander did not. "The Oxford Dictionary of Popes" says that "there are strong grounds for believing that father and son were victims of poison intended for a cardinal who was their host at dinner which was mistakenly given to themselves." Nice people, this particular father and son.

Alexander VI, by the way, was the pope who drew a line of demarcation down a map to divide zones of exploration in the new world for the Spanish and the Portuguese. This is why, to this day, Brazilians speak Portuguese while the rest of Latin Americans speak Spanish.

Alexander also embellished the Vatican with the Borgia apartments decorated by Pinturicchio and it was he who persuaded Michelangelo to prepare plans for the rebuilding of St. Peter's Basilica.

After Alexander's death there was a deadlock between supporters of the Borgias and of Cardinal della Rovere. It was finally solved with the election of a neutral candidate, an elderly cardinal who took the name Pius III. However, his health proved to be so fragile that he died only 26 days after his election.

At the next conclave, Cardinal Giuliano della Rovere finally achieved his ambition to be elected pope, taking the name Julius II. He had been influential under Pope Innocent VIII, but after Alexander VI was elected had fled to France for fear of being assassinated. After he and King Charles were unsuccessful in getting Alexander deposed, he remained in hiding during the remainder of Alexander's reign.

Once he became pope, Julius was forceful, ruthless and violent. His ambition, instead of enriching his family, was to restore and extend the papal state. He led armies in full battle armor and won back lands in Italy that the Borgias had alienated. He reconquered lands in Italy that had been taken by the French. Politics and wars dominated his reign. He was much more of a warrior than a religious figure.

He did do some papal things though. In 1503 he issued the dispensation that enabled England's King Henry VIII to marry his brother's widow, Catherine of Aragon, an event that would have great consequences in the future. And in 1512 he opened the Fifth Lateran Council, but it was to be concluded during his successor's reign.

Pope Julius II is also renowned for being the patron of such artists and sculptors as Michelangelo, Raphael and Bramante. It was Bramante who finally prepared the plans for the new St. Peter's and Julius officially laid the cornerstone for the basilica on April 18, 1506. He arranged for the cost of the church to be met through the sale of indulgences, a practice that was soon to be highly criticized and would lead to the Protestant Reformation.

After the excesses of Pope Alexander and his son in enriching the Borgia family, Julius was highly praised. Although hardly saintly (as a cardinal he fathered three daughters), he was respected for liberating Italy from foreign domination and restoring the papal state to power. When Julius died in 1513 he was quickly succeeded by the 37-year-old Cardinal Giovanni de Medici, the second son of Lorenzo the Magnificent of Florence. He took the name Pope Leo X.

Giovanni had been a cardinal since the age of 13 and at 17 had joined the sacred college in Rome. When Lorenzo the Magnificent died in 1492, he returned to Florence but his family was exiled in 1494. He was able to re-establish Medici control over Florence in 1512 and remained its effective ruler throughout his pontificate. Leo X was known for his extravagance. A polished Renaissance prince, he was easygoing and pleasure-loving. It is said that he was so desperate for money to pay for his pleasures that he pawned his palace furniture.

Besides his pleasures, Leo also had to finance the building of St. Peter's. One of the ways he did this was to renew the indulgence authorized by Julius II. When he arranged with the Archbishop of Magdeburg and Mainz to have the indulgence promoted by preachers in his dioceses, it led directly to the beginning of the Protestant Revolution, as we will see in our next article.

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Sacraments show God

by Fr. Lawrence Mick

It was a dark and stormy night, and 4-year-old Mary had just been put to bed.

Lightning flashed in the turbulent sky. Thunder rolled in the heavens.

Shortly after the little girl was put to bed, she called for her mother. But when her mother tried to leave the room again, Mary cried and begged her to stay.

Finally Mary's mother reminded her young daughter that God was always with her and she shouldn't be afraid.

The little girl pondered that for a moment and then said, "I know God is here, but I want somebody with a face!"

Mary is not alone in wanting a God to see and touch and hear. We know God is with us, yet there is a basic human need to experience God with our senses.

That is the purpose of sacraments. Sacraments make the invisible presence and action of God visible. Sacraments enable us to experience spiritual realities through our senses, making the intangible tangible.

Since we humans are embodied spirits, our fullest experiences of God must wed the physical and the spiritual.

To meet this basic human need, God took on our human condition; the Word was made flesh. The incarnation—or enfleshment—of the Son of God enabled people to see, hear and touch the God who had been invisible.

The incarnation continues after the resurrection-ascension of Christ through the church, the body of Christ in the world today. The sacraments are the incarnate actions of the risen Christ in our lives.

Using symbols drawn from human cultures, the sacraments attempt to express in human terms the mystery of God's action in our lives. The success of this depends on several factors.

One is that the symbols used must "speak" clearly to those present. This means the symbols need to be appreciated either because they are drawn so directly from the local culture that their meaning is obvious or because the tradition of using them has been handed down from earlier generations as a living custom.

The power of the symbols to speak to us also depends on using them in all their richness and fullness. Our experience of the sacraments can suffer if symbols are used in a way that stifles their power to speak to us.

Symbols are a rich language. They can communicate to the mind, the heart and the senses all at the same time. Symbols speak of realities too rich and mysterious to capture in words alone—of love and life and death and God. In order to speak as

effectively as possible at all those levels, symbols need to be used richly and fully.

For several centuries we focused almost exclusively on what makes the sacrament valid, that is, what is the minimum necessary to make the sacramental symbol and to produce the sacramental effect.

This was a valid concern but too exclusive attention to that question caused us to lose sight of the richness of the sacraments. A bit of bread and a few drops of wine might suffice to celebrate Eucharist in a prison during persecution, but the normal celebration of the sacrament requires much more than the minimum if it is to be fully effective for our spiritual growth.

Consider, as an example, how the potential of the experience of baptism to touch us is reduced if only a few drops of water are used. Think how powerful the experience of immersion in water is—water that could drown, but also can give life.

And how much richer is confirmation or the anointing of the sick if the oil is sweet smelling and used in abundance as a symbol of God's power and love anointing our lives!

Even the sacrament of penance calls for the imposition of hands and a clear and sensitive proclamation of forgiveness by the church (through the priest) as a powerful symbol of God's forgiveness.

The reform of the sacraments called for by Vatican Council II has sought to renew the sacraments by adapting them a bit more closely to local cultures (for example, celebrating them in our own languages) and by encouraging a fuller use of the symbols (for example, restoring Communion under both bread and wine).

"Sacraments cause by signifying," St. Thomas Aquinas insisted centuries ago, and the better we make the signs (symbols), the more powerfully the sacraments can make God's presence felt in ways that truly change our lives.

If sacraments are to accomplish their purpose, we must approach them with the right expectations and attitudes. We need to be open to the power of the symbol to speak to us on many levels.

Our culture is not very comfortable with symbolic communication. So there is a tendency to deal with sacraments too literally, demanding one clear message and ignoring the poetic and mysterious quality of the sacramental symbols.

We need a sensitivity and openness to let the symbols speak to our minds, emotions, hearts and senses. We need to allow ourselves to be immersed in the sacramental symbols. Then they can show us the face of God.

(Father Lawrence Mick writes *Faith Alive!* articles on an occasional basis.)



SPIRITUAL REALITIES—Sacraments make the invisible presence and action of God visible. Sacraments enable us to experience spiritual realities through our senses, making the intangible tangible. (CNS photo by James Baca)

Hope helps us survive struggles

by David Gibson

It is difficult—maybe impossible—to survive life's fiercest struggles without a little hope.

Curiously, it is at moments of real struggle that people frequently need others most, relying on others to keep giving hope back to them.

That is a reason why it is only fitting that sacramental celebrations—occasions when the ultimate meaning of life is confronted—are celebrated in a community setting. In such a setting, God's people can make themselves available to each other—helping to communicate the hope, love, faith or courage that give life meaning.

Some might suspect that during a liturgical celebration individuals isolate themselves in order to petition God for their needs of the moment—that the sacrament is an end in itself, in other words.

Experience shows, however, that sacraments open people up to their own capacity to act on behalf of others. And so the grace of the moment extends far beyond the moment; a sacrament is a beginning point.

You might say that a community setting is natural to the "language" of sacraments. There is a sense in which the members of a good parish community become a sign that the sacraments really do make sense.

(David Gibson edits *Faith Alive!*)

DISCUSSION POINT

Sacraments nourish body and soul

This Week's Question

Bread and wine are physical things which in the Eucharist become true sacramental signs. But, on a natural level, what does bread as a sign signify to you? Or wine? What natural "sign value" do bread and wine possess?

"Bread is the most basic source of nourishment. It is found on the table at all meals regardless of whether one is rich or poor. It feeds all alike. Likewise, wine is a drink commonly used in most cultures. It is the spirit of the spirits." (O. Pasquarelli, Casselberry, Florida)

"There has been a saying around for years that 'you are what you eat.' The more sacramental 'body' and 'blood' I consume, the more I become like Jesus. I try to remember that and behave accordingly." (Irmalee Adair, Lakeland, Florida)

"(They signify) a way of life, the ordinary things of life." (Victor Bull Bear, Kyle, South Dakota)

"I am a eucharistic minister and when I bring Communion to the sick . . . I need strength and courage from the Lord—strength to be able to deal with any sickness, courage so I can give them courage. The Eucharist we know brings strength and courage." (Rose Brinson, Moundsville, Pennsylvania)

"Nourishment for the body." (Ashley Laitowski, Greenville, South Carolina)

"We often hear bread called the 'staff of life.' Webster defines the word 'staff' used in this context as something that sustains. And that 'something' includes all the wondrous shapes and sizes of breads, be they made from refined flour or whole grain or rye grains. Truly bread is satisfying to the body and to the spirit." (Evelyn Murphy, Yankton, South Dakota)

"As one for whom both (wheat) bread and wine have become poisons (I have severe food intolerances) and who struggles daily to find foods my body will tolerate, 'bread and wine' have become a sign of my dependence on God. I can no longer take ordinary things for granted and need God for my very survival." (Lucyann Stamm, Boise, Idaho)

Lend Us Your Voice

An upcoming edition asks: What is the image of God that first comes to mind for 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.



Breaking of bread is a symbolic communal act

by Jane Wolford Hughes

It was a simple meal, a bowl of soup, French bread and a small glass of wine. Father Frank Granger had prepared it himself. He could not afford a cook in his poor inner-city parish.

We had been friends a long time and had been there for each other in sorrow and joy. The meal followed the Eucharist we had just celebrated in church in memory of my late husband. There seemed to be no break in the spirit of holy peacefulness as we moved into his kitchen.

The fare may have been uncomplicated. But the most elegant banquet could not have satisfied me more as nourishment for the body, nor could it have filled my spirit with such peace and unity.

The author M.F.K. Fisher writes, "There is a communion of more than our bodies when bread is broken and wine is drunk."

The breaking of bread is a communal act. Its symbolism is powerful. Almost instinctively, people grasp the meaning and experience the effects of this action.

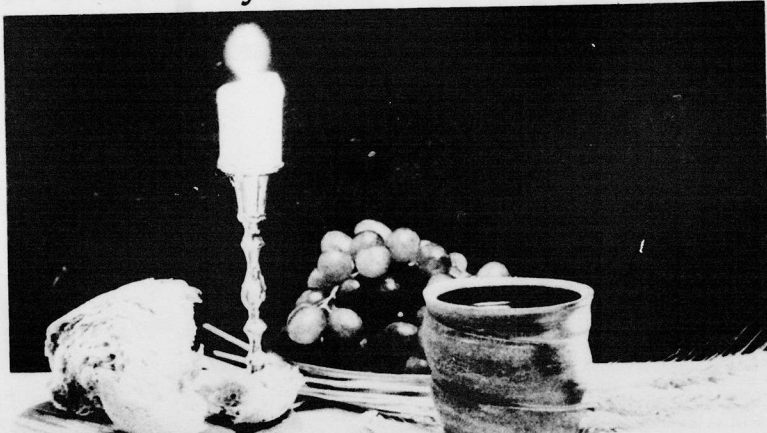
People who by force of circumstances must eat alone often say, "I don't fuss much anymore. I just eat enough to get by."

Perhaps we can heighten our own appreciation of the symbolism of bread if we look at other cultures. How do they reverence bread and what symbolic meanings do they see in it?

This year my daughter Maureen and her family stayed on the Hopi reservation in Arizona. The Hopi, whose name means "peaceful ones," celebrate ceremonies throughout the year for the health and prosperity of all living things.

Their bread—piki—is made of cornmeal and is part of each ceremony as well as other daily rituals.

For example, the sacred cornmeal is sprinkled on the ground to mark the



outline of a new room to be added to a household.

One ritual takes place when a woman is about to give birth. She retires to a separate room with her mother and other clan women, taking some sacred cornmeal with her.

Twenty days after the child is born, the father who has not yet seen the child comes at dawn to sprinkle a path with the sacred cornmeal to the edge of the mesa so that the young Hopi will be properly set on the road of life.

The Hopi seem greatly sensitive to the symbolic. When my daughter purchased

some Hopi art—kachina dolls and exquisite pottery—the Hopi storekeeper sprinkled the purchases with cornmeal as he gave the art pieces a blessing.

Signs and symbols—bread and wine—are part of each eucharistic celebration in the Christian community. So are actions, gestures, community—and words too. And all are vital to our human ways of understanding.

Christ, in his body and blood, satisfies our individual hunger and thirst—responding to each person uniquely. But there is more to the Eucharist than what is received. We who are satisfied become, in

turn, Christ-bearers meant to give ourselves to others.

Isn't that what the priest's words at the conclusion of each Mass imply: "Go in peace to love and serve the Lord."

Or do we even hear the words?

Just as bread is basic to our body, the Eucharist is basic to our spirit. Jesus assures us, as he did those who followed him after the multiplication of the loaves and fishes: "I myself am the bread of life. No one who comes to me shall ever be hungry, no one who believes in me shall ever thirst" (John 6:35).

(Jane Wolford Hughes is a free-lance writer and adult religious educator.)

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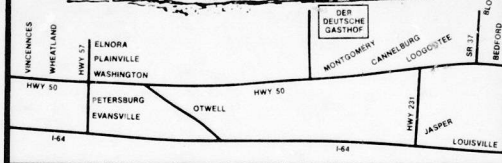
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Respect Life

a special supplement to The Criterion

Introduction

by Fr. John W. Gouldrick, CM

During his 25-year pontificate, Pope Leo XIII issued nine encyclicals, but none has preserved his memory as notably as "*Rerum Novarum*." The most common English title for the letter, "On the Condition of Labor," reveals the principal thrust of this historic document. Leo wrote "*Rerum Novarum*" to improve the social condition of the new urban working class that emerged out of the European Industrial Revolution.

Leo's reference to classes in society was not to be confused with the concept of class war and antagonism between capital and labor as proposed by the increasingly popular Marxist doctrine of his day, for his faith vision led him to a deeper reality—namely, the solidarity written in the hearts of all, including labor and capital, binding them together as a people.

This year, 1991, the church celebrates the 100th anniversary of the promulgation of "*Rerum Novarum*." The Committee for Pro-Life Activities joins with the many others commemorating this occasion by a rededication to promoting the human dignity and solidarity of all persons.

Many of Leo XIII's successors have issued social encyclicals in their own names, both to honor their "predecessors of happy memory" and to address the social needs of their day. Applying the church's fundamental teaching to society's ever-changing conditions, they have called for harmony among the world's various groupings.

New aspects of the social question have arisen over these past 100 years: the depressed economic conditions of agricultural workers, war, human rights, population growth, urbanization, discrimination, the environment, the need for foreign assistance and increased trade to assist the people of less developed countries in taking responsibility for their own progress, and other concerns affecting human dignity.

The American Catholic hierarchy, too, has applied this developing body of papal social teaching to conditions in our own country. During this past decade alone, the Catholic bishops of the United States have issued major pastoral statements on racial justice, war and peace, and the American economy. And today, a new set of social issues cries out for pastoral leadership—the life issues, particularly abortion and euthanasia.

Abortion has not always been recognized as a social problem, having more often been considered a matter of individual morality within the context of discussions on medical ethics. This is understandable, for while the moral evil of abortion has always been present, it was not until the 1973 Supreme Court decisions, *Roe vs. Wade* and *Doe vs. Bolton*, that unrestricted abortion became social policy in our land.

As a result, an estimated 25 million unborn children have been denied the freedom to pursue their natural course of development in their mothers' wombs. (Incidentally, it is interesting to note that abortion as a social policy originated in communist nations, although usually legalized in those countries only during the first three months of pregnancy. It is ironic that the leading nation of our "free world"—our own country, allows elective abortion during the entire nine months of pregnancy.)

The Catholic bishops of the United States, recognizing the evil of 4400 developing human lives lost each day to elective abortion, unanimously passed a resolution

This special supplement to *The Criterion* contains excerpts from articles in *Respect Life*, the annual manual published by the National Conference of Catholic Bishops' Office for Pro-Life Activities, along with additional articles.

Respect



"The human person is central, the clearest reflection of God among us."

RESPECT LIFE PROGRAM—As the church celebrates 100 years of Catholic social teaching, the 1991 *Respect Life* Program focuses on the dignity of all human life. (Photos: Unborn child © 1991, Lennart Nilsson, Superstock, Inc. All others, Lloyd Wolf)

on Nov. 7, 1989, declaring abortion to be the fundamental human rights issue of our day. Thus, just as developing nations should be given the opportunities to become self-determining in an interdependent world, so too developing human beings should be afforded the chance to become self-determining in solidarity with others who have been nurtured to adulthood.

The life issues do not pertain simply to the beginning of life; they pertain to the end of life as well. At present, no country legally sanctions euthanasia. There are states within our own nation, though, where the Hemlock Society has sponsored initiatives to set such a precedent. Through euphemistic language and exploitation of the fears of being medically overtreated, sponsors of "aid in dying" legislation are in effect advocating physician-assisted suicide as social policy. Some physicians are also beginning to do the same.

Such policy disavows solidarity with the seriously—or maybe not so seriously—ill. To choose assisted suicide rather than choosing to be with the living in their dying is to deny the reverence due them as persons; it is equivalent to treating them as disposable commodities or as animals to be put out of their misery.

Leo XIII looked upon exploitation of the labor class, no longer protected by the ancient guilds, as a violation of the natural justice that should inform all human relationships. The many new social problems confronting us today are also violations of that natural justice. Environmentalists remind us of this when they call us to nurture the world of nature, to live in harmony with its rhythms, and not to despoil it. And those who advocate for the unborn and for the seriously ill look upon them as part of

this created world—indeed, as humans who are the pinnacles of God's creation.

In this supplement, we raise consciousness, as in the past, about the wonder and awesomeness of human life—from its first to its last natural moment. We urge solidarity with all persons regardless of their degree of dependency.

You will find topics in this supplement on abortion, euthanasia, pastoral care for the elderly, prayer, adoption, abortion alternatives, and the church's tradition on social teaching. In all of these articles lies an underlying theme—a choice for life. Choose life, choose solidarity, choose what is natural to us as human beings. Life is the natural choice.

(Father Gouldrick served as executive director of the U.S. bishops' Secretariat for Pro-Life Activities from August 1988 through June 1991.)

Calling on the Spirit of life

by Cardinal John O'Connor

The "quality of life." From all over the country I hear about it, and from the far corners of the earth. No one has a right to bring a baby into the world, we are told, if the baby will face poverty, or illness, or retardation, or being unwanted. No one has the right, we are beginning to hear, to remain alive or to be kept alive if that person will drain society's resources, impose heavy burdens on family members, or never live a "useful" life again.

Today, "quality of life" has come to mean not the improvement of life's conditions, but the condition for life itself—if the quality of one's life is judged to be less than perfect, life itself is said to have no value.

To achieve a higher or better or a different "quality of life," that was the first temptation to confront the human race. Why has God given you only what he has given you? That was the real question asked Adam and Eve by Satan. Why has God forbidden you to eat the fruit that will raise you to God's own level, given you the authority to determine what is right, what is wrong, who should live, who should die?

I am not speaking in fables. For years of my life I have joined hundreds of thousands in the pro-life movement in persistent efforts to protect the unborn. We have marched and lectured and preached and begged and pleaded. We have appealed to legislators, to political candidates, to courts, to governors and presidents. We will continue to do so, please God, until the very last moment of our lives.

And we will do the same now for the aging, the weak, the cancer-ridden, the handicapped, the retarded. We will do the same for those with tubes in their stomachs and for those in coma and for every other human being whose diminished "quality of life" makes him or her a candidate for death by being neglected, or refusal of nutrition and hydration, or "assisted suicide" by lethal injection or drug overdose.

Laws must be changed, and we must persevere passionately to change them. But laws will not change, nor will public policy change, until hearts change, until we are converted from our spiritual blindness, "born again" as a people. Only if we are born again to new life



CALL FOR PRAYER—Cardinal O'Connor says that only prayer can change the hearts and minds of those who support abortion and euthanasia. (Photo by Michael Hoyt, The Catholic Standard)

in the Spirit will the Spirit conceive a new sense of the meaning of life on earth. The critical need in the pro-life movement today, I believe, is the need for prayer. Only prayer can change the hearts of public officials supportive of abortion and euthanasia. Only prayer can move those passionately committed to a "right to privacy" that excludes all other rights. Only prayer can dissuade some women from having abortions, some doctors from performing abortions, some families from demanding abortion. Only prayer will stave off the terrifying advance of euthanasia. The entire pro-life movement may have to be "born again" in prayer and in the Holy Spirit if death is to yield again to new life.

Not everyone can march. Not everyone can write a letter, make a phone call, attend a meeting, join in a rally. Everyone can pray. Not everyone can counsel the pregnant, walk a protest line, house a new baby. Everyone can pray. The "helpless" become powerful in prayer. The patient lying in cruciform, spread-eagled in a hospital bed, crisscrossed with wires and tubes, can pray an incredibly powerful prayer by joining such crucifixion with the crucifixion of Christ. The suffering can pray, as can the healthy, the whole, the blind, the lame.

Were I to live 10,000 times 10,000 years, I could not adequately express my admiration for, or my gratitude to, those organizations and individuals who have given so much, sacrificed so much, struggled so valiantly for the cause of life. I plead with them never to diminish their efforts. But I plead, as well, that all of us committed to life come to recognize the desperate need for prayer.

Until the Holy Spirit came upon the apostles, they were still huddled together in fear, uncertain of their mission, fearful of speaking the truth. Then, suddenly came the strong wind that shook the house, the tongues of fire that touched each heart. "They were filled with the Holy Spirit and began to speak in other languages," and to be heard by each in his own native language—and, at last, to be understood.

(Cardinal O'Connor is the Archbishop of New York and chairman of the National Conference of Catholic Bishops' Committee on Pro-Life Activities.)

Book about suicide is ultimate blasphemy

by Msgr. S.J. Adamo

We are a nation of addicts. By and large, we are addicted to the things that give us pleasure. We are unabashed hedonists. If something gives us pleasure, it is good, but it is also pain, it is evil.

Few of us will admit that pleasure can be evil and pain can be good. The fact is that the pleasure sex can be evil if it is forced on a person, while the pain of childbirth can be good as a child is born.

In our endless pursuit of pleasure we have even tried to make dying a pleasant experience. And if that cannot be done, then there are ways to end your life quickly and quietly.

That is the burden of a new bestseller, "Final Exit," by Derek Humphry. This book is filled with instructions on how to commit suicide. He urges doctors to help the terminally ill and the irreversibly handicapped to choose the time of their deliverance from pain through suicide.

The author contends that "part of good medicine is to help you out of this life as well as to help you in. When cure is no longer possible and the patient seeks relief through euthanasia, the help of physicians is most appropriate."

The book joins the death literature of our generation. It is a tragic sequel to Lawrence Sanders' "Abortion," the book that launched the pro-abortion crusade in America 25 years ago. It is one more example of the moral bankruptcy of the secular mind. If for those who believe in God and who accept the revelation first granted to the Jewish people that God gives us life and he alone has the right to decide when it is to end, for such persons "Final Exit" is the ultimate blasphemy. It urges the sufferer to take it upon himself to act as God.

Is there then no value in bearing up with suffering? Was the suffering of the Israelites during the Exodus devoid of value? Did the prophets suffer in vain? Was Christ's death on the cross an absurdity? Should the apostles have given Christ a poisonous drink at the Last Supper to avoid the pain of a brutal crucifixion?

Bearing up with suffering to the bitter end enhances the quality of life. A good life is more than a pleasurable life, much more. It is a life spent in doing good to the end.

I had a sister who died recently after suffering for some four years with bone cancer. The last few months of her life were painful but inspiring. Many a morning I would pick up the phone and hear her cheerful inquiry into my health. "How are you, Sal?" she'd ask, and then urge me to get sufficient rest and to watch the foods I ate.

I was stunned over and over as I realized that even as she was dying she was concerned for the welfare of others. She loved us daily.

And she was loved in return. Her sons and one daughter could not do enough to show their love for her. The times I visited her, she told me she was the "luckiest woman in the world because God blessed me with such loving children." And when she died, her children gathered around her and wept over their loss.

The last thing that would have entered their minds would have been to hasten her death to relieve her sufferings as well as the burden on them.

Fortunately, in her last days she had the loving service of Betsy Porter, a hospice worker from the Hunterdon Hospice Group. After I had written to her to thank her for her extraordinary help in enabling my sister to die so peacefully, she wrote back: "In allowing me to come into your sister's home and her family's lives, you all gave to me a little piece of your lives that is very special and now allows me to go to my other patients with renewed hope and strength. I thank you for this. God has found a very special place for me and given me the ability to deal with it."

She knows how to help people to die with dignity. (Msgr. Adamo is a priest of the Diocese of Camden and former editor of the Camden diocesan newspaper, the Catholic Star-Herald. This article appeared in the Courier Post, Sept. 8, 1991. Reprinted with permission.)

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The pain and grief of miscarriage

by Nancy Luebke

Although we had traveled many roads and airways while my husband was in the Army, nothing can compare with the trauma of losing my first unborn child. After the routine and normal birth of our first son, I was unprepared for the pain and the grief that went along with a miscarriage.

After leaving work early that cold January day for a doctor's appointment because I had started spotting, I tried to rest and put my feet up as the doctor had advised. While I was able to do that physically, mentally I could not relax. The weather worsened and by the next day all highways were closed because of snow and ice. Since we were stationed at Fort Knox, Ky. we were not close to any family and we had few friends yet at that point.

That's when my miscarriage happened. While our neighbor kept our young son, my husband put chains on our car and we made slow progress to the emergency room on post. Because I was still bleeding heavily, an emergency D and C was performed and it was basically over.

However, I was unprepared for the grief that swept over me. Although I heard over and over that I would be able to have other children, it was little comfort because I had loved that unborn baby. I now know that I was at the beginning of the grief cycle. I also know that all women who lose an unborn child go through it.

As with most healing, it is a painful and complicated process. Most people do not realize that a woman with a miscarriage goes through the same grief that we go through with a live child. It is more complex in some ways because we have never been able to hold and say good-bye to that child.

While I was at the beginning of the grief cycle, I went through denial, self blame, and sorrow. I had frequent nightmares and crying spells. After a short time, I was told by well-meaning friends that I needed to put that behind me and start living again. While I tried, I felt that it was all still unresolved. Life still went on and we soon moved to the Madison area when my husband was discharged from the Army. I joined a prayer group and that was the beginning of my true healing.

While I began to recapture the loving feeling of knowing that Jesus loves each of us dearly, I did go through two more miscarriages. The difference between those and the first one was knowing that many were praying for me and helping me feel God's peace as I layed in that hospital room. To this day, I feel that the peace that I felt was close to what it must be like in heaven. I knew that those unborn babies were with the Lord and I was able to let go.

God in his infinite wisdom knows that many of us cannot be healed instantly of much of our woundedness. That is why he sometimes begins to heal us in small ways. Much of our woundedness has been added in layers a little at a time. He knows how

much we can handle at a time. That is why grief tends to take more time than we realize. When we are forced to stop grieving, for whatever the reason, then we keep that wound inside of us unhealed.

When I was forced to get on with my life, I shoved down all that unhealed grief inside. It would take the carrying of our second child to break down the barriers that began the deeper healing. As I let the Lord take over more areas of my life, I was able to start taking my burdens and worries to him and to trust him more.

In the earlier stages of my pregnancy with my second child, my nightmares began to come more frequently again. When I asked those in the prayer group to pray for me about this, the nightmares stopped. It gave evidence that the Lord was hearing my and others' prayers and that he truly was working in my life.

Soon after that we moved again after my husband had been laid off, and went back into the Army. I moved up close to my family while my husband went through some training. I nearly had that child at seven months, but they were able to stop the labor. With medication and bed rest, I had him a week or two early but he was healthy and a precious gift to us.

Three weeks later we flew to Fort Carson, Col. to join my husband. After we had settled in for a while, I started going to a prayer group there on the military post. It was a loving and giving group and they pulled me into the swing of things.

About the time we were finally able to

move into the military housing on post, the Altar Society got more involved with a home for unwed mothers. Soon after that they presented a speaker and a film on the abortion issues. I cried through most of the film but I let down another barrier to the Lord's mercy. As I prayed for unborn babies and got a little more active in the pro-life movement, I felt a gentle healing. To this day I am touched frequently with a gentle healing that the Lord gives me. It is usually is close to times when I either actively work on something for pro-life or when I am praying for a special person who has lost a child.

Grief takes time and it is sometimes painful, but when you start getting through it you feel stronger of heart and more whole. We should not be afraid of grief, for with it comes healing. It is a chance to say good-bye for now and it lets us know the peace that our loved one is in Jesus' hand. Sometimes it is the time for us to forgive ourselves for something we may or may not have done to cause this miscarriage. Sometimes we need to forgive our loved one for not staying with us, but chose to stay with the Lord. The healing process could be a long one but not always. The Lord will always be with you through it and he will hold your hands through it if only you ask.

Allow others to grieve with you. The husband usually feels totally helpless to do anything for the people he cares most about. While his grief may be different, together you can help each other.

Through it all, we need to remember that Jesus loves us so dearly that he gave his life for us that we may have everlasting life with him. He will never give us more than we can handle.

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The media: consulting experts

by Helen Altare

Perhaps more ink was spilled over the church's decision to hire communications expertise than over any other business relationship forged in our day. The public and reporters continuously asked, "Is there a relationship between the church's mission on behalf of unborn human life and the media?" The answer is a resounding yes. There is an intimate relationship between public perceptions about abortion and media presentations, and the church, in carrying out its mission on behalf of life, should use all legitimate, effective means.

Ours is a world of vast networks of media outlets which convey what is important locally, nationally, and internationally. To give "eloquent proof of the church's solidarity with the entire human family" ("Gaudium et spes," 42), the church must, therefore, use communications outlets effectively. Such skill is especially important in the context of abortion, where every day the lives of 4,000 unborn children, their families and society are so greatly affected by the media.

By its media presence on the abortion issue, the church aims to increase respect for unborn human life to the point where the practice of abortion ceases. Full realization of this goal will require not only changes in human hearts and minds, but also legal recognition that unborn children are worthy of protection.

It is easy to gather from common media sources about the "politics" of abortion or the activities of activists on the issue. It is more difficult to find information about the actual practice of abortion or the personal, institutional, and societal results of unrestricted legal abortion.

But the church intends to bring such information to the public eye, and to do so in a persuasive manner. With the assistance of communications professionals, the church speaks directly and indirectly about many abortion-related subjects.

A variety of "direct" methods of informing the public exists. Educational tools are distributed within the church or church-related structures. They are also made available to

the general public through interested groups, advertisements, and by follow-up responses to advertising.

National and diocesan spokespersons have been trained to speak with the media more effectively, and opportunities are pursued aggressively to speak to groups whose opinions are not yet formed on the subject. Especially important audiences are students. Advocates of legal abortion strain to present the "pro-choice" perspective as the only legitimate one to students. Since experience has shown that it is most likely that the educated person will dominate critical cultural institutions, it is crucial to demonstrate the humanity and intellectual richness of a pro-life stance to young people.

The abortion debate is presently conducted on an immeasurably large scale. The terms of the debate are set largely by the media. To be a part of the debate, the church must participate in the media arena with some media sophistication.

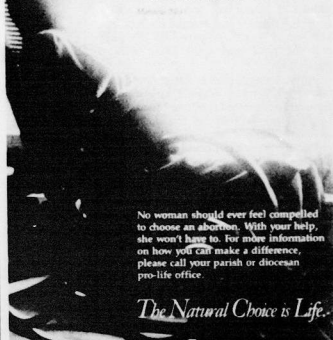
The thrust of the bishops' pro-life campaign includes development of materials that are primarily educational—newsletters, news summaries, fact sheets, brochures, etc. The church's message to respect all human life has not altered with the medium. The medium is being utilized to convey this message ever more persuasively, not to change it.

Members of church media relations and pro-life staffs meet with reporters and editors to discuss both the issue of abortion and the way reporters cover the issue. Pro-life news stories are circulated monthly to every reporter covering abortion in the country. Efforts are also made to interest individual reporters in covering particular stories, e.g., abortion alternatives, editors, or pro-life speakers. Op-ed pieces and editorial letters are placed in news papers, and radio and television interviews and debates on abortion are solicited.

The church recognizes the enormity of the problem of abortion in American society. Feelings on both sides of the issue run deep. And the media attention paid to abortion highlights the deepest divisions.

It is envisioned, therefore, that what the church learns at the level of national strategies will be executed locally. Thus, skill in communicating becomes part of every level of the

"LORD, WHEN DID WE SEE YOU A STRANGER, AND NOT COME TO YOUR HELP?"



ADVERTISING CAMPAIGN—This ad and others like it are being used in the bishops' program to present the church's pro-life perspective in the abortion debate. (Photo © 1991, Terry Quing, FPG International Corp.)

church, as an integral part of its ongoing mission of upholding the value of human life.

(Altare is director of planning and coordination for the bishops' Secretariat for Pro-Life Activities.)

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Under the guise of "free speech," Planned Parenthood and other abortion advocates want to take millions in taxpayer money—money intended to help low-income women per one unintended pregnancies—to also counsel and refer for abortion as a routine method of birth control.

This despite the fact that a national survey found that 83 percent of Americans oppose abortion as a method of birth control. Appropriately, President Bush's Title 10 family planning regulations ensure that your tax dollars go to preventative family planning and not to abortion advocacy.

But, right now, Congress is under intense pressure from the abortion lobby to change the Title 10 family planning program into one which would also provide abortion counseling and referrals. Planned Parenthood alone is spending \$1 million to \$5 million on a campaign to see that Congress does that.

That's because Planned Parenthood not only runs the nation's largest chain of abortion clinics, but also receives the single largest share of Title 10 funds: \$37 million out of

the program's total \$144 million budget, according to the New York Times. Spending \$5 million to get \$37 million a year in taxpayer subsidies may be a good deal for Planned Parenthood, but it is a bad deal for the rest of us.

Abortion advocates pretend to want the government out of the abortion debate. But when it comes to subsidizing abortions, they insist that the government get involved—on their side. They are working in Congress now on a bill to force taxpayers to fund their agenda that includes abortion as the equivalent of any other family planning method.

A \$144 million taxpayer subsidy for programs promoting abortion as birth control—even though Americans overwhelmingly reject abortion as a birth control. This is "free" speech?

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Low-income motherhood: there's no safety net

by Kathleen Gallagher

A comprehensive national survey conducted by the Wirthlin Group in 1990 found that members of minority groups and those with less education and less income are generally most pro-life in their beliefs yet have a disproportionate number of abortions.

The same holds true for less educated women who work in blue-collar, low-income positions: generally pro-life, they make up 14.9 percent of the population but 33.1 percent of abortion patients.

The Wirthlin data also found that, of women under age 35, less than half (47 percent) have heard of alternatives to help women with unplanned pregnancies. Among the low-income population, the percentage drops to 34 percent. Among those with less than a high school education, only 28 percent are aware of available alternatives. Even more startling, among both the black and the low-income populations, only 5 percent mention adoption services as a specific alternative of which they are aware.

Mary Ann Glendon, a professor of law at Harvard Law School, has studied 19 countries and compared them to the United States ("Abortion and Divorce in Western Law," Cambridge: Harvard University Press, 1987). Her findings: The U.S. lags far behind most industrialized countries in the provision of family benefits and services. By law most European countries assure an employed pregnant woman a maternity leave of six months, with pay. In many countries, mothers can take an additional year of unpaid leave, with full protection and health coverage.

Most European countries provide care for 3- to 5-year-olds within the public educational system. Many industrialized countries, excluding the U.S., provide families a cash grant to assist in the financial burdens of childrearing.

In the U.S., we must encourage our individual states to take hold of the Supreme Court's invitation (in its 1989 Webster decision) that there is "no limitation on the authority of a state to make a valued judgment favoring childbirth over abortion." States can indeed regulate and

limit the availability of abortion; they can give life a chance by promoting childbirth instead of abortion. It is our obligation to challenge our lawmakers and make them aware of the endless possibilities in this area.

In January, state legislators in Missouri introduced the Women and Infants Care Act, which would require trained caregivers to counsel pregnant women regarding alternatives to abortion and to inform them of resources such as low-income housing, prenatal medical care, education, employment services, and child care.

In Wisconsin the legislature is considering a comprehensive Respect Life Act which combines provisions designed to protect the rights of unborn children with others to expand social programs supporting mothers, families and pregnant women.

Abortion and poverty are inextricably linked. Because abortion is legal throughout pregnancy, some see less need for society to respond to the needs of mothers. Conversely, because the needs for adequate food, clothing, shelter, health care, child care, and jobs continue to go unmet, abortion looms as an attractive choice for some women. If services to the poor remain below the minimum to sustain life adequately, abortion will remain prevalent.

Those who are pro-life are as concerned for pregnant women as they are for unborn children. They care for children not only as they emerge from the womb but for every year of their lives for the rest of their lives. We must make the public aware of the ongoing concern of pro-life people and the services they provide for pregnant women, children, and families, especially those with low incomes. The Catholic Church is a leading provider and advocate of health care for poor families, public assistance and nutrition subsidies, prenatal assistance, foster care and adoption, and more.

We must extend our outreach to minority and poor neighborhoods until everyone is able to say, "Yes, I know about alternatives" and, "Yes, I know all my choices." Then women will be truly encouraged to make the natural choice, the one choice everyone can live with: the choice for life.

(Gallagher is associate director for pro-life activities at the New York State Catholic Conference, Albany, N.Y.)



LOW-INCOME MOTHER—U.S. policymakers are challenged to develop policies that will help low-income single parents who have to struggle hard to raise their children. (Photo by Lloyd Wolf)

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Catholic social teaching: it's a consistent and coherent message

by Msgr. William Murphy

On May 1, Pope John Paul II issued "Centesimus Annus," an encyclical on Catholic social teaching, to commemorate the 100th anniversary of Pope Leo XIII's encyclical, "Rerum Novarum." Catholic social teaching, however, did not begin in 1891. It flows directly from the teaching of Our Lord and was intrinsic to the life of the earliest Christian communities.

While social teaching and concern for the life and dignity of every man and woman characterize the church throughout its history, it is true that with Pope Leo XIII a modern era began in Catholic social doctrine.

Definite characteristics distinguish this teaching that has so enriched the life of the church. First, it can rightly be called doctrine in the sense that it is authoritative teaching from the Holy Father and the bishops. Second, this teaching is both historical and pastoral. Historical in the sense that it arises as the church's response to a particular need that demands the church's help. Because it must be applied, social doctrine is ultimately and expressly "pastoral." It

intends to bring the church's wisdom to bear in resolving problems for the good of men and women in community.

In the 100 years that modern Catholic social doctrine has built on this rich heritage and brought it to bear in today's world, certain themes and fundamental issues have emerged. Five central themes run through all the social encyclicals and give an insight into the church's overriding concerns.

The first is the priority of the person, created in God's image, as the summit and the measure of all creation. Every person is endowed with certain inalienable rights that do not come from the state or from any other source but belong to each one because he or she is a member of this one human family. These rights bring with them certain responsibilities.

Second, the family is the basic cell of society. The state, therefore, has an obligation to recognize and foster the good of the family. The key to a healthy society is the family; when the family is threatened, the good of the society is at risk.

Third, men and women should be able to see themselves as cooperators with God in his created universe, and the work which each one performs must offer a return

which is commensurate with the dignity of the person and his or her family.

Fourth, political society is the place where one guarantees or denies the conditions for personal and social fulfillment. The state has a positive role to play in defending and fostering the rights of every citizen, and in being the instrument to advance the common good of society.

Fifth, the church has a specific role to play in society and in the advancement of those goals that serve the common good.

While these themes have become central to all the social encyclicals, a body of principles has developed which are meant to be applied to specific situations. These principles are a set of truths that are intended to be applied in each social situation to guarantee that a particular society lives up to the best ideals of social life. These principles are:

►The priority of the person who is free and intrinsically social in nature.

►Human rights, the right to life, freedom of conscience and religion, the right to liberty and the pursuit of happiness, and all the rights that are recognized by international law inherent to the person, as a person.

►The common good of society is to be pursued. That common good includes personal rights, the good of each person as well as those goods that all people hold in common.

►There is a universal purpose of created things. God created this world and all in it for all the members of the human family.

►The principle of the right use of goods is a "right that carries with it a responsibility to use one's goods in a way that is reasonable and that does not deprive others of what they might need."

►Subsidiarity teaches us that responsibility to accomplish something belongs properly with the social organization that can most simply and directly achieve the end in mind. Solidarity, which is linked to that, is the attitude that regards the other as linked in a personal, collaborative relationship.

►Freedom, responsibility, and participation are three interlocked principles which belong to every citizen and should characterize every community's political life.

►Social justice is an achievable goal of every social institution. Yet, like the common good, it goes beyond the individual to advance the justice of society as a whole.

►Peace is the fruit of those relations among states that are characterized by justice, truth, freedom and solidarity.

Today several issues cry out to us to bring these themes and principles of Catholic social teaching to bear. Chief among them in our country is abortion. So many principles of Catholic social teaching are contravened by this fundamental violation that it remains the main threat to human life and to the health of our communities.

No religious tradition has so consistently and coherently addressed social issues from within its own self-understanding of the message of faith it brings to the world. We are called to use the church's social doctrine to bring life to every person and to make our contribution to our societies so that life might shine brightly in the hearts and lives of everyone.

(Msgr. Murphy is director of the Office of Social Justice for the Archdiocese of Boston.)

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Mr. Smith goes to Washington to fight for pro-life movement

by Paul L. Miller
Catholic News Service

ARLINGTON, Va.—Six-term U.S. Rep. Christopher Smith, R-N.J., was thought of as a single-issue candidate when the then-New Jersey Right to Life Committee executive director first won a seat in 1980. But his involvement with other issues reflects his broad definition of "pro-life."

"My political philosophy can be summed up in trying—and I don't succeed—but trying to live up to our Lord's words in Matthew's Gospel, 25th chapter, when he said, 'Whatsoever you do to the least of my brethren, you do likewise to me,'" Smith said.

"From a Judeo-Christian point of view, life is sacred. You start with that being the fundamental assumption," said Smith, a Catholic. "That has to include the unborn."

In an interview with the *Arlington Catholic Herald*, diocesan newspaper, Smith said he first ran on the platform of protecting the unborn.

"I always felt that innocent human life, be it the unborn or anyone who is vulnerable, ought to be minimally guaranteed protection by the government. That's one societal obligation we all have," Smith said.

"For me, it comes from a larger belief in the sanctity of life," he said. "This is why much of my work in Congress centers around the right to life issues, handicapped rights and human rights in general."

Smith, a member of the House subcommittee on human rights, has pursued his values beyond U.S. borders.

"(Rep.) Frank Wolf (R-Va.) and I have gone to Romania three times," Smith said. "We've gone to other Eastern bloc countries several times. We went to the Soviet Union and visited a gulag where many of the more notable political prisoners spent a number of years. We gave (the prisoners) Bibles, which was a spectacle for the prison camp KGB. We gave them a Bible too; they laughed at it and the prisoners grabbed it, clutched it."

Smith and Wolf also visited China to discuss population control, political imprisonment and religious persecution with Chinese Premier Li Peng.

"Unfortunately, China is cracking down more severely on religious believers because they've taken notice of who



Rep. Christopher H. Smith

has been in the vanguard of political and human rights reform in Eastern Europe. Nine times out of 10 it has been a Christian," he said.

Smith bases many of his positions on what he sees as a need to protect the vulnerable.

"These institutions of government are not morally neutral," he said. "I feel politics ought to be seen as having the potential for being a ministry where a man or woman can promote justice and mercy," he said.

Smith said he sees abortion as a key voting issue which could produce a significantly different Congress after the 1992 elections.

"There is a reservoir of pro-life support which has been daped by the marketing techniques used by pro-abortionists," he said. "Everyone is for 'choice' but choosing whether or not a child dies is a whole different matter."

"The other side has gotten away with murder, literally, by framing the issue in a way which has surface appeal but which is not accurate," Smith added.

"If we mobilize (pro-life) support at the popular level and awaken the slumbering American conscience, we could have the biggest victory ever and a Congress which reflects true public opinion."

The Third Age: It's a challenge for Christians

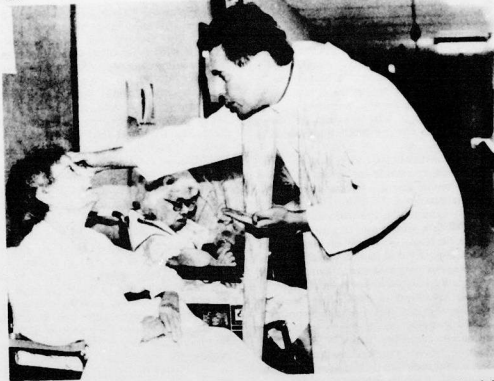
by Sr. Serena Brunson, DC

Msr. Charles J. Fahey, director of the Third Age Center at Fordham University, notes that "it has never been this way before." The extraordinary increase in life expectancy has ushered in a period of unparalleled well-being for older Americans. Older persons are physically more active, continue to be intellectually engaged, and demonstrate greater interest in continuing employment, volunteer service, and family responsibilities.

Msr. Fahey popularized the term "Third Age": "With the life span prolonged in this country, the primary roles of work and family are completed with a significant amount of time, often 20 or 30 years, still to be lived. We define the remaining phase of a person's life as the Third Age, a time during which healthy persons are blessed with new opportunities for fulfillment in completing the life cycle."

A paradigm is emerging for the Third Age which highlights new roles and gifts that the elderly can bring to society and to the church. This period of a person's life should be a fruitful time when the individual can witness Christ's love and compassion through a wide array of human services and parish tasks. The church can facilitate their giving back to the community what they have received over the years.

Equally important is facilitating the spiritual growth and development of the older person. An enriched interiority will help them to lead more meaningful lives and enable them to contribute to the



THE THIRD AGE—With people living longer, the role of the elderly has changed and the church must draw on their skills as well as meet their needs. (Photo from Resurrection Healthcare Corp., Chicago/The Catholic Health Association of the U.S.)

spiritual growth of others. Hopefully, spiritual leaders in our parishes will enable members of the Third Age to become contemplatives in action, alert to the possibilities of mission and witness, and concerned about the well-being of their neighbors.

As neighbors, parishioners, or family,

we need to discern how we can assist those entering the Third Age to find meaningful challenges. The parish holds most promise as a community of faith where older persons are not only sustained spiritually but also find companionship and opportunities for socializing and continuing growth.

Examples of ministerial roles that older persons can assume include Eucharistic ministers; pastoral care providers; religious or family life education programs; adult education as learners or teachers; members of parish committees; leaders of prayer groups and groups for Scripture study.

Fortunate are those pastors who tap the potential of retired parishioners who may provide consultation on finances, buildings and grounds and other types of aid according to their talents and experience. Involving seniors in such ways counteracts ageism and the cultural stereotypes that are so harmful.

Although most older persons are capable and self-sustaining, there are exceptions. There are elderly persons, many living in their own homes, who need the support of family members, neighbors, and community service organizations. In addition to the elderly living at home, there are elderly in nursing homes.

These elderly persons, at home and in institutions, are the challenge for Christians who wish to serve the elderly. These persons require parish outreach, assistance with shopping and transportation. Communion in the home, and simply someone to listen.

In summary, the aging have emerged as a powerful and effective group in political, social and religious circles. Their future is both awesome and frightening. As Christians, let us be mindful that we can contribute to a future of deeper faith, hope and love for older Americans and that we have the responsibility to do so.

(Sister Serena is director of special projects for Catholic Charities of the Diocese of Albany and a member of Charities USA National Commission on Aging.)

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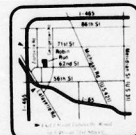
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AIDS babies are doubly victimized

by Bishop James T. McHugh

Two recent news items show that babies with AIDS, or those suspected of being infected with the AIDS virus, are doubly victimized.

First, any infant or young child with AIDS is truly an innocent victim, since he or she could not have willingly engaged in the activities that transmit AIDS. In unborn children and infants, the disease is usually the result of parental behavior, primarily sex or intravenous drugs.

But recent news articles also betray attitudes of discrimination against babies—attitudes that deny treatment or protection because the infant is not considered worthwhile for medical treatment or because he or she has no right to be protected in the same way adults are.

The first item that came to my attention was the report of a study showing that some infants with AIDS or at risk of developing the disease are probably being deprived of life-prolonging treatment for other ailments—treatment that any other patient would almost automatically receive. This amounts to lethal discrimination against babies at risk of AIDS.

The strange thing is that the infants are

not being denied treatment on medical grounds, according to the report, on the assumption that whether they had AIDS or not, their mothers who do have the disease will likely die and the child would have "a poor social environment." If that be true of babies, why not refuse treatment to all children whose parents are irresponsible, or all old people who are estranged from their families and live pretty much alone in the world?

But it certainly isn't clear that babies of AIDS mothers would be victims of a poor social environment. Given the demographic profile of AIDS infection beyond the gay community, the majority of babies with AIDS or whose mothers died of AIDS are from black or Hispanic families, in which the extended family, usually grandparents, can often take care of the child and provide a good and loving environment.

The argument is made that denying treatment spares such children from prolonged suffering and spares their families and other caregivers as well. But again, children have greater resilience than adults, and prolonging their lives buys time as new AIDS treatments are developed.

Therefore, treatment for AIDS or for other diseases seems even more necessary because they can more likely benefit from

the treatment. The longer they live, the greater the possibility that a cure or long-range therapy will be discovered. Also, if treated for other diseases, infants will have a greater capacity for dealing with the HIV infection.

The second item that gripped my attention had to do with federal regulations on experiments on the unborn child. Researchers who are studying the effects of AZT on pregnant women with AIDS and their fetuses are having difficulties with a requirement that any research or experimentation on the fetus must first have the permission of the mother and, if reasonably possible, the father as well.

The population of pregnant women being studied is one in which the father is often unknown or absent, so researchers are going along without the permission. The regulations would allow them to do so, but the argument is being made that some of the physicians object to the regulations because they see the woman as the only patient, or at least as the only person who has a right to consent or not. In other words, the unborn child is reduced to a secondary position without the customary protections.

It is interesting that, in the news story, the majority of female doctors saw the

issue primarily in terms of a woman's right to her own body—that is, as a feminist issue. At the same time, while little is known about the effects of AIDS drugs on pregnant women, even less is known about the effects on the unborn.

It would seem, then, that more safeguards should be in place to protect the fetus, especially if the fetus is not affected with AIDS or if it is unknown whether he or she is infected. Perhaps the father's permission is not the right or appropriate mechanism, and some new protection for the unborn should be developed.

The original intent of the regulation was to protect the fetus from capricious experimentation, such as the case of the researchers who submerged living aborted fetuses in salt water to see if they could obtain oxygen through their skin. Regrettably, many in the scientific community ridicule the regulations as unnecessary and radical feminists insist that such regulations violate women's rights.

Babies and unborn children are living members of the human community and should be treated with dignity, care and respect. Society has an obligation to protect their lives, and scientists have a responsibility to safeguard and enhance all human life, including infants and the unborn.

(Bishop McHugh is the Bishop of Camden and a member of the bishops' Committee for Pro-Life Activities.)



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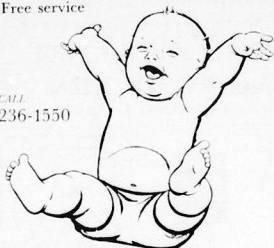
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Right to life or right to die?

by Richard Doerflinger

The "right to die" debate in the United States has moved forward with unprecedented speed, and today we are on the brink of enacting the Western world's first law officially authorizing physicians to kill seriously ill patients. Several key events of 1990 and 1991 brought us to this crisis point.

The Supreme Court's 1990 Cruzan decision upheld Missouri's policy of allowing families to withdraw medically assisted food and fluids from a med. ally stable patient in a "persistent vegetative state" only if there were "clear and convincing evidence" that this was in accord with the patient's own wishes.

The Society for the Right to Die and similar groups exploited this ruling to warn Americans that they would be subjected endlessly to "tubes and machines" unless they signed advance directives to refuse life-sustaining treatment.

The 1990 congressional session saw enactment of a "Patient Self-Determination Act" that required all hospitals and nursing homes to inform patients of their right to sign such directives. This new federal law compounded an already unhealthy trend toward seeing individual "freedom of choice" as the only important value in this area of the law.

Nurturing Network aids pregnant women

by Mary Cunningham Agee

Once upon a time there was a young woman. Perhaps she was a sophomore at the university, a telephone operator, or a promising banker. She could have been your neighbor, your staff member, your sister, or maybe even your daughter. She loved life, her family and her friends. She was bright and her future was equally filled with promise. A crisis pregnancy wasn't supposed to happen to her.

Because she had everything going for her, she seemed to have "the most to lose" by continuing her unplanned pregnancy. Her family was most apt to respond with shame and rejection. She was middle class and in her 20s, surely not a candidate for public assistance. She was not likely to find comfort at the local crisis pregnancy center for teen-agers. Her boy friend promised to "help her get rid of the problem."

She desperately wanted to choose life for her unborn child, but she didn't have the financial, medical or emotional resources to make this choice viable. She needed to regain control of her life. Now if only she could find a way.

With the founding of The Nurturing Network, this woman now had somewhere to turn for the practical help she would need to choose life for her unborn child. A woman of the '90s, she had heard all about freedom of choice and reproductive freedom. But freedom of choice without real options is meaningless.

In Anytown, USA, there was a family who cared deeply about the incredible gift of life, of God's love for them and for others. It was so important for them to live their faith by reaching out to others in compassionate ways. Their priority was to follow the Master of Galilee in living as he had lived.

There was a doctor in this town, a counselor, several employers with jobs to offer and a college administrator who knew the challenge at hand. All they needed was a catalyst, an organization, a network. Together, they formed a strong, reliable support system for this deserving woman.

These loving and compassionate people are members of our Nurturing Network—8,500 strong in all 50 states who have helped more than 7,500 women make the choice their hearts beg them to make, the choice for life.

The Nurturing Network is a nationwide charitable organization whose mission is to serve the immediate and practical needs of a woman facing an unplanned pregnancy. Headquartered in Boise, Idaho, this "heart to heart" nationwide outreach is made possible through the loving and generous gifts of time and talent from thousands of Nurturing Network members, corporations and foundations. Motivated by the belief that all life is precious, these people of conviction have put their values into action by reaching out to help women whose own support systems have failed them.

Our network volunteers open their hearts and homes, provide meaningful employment, an expedited college transfer, quality medical services and compassionate counseling. These gifts are offered in a non-judgmental, non-rhetorical, loving environment with no payment expected. Our focus is on nurturing and networking so that every woman may experience the freedom to choose life for her unborn child, without compromising her own.

To learn more about The Nurturing Network, to offer a resource, to make a donation, to send us the names of your friends who would appreciate knowing more about what we do, please write or call: Mary Cunningham Agee, The Nurturing Network, P.O. Box 2050, Boise, Idaho 83701. Tel. 208-344-7200.

And if you know our friend—the young woman who will not have to say, "If only I'd known"—our toll-free 24-hour number is 1-800-TNN-4MOM.

(Agee is founder and executive director of The Nurturing Network. This article was written in conjunction with a speech Agee gave at the 45th convention of the National Council of Catholic Women in September.)

We also began to see indications that an individual's right to refuse treatment may not be the only right at stake in this area of the law. In Minnesota, the Wangle family ended up in court because doctors insisted on withdrawing life support from Mrs. Wangle in opposition to her wish and the wishes of her family. And in Oregon, the legislature began consideration of a health care "rationing" plan that would deny Medicaid funds for indigent people. Even treatment that could effectively prolong life might not be funded if the patient was seen as having a low "quality" of life.

Both Oregon and Washington began to consider proposals to carve out an exception to state laws against homicide and assisted suicide, for physicians to give their seriously ill patients a lethal injection or drug overdose. In Washington, the proposal has gathered enough signatures to be placed on the November ballot to be decided directly by the voters.

What are Catholics to think of such trends? Certainly we should be appalled at the progress of the Hemlock Society's agenda. Any ethic that has roots in the Judeo-Christian tradition—in fact, any ethic consistent with our American human rights tradition—should oppose the direct killing of innocent people.

As Christians we see life as a precious gift of God, over which we have been given stewardship but not absolute dominion. Thus, we have no right deliberately to hasten death, either by action or omission; but we also have no absolute mandate to prolong life, especially if this means inflicting grave hardships on those we are trying to help.

We should never directly intend to cause death by our acts or omissions. Rather, an earlier death may be permitted as one effect of a decision made with a different intention—that of relieving the patient of a useless or excessively burdensome means of life support.

Catholic morality does not endorse the tendency to reduce this issue solely to one of individual choice. "Who decides?" is as popular a slogan for euthanasia advocates as for abortion rights groups, but it ignores what is being chosen.



RIGHT TO DIE—Euthanasia and physician-assisted suicide have become big issues in the United States in a short period of time. (Photo by the Catholic Health Association of the U.S.)

"Whose life is it anyway?" asks the right-to-die advocate. The Christian answer: First of all, it is God's to give and to take away; second, it is ours to care for and protect.

Today we have the most admired medical technology in the world, as well as a political and economic system envied by many. Thus, whatever decision we make about socially sanctioned euthanasia is likely to send tidal waves around the world. Society must develop the sense of perspective needed to see euthanasia for what it really is—a radical and desperate solution to problems that cry out for care and compassion.

Catholics can and should be part of the solution to these problems. Our most important contribution may be to live in accord with, and to share with others, our vision of life as a gift worthy of our careful stewardship.

(Doerflinger is associate director for policy development for the bishops' Secretariat for Pro-Life Activities.)

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Adoption is a life-affirming choice

by Mary Beth Seader

Currently, only about one percent of women facing an untimely pregnancy choose adoption; 60 percent have abortions, and the remainder choose to raise the children themselves, often as single parents.

While the slogan "Adoption Not Abortion" has become popular since President Bush used it as his campaign cry, there is little indication that it has been widely embraced as a truly viable option for mother and child. Too often, once the decision has been made to carry the child to term, adoption is forgotten because it is seen by some only as a means of preventing abortion.

Adoption is good in itself and is the best course of action for many families.

Adoption can provide a young pregnant woman with an opportunity to meet her child's physical, emotional, and spiritual needs by making sure her child has two parents who are ready to be parents. It makes it possible for her to continue to grow and meet her full potential before taking on the difficult task of parenting. Teens who choose adoption for their babies are more likely to finish school, to have better-paying jobs, and to avoid repeat out-of-wedlock pregnancies than those who choose to parent.

For children, adoption provides a loving family that is ready and willing to parent fully. Children who are adopted are more likely to live in two-parent families and enjoy all the economic, social, health and psychological benefits that go with it. For the adoptive parents, adoption provides the opportunity to be parents to a child

they would not otherwise have had the pleasure of knowing and loving.

For adoption to be considered a truly positive option, society has to believe wholeheartedly that adoption works. We cannot believe that a woman's choice of adoption indicates a failure to love, either on the woman's part or on the part of the community. On the contrary, adoption can be the most loving choice. It requires a

woman to put her child's long-term needs above her own short-term needs.

Happily, there seems to be a growing awareness of adoption's benefits to all involved. Sometimes it takes a time of crisis to remind us of what is important, and for many people family is again a central concern. Those of us in the adoption field sense that Americans are ready to take a fresh look at family and acknowledge that

while many single parents do a heroic job of raising their children, children still do better when they are part of a permanent family with two parents who are ready and willing to be parents.

The change in atmosphere has surfaced on Capitol Hill. The Congressional Coalition on Adoption, a bipartisan caucus composed of House and Senate members representing different philosophical views, is experiencing a revival. Attention is focused on adoption and finding ways to help people understand its important benefits.

One promising legislative initiative is the Omnibus Adoption Act of 1991 which, if enacted, will assure services and programs to facilitate adoption. The legislation was introduced by Representative Chris Smith (R-NJ), who has been successful in building a coalition among members who describe themselves as "pro-choice" and "pro-life." Supporters have one thing in common: they believe that adoption is good for children and families.

State legislatures are also showing an interest in adoption, and a growing number of community groups are promoting adoption. Adoptive parents support groups are being formed to provide support and to promote a positive attitude toward adoption. Crisis pregnancy centers are becoming more aware of the importance of discussing adoption with pregnant clients.

Perhaps by concentrating on the children and looking for common solutions, we, as a society, can soften hearts and minds and reduce the incidence of abortion as an answer to social problems. This is achievable if we are true to the message: Adoption is a good and an end in itself.

Adoption works. It works for children. It works for birth mothers. It works for adoptive families. And, in so doing, it works for society as well.

(Seader is vice president of the National Committee for Adoption, Washington, D.C.)



LIFE-GIVING CHOICE—Adoption is a positive way to build strong, healthy, permanent families. (Photo by Michael Hoyt, The Catholic Standard)

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The Sunday Readings

Sunday, October 6, 1991

Genesis 2:18-24 — Hebrews 2:9-11 — Mark 10:2-16

by Fr. Owen F. Campion

The Book of Genesis is the source for this weekend's first liturgical reading.

Placed long ago at the very first of the scriptural books, Genesis is one of the most abused and also one of the most profound books in the Scriptures. It is abused in that it has been so subjected to trivial interpretation often by people who proclaim devotion to the Word of God but know little about its meaning. It is profound in that it presents to its readers in the most magnificent and expressive of images answers to several of the fundamental human questions about life.

To understand Genesis, it is important to understand the setting in which it arose. Gathered from religious oral teaching by Jews held hostage in Babylon, in the area of present-day Iraq, Genesis presents a lush garden as the best of all worlds. That is reasonable for a place so arid and lifeless. This garden is produced by God, of his own power. He is therefore the author of all fragrance, beauty, and fulfillment. The garden did not suddenly occur of itself, but its ultimate destiny was to be the home-place of humans.

In a situation where people were kept as hostages, or offered as victims to animals adorned as pagan gods, or held as slaves, in itself this message exalted the very idea of the individual human being. To be in the garden, to be fully in command of nature, all by the power of God, was a great sign to the first humans of God's love for them. Finally, they were the human race. There were no excep-

tions. All people, Jews, Babylonians, Egyptians, were humans, loved greatly by God.

This reading looks precisely at another point. It is the relationship between the first two people. Just as God loved them, they love each other. Their destiny is to be with each other in love.

Incidentally, the story that woman was created from man's rib was not to belittle females but to insist that male and female sprang from the same nature and shared the same essence. It was an important concept to the Jews, and important for them to demand in the midst of the Babylonian culture that saw women as necessarily inferior to men.

This weekend's liturgy takes its second reading from the Epistle to the Hebrews. Little is known about the origins of this ancient book of Scripture, but it is known that it was composed for Jewish converts to Christianity as an encouragement and a challenge.

In this reading, it reinforces the idea that Christians are united with God through Jesus. God-made-flesh, Jesus took unto himself human nature and willingly subjected himself to human limitations even to death itself. In that, the Incarnation and Redemption, He has enfolded humanity in grace. Humans individuals, if they freely accept the Lord, can accomplish great things.

St. Mark's Gospel provides the Gospel reading. To catch the meaning of this reading it is vital to realize the situation in which Jesus lived while on this earth. The prevailing Roman culture was chronically and boisterously selfish. There was almost a frenzied grasping for things, but also for people if those people could be "useful" or advantage. The pious Jews found such regard for human beings revolting.

Roman marriages were relationships in which wives had virtually no rights. If their

husbands divorced them, and that could be accomplished in a most cavalier way, then wives were at the mercy of society. They had no livelihoods, shelter, or support.

Jesus confronted this society very often in his teaching, but nowhere was he more decisive in his teaching about husbands and wives than in this story. His advice, of course, relies heavily upon a sense of responsibility and righteousness, but it sees marital responsibility as the product of love.

He re-emphasizes that theme by the statement that only those who love as innocently and completely as children can truly be called his disciples.

Reflection

In a world so askew in its concepts of relationships and of marriage itself, it is obvious that these readings would lend themselves to a defense of Christian beliefs about marriage and family. It is hoped that every Christian would take them to heart.

However, the readings have a broader

meaning. They call us human beings admittedly to great things. They call us to sacrifice, unquestioning love for another, forgiveness, and selflessness. In brief, they summon us to take upon ourselves as a lifestyle qualities of living that millions for centuries have found exceedingly difficult. Some, then and now, would say that to embrace those qualities goes against the grain of human nature.

Nevertheless, that is our calling. We are empowered so to act because we are humans, but also humans invested by God's grace with the special ability to do good.

Doing good is an active requirement. It is more than a frame of mind. It means that we must reverse every person as a human, a creature of God, with all the dignity that implies. It means we must deal with them accordingly. And, finally, it means that we must submit our own actions to the standard set by Jesus, and we must look to his standard as eagerly and as innocently as children look to the most loving of elders.

THE POPE TEACHES

God will be everything to everyone

by Pope John Paul II

Remarks at audience September 25

It is not possible to understand the origin of the church without considering the preaching and actions of Jesus. From some of the parables of Jesus about the kingdom of God we can understand more clearly the historical and spiritual

growth of the church as willed by her divine founder.

Jesus compares the kingdom of God to seed which a man scatters on the ground and which grows steadily by night and by day (Mark 4:26-29). He also speaks of the mustard seed, which becomes a great tree (Matthew 13:31-32). In such parables the kingdom is presented as a mysterious work of God himself who, by his divine power, continues to nurture it throughout history.

The parable of the sower and the seed (Matthew 13:3-9) reflects the importance of both the sower's activity and the conditions of the soil for the eventual fruitfulness of the harvest. The growth of the kingdom is dependent upon God's initiative, but also upon the receptivity and free decision of the individuals who receive it.

In the parable of the wheat and the chaff (Matthew 13:24-30), we see that the expansion of God's kingdom involves a struggle with the "enemy" (cf. Matthew 13:25). Growth takes place against the background of the constant interplay of good and evil in the world, in our lives and in the history of the church. Only at the end of time will the wheat be separated from the chaff.

Both before and after the resurrection, Jesus spoke to his disciples of the kingdom of God (cf. Mark 4:11; Acts 1:3), teaching them what they were to do in order to give it concrete form in the birth of the church. As indicated in the Lord's words to Peter at Caesarea Philippi (cf. Matthew 16:18-19), the kingdom would be definitively established in this world only after his death and resurrection, when his church would be "built" on "the rock."

The teaching of Jesus thus reveals a kingdom that will grow on earth until the end of time, when it will be delivered by Christ to the Father and God will be "everything to everyone" (cf. 1 Corinthians 15:24-28). The entire life and history of the church must be understood in the great eschatological perspective of the kingdom of God.

MY JOURNEY TO GOD
Even Though

I ate a big supper last night,
Even though I knew some folks
went hungry.

I went to work the next day,
Even though I knew many
people were unemployed.

I sang a song at day's end,
Even though I knew some folks
could not speak.

I remembered days gone by,
Even though I knew there were
mentally ill people who
had no memory.

I talked with The Special One,
Even though he knew all about it.

—by John R. Williams

(John Williams is a member of St. Therese
of the Little Flower Parish in Indianapolis.)

Daily Readings

Monday, October 7
Our Lady of the Rosary
Jonah 1:1-2:1, 11
(Psalms) Jonah 2:2-5, 8
Luke 10:25-37

Tuesday, October 8
Weekday
Jonah 3:1-10
Psalms 130:1-4, 7-8
Luke 10:38-42

Wednesday, October 9
Denis, bishop and martyr,
and companions, martyrs
John Leonardi, priest
Jonah 4:1-11
Psalms 86:3-6, 9-10
Luke 11:1-14

Thursday, October 10
Weekday
Malachi 3:13-20
Psalms 1:1-4, 6
Luke 11:5-13

Friday, October 11
Weekday
Joel 1:13-15, 2:1-2
Psalms 92:3-6, 8, 9, 16
Luke 11:15-26

Saturday, October 12
Weekday
Joel 4:12-21
Psalms 97:1-2, 5-6, 11-12
Luke 11:27-28

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Entertainment

VIEWING WITH ARNOLD

'Barton Fink' agonizes over 'life of the mind'

by James W. Arnold

Probably not much can be expected from a movie in which the setting is the star—but if you like settings, then the one in "Barton Fink" is a flat-out knockout. It's a hotel that is something more than a hotel, and belongs on the mantel with all the bizarre hotels in movies from "Last Year at Marienbad" to "The Shining."

This seedy, musty, huge and quaintly picturesque Los Angeles hotel is the (imaginary) residence where the eponymous hero in this strange new movie attempts to overcome the mother of all writer's blocks. Fink (John Turturro) does not become a murderous maniac, like the Jack Nicholson writer-hero in "The Shining," but he learns that writing is much more complicated than he thought.

This is the latest movie by the Coen brothers, Ethan and Joel, known for their oddly artful mix of sardonic wit and violence ("Blood Simple," "Raising Arizona," "Miller's Crossing"). At the recent Cannes Festival, "Fink" won the prizes for best film, best actor (Turturro) and director. If that's not completely convincing, it's because Cannes can make weird choices like 1993's "Wild at Heart."

"Fink" is not David Lynch eccentric or sensational. But it's surely an intellectual's movie—a dead-end to say—since the subject is the creative process and some of the wrong ways of approaching it. Yet it



also has a very hot actor (Turturro), a very hot and roilingly popular actor (John Goodman), suspense, murder, satiric comedy, and of course, the hotel. What it doesn't have is people—human beings an audience can move into.

Fink is a successful young New York playwright of that 1930s period when leftist, idealistic artists hoped to change the world by creating "a new living theater of and about the common man." The trouble with Barton is that he's a shy, humorless, nerdy recluse who doesn't know anything about life or the real troubles of the common man (or woman).

Like many real-life "serious" writers of the time, Fink guiltily accepts a lucrative Hollywood offer, rationalizing that the money can support his plays. He's employed by Jack Lipnick (Michael Lerner), a comically crass and yet worshipping studio tycoon, to write a "wrestling picture" for Wally Beery, a heavyweight, sentimental star of the period. But Fink has no idea how to do it, and can't get past the first paragraph.

Fink hunches over his typewriter in his hotel room and agonizes. The room is spartan. A mosquito buzzes, the lumpy bed creaks, the wallpaper peels in the heat. He never sees any other guests, although shoes are neatly placed for shining each night outside every room down the long corridor. But he hears dim noises in the rooms around him, and once calls to complain.

This brings on Goodman as Charlie Meadows, an excellent neighbor and insurance salesman, obviously "a common man." He thinks the Beery movie could be "a pip," and says he could tell Barton lots of "stories," but Barton doesn't want to



BARTON FINK—Actor John Turturro (right) is Barton Fink, a screenwriter with a bad case of writer's block, and actor John Goodman is his talkative next-door neighbor in "Barton Fink," a movie set in Hollywood in 1941. The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Twentieth Century Fox)

listen. Instead, he raves on self-indulgently about "the pain of the life of the mind" that "most people know nothing about."

He also meets a famous novelist (John Mahoney, looking a lot like Faulkner in his Hollywood period) who has become an alcoholic turning out drivel for the movies, and the woman who loves him and now writes most of his stuff (Judy Davis, playing as soft and smooth as good bourbon). In a key exchange, she chides Fink for scorning the old writer. "Empathy requires understanding," she says. Fink responds arrogantly. "What don't I understand?"

As it turns out, "Barton Fink" is about a man who is too smart and proud to be open to experience, to know and understand people and their suffering. (The hotel room suggests his closed mind.) Charlie teaches him (and us) an especially awesome lesson as the movie finally turns surreally, imaginatively violent.

"Fink" will have tremendous appeal to movie buffs, not only for its extraordinarily controlled cleverness in using the medium but also for its fun in spoofing the vast culture gap between the old moguls and the literary geniuses they hired. But movies about the agony of creative writing aren't much fun for most viewers, even if the agonized writer

himself ends up being the target of the joke. A provocative but open ending with several unanswered questions is likely to delight some and frustrate others.

A touch of wit Catholics may appreciate: As Fink procrastinates, he opens a Bible to the start of Genesis and sees printed the first words of his own screenplay. Terminal self importance? Or do the Coens suggest that even the scriptural author may have had writer's block?

(Compelling, imaginative comic parable about art, mostly for buffs; violence, language artfully used; recommended for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

The Fisher King A-III
The Indian Runner A-III
My Own Private Idaho O
Necessary Roughness 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.

'Fire in the Dark' examines the dilemmas of aging

by Henry Herx
Catholic News Service

Growing old in America often leads to some variation of the painful dilemma posed by the TV drama, "Fire in the Dark," airing Sunday, Oct. 6, from 9 p.m. to 11 p.m. on CBS. (Check local listings to verify the program date and time.)

When widowed, self-reliant Emily (Olympia Dukakis) breaks her hip in a fall, she is determined not to become a burden on her daughter Janet (Lindsay Wagner) and son Robert (Edward Herrmann).

Janet has a husband and teen-age son to look after, and Robert, 45 and single, can hardly take care of himself, let alone his convalescing mother.

All seems well, however, when Emily moves in with Henry (Joan Stapleton), a dear old friend. But then, as Emily begins to recover, the sturdy, vivacious Henry dies suddenly.

Emily insists on returning home, but she is not strong enough to take care of herself and refuses to hire a housekeeper. The final straw comes when a robber breaks in one night and threatens the lonely, weakened woman with a knife.

This galvanizes Janet into taking charge of her mom's welfare. But in Janet's home Emily becomes more dependent rather than less, to the growing discomfort of Janet's husband and son.

With family harmony fast unraveling, Janet finally agrees with her husband that mom will be best off in a nursing home. However, Emily refuses to even discuss the possibility of going to live in what she calls "a death house with some sweet-sounding name."

But the reality of Emily's physical infirmities makes going to a nursing home inevitable. What remains is for Emily to reconcile herself to her dependency and the consequent changed relationship with her daughter.

David J. Hill's script is essentially a chronicle of woe as it tracks the downward spiral in the relations between a no-longer self-reliant parent and her grown offspring.

Directed realistically and with credibility by David Jones, the drama's focus is on the aged mother who never recovers her former mobility after breaking her hip.

Her struggle to regain her independence is portrayed with grit and determination by Dukakis, who gives a vital performance as the spunky old woman whose heart overcomes her fears not of death but of what comes before it.

Perhaps the single most effective scene is that of a phone call between Emily and one of her old friends who has begun to suffer from Alzheimer's disease.

Emily's shock as the familiar voice suddenly turns incoherently hostile is sadly linked with her fears of her own future.

Herrmann has little to do as the bachelor son except look vague and immature, occasionally showing pique at supposed past family injustices.

As his sister, Wagner portrays a caring, competent wife and mother who tries to do the best she can to help her own mother but feels guilty about the conflict this causes. Though the story mainly explores the human dimension of the situation, it touches a number of practical problems—especially the financial—facing the aged in our society.

Whatever their own family experiences, adult viewers are likely to find something of themselves in this story of an aging parent who has to face the need to rely on others. There is a lot here for every member of the family to think about and discuss after-ward.

TV Programs of Note

Sunday, Oct. 6, through Wednesday, Oct. 9 (PBS) "Columbus and the Age of Discovery." Anticipating the 500th anniversary of 1492 and what it wrought is "Columbus and the Age of Discovery," in this series of seven one-hour programs.

The first two premiere Sunday, Oct. 6, from 8-10 p.m. Programs 3-4 and 5-6 continue on Monday and Tuesday, Oct. 7 and 8, from 8-10 p.m. each evening. The series concludes Wednesday, Oct. 9, from 8-9 p.m.

Produced by an international consortium of broadcasters including WGBH Boston, the series is the work of many hands and multiple viewpoints.

Columbus is seen as a man of his times whose voyages of exploration joined two worlds, the legacy of which has come to affect the entire globe.

That's a big canvas to explore and these programs do so in exhaustive detail, distinguishing between fact and legend while making the connection between events and differing interpretations of their consequences.

The result is a rich history of ideas as much as it is a crowded history of the social, political and economic forces at work during Columbus' life and during the 500 years since his ships first sighted the New World.

The first program, "Columbus' World," follows the future explorer's formative years in Genoa, Italy, while

considering medieval Europe's dependence on trading with Muslim middlemen for the silks and spices of the Orient.

The second program follows Columbus to Lisbon, Portugal, to learn from the Portuguese, Europe's most successful navigators, and from there to the Spanish royal court to seek backing for his plan to reach the East by sailing West.

The third and fourth programs detail Columbus' first crossing of the Atlantic and his confusion over what he thought he had discovered.

The fifth program, "The Sword and the Cross," looks at the Spanish Conquest of the Americas and the decimation of the native population.

Sunday, Oct. 6, 9-11 p.m. (ABC) "The Heroes of Desert Storm." Actual combat footage is combined with dramatizations to present a cross-section of stories about U.S. servicemen and women who rose to extraordinary heights during the war in the Persian Gulf. Perhaps it will be better than the usual sanitized Hollywood version of battlefield carnage.

Monday, Oct. 7, 10-11 p.m. (PBS) "Children at Risk." This rebroadcast of the five-part "C. Everett Koop, M.D." series that aired on NBC in June, begins with this program on the inadequacies of health care for our nation's youth.

Tuesday, Oct. 8, 10-11 p.m. (PBS) "Myth of the Maya: Popol Vuh." Representing the essence of pre-Columbian culture is this Mayan creation story which is brought to life through the film animation, period musical instruments and voices performed by actors from Luis Valdez's El Teatro Campesino.

Wednesday, Oct. 9, 9-11 p.m. (PBS) "So You Want to Be a Doctor?" This "Nova" special follows seven aspiring doctors through four years of medical school from classroom and anatomy laboratory training to caring for hospitalized patients.

Thursday, Oct. 10, 8-9 p.m. (PBS) "Heaven and Earth." Rebroadcast of the six-part geography series, "The Shape of the World," begins with how ancient civilizations pictured the world until the time of Renaissance mapmakers.

Friday, Oct. 11, 10-11 p.m. (PBS) "Gregory Hines' Tap Dance in America." Rebroadcast of a "Great Performances" program demonstrating the distinctively U.S. art of tap dancing, from buck-and-wing to soft shoe.

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

QUESTION CORNER

Use wine if person can't swallow host

by Fr. John Dietzen

Q I am a eucharistic minister and take holy Communion to elderly and ill people in their homes. Often, people become too ill to be able to take even a small piece of the host.

Is the church giving any thought to allowing eucharistic ministers permission to give a sip of consecrated wine to these people on their deathbed? (California)

A Your concern is a good one, and what you suggest is already quite common.

Many seriously ill patients, even some who are not terminal, are unable to swallow even the smallest piece of anything solid.

The church provides explicitly for these people in its instructions on care for the sick. According to the Ritual for Pastoral Care of the Sick, sick people who cannot receive Communion under the form of bread may receive it under the form of wine alone.

If the wine is consecrated at a Mass not celebrated in the



presence of the sick person, the consecrated wine is kept in a proper vessel and placed in the tabernacle after Communion.

The precious blood is carried to the sick in a vessel which is closed in such a way as to eliminate all danger of spilling; something like a small medicine bottle is generally used.

If some of the precious blood remains after Communion it should be consumed by the minister, who should also see to it that the vessel is properly washed (No. 74).

I strongly suspect that many, perhaps even some deacons or priests, are not familiar with this provision.

It would be enlightening, I think, for all ministers of the sick who at any time might administer the Eucharist to have a copy of this ritual and read carefully the general introduction and the introduction to the many forms that sacramental care of the sick might take. Inexpensive paperback editions are easily available.

Q Some relatives from Eastern Europe visited our family for a wedding. They commented on our exchange of wedding rings; said they never heard of this before.

We couldn't answer their questions. Can you tell us where our wedding ring custom began? (Texas)

A A ring given as a pledge of marriage goes back to old Roman days and spread from there, which is probably why the custom is generally limited to places heavily influenced by Roman culture.

Christians picked up on this secular tradition and gradually changed it from an engagement to a wedding ring.

Only relatively recently, by the way, did there appear a two-ring ceremony. Older Catholic Roman rituals provided only for a ring given by the groom to the bride.

Formal blessing and giving of the rings as part of the marriage ritual apparently goes back nearly 1,000 years.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

It's not child's fault if absent dad never visits

by Dr. James and Mary Kenny

Dear Dr. Kenny: I read your answer to a letter where a divorced mother questioned what to tell her children regarding why their father has stopped his visitation.

This very thing happened to me when I was divorced and my daughter was 5 years old.

Many, many times she waited hours for him, and he'd never show, even though he insisted he'd be there. It hurt me to see her so heartbroken.

In your answer you forgot an important point: Stress that it is not the child's fault that the father does not show up. It is nothing the children have done that caused the father to stop seeing them.

Sometimes parents don't know how to act like loving parents. Another sad possibility is that the father may not love the children and may not want to see them.

It has taken many years for my daughter to get over this. Her father sees her very rarely even now. But she has other relationships that make up for it in a way.

She has a very close relationship with my ex-husband's parents. I am remarried, and she is close to her stepfather.

Our therapist told her, "If your well is dry, go to where the water is. Find a relationship with another father figure." (Wisconsin)

Answer: Thank you for reminding me of a very important point. Divorcing and divorced parents must be aware that normal children take personal responsibility when things go wrong.

Children of divorce won't always say this. Sometimes, as you wisely remark, the parent needs to bring it out in the open and say, "It was not your fault that Daddy and I got a divorce." Or, "It's not your fault that Daddy doesn't show up for his visits."

Research on divorce shows that guilt among the children is an almost universal side effect.

Even if the child did not do something bad, he or she may feel a vague sense of responsibility about something they should have done. For example, a very common lament among children of divorce is, "My parents might have stayed together if I'd only behaved myself and been a better kid."

Your second point is equally important. When stepfathers are the parent who is present, they need to act decisively and with confidence.

What do fathers do?

►Fathers earn money to provide bed and board.

►They provide love and understanding.

►They work together with Mom to set house rules.

►They enforce discipline consistently and with compassion.

►They set a good example and provide a male role model.

These important aspects of parenting must not be neglected because of the inattention or absence of the birth father.

Sometimes fathers need to learn how to be good parents because their own parents were distant and aloof during their childhood years. Or perhaps they don't realize how much they are missing of the beautiful parent and child relationship. Counseling can help both parent and child.

Again, I appreciate your pointing out what I had omitted: that children are not the cause of a parent missing visitation. (Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Bensenville, Ill. 60015.)

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Application deadline October 18, 1991.

The Active List

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

October 4

Catholic Alumni Club (CAC) will attend the 1st Friday at the IMA from 5:30-8 p.m.

October 4-6

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

☆☆

"The Effect of Gamma Rays on Man on the Moon Margolds" will be presented in Cecilian 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.

☆☆

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

☆☆

St. Patrick Grade School Alumni

Association will hold a Reunion Dinner Dance for all classes at 7 p.m. at Lake Shore Country Club, 4301 Canon Ave. Call 317-856-7181 for details.

☆☆

Sacred Heart Parish, 1530 Union St. will celebrate the 100th anniversary of its church building with 5 p.m. Mass celebrated by Archbishop Edward T. O'Meara.

☆☆

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

☆☆

St. Michl's Parish, 3354 W. 38th St. will hold its Annual Oktoberfest serving German food from 5-8 p.m. German band, adult games, money raffle.

☆☆

Our Lady Queen of Peace Med-

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

☆☆

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

☆☆

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

☆☆

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

☆☆

New Albany Deansy will sponsor a Workshop on "New Life Through Parish-Based Evangelization" from 8:30 a.m.-3:30 p.m. EDT at St. Anthony of Padua Parish, Clarksville. Call 317-236-1489.

☆☆

St. Andrew Parish, 4050 E. 38th St. concludes a Rummage Sale from 9 a.m.-1 p.m. \$1/bag. Entrance to basement in rear.

October 5-6

Immaculate Conception Parish, Millhousen 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 Sat. 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.

October 6

Holy Family Parish, Oldenburg will hold its Fall Festival serving country fried chicken or roast beef dinners from 10 a.m.-2:30 p.m. slow time. Supper 4 p.m.

☆☆

A Turkey Shoot/Chicken Dinner/Fall Festival will be held at St. Joseph Hill Parish near Sellersburg. Dinner. Adults \$5, seniors \$4.50, 6-12 years \$2.50, under 6 free. Games, bingo, quilts.

☆☆

October Pilgrimages to the Shrine of Monte Casino near St. Meinrad Archabbey begin at 2 p.m. CDT with Benedictine Father Julian Peters speaking on "The Unfolding Fiat."

☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call 317-545-9907 for details.

☆☆

Catholic Alumni Club (CAC) will attend 10:30 a.m. Mass at St. Alphonsus Church, Zionsville, followed by dinner and Home Tour. Meet at Pyramids Holiday Inn 9:30 a.m.

☆☆

The Annual Rosary March will be held at 3 p.m. at Our Lady of Lourdes Church, 5333 E. Washington St. Outdoors if weather permits.

☆☆

A Natural Family Planning Class will be held from 9 a.m.-12 noon in Room 8-17 of St. Louis School, Batesville. Call 812-934-3338 for reservations.

☆☆

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...THEN, GOD CREATED LIGHT...



The Ladies Society of St. Martin Parish, Yorkville will sponsor an Oktoberfest featuring dinners served 4-6 p.m.; adults \$4.50, kids 12 and under \$2.50. German music, bingo 7 p.m., games.

☆☆

The Adult Catechetical Team of Christ the King Parish will sponsor a program by Dr. Bill Steele on "Marriage, a Spiritual Vocation" at 10:15 a.m. in the school, 5658 N. Crittenden Ave.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rabke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

No Marian Devotions today at Sacred Heart Church.

☆☆

A Spanish Language Mass is

celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

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

☆☆

The Adult Catechetical Team of Jefferson Co. begins its free Healthy Families series with "Traits of a Healthy Family" from 7-8:30 p.m. in Pope John XXIII School library. Child care available. Refreshments.

October 7

The Introductory Centering Prayer Workshop begins from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

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

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Fatima retreat
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October/
November

October 11-13, (Fri.-Sun.) — Tobit Weekend. This is a weekend of marriage preparation for engaged couples. To check availability call Fatima 317-545-7681. Presenter: Tobit Retreat Team.

October 15, (Tues.) — Leisure Day. "Praying our Stories." Our lives are a story. Jesus taught with stories. This day will offer an opportunity to look more deeply at the stories of our lives and how we talk to God about them. Presenter: Fr. James Farrell, Pastor, Sacred Heart Parish, Jeffersonville, Indiana.

October 15, (Tues.) — Enrichment Evening. "Praying our Stories." This is an abbreviated version of the Leisure Day presentation for people who are unable to attend during the day. Presenter: Fr. James Farrell, Pastor, Sacred Heart Parish, Jeffersonville, Indiana.

November 1-3, (Fri.-Sun.) — Scripture Retreat. "The Prophet Ezekiel." This retreat will increase one's knowledge of the prophet Ezekiel. Ezekiel is a prophet in great crisis. However, Ezekiel has many challenges for today, for example the re-enchantment of God as absolute in our total life, as the supreme authority in social, economic, moral, and political thought and deed. Presenter: Father Conrad Louis, OSB, Marian Heights Academy, Ferdinand, IN.

November 5, (Tues.) — Leisure Day. "Marriage, a Spiritual Vocation." Have you ever thought of your marriage as a vocation and a career? This presentation will focus on what wonderful things can happen in marriage when two people approach their relationship with the same energy, dedication, and commitment that many of us approach our jobs and careers. The presentation will also focus on the theme of the Sacrament of Marriage as a Spiritual Vocation. Presenter: Dr. William Steele, Ph.D., Marital & Family Counseling.

Pre-registration and deposit required.

Call: 317-545-7681 or write:
5353 East 56th Street, Indianapolis, Indiana 46226

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Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services begin from 7:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave. Call 317-783-8554.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7:30 p.m. at Johnson Co. Hospital, Franklin.

☆☆☆

Parenting Young Children (1-10 years) classes sponsored by Catholic Social Services continue from 7:30 p.m. at Walker Career Center, 9500 E. 16th St.

☆☆☆

The Catholic Widowed Organization (CWO) will hold an Executive Meeting at 7 p.m. in Room 206 of the Catholic Center, 1400 N. Meridian St.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes begin from 7:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland.

☆☆☆

Jesuit Father John D. Fuller M.D. will present a free lecture on "AIDS: The History and Understanding of an Illness" at 8 p.m. in St. Bede Theatre, St. Meinrad Seminary.

October 8

The Liturgical Ministry Formation Program continues with "Liturgical Ministry" from 7:30-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$7 fee. Call 317-236-1483 for details.

☆☆☆

Mature Living Seminars on Intercultural Experiences continue with "China—Yesterday and Tomorrow" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation. Bring or buy lunch.

☆☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tuesday at 7 p.m. in St. Mary Church, 327 N. New Jersey St. Call 317-786-7517.

☆☆☆

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

☆☆☆

Fall Religious Studies on "Sacraments," sponsored by New Albany Diocese Youth Ministry continue from 7:30 p.m. at the Aquinas Center, Clarksville.

☆☆☆

The Ave Maria Guild will hold a business meeting following dessert at 12:30 p.m. in St. Paul Hermitage, Beech Grove.

☆☆☆

A free Parenting Workshop (kids ages 5-12) begins from 5:30-7:30 p.m. at St. Paul the Apostle Parish Center, Greencastle.

October 9

The Children of Divorce Program sponsored by Catholic Social Services continues from 7:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

☆☆☆

Systematic Training for Effective Parenting classes sponsored by Catholic Social Services conclude from 7:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian.

☆☆☆

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

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

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St. Lawrence Parish Mothers in Touch Group will meet at 10 a.m. for program on cutting

children's hair. \$1 donation. Call 317-543-4925.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services begin from 10 a.m.-12 noon at Hometown House Outreach Program, 2427 Central Ave. Call Maggie Charnowski 317-925-1142.

☆☆☆

St. Vincent Hospital Guild will hold a New Members Recognition Wine and Cheese Party and business meeting from 4:30-6 p.m. at Overlook Clubhouse, 8511 Overlook Parkway (1100 W. 86th St.).

October 10

The Guardian Angel Guild will hold a Champagne Tea-Style Show at Bob Insay Party Pavilion. Tickets \$20. Call 317-547-6095.

☆☆☆

The National Council of Catholic Women will hold a Day of Reflection at 9 a.m. in Owens Hall, St. Mary of the Woods. \$6.50 for lunch reservation.

☆☆☆

The Caedmon Series continues with a free lecture on "Thomas Hardy's Novels and Dorset" at 8 p.m. in Newman Conference Center, St. Meinrad Seminary.

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Parenting Elementary Age Children classes sponsored by Catholic

Social Services begin from 7:30 p.m. at St. Christopher Parish cafeteria, 5301 W. 16th St. Call 317-241-6314 Ext. 126.

☆☆☆

Providence Sister Ruth Eileen Dwyer will speak on "A Century of Catholic Social Teaching: A Common Heritage: A Continuing Challenge" from 7:30-9 p.m. in St. Barnabas Parish Center, 8300 Rahke Rd. Free.

October 10-12

St. Ann Parish, Terre Haute will hold its Fall Festival featuring Spaghetti Dinner 4:30-7:30 p.m. Fri.

October 10-13

Marian College theatre department will present "How the Other Half Loves." Call 317-929-0292.

October 11

St. Joseph Parish, Terre Haute will hold a Jonah Fish Fry from 4:30-7 p.m. Advance tickets: adults \$4.50, kids \$2.50. \$5 and \$3 at the door. Carry-out available.

☆☆☆

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

October 11-13

A Tobit Weekend for engaged

couples will be held at Fatima Retreat House. Call 317-545-7681.

October 12

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.

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

☆☆☆

Catholic Alumni Club (CAC) will attend the Parke Co. Covered Bridge Festival. Meet at 11 a.m. at Crafty Cockney, Rockville Rd. at 1465. Call 317-842-0855 for details.

☆☆☆

Holy Rosary Parish, Seelyville will sponsor an Original Jonah Fish Fry from 4-7:30 p.m. in the parish hall.

☆☆☆

The Ladies Club of St. Barnabas Parish, 8300 Rahke Rd. will hold a Spiritual Refreshers Day for Women presented by Father John Buckel from 9 a.m.-2 p.m. For reservations call 317-885-1097.

☆☆☆

St. Paul Catholic Center, 1413 E. 17th St., Bloomington will

hold an IU Alum and Parent Tailgate Party from 11 a.m.-1 p.m. Brats, kraut.

October 13

October Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Edward Linton speaking on "Mary, Model of Grace."

☆☆☆

An Open Pilgrimage to Schoenstatt Retreat Center, Reville will be held at 3 p.m. EST.

☆☆☆

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

☆☆☆

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

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Catholic Alumni Club (CAC) will hold a Chili Supper at 5:30 p.m. at 430 Indiana Ave., Apt. 203. Call Phyllis 317-634-7650 for details.

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St. Mary of the Rock Parish, Batesville will hold its Annual Turkey Festival serving dinners 11 a.m.-6 p.m. EST; adults \$5; kids under 12, carry-out available.

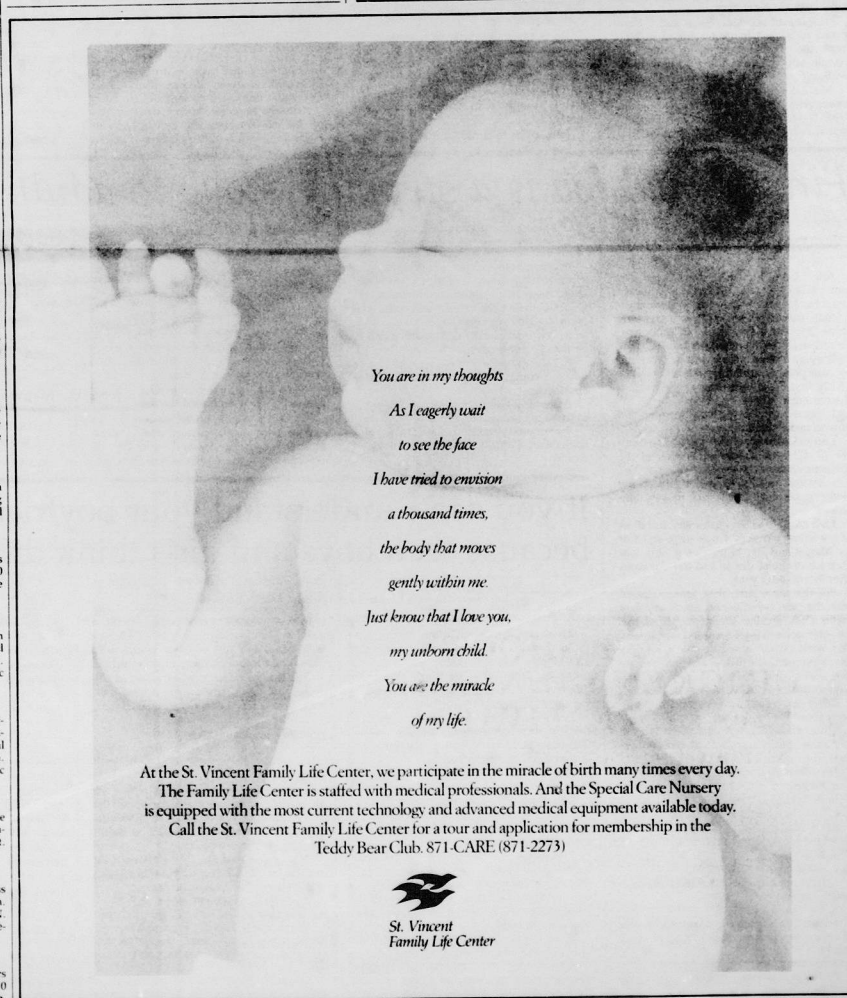
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The Adult Catechetical Team of Jefferson Co. will hold its first free Healthy Families program on "Traits of a Healthy Family" from 7:30-8:30 p.m. in Pope John XXIII School library. Child care available.

Bingos:


MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; St. Malachy, Brownsville, 6:30 p.m.; Magr. Sheridan K of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Rater High School, 6 p.m.

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Youth News Views

Cathedral grad swaps the stage for TV screen

by Martha Brennan

When Letitia Miele graduated from Cathedral High School in 1981 she knew she would work in broadcast media, but she didn't know how she would get there.

"I believe that if you put your mind to it, you can achieve any goal," Miele said about her career goals and choices.

While at Cathedral, she was active in theater so the move from stage to (TV) screen seemed a natural transition.

After graduating from CHS, Miele earned a bachelor's degree in radio and television from Butler University.

"Actually," she said, "my dream was to be a foreign correspondent because while I was growing up my family lived abroad." Her father worked in international marketing for Eli Lilly and Company.

From Butler, Miele landed a job with NBC Radio in New York.

"It was an accident," she said. "For a vacation, I went to visit a friend in New York and was introduced to some NBC people and the next thing I knew I was working for NBC Radio News."

Miele described that job as "low on the totem pole." She wrote and anchored the NBC News closed-circuit radio broadcasts that are sent to affiliate radio stations.

Although the job was entry level, she gained invaluable experience while working with some of the more high profile broadcasters like Tom Brokaw.

Miele returned to Indianapolis to work as a general assignment news reporter for WIBC Radio. It was in that job that she learned about broadcast deadlines.

After three years at WIBC, Miele stepped into the world of television news by accepting a job at a station in Grand Rapids, Mich.

"I wanted to get into TV news," she said, "and the position in Grand Rapids was the opportunity I was looking for."

Miele said she knew she wouldn't stay long in that position before moving on to a bigger metropolitan area.

"I gave myself a year and a half to gain some experience there," she said, "and it was a year and five months later that WISH in Indianapolis offered me my current position."

As a general assignment reporter for Channel 8, Miele covers every kind of news and has found her own following of viewers loyal to the CBS network affiliate.

"The viewers are very loyal here and I feel I have to earn their respect," she explained.

Although celebrity status is a new



NEWS UPDATE—WISH general assignment reporter Letitia Miele prepares broadcast equipment for an hourly news update in the Channel 8 newsroom. She reads the news stories on a teleprompter next to the camera. (Photo by Mary Ann Wyand)

experience, Miele said she is grateful for the people who watch and admire her work.

Because much of what she does on television is similar to drama, Miele said she appreciates her high school theater experience.

"It's not as if I am acting when reporting," she explained, "but the similarity is that I always have to be at my best."

Miele said her educational experiences at both Cathedral and Butler helped her get where she is today.

"When I left Cathedral and entered Butler," she said, "I was well-read and well-prepared."

Some of her favorite CHS faculty members include religion instructor Jim Obergfell, English teacher Ruth "Ma" Beyer and drama instructor K. C. Sowder.

Viewers see Miele as a reporter in front of the camera, but she insists that her on-screen work is only a portion of her job

because putting news segments together requires time to do interviews and also edit the pieces.

At WISH, Miele works closely with a news photographer in putting a story together. While the photographer edits the film, she writes the story and adds sound bites.

"I really enjoy working at Channel 8," she said. "I feel comfortable there. It's the right place for me."

Miele works with another Cathedral graduate, Mike Ahern, who earned his diploma in 1986 before leaving CHS for CBS. "What's next for Miele? Just as when she graduated from Cathedral, Miele has definite goals for her future."

"I would like to eventually be working for a network," she explained, "even have my own talk show."

(Martha Brennan is the director of alumni relations for Cathedral High School.)

First formal job is a stepping stone to adult world

by Linda Rome
Catholic News Service

After baby-sitting, washing cars and mowing lawns for extra cash, the leap to your first formal job may not seem momentous.

Still, that first formal job is a stepping stone into the adult world of timetables, unions, a steady paycheck and taxes.

It's also a step into a world unprotected by your parents, friends and teachers.

My first "real" job was as a clerk at a discount drugstore.

I learned how to run the register and how to make change.

I restocked shelves and showed customers 10 different shades of lipstick at the cosmetic counter.

I worked on Christmas Eve and on my birthday because I was the newest employee.

I felt faceless to the customers and even to my fellow workers. I was surprised that for Marge and the other clerks, this was their job of choice day in and day out week after month after year.

For the most part, they were satisfied with the pay, benefits and hours and had made a life around the demands of this job—demands which included not knowing what your schedule was for the following week until the last minute, no sick leave, and having to pay for any register errors out of your own pocket.

What are your attitudes and expectations about the workplace?

Quiz yourself with the help of the following questions. Or use these questions in a discussion with others.

► Expect that my first job will:

- Be fun.
- Be boring.
- Lead to a better job in the same field.
- Be easy.

► I think of a job as a means to:

- Make money.
- Do something useful.
- Find out if I would like the work as a future career.
- Occupy my time.

► If on my first job the supervisor made an unwanted and unsolicited pass at me, I would:

- Quit my job.
- Tell my parents.
- Be flattered.

d. Make a formal complaint in writing.
e. Tell my supervisor in no uncertain terms that I am not interested.

► The employee that I work with the most closely has had something bad to say about many other coworkers. I would:

- Continue to be friendly and polite with everyone until I can make up my own mind.
- Try to stay out of personality conflicts by not choosing sides.
- Take my new friend's words to heart when it comes to dealing with the other employees.
- Remind myself of how important it is to try to get along with people.

► Everyone takes a break before me, and sometimes I don't even get a break. I would:

- Speak to my supervisor.
- Seethe inwardly but not say anything.
- Suggest to the other employees that we rotate who takes a break.
- Forget taking a break in order to get others to view me as a hard worker.

► Because I work for minimum wage, I:

- Think my employer deserves the best I can do even though I think the job is worth more.
- Think I deserve a little slack when it comes to breaks and lunch.
- Don't see how an employer can expect hard work, loyalty and a great attitude when he doesn't value the job enough to pay more than minimum wage.

► An employee is constantly asking me to do his or her work. I would:

- Help out when it didn't interfere with my own work.
- Explain that I have my own work to do.
- Try to avoid this person as much as possible.

► A person I work with and have become friendly with asked me to punch his or her timecard in when I punch mine. This person is always five to 10 minutes late. I would:

- Do it to help out a friend.
- Say yes, but forget to do it.
- Just say no.

If you can't understand your boyfriend, that's because teen boys and girls think differently

by Christopher Carstens
Catholic News Service

These are the '90s. Girls can grow up to be doctors, broadcasters, astronauts and Marine drill sergeants.

Aside from the obvious biological differences, there's nothing a girl can't do. Except understand the way boys think.

Guys and girls—men and women—think about relationships in different ways. Especially in the teen years, those contrasts are confusing for everybody.

It's perfectly normal not to understand your boyfriend.

You want to discuss your future together and all he wants to talk about is baseball. He can be remarkably sweet, and then incredibly inconsiderate.

The same boyfriend who brings you wild flowers will spend all afternoon playing dumb games with his buddies on your only day off work. Then he wonders why you're ticked when he finally calls you after dinner.

If he just wants to be with his friends, why does he bother having a girlfriend?

It would be simple-minded to say that all girls think one way, and guys always think another way. Even so, I observe some

major differences in the way teen-age guys and girls tend to look at romance.

First, guys move into the entire relationship thing a few years later than girls do. As early as sixth grade or junior high, girls are all a-twitter about who likes who and who wants to go steady.

For the most part, guys aren't really immersed in relationships until their junior or senior years. They may dabble in dating before that age, but it isn't generally the center of their lives.

Second, girls tend to think about relationships, and guys tend to think about doing stuff.

Look at their conversations with each other. Any two teen-age girls can spend the entire afternoon talking about their friends, their friends' boyfriends, and who didn't get asked to the prom.

The biggest question of the afternoon is likely to be, "Does Dennis really like Sheila or is he using her to get over Laura?"

Guys like to think about activities—doing stuff—and that's what any two guys are liable to talk about. Save some money, buy a rebuilt carburetor, put it on the Camaro, go to the movies, play some basketball, eat some food.

When a guy and a girl get together, she wants to share her thoughts about

how her friends are treating each other and he wants to share his thoughts about getting a pizza. No wonder they have trouble communicating.

A final difference is that girls are driven to discover the meanings behind actions, while teen-age guys are generally content to stay on the surface.

Imagine that a guy and a girl have been talking on the phone for an hour. He says, "Look, I gotta get some sleep. I'll see you tomorrow in algebra."

She worries. Was he bored with her? Does she put him to sleep? She calls her best friend, and they worry together for another hour. "He said he had to get some sleep! What does it mean?"

Maybe it meant he was tired and needed to get some sleep.

But he will rest peacefully, while she frets until she sees him in algebra class and demands an explanation. At that point, she's tired and angry and he's just confused.

While it won't ever solve all the problems, it might just help remember some of the differences in how guys and girls think. Maybe it will be comforting to understand that lots of the things your boyfriend does that drive you crazy are pretty normal for a guy.

Providence students will present original play

Our Lady of Providence High School's theater department will present **"The Underground Guide to High School Survival"**, an original production written by students, next week at Clarksville.

Performances are scheduled Oct. 5 at 6:30 p.m. and 9 p.m., Oct. 8 at 3:30 p.m., Oct. 9 at 3:15 p.m., Oct. 10 at 2:45 p.m., and Oct. 12 at 6:30 p.m. and 9 p.m. in the school's Little Theater. Admission is \$3 a person.

"The Underground Guide" is a series of monologues and comic sketches that depict actual experiences from the lives of the 23 students in the cast.

Director Rebecca Reiser said the performing arts department wanted to do a play that would speak directly to current high school students, but because high school life changes so rapidly from year to year all the published plays were already dated.

The cast worked through a series of dramatic and performance exercises to come up with a 90-minute show that reflects their feelings and memories.

Topics include "Things I've Never Told Anyone," "Five Ways to Fool a Substitute Teacher," "The Ten Commandments of High School Life," "A Field Guide to Common High School Types" and "How to Be Weird in High School" plus 10 comic monologues and a rap of popular excuses to use on parents, teachers and friends.

Because of the frank nature of some of these sections,

Reiser said the show is not suitable for children. For ticket information, telephone the school office at 812-945-2538.

Catholic Youth Organization officials will present St. John Bosco Medals to eight award recipients and recognize 12 outstanding parish youth groups during the 39th annual **Indianapolis Deaneries CYO Awards Banquet** at 6 p.m. on Oct. 8 at Secina Memorial High School.

Archbishop Edward T. O'Meara will join Edward J. Tinder, CYO executive director, at the annual awards banquet and will assist with presentation of awards.

For reservations, call CYO at 317-632-9311 by Oct. 7.

Bishop Chatard High School's drama department is presenting a production of **"The Miracle Worker"** by William Gibson at 7:30 p.m. on Oct. 11-12 at the Indianapolis North Deanery high school.

Tickets will be sold at the door. The cost is \$4 for adults, \$3 for high school students, and \$2 for junior high and elementary students. There is no charge for preschoolers.

Susan Roberts is Chatard's drama director. For additional information, contact the school office at 317-251-1451.

Roncalli High School's drama department will present the musical **"Working"** in the school auditorium Oct. 10 and 12 at 7 p.m. and Oct. 13 at 3 p.m.

Reserved seats for the performance are \$5 each and are available by calling Roncalli at 317-787-8277. General admission tickets are \$4, and student tickets are \$3.

"Working" is a musical adapted from the 1972 best-selling book by Studs Terkel. Director Karin Stratton said it "presents a powerful message that young people need to hear and to be aware of... exposure to many different kinds of jobs and an empathy for working people."

Teen-agers from Indianapolis South Deanery parishes are invited to participate in the **Deanery High School Lock-in** Oct. 19-20 at the Catholic Youth Organization Youth Center.

Lock-in events begin at 9 p.m. on Oct. 19 and include Mass, a dance, a basketball tournament, games, and a prayer service. Father Bernard Cox, associate pastor at Our Lady of the Greenwood Parish, will celebrate the youth liturgy. The lock-in ends at 9 a.m. on Oct. 20.

Registration costs \$10 a person, which will be collected at check-in time. Reservations are due by Oct. 13 by contacting a youth minister from any South Deanery parish.

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Books of interest to Catholics

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

"The Spirit of the Disciplines," by the Rev. Dallas Willard. HarperCollins, \$8.95, 276 pp. Southern Baptist cleric pleads for a rebirth of traditional spiritual disciplines among all Christians.

"Christian Meditation and Inner Healing," by Dwight H. Judy. Crossroad, \$9.95, 143 pp. Inner healing through a variety of meditational practices.

"Godparents," by Henry Libersat, Servant Publications, \$6.95, 140 pp. Practical tips and a vision of effective godparenting along with questions for group discussions and a resource list.

"Faith Under Fire," by Daniel J. Simundson. Harper San Francisco, \$8.95, 140 pp. Fresh ways to bring together the resources of the Bible and the demands of human life.

"Confirming the Faith of Adolescents," edited by Arthur J. Kubick. Paulist Press, \$11.95, 186 pp. Experts discuss the theory, practices, and possibilities of confirming teen-agers.

† Rest in Peace

(The Criterion requests death notices from parishes and 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.)

† ADAMS, Charlotte, 64. St. John the Apostle, Bloomington. Sept. 22. Wife of William E.; mother of Suzanne Young, David and Stephen Hammock and Mark; stepmother of Eve-

lyn Butts, Wanda Lehnhardt, Mariko Hull, Stanley and William Jr.; sister of Robert McGlothlin, Betty Jean Harris and Linda Lou Jo Jenson.

† ALLEN, Mackenzie Adair, two-and-a-half months. St. Francis Xavier, Henryville, Sept. 17. Daughter of Randall W. and Penny, sister of Morgan B. and Kendra R. Stumler; granddaughter of James and Cecilia H. enriott. Tom and Toni.

† BAULT, Chelsea A., seven weeks. Assumption, Indianapolis. Sept. 24. Daughter of Randy and Natalie, sister of Andrew F. and Zachary; granddaughter of Joanne, Robert and Marguerite Sedam, and Albert and Irene Hunter.

† BURNEY, Annetta E. Blackburn, 89. St. Bridget, Indianapolis. Sept. 18. Mother of Hattie Crayton.

† CAINE, Charles R. Jr., 56. St.

Christopher, Indianapolis. Sept. 21. Father of Teresa L. Lawson, Melinda A. Goodin, Michelle M. Rinehart and Keith R.; son of Stella, brother of Elaine Cardener and Marc A. Hammond; grandfather of eight.

† CARR, John P. Jr., 63. Our Lady of Lourdes, Indianapolis. Sept. 21. Husband of Alicia (Weidkamp); father of Karen Gorman, Rita Holden, Kevin David, Dennis, Paul, Matthew, Patrick and Tony; brother of Donald, James, Richard, Kathleen Hanley and Eileen Chao; grandfather of six; great-grandfather of one.

† EFFINGER, Hilda (Gigerich), 85. St. Magdalen, New Marion. Sept. 22. Wife of Hugo; mother of Lawrence, Richard, Ruth Ann Herald and Mary Jane Hunter; sister of Lawrence Gigerich, Eva Bauerley, Rosemary Owens and Helen Keiffer; grandmother of eight; great-grandmother of two.

† FREED, Anna M. Willen, 86. St. Mary, New Albany. Sept. 21. Mother of Robert K. Reimuller; sister of Catherine Gunnion; grandmother of one.

† GROSS, Claudia F., 81. St. Pius, Troy. Sept. 22. Mother of Albert.

† HEURING, Evelyn M. (Mosnick), 82. St. Pius X, Indianapolis. Sept. 7. Mother of Ronald A.; grandmother of five; great-grandmother of six.

† JINES, Joseph F., 83. Little Flower, Indianapolis. Sept. 20. Husband of Freda; father of Pat Rugeamer and Marilyn Blackwell; grandfather of seven; great-grandfather of 11.

† JONES, Dorothy H., 69. St. Philip Neri, Indianapolis. Sept. 9. Wife of Elbern H.; mother of Ilean Griffin, Judy Carter, Jane Jarcoski, Jim, David E. and Timothy F.

† KELLER, Margaret (Peggy), 52. Holy Name of Jesus, Beech Grove. Sept. 24. Daughter of Jack and Margaret (Brochhausen); sister of Jack W., Dave, and Debra Turner.

† KELLEY, Jeanne E., 72. St. Mary, Richmond. Sept. 17. Wife of John C.; mother of John, James, William, Thomas, Barbara, Yevack and Mary E. Purcell; daughter of Ella Carney; sister of John Carney; grandmother of 17.

† KOHLMAN, Albert, 78. St. Maurice, Napoleon. Sept. 11. Husband of Mae L.; father of Donald, John, Frank, Charlie, Marce, Johannngman, Alberta Schornick, Anne and Cathy Englake; brother of Aloysius; grandfather of 16.

† LEE, Blanche C. (Howery), 92. Holy Spirit, Indianapolis. Sept. 23. Mother of Dorothy R. Scott; grandmother of six; great-grandmother of 11; great-great-grandmother of eight.

† LINGINFELTER, Virginia (Fisher), 70. St. Elizabeth, Cambridge City. Aug. 31. Mother of Judy Bunch and John; sister of Joseph Fisher; grandmother of five; great-grandmother of one.

† MCCRORY, William H., 81

Holy Name of Jesus, Beech Grove. Sept. 21. Husband of Geneva; father of Dennis and Rita Brinegar; stepfather of Virginia Toole and Mary A. Morgan; brother of Grace Bremier; grandfather of six; step-great-grandfather of seven.

† O'CONNOR, Martha Jane, 89. St. Philip Neri, Indianapolis. Aug. 1. Sister of Anna M. Walter.

† RICKLE, Leo C., 61. Our Lady of Perpetual Help, New Albany. Sept. 19. Husband of Rita; father of Jeffrey and Kathy Kidd; brother of William and Jane Farsky; grandfather of two.

† TABLER, Austin D., 71. Holy Spirit, Indianapolis. Sept. 21. Father of Joseph D., Susan E. Glymph, Janice M. Padgett and Bonnie L. Hofer; brother of Esther Rowler; grandfather of six.

† WALTER, Martha N., 91. Holy Guardian Angel, Cedar Grove. Sept. 21. Mother of Robert, Albert, Edward, William, Otto, Rita, Helen Schmidt and Ruth Dudley; sister of Elsie Walter; grandmother of 33.

† WEBB, Mary Evelyn, 87. St. Augustine, Jeffersonville. Sept. 22. Mother of Thomas S. Krall and Dorothy M. Hooker; sister of Henry V. "Red" Beutel and Josephine Knabel; grandmother of 10.

† WILLIAMS, Leonard A., 76. St. Elizabeth, Cambridge City. Sept. 11. Brother of Geneva Residenbach, Elsie Wiwi, Luella Lanning, Mary Meyer and Leona Dyer.

† ZERKONIS, Norbert Auggie, 79. St. Lawrence, Indianapolis. Sept. 22. Husband of Betty M. (Brown); brother of Ramona Abell; uncle of Beverly S. Rippy.

Franciscan Sr. M. Yolanda Molnar, 87, dies Sept. 28

OLDENBURG—A Memorial Mass for Franciscan Sister Mary Yolanda Molnar was celebrated here Sept. 30. She died Sept. 28 at the age of 87.

Sister Mary Yolanda was a native of Indianapolis. She entered the Oldenburg Franciscan Community in 1923 and professed final vows in 1929.

As a teacher, sister Mary Yolanda served in the Archdiocese of Indianapolis at St. Francis de Sales School, Indianapolis, and St. Nicholas School in Summit. She also taught in Ohio and Missouri.

Sister Mary Yolanda provided domestic service for the Sisters at St. Louis Parish in Batesville, St. Peter Parish, Brookville, and St. Bernadette Parish in Indianapolis. She retired to the motherhouse in 1974.

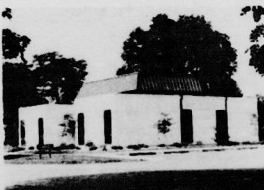
One sister, Ellen O'Brien of Indianapolis, nieces and nephews survive. Sister Mary Yolanda Memorial gifts may be made to the Sisters of St. Francis Oldenburg, IN 47036.

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Officers found guilty in Jesuit murders, but questions remain

by Catholic News Service

SAN SALVADOR—A five-member civilian jury took just a few hours Sept. 28 to decide the guilt of two army officers in the murder trial of six Jesuit priests, their housekeeper and her daughter.

But Jesuits observing the trials said that the instigators of the massacre on the campus of Central American University have yet to be brought to justice.

The jury found Army Col. Guillermo A. Benavides guilty on all eight counts of murder and Lt. Yussuf Rene Mendoza guilty in the murder of 16-year-old Celina Ramos, the daughter of the Jesuits' cook.

Another army lieutenant, a non-commissioned officer and five enlisted men were acquitted by the jury.

Auxiliary Bishop Gregorio Rosa Chavez of San Salvador said in a Sept. 29 homily that the church is "not satisfied" with the verdict.

"It is all too clear that there are intellectual authors of the crimes and that these have not been convicted," he said.

The defendants were in a sense "the victims of the system in which they had been trained," Bishop Rosa Chavez said. "You have to go beyond those eight faces and those uniforms to place on the bench of the accused that mentality, that way of doing things... the entire society has to stand up and say 'that is not the way toward peace.'"

The trial, which by Salvadoran law could have lasted up to 15 days, came to a quick conclusion Sept. 28 after defense and prosecution attorneys rested their case.

Fourth Penal Court Judge Ricardo Zamora has 30 days to hand down a sentence for the two officers convicted. Both men could be sentenced to 20-30 years in prison.

Following the convictions, the Washington-based Jesuit Conference said while the outcome was hopeful, several questions about the murders remain unanswered.

"Could Col. Benavides and Lt. Mendoza actually have acted independently of their superior officers?" the conference asked in a Sept. 30 statement. "We doubt it."

It also asked whether:

►The officers will receive special treatment after sentencing.

►The case will begin reform of the Salvadoran judiciary.

►The proceedings were a "show trial for international consumption."

►The jurors and their families, who received death threats, are in such danger they will be forced to flee the country.

According to press reports, as the trial was about to begin, leading Jesuits had repeated to reporters their claim that the defendants were not the only military personnel involved in the November 1989 murders.

Father Miguel Estrada, rector of the Central American University, said that the Jesuit order could accept a verdict of innocent for the defendants only if they revealed the identity of the individuals who ordered the killings.

"If the accused tell us where the intellectual authors, the inciters, the planners of the murder are, we would be the first to request (an) amnesty and their freedom," Father Estrada told journalists in the halls of El Salvador's Supreme Court building on the first day of the trial.

But the Jesuit said he believed that to single out the "strategists" behind the murders would be "difficult because all those who hold the key (to the solving the murders) do not want to turn it over."

Father Estrada said that a stiff prison term for the defendants is not necessarily "the solution to the problem."

"It is not just a case of having to punish these poor defendants who are victims of the system and the deformation of the military profession," he said. He said that Zamora should consider an "adequate and medicinal punishment, so that such things do not occur again."

The judge reportedly planned to leave El Salvador for a study program in Europe immediately after the trial. The trial, said human rights groups, was marked by attempts at intimidation by the Salvadoran armed forces—including a demonstration outside the court house led by a colonel and the buzzing of the building by a military aircraft.

Father Jose Maria Tojeira, provincial general of the Jesuits

in Central America, said that, because the Salvadoran military had resented being forced to turn over the defendants and provide evidence which weighed against them, a not guilty verdict for all the defendants would have created "a serious institutional problem" and represented a threat for the Cristiani government.

He also criticized statements made by former Army Maj. Roberto D'Aubisson, a leader of the right-wing National Republican Alliance Party, blaming the murdered Jesuits for having "brainwashed" the country's youth.

"It seems both a lie and a shame that someone who leads a political party would denigrate people who have given their life for this country," Father Tojeira said.

In statements published Sept. 27 by the Spanish newspaper *El Pais*, Father Jon Sobrino said the murder trial was a "whitewash" and blamed the U.S. Embassy in El Salvador for obstructing the investigation into the murder of the six priests.

Father Sobrino repeated charges made by the Jesuits during the past two years that, had U.S. Embassy officials been more cooperative in the investigation, other participants in an alleged conspiracy in the Salvadoran military's high command could have been identified.

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Euthanasia debate expands as Initiative 119 vote approaches

by Catholic News Service

WASHINGTON—With Election Day about a month away, the debate on Washington state's Initiative 119 to allow physician-assisted suicide heated up among hospital administrators, Catholic leaders and the disabled.

Washington state voters are to decide Nov. 5 whether to change state law to permit physicians to "end the life of a conscious and mentally competent qualified patient in a dignified, painless and humane manner, when requested voluntarily by the patient."

The measure, opposed by the state's Catholic bishops, also would permit classification of patients in an irreversible coma or persistent vegetative state as being in a terminal condition. It would classify artificially supplied nutrition and hydration as "life-sustaining measures" that patients can request to have withdrawn.

Such proposals should be rejected, because they will further damage "patient trust" and affect the meaning of professional medical work, said Father Dennis A. Brodeur, vice president of stewardship for the Sisters of St. Mary Health Care System in St. Louis.

Father Brodeur spoke Sept. 23 as part of the weeklong hospital administrators program offered twice a year at St. John's University with co-sponsorship by the Catholic Medical Center of Brooklyn and Queens.

A nun who works in a hospital in Washington state and was participating in the New York program said in an interview later that she and other opponents of the initiative were seeking to educate hospital personnel and the general public about its meaning.

Providence Sister Suzanne Hartung, mission effectiveness director of the Providence Medical Center in Seattle, said she found even some physicians did not fully understand what was included in the proposal, identified by supporters as a "death with dignity" measure.

She said those favoring the initiative were "gathering strong support." But she said she thought voters would reject the initiative if they really understood its implications.

New York Cardinal John J. O'Connor focused on both abortion and euthanasia in a letter released Sept. 25 for the annual Respect Life Sunday, Oct. 6.

"Let it be clear: euthanasia, sometimes called 'mercy killing,' and suicide and assisted suicide are grave evils," said Cardinal O'Connor, chairman of the U.S. bishops' Committee on Pro-Life Activities.

He predicted the church will be accused of lacking compassion in opposing euthanasia, but said such opposition would continue. He urged wide distribution of

an NCCB Administrative Committee's statement on euthanasia published earlier in September.

In that statement, the 50-bishop committee condemned legalized euthanasia as a violation of divine law, human dignity and basic "American convictions about human rights and equality." They urged Catholics and "all persons of good will" to reject proposals such as Initiative 119.

An official on the staff of the bishops' pro-life office said a Dutch government study of euthanasia practices in the Netherlands has implications for the vote on Initiative 119, which is "far more sweeping than the Dutch guidelines."

The report, which showed that more than 1,000 patients experienced involuntary euthanasia last year and another 14,000 had their lives shortened by pain-killing medication without their consent, provides evidence of the failure of the Dutch "experiment with euthanasia," according to Richard Doerflinger, associate director of the bishops' Secretariat for Pro-Life Activities.

Initiative 119 "does not even pretend to restrict itself to incurable patients with intolerable suffering, but covers all patients who are expected to die in six months if left untreated," he said.

Cardinal, life group disagree over new law

by Catholic News Service

CHICAGO—Cardinal Joseph L. Bernardin of Chicago praised Illinois Gov. Jim Edgar for signing legislation Sept. 26 that allows surrogates to make health care decisions for terminally ill patients, but a national pro-life group criticized the new law.

"Gov. Edgar has shown admirable courage today in signing the Health Care Surrogate Bill," the cardinal said in a statement. "This bill provides a responsible, ethical way for patients and their loved ones to make appropriate decisions regarding life-sustaining treatment."

"Life is a precious gift which we must revere and protect," he added. "We need to stand against those who would take life through assisted suicide or active euthanasia."

The new law sets up a hierarchy of surrogates, beginning with the person's guardian or spouse, who could make decisions for the patient if he or she were terminally ill, permanently unconscious or affected by certain incurable or irreversible conditions. The law only applies to those without a living will or power of attorney for health care decisions.

Edgar described the legislation as "a cautious, compassionate and rational approach to one of the most

agonizing decisions that people in our state may be called upon to make."

But Paul Linton, counsel for the Chicago-based Americans United for Life, said Edgar's signing of the legislation was "deeply regrettable."

"The fundamental difficulty . . . is that it vests in surrogate decision makers virtually unreviewable power to cause the death of patients who are not terminally ill, particularly by withholding or withdrawing food and fluids, without the patient's knowledge or consent, and without any effective judicial oversight to prevent patient abuse," Linton said.

The Illinois governor said the legislation points up the need for each person to "provide clear, written instructions to physicians and loved ones concerning the withdrawal of life-support systems if they become terminally ill or injured and are unable to make the decision for themselves."

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