

THE CRITERION

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Abortion ruling sparks new debate

by Jerry Filtz

WASHINGTON (CNS)—Within days after its July 3 decision upholding a contested Missouri abortion law, the U.S. Supreme Court's revised landmark—or lack of one—for state abortion laws fueled a new national debate on the subject.

Many Catholic bishops and others backing stricter laws against abortion hailed the ruling as a major pro-life victory—the first in the Supreme Court since *Roe vs. Wade*, the 1973 decision that legalized abortion virtually on demand throughout the country.

Abortion rights advocates criticized the ruling, accusing the high court of putting women's reproductive rights at the mercy of politicians.

Central to the new decision was the rejection, held explicitly by only three of the court's five-member majority, of what Chief Justice William H. Rehnquist called the "rigid trimester analysis" enunciated in the 1973 decision and used by state legislatures since then as a basic framework of abortion legislation.

Partisans on both sides geared up quickly for new abortion battles in state legislatures and in Congress.

On July 7 a coalition of more than two dozen abortion-rights groups met in Washington to plan a multiple strategy to counteract the court decision. Plans included introduction of state and federal legislation and a possible constitutional amendment to guarantee women a right to abortion, along with voter-registration drives and political campaigns to elect abortion-rights supporters.

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, also highlighted the shift in focus to legislatures when he said, "We look forward to new initiatives by elected state representatives. We will work toward the day when the unborn child will enjoy the full protection of the law."

In the Missouri case, titled *Webster vs. Reproductive Health Services*, the Supreme Court ruled 5-4 that a 1986 Missouri law was within constitutional boundaries when it:

►Declared as a matter of general principle that "the life of each human being begins at conception."

►Barred use of public funds, facilities or personnel for

performing or assisting in abortions except to save the life of the mother.

►Required doctors to make appropriate tests to determine the viability of the fetus outside the womb whenever there is reason to believe the fetus may be 20 or more weeks old.

The court unanimously agreed that there was no reason for it to decide on the constitutionality of another provision of the Missouri law—prohibiting use of public funds or publicly funded facilities or personnel to counsel or recommend abortion except to save the life of the mother—after litigants agreed that, as interpreted by the state, it did not infringe on the rights of those who originally contested it.

The possible impact of the Supreme Court decision was complicated by a number of factors, among them:

►The nine justices were sharply divided among themselves, especially on the critical question of viability testing after 20 weeks, where the majority judgment was split into three separate opinions and the minority dissent was divided into two. Their decision to uphold the 20-week provision was particularly important because it marked a state departure from the *Roe* framework of trimesters, or three-month stages, for determining the degree of interest a state could have in abortion procedures.

►The court majority decided to "modify and narrow *Roe*" but not to reconsider the underlying decision in that case, leaving the justices themselves disagreeing on whether or to what extent the 1973 decision had in fact been overruled.

►The court narrowly construed the constitutionality of the life-begins-at-conception principle in the Missouri law. According to the court, it is not unconstitutional as a simple declaratory "value judgment," but its constitutionality could be tested again if it is applied "in some concrete way" to restrict someone's activities.

►The court avoided any substantive decision on the law's prohibition against any form of public funding for abortion counseling except when the life of the mother is at stake. It vacated a lower court ruling that the provision was unconstitutional but said the question could be tried again, depending on how the law is applied in practice.

►On the same day it issued the *Webster* decision, the court announced that when it reconvenes this fall it will take

(See ABORTION BATTLES on page 20)



THANKS FOR DECISION—Jeff Nutt, a law student at American University in Washington, stands on the steps of the Supreme Court holding a sign reading "Thank You Supreme Court" following the July 3 announcement of the court's decision in the case of *Webster vs. Reproductive Health Services*. He said he was "very happy" with the decision and added, "I think millions of unborn children will be happy too." (CNS photo by Robert H. Davis)

Annual Appeal reaches 81 percent of its goal

The Archdiocesan Annual Appeal (AAA) for 1989 was at 81 percent of its \$1,800,000 goal on June 30. Of the \$1,800,000 pledged to date, \$810,000 has been received.

Michael Prosser, director of development, said that 62 of the 158 parishes have met their parish goals and 20,500 pledges have been received.

"Our average pledge is \$71 compared with a \$65 average for the 1988 AAA," Prosser said. "During the follow-up stage of the appeal I hope we can bring up the number of pledges to last year's count of 26,000. Although our average pledge is up, we're behind in the actual number of pledges made, which means we're behind at this stage of the campaign. We know we still have not heard from everybody."

During the process of follow-up cur-

rently underway, pastors have been asked by Archbishop Edward T. O'Meara to remind their parishioners that greater participation is needed in order to enable programs, ministries, agencies and institutions to provide services. Additional pledge cards have been distributed to parishes for this effort.

Prosser said there seems to be a loss of a sense of urgency for making a pledge early

due to the direct mail approach, which was new this year. Unlike past years when the pledge cards were distributed and completed during the Mass on Solicitation Sunday, this year parishioners received materials in their homes and were invited to return the pledge card on Solicitation Sunday, or any Sunday, at the time of the offertory collection.

"I urge everyone to make a commitment

now," Prosser said. "Besides providing the funds needed to reach our goal, parish rebates are dependent on the level of parish participation. The response to our suggested pledge of \$2 a week or \$104 a year has been strong and is reflected in our higher average gift. We are greatly moved by the letters we receive from people unable to make that suggested gift due to difficult circumstances in their lives. With their gift comes a note indicating their wish to do more and their appreciation of the work being funded. With that faith in the work of the church, we should be able to reach our goal."

He said that, at this point in the drive, "we're dependent on the letters, phone calls and personal contacts of pastors and AAA chairpersons and auditors."

(See ANNUAL APPEAL on page 3)

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CLOWNING AROUND—"Rainbow," also known as Peggy Clegg, clowns around with three girls during the Beech Grove Benedictine Center's summer day camp June 30. The camp counselor and her friends were delighted to discover that the balloon "hat" was a perfect fit and did not pop as expected. (Photo by Mary Ann Wyand)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Supreme Court's landmark decisions

by John F. Fink

The best editorial cartoon about the Supreme Court's decisions this term was published a week before the decision on abortion. I wish I had a copy of it so I could quote it verbatim, but basically it showed an aide to President Bush telling him that the court had decided it was OK to burn the American flag, to have innocent dial-a-porn phone calls, to execute those who commit murder when they are 17, and to execute the mentally retarded, and that the court had struck down affirmative action laws and limited the scope of civil rights protections. To this news, the cartoon had President Bush exclaiming, "What? Burn the flag?"



Congress and Americans generally seemed to echo the sentiments of the cartoon's president. With all the speeches given in Congress, including the introduction of a constitutional amendment, and all the editorials and letters to the editors of daily newspapers, one would have to think that the flag decision was the court's most important. In my opinion, it was the least important in that list in the first paragraph.

THEN CAME THE ABORTION decision and the ruling that a nativity scene in a county office building violates the separation of church and state. With that the court ended what had to be one of the most tumultuous terms in its history. It also showed us pretty much what we can expect of the court in the near future.

What we can expect is a very divided—sometimes bitterly divided—court. Issues were decided by 5-4 votes 33 times in this term. The justices seem to be neatly lined up, with eight of them being fairly predictable (except in the flag-burning decision). Chief Justice William Rehnquist

and Justices Byron White, Antonin Scalia and Anthony Kennedy are the conservatives and Justices William Brennan, Thurgood Marshall, Harry Blackmun and John Paul Stephens are the liberals.

The swing vote has proved to be that of Justice Sandra Day O'Connor. She showed that on the last day of the term when she voted with the conservatives on the abortion issue but with the liberals on the nativity scene issue. However, she sides with the conservatives more often than with the liberals, especially on civil rights issues. On the death penalty she agreed with the conservatives that it is all right to execute killers under 18 or mentally retarded killers as long as those factors are taken into consideration at the time of the sentencing.

With three of the liberal justices in their 80s, and with a conservative president, chances are that the court will become even more conservative in the future.

IN THE ABORTION DECISION the court specifically said that it was not reversing Roe vs. Wade. However, both Justices Scalia and Blackmun believe that they might as well have done so. Scalia complained that the court should have reconsidered the Roe decision because "chaos" will now result "if the states have the constitutional power to prohibit abortion and would do so, but we skillfully avoid telling them so."

In his impassioned dissent, Blackmun, who wrote the Roe vs. Wade decision in 1973, complained that the majority of the court "would overrule Roe... and would return to the states virtually unfettered authority to control" abortion. "A plurality of this court implicitly invites every state legislature to enact more and more restrictive abortion regulations in order to provoke more and more test cases," he wrote.

This seems to be the case exactly, and the Supreme Court has accepted three more abortion cases during its next term. Two of them involve parental notification laws for minors and the third involves regulations on abortion

clinics that pro-choice groups have said would be impossible to meet.

One effect of the decision has been to make the disagreements between pro-life and pro-choice groups even more bitter than they have been. Both sides now realize that the abortion battle has only begun because it must now be fought in state legislatures. As the controversy moves to the states, confrontations between the two sides can be expected across the country. It's a very emotional issue for people on both sides and sometimes tempers are going to get out of control.

HERE IN INDIANA political leaders have already predicted that the abortion issue will top the agenda for the 1990 legislative session. The ones who will be making decisions are the people we elected last November since there won't be new elections between now and then. There are both pro-life and pro-choice legislators in both political parties.

Before last year's election *The Criterion* surveyed all the candidates for the state legislature in the 39 counties that comprise the Archdiocese of Indianapolis. We asked questions about 16 different issues including, "Would you support or oppose legislation that would restrict abortion to the maximum extent possible?"

It would be nice to be able to report meaningful results of that survey, but we can't. Of the 23 state senators who won the election, four said they would support such legislation, two said they would oppose it, and 17 either said they had no position on that question or did not respond. Of the 45 state representatives, 17 said they would support such legislation and only one said he would oppose it, but 27 either said they had no position or did not respond.

During future election campaigns it won't be as easy for candidates to duck questions about abortion. With Americans haven't wanted to take a position. Now they'll have to.

Catholic ISTEP scores again above state schools

by Margaret Nelson

Students in the higher grades of Catholic schools averaged much higher scores than those in state-supported schools in the 1989 Indiana State Test of Educational Progress (ISTEP). Scores are generally above, but close to, state averages in the lower grades.

"Could this be the cumulative effect of Catholic schooling?" suggests G. Joseph Peters, coordinator of school services for the archdiocesan Office of Catholic Education.

But Peters warns, "The tests are designed primarily to gauge the performance of individual students—to pinpoint areas which need attention as well as areas of strength."

"The ISTEP is an excellent instrument for this purpose," he said. "But can be grossly misused in comparing the performance of schools and districts. Schools may be doing a wonderful job, but not reaching even close to the national or state norms because of where they are located."

The summary shows that 161 of the 8,404 students tested in archdiocesan elementary schools ranked below the 16th national percentile and state cut-off scores in math and language California Achievement subtests and are therefore eligible for remediation. This 1.92 percent compares with the state's 3.64 percent.

Last year 3 percent of archdiocesan students and 4 percent in public schools required remediation.

Though this remediation is now paid for by the state Peters said, "Many of the eligible students do not attend the public school programs, but are instead retained in their present grade levels."

Catholic students ranked between 8 and 16 points above those in public

schools in reading score averages. In total language performance, archdiocesan students averaged 7 to 17 points higher. In both cases, the higher differences occurred in the secondary grades.

The only place where Catholic school students averaged lower than the state average was in first grade math testing, where archdiocesan students averaged 2 percent below state students, who im-

proved four percentile points over last year. But other grade levels ranked higher by 4 to 12 points, the highest occurring in the 9th and 11th grade testing.

For the total battery of tests, average archdiocesan scores are between 6 and 16 points higher than the state average percentiles reported, compared to 2 and 12 last year. Dramatic improvements in total test average scores were shown in grades 9 and 11. (First grade total battery scores are not reported.)

Peters summarized the results. "Overall the archdiocesan scores of the 'average student' are quite good and are, in general, at least slightly improved at the elementary grade levels. Secondary scores improved greatly in this, the second year of the ISTEP. The testing also highlights some areas where additional efforts should be directed."

Because of the size of the archdiocesan network of Catholic schools and the diversity of our student population, however, scores for individual buildings are more important and accurate indicators than the scores contained in this report."

Peters concluded, "Individual scores, of course, provide the most important information for the education of children."

OFFICIAL APPOINTMENTS

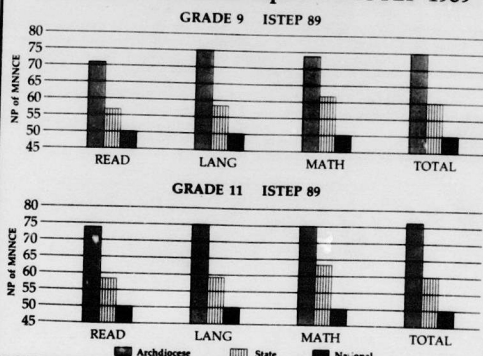
Effective July 5, 1989

REV. ELIAS KOPPERT, O.F.M., appointed associate pastor of Sacred Heart Parish, Indianapolis, Indiana.

REV. DENNIS THOMPSON, O.F.M. CONV., appointed associate pastor of St. Joseph Parish, Terre Haute, Indiana.

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

Archdiocese of Indianapolis — ISTEP 1989



COMPARISONS—The most dramatic differences in ISTEP results are at the higher grade levels. Here, the mean national norm curve equivalent (MNCE) is shown against the national percentile of 50 in black. The first column in each figure shows number of points above that Catholic students achieved in scores and the second column shows how state students scored. (Chart courtesy of the Office of Catholic Education)

Marian receives Lilly grant for strategic planning

Marian College will be conducting long-range, strategic planning with the help of a \$100,000 grant from the Lilly Endowment.

In announcing the grant, Franciscan Sister Norma Rocklage, executive vice president of the westside Indianapolis college, said, "This grant will allow us to conduct a major internal examination of ourselves, our students and their future needs. As our student clients change, we

must be ready to meet their educational needs."

Marian College's was one of 21 proposals selected for funding in Lilly's annual curriculum and institutional development competition. The competition is open to Indiana's independent colleges and universities. In 1989, Lilly approved 11 curriculum-development projects amounting to \$515,935, and 10 institutional-development proposals totaling \$1.2 million.

Marian intends to use the grant to develop a database of information about the college, its students, the effectiveness of its programs, trends in student demographics, student needs and other factors that college officials expect will influence higher education in the next decade.

The information developed will be analyzed by groups of faculty and staff and by the strategic planning committee of the board of trustees.



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UPC: NOT JUST SURVIVE, BUT THRIVE

by Margaret Nelson
(First of a series)

(Since 1982, the Archdiocese of Indianapolis has planned and worked to strengthen the centrally-located parishes in its largest city.)

These Catholic churches have experienced the same "flight" of members to the suburbs as churches of other denominations and in other cities. The parish buildings are old, requiring large maintenance expenditures from drastically lower member contributions. Further, the need for neighborhood outreach services has multiplied.

The outgrowth of a 1982 urban ministry study is the Urban Parish Cooperative (UPC), founded in 1984. It combines the resources of the 11 center city parishes in their efforts for spirituality and evangelization, outreach ministries and education.

UPC also assists center city parishes with staff and volunteer organization and training, maintenance of property and financial planning and development.

Parish closings are not part of the plan. The UPC goal is to help these parishes not only to survive, but to thrive.

This story about evangelization is the first in a series on the work of the UPC.

Last Sunday morning, Mary Jones decided to go to Holy Angels Church, near her west side Indianapolis home. Her neighbor had invited her to attend. But she didn't expect the welcome she received.

When Jones entered the church, the usher welcomed her warmly and asked her if this was her first visit. They exchanged names and she received a ribbon to wear, showing that she was a visitor to Holy Angels.

Jones was given a card to fill out with her name and address and church affiliation. During Mass, she was recognized by having her name announced. Later this week, she received a note from the people of Holy Angels, thanking her for worshipping with them and inviting her to join them again.

Though Jones is not a real name, the situation is real. This welcome is typical of those received by the six or more guests at Holy Angels Church each weekend. It is part of the ministry of the evangelization team.

The evangelization team recognizes the need for the parish to grow. And it has found that many people in the neighborhood have no church affiliation. "Our goal is to bring people to Jesus," said Father Clarence Waldon, pastor of Holy Angels. "When a person walks in, hopefully he or she sees parishioners taking an active part in the worship. My principle job is to see that the homily relates to the people in the community and that the liturgy of the Eucharist is something that people can relate to their own lives."

Appropriately, Father Waldon is the director of the Office of Evangelization. He has served national and district evangelization programs. He was also part of the original urban study team. His congregation has finished the second year of the parish-based evangelization plan his office has developed for the archdiocese.

"Evangelization is good for the neighborhood and good for the parish," said Father Waldon. "It is our goal to develop a truly alive parish, a parish run by parishioners."

This means that the parish will have the same goals and aspirations as the people in the neighborhood. And things

Correction

In a story on Catholic day care printed in last week's edition, Father Adolph Dwenger was incorrectly identified as pastor of St. Paul Parish at Tell City rather than as associate pastor of that parish as well as St. Michael Parish at Cannellton and St. Pius Parish at Troy.

At the time of publication, Father William Ernst served as pastor there. Both priests received new parish assignments this month. *The Criterion* regrets the error.



WELCOME—Holy Angels usher Ted Davis (left) pins a visitor's ribbon on Kelvin Ballard as Gia Floyd watches. (Photo by Margaret Nelson)

will be run in such a way that people will see that this is truly theirs. It also means that the worship service will be something that the people in the neighborhood can relate to," he said.

"The important thing about evangelization in the inner city—especially in the black community—is the worship," Father Waldon said. "If they can look at worship and see themselves in it, they will respond. If they cannot see themselves, they won't respond."

Father Waldon, who recently celebrated his 25th anniversary of ordination, was the first black archdiocesan priest for Indianapolis. He believes that a third aspect of evangelization is "being attuned and involved in the things of the neighborhood, such as neighborhood development and issues people in the neighborhood are involved in; being visible at community meetings; and letting people know that their problems are our problems and their goals are our goals."

The Holy Angels evangelization team recently talked to the rest of the congregation at the weekend Masses to involve their fellow parishioners in the outreach activities they are planning.

"It is the ushers' job to know the parishioners," said Father Waldon. "If parishioners bring visitors, they introduce them to the ushers. But if the ushers are on the ball, over a period of years they should be able to tell who the strangers are. I don't care how big a parish is. For

one thing, visitors walk in and look around differently."

At Holy Angels, the ushers form a special band that meets four times a year. When new ushers volunteer, they receive training. "We need to develop the position of usher," Father Waldon said. "Being an usher is one of the most important ministries of the church. Actually, all of the lay ministries at Mass on Sunday are very important." The lectors and Eucharistic ministers at Holy Angels are also trained and become members of formal ministry organizations.

The school is a means of evangelization at Holy Angels, too. Parents of non-Catholic students are required to attend an educational series that explains the Catholic faith. There have been some converts from these parents.

But Father Waldon said, "The most important thing we're doing in school is preparing the groundwork for future conversions. The black community has many, many fears, stories and feelings about the Catholic church. The school is helping people to see that those negative things are not true."

"For instance, they learn that Catholic worship does make sense. Catholic belief is not anti-black, and what the Catholic church has can be beneficial to them," Father Waldon said.

These parish-based evangelization principles are designed to work in any

neighborhood. Daughter of Charity Sister Margaret Marie Clarendon, director of the UPC, said that it is important for all the parishes to provide inviting worship. She said that there is a great opportunity for growth, especially among the un-churched.

But Sister Margaret Marie said, "Evangelization is something new to the Catholic church. We're still learning." She said that evangelization is an important part of the UPC board of directors' meetings. Members study articles, hold discussions, and give follow-up reports on their efforts to share the faith.

Much of the UPC educational effort has centered on evangelization. Last October, the annual assembly for parish priests, religious and lay leaders was devoted to evangelization.

Most center city parishes have evangelization committees or teams. At Holy Cross, parishioners are encouraged to invite friends to Mass. Afterwards, the hospitality team has a coffee where visitors may meet church members and ask questions.

But Holy Cross parish council president Ann Marie Hanlon said, "We are not into numbers. Our main goal is building community—creating a sense of belonging." She explained, "In our five-year plan, every committee must have an evangelization plan, because we take it very seriously."

Divine Word Father Ponciano Ramos, pastor of St. Rita Church, is proud of the evangelization efforts of his entire parish. Every third Sunday, St. Rita has a Fellowship Breakfast after Mass, to which parishioners invite the neighborhood unchurched, as well as fallen away and alienated Catholics.

Father Ramos said evangelization is "not just a theme" at St. Rita. He calls it "every member's business" to invite and welcome others to worship with them.

But the pastor does walk around the neighborhood and shop in the stores so that he is visible and in a position to invite people to come to church. He also writes to those on the church registry that he has not seen in church, inviting them to worship there "no questions asked" and adding a sincere, "We missed you."

Efforts of St. Rita's senior members have been especially successful. Adult offspring have been encouraged to join their parents in worship. Several teenage grandchildren of parishioners have been baptized as a result of this effort, Father Ramos said.

St. Maur Priory affiliates with Newark Abbey

Planning for the next decade and the new century, St. Maur Monastery in Indianapolis recently entered into a consortium with Newark Abbey, a larger monastic order located in Newark, N.J., according to Benedictine Father Charles Henry, prior and administrator.

St. Maur priests and brothers had relocated the Benedictine monastery and theological seminary to the Archdiocese of Indianapolis in 1967.

Ten years later, the order was forced to close the seminary at 4615 N. Michigan Road due to a decline in vocations to the priesthood following Vatican Council II. In the process, several of the ordained monks found positions elsewhere and the community was pared down to a minimal force. St. Maur has a membership of nine monks, with five ordained monks and four brothers. Six reside in Indianapolis, and three are serving outside the archdiocese.

The American Cassinese Congregation recently urged St. Maur as one of its smallest members to seek affiliation with a larger monastery for added strength and permanence.

Currently, 26 monks reside at Newark Abbey, located in the heart of downtown Newark. Benedictine Father Melvin Valvano, who has directed the interests of that monastery for 16 years, was recently elected to a six-year term as the 12th president of the 134-year-old Congregation of the Order of St. Benedict.

The American Cassinese Congregation

is composed of 22 autonomous houses, of which 21 are headed by abbots. The membership of 1,372 monks makes it the largest of 22 congregations that comprise the worldwide Benedictine Confederation.

As a result of St. Maur's merger with Newark, the local monastery relinquished its independence. At present, there is a mandatory year of probation but by virtue of the merger St. Maur will ultimately become a dependent of the New Jersey order.

Formerly resident administrator and prior for the past five years, Father Henry retains the office of prior while reporting to Abbot Melvin as they facilitate the process of uniting the two houses.

Since closing the seminary, St. Maur Priory has managed a Hospitality Center with recreational swimming and fishing facilities at Maurwood Lake. The order also rents a pavilion for meetings, receptions, and family reunions.

Youth projects are another important focus of their ministry, with sponsorship of the Mirage Center, an adolescent alcohol and drug rehabilitation center for teenagers on the monastery property.

St. Maur also rents a large manor house to Fairbanks Hospital for use as a transitional living center for young people who are recovering from addictions. The first of its kind in the state, the new Brensholm Center enables teen-agers to lead a lifestyle free of drugs and alcohol after rehabilitation.

The Indiana Youth Services Association, which offers a variety of services stressing the importance of the family and needs of youth, also operates its state office at St. Maur Priory.

Annual Appeal is at 81 percent

(Continued from page 1)

While the Development Office continues to receive and process pledges for 1989 planning for the 1990 campaign is already underway. "In 1990," Prosser said, "more people will be involved at every level of campaign work. We are still not telling the wonderful story of this archdiocese's ministries and outreaches of mercy well enough. The best way to reach everyone with a clear, strong statement of how we do God's work in central and southern Indiana is to give more people a close-up look at the facts. We are still not telling the wonderful story of this archdiocese's ministries and outreaches of mercy well enough. The best way to reach everyone with a clear, strong statement of how we do God's work in central and southern Indiana is to give more people a close-up look at the facts. We are still not telling the wonderful story of this archdiocese's ministries and outreaches of mercy well enough. 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Commentary

THE BOTTOM LINE

A visit with Brubeck is a spiritual experience

by Antoinette Bosco

Good jazz has always been one of my favorite music forms and the Dave Brubeck Quartet is a group always considered top notch. This has been especially true in the past few years, ever since I read a news item in a Catholic paper saying Brubeck had converted to Catholicism.

Recently, I had the privilege of interviewing Brubeck before a benefit concert he was giving in Connecticut, and I started out by saying, "We have two things in common—six kids and the Catholic Church." And we were off to a good start.



I knew from previous stories about him that he is a caring man. He once explained why, "Christ said it, Buddha said it, Martin Luther King said it: We must live together as brothers or die together as fools."

Without question, Brubeck takes a spiritual approach to his music and his life. Since 1965 he has been writing religious oratorios and cantatas, becoming an influential force in contemporary sacred music. His Christmas choral pageant, "La Fiesta de la Posada," the most popular of his choral works, has been recorded on the Columbia Masterworks Series. Brubeck was commissioned to write special music for Pope John Paul II's visit to San Francisco in 1987.

Remarkably, one of his sacred pieces worked in reverse to radically influence the composer, leading to his baptism in the

Roman Catholic Church seven years ago. It came about, he said, after he "was doing something I had refused to do, write a Mass."

The chain of events began with a man named Ed Murray, then in the religious education department of Our Sunday Visitor. "He would show up at concerts and he talked Mass until I did it. I told him I knew nothing about the Catholic Church and he would say he didn't want somebody who knows," related Brubeck.

When the composer finished the Mass, a project that took two years, a priest he had met from Providence, R.I., Father Ron Brassard, who produced one of the first performances, had a question about his Mass, titled "To Hope! A Celebration," Brubeck said.

Father Ron wanted to know why I had not written an Our Father in the Mass. . . . Well, we were finished with the Mass as far as I could see and because of that, my wife, the kids and I went to the Caribbean for a vacation. "One night while they were there something startling happened. 'I dreamt the Our Father from beginning to end,'" he said, adding that this convinced him he "ought to put it in the Mass."

The effect of that dream was to be long lasting because it "started making me think more about the power of what was going on," said Brubeck of who related that he subsequently followed his "call" and was baptized and confirmed at Our Lady of Fatima Parish in Wilton, Conn., in 1982. Ed Murray was his godfather.

The current year started out with a major challenge for Brubeck and his family, when he underwent triple bypass surgery.



CHANGE OF HEART

at age 68. But he told me that neither he nor his wife had ever doubted that everything would go just fine. They have "gone through so much already. By the time you reach this point in life, you know there's no way you're not going to have sorrow. But if you can't rise above it," he said, "you really don't have faith."

I came away from that encounter with much admiration for the man as well as his music.

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THE YARDSTICK

The execution of minors and the retarded

by Msgr. George G. Higgins

In 1976 the U.S. Supreme Court ruled that capital punishment, under certain circumstances, is constitutional. Since then, scores of criminals have been executed.

This June the court took a horrendous step backward in American jurisprudence in two rulings which permit the execution of mentally retarded and juvenile murderers.

The United States now has the "honor" of being the only major nation in the so-called free world that authorizes the death penalty for minors over the age of 16 and the mentally retarded.

The court's action makes the United States look inconsistent, if not hypocritical, when it rightly condemns the barbaric execution of student rebels in China. For all its crimes, even China does not execute minors or the mentally retarded.



Public opinion in the United States, according to all the standard polls, favors capital punishment. That's regrettable, but not difficult to understand. Violent crime stalks society, and most Americans feel powerless to do anything to stop it.

We're all familiar with promises of court reforms, more modern prisons, social programs and various legislative initiatives that, if put into effect across the nation, might help to stem the lawless tide.

It hasn't happened, however, and many people feel that capital punishment promises to help the country act definitively with lawbreakers. They see it as a "symbol" of a move toward strengthening the criminal justice system.

But even if only one more criminal is executed I believe it will prove a step backward for America.

Admittedly, the issues are complex and highly emotional; and in the past the church has affirmed the state's right to use the death penalty.

Nevertheless, out of pastoral concern for the growing disregard for human life today many bishops, including the pope,

have urged governments not to exercise that right.

Arguments against the death penalty advanced on religious and humanitarian grounds have consistently sought to foster important values: God's authority over human life; recognition of human rights and personal dignity; the duty to help the criminal rather than just punishing him; the need for reconciliation; increased awareness of the complex moral, psychological, cultural and sociological nature of criminal acts.

I would not advocate catering to ruthless felons, for I firmly believe that crime must be dealt with. But I am not convinced that we are as bankrupt for answers to the crime problem as our actions seem to indicate.

We are all aware of the nightmare situation of our courts, where the swift exercise of justice is virtually impossible. And we are doing little to improve it if the inaction of Congress in revising the criminal code is any index.

How we really try to improve the judicial system? Have we tested stricter sentencing procedures? Have we really

looked at communities that deal effectively with crime?

We have tried the death penalty some hundreds of times. That, too, has proved ineffective, and no probative argument has ever demonstrated that the death penalty is a deterrent to crime.

A criminal justice system that is fair in its processes and ready to punish crimes immediately would do much toward achieving the objectives sought by both proponents and opponents of the death penalty. Surely we are capable of much more than this final, definite, irrevocable, brutal act of execution.

If the switch is thrown on only one of the many prisoners now on Death Row, where will we be? Will we feel more secure?

Will we confront ourselves with the thought that justice has been vindicated? Or will we perhaps be haunted by the thought that fear and vengeance in society have been given a reprieve.

I feel great sadness with the thought that, with the blessing of its highest court, the United States seems to be heading in that direction.

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EVERYDAY FAITH

Divorced have ample pain without unkindness

by Lou Jacquet

What are weddings really about, anyway, but hope? The invitations will yellow and the flowers will wilt, but hope perseveres that in a world as callous and uncertain as ours can sometimes be, love truly will endure.

I was thinking about marriage as I drove about three hours through a rainstorm to see my cousin Don get married again. At 46, he would, I thought, have been too old to start over after the failure of his first marriage several years ago. But at an age when many couples are preparing for a silver anniversary, Don and his new bride were setting out on their new venture with all the jubilation of a young couple but minus the rose-colored glasses.

I took immense pleasure in this new beginning for them. In a more perfect

world Don's first marriage (he wasn't married in the church) would have been his only marriage. But in the world we live in, the world that sometimes deals out pain and struggle and defeats and disappointments, not every marriage can survive. Don was as certain as anyone else the first time he said "I do" that it would be forever, but his first wife didn't feel the same way. Despite his pain, he survived to love again, and I respect and admire him for that.

Marriage can be a strange business. A beautiful business, to be sure, when it goes well. But no other institution holds such inherent possibilities for hurting so deeply the person you are closest to in the world. Even in marriages that survive and grow, there seems to be an astonishing array of ways for even the most well-meaning spouses to hurt one another.

I'm convinced that most Catholics who have not experienced divorce have little or no understanding of those who have. They don't mean to be condescending, but there's still a fair amount of that old "the marriage would have

survived if she'd been a better cook" mentality around. People who say such things don't understand that some marriages fail despite the best intentions on the part of both spouses. Sometimes, unfortunately, love is not enough.

We need to do a better job of accepting and understanding the divorced in our parishes. They are persons, not statistics; persons with feelings, not robots insensitive to remarks made about them. Too often, they are made to feel like lepers, the reality of the failure of a dream weren't enough to bear without heaping on a little degradation just for good measure.

But how many times have we seen that happen? How many times have we, ourselves, been the one to twist the knife by gossip or innuendo into a fellow Catholic whose marriage has failed?

Lord, grant that we might understand the reality of divorce in our midst, no matter how much we might wish that every marriage would last "until death do us part." Grace us with the patience and insight never to hurt a fellow human being with the burden of rejection over

the break-up of a relationship they could not save. Help us to celebrate with joy the marriages that endure, but not to ostracize those whose marriages don't make it. The Lord loves them, too, in their brokenness.

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THE CRITERION



To the Editor

Poland: a victory for non-violence

by Ivan J. Kauffman

President Bush's visit to Poland this week showed how remarkable the change in that country has been.

For 45 years the Soviet Union tried to impose a communist government on Poland. Every resource at its disposal—military, economic, legal and political—was used in an attempt to force Poland to become a communist nation.

But when elections were held in Poland earlier this year it was obvious to everyone—including the Communist Party—that the effort to force communism on Poland had failed. No one knows how long it will take before Poland becomes completely self-governing but it now appears to be only a matter of time.

What has happened in Poland has been so gradual it's easy to miss. To grasp the full significance of the changes in Poland you have to take the long view.

At the end of World War II Poland was completely destroyed. It had been occupied by the Nazis during the war, and after the war it was occupied by the Soviets. From any viewpoint Poland's situation appeared hopeless. The Soviet Union had overthrown military superiority. There was no way Poland could resist. It was trapped.

But despite the Soviet Union's unquestioned military superiority it has now admitted it cannot control Poland. This has been a confrontation between one of the largest, most powerful nations in the world and one of the smaller, weaker nations in the world—and the smaller nation has won.

How did Poland do it?

Certainly not by passively accepting its status as a captive nation. Again and again the Polish people, both individually and collectively, have refused to accept their assigned status as a Soviet colony. On two occasions, in 1956 and 1970, they held national strikes to protest the political tyranny and economic mismanagement which Poland endured under communist rule. In both cases the strikes were put down by force and people were killed.

But Poland has never challenged the Soviet Union's military power. During their entire 45-year struggle for freedom the Polish people have never resorted to violence.

LIGHT ONE CANDLE

Mother Teresa's gift to New York

by Fr. John Catoir
Director, The Christophers

From time to time I travel to Greenwich Village in New York City to offer Holy Mass at the hospice of Mother Teresa's Missionary Sisters of Charity. They are using the old rectory in St. Veronica's Parish to quietly care for AIDS patients of all races and backgrounds. Seven days a week, with a sweet charity that melts the heart, these women serve the sick and dying as carriers of divine love.

They are the first to admit that their strength and motivation is entirely from the Lord. After Mass and Communion each day they recite the following prayer. I thought you might like to have it for your own use.

"Dear Jesus, help us to spread your fragrance everywhere we go. Flood our souls with your spirit and life. Penetrate and possess our whole being so utterly that our lives may only be a radiance of yours. Shine through us, and be so in us, that every soul we come in contact with may feel your presence in our soul. Let them look up and see no longer us but only



Initially this was probably because the Polish army was destroyed in World War II and Poland lacked the military capacity to resist the Soviet Army. But as the Polish people continued their struggle for self-determination they began to realize they possessed a power the Communist Party and the Soviet Army did not have—the power of faith.

In a real way the struggle in Poland has been between the Catholic Church and the Communist Party. What the Catholic Church believes about human life is incompatible with communism, and what communism believes is incompatible with any religious outlook. Over the long term one or the other had to give way—and with the election of a Polish pope in 1978 it was clear that Catholic faith had successfully resisted Marxist ideology.

How did Catholic faith overcome Soviet military power? The answer appears to be that faith overcomes fear, and that without fear military power is useless.

During the 45 years of communist rule hundreds of Poles have been killed. Thousands more have been imprisoned. Hundreds of thousands have been threatened with death and imprisonment. Despite this the Polish people did not give up.

Every Pole who was killed became a martyr, and every Pole sent to prison came back as living proof that military force cannot break the human spirit if people believe that life consists of more than the here and now.

There are major lessons for the whole world in the Polish experience. Surely if non-violent methods of resistance have worked for Poland in their struggle against the Soviet Union they can work anywhere.

Here are 3 real American heroes

by Jim Armstrong

With all the attention given to the Pete Rose case in the media, I have been reflecting about the people Americans seem to admire. Two people who frequently hit the "most admired" list are Donald Trump and Hugh Hefner. A year ago, Peter Rose would have qualified.

I would put Trump and Hefner at the top of my "least admired" list. And I would propose that we really do have

Jesus! Stay with us, and then we shall begin to shine as you shine; so to shine as to be a light to others; the light, O Jesus, will be all from you, none of it will be ours; it will be you, shining on others through us. Let us thus praise you in the way you love best by shining on those around us. Let us preach you without preaching, not by words but by our example, by the catching force, the sympathetic influence of what we do, the evident fullness of the love our hearts bear to you. Amen.

Wouldn't it be wonderful if we all carried out our daily chores with such fervor and devotion. Rooted in Jesus Christ we would realize that serving others in true charity depends entirely on his grace. We would remind ourselves every day and many times a day that we must decrease and he must increase.

In him and with him and through him we would carry on with confidence and courage in all we do. Mother Teresa and her sisters have given us a great example of holiness in action not just in one city, but in hundreds of cities throughout the world. Working among the poorest of the poor, they bring the good news of God's love wherever they go.

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

some American heroes among us, people who would even qualify for the "Hall of Fame" of faith list given in Hebrews, chapter 11. In that list that includes Abraham, Moses and David, I would add the names of Mother Angelica, Father Michael Scanlon and Arthur Blessitt.

Mother Angelica is that great woman of faith who founded the Eternal Word Television Network (EWTN) which is carried by cable and satellite across America. She became known to many Americans through her appearance on CBS' "60 Minutes."

One of the programs which is aired each week on EWTN is titled "The Choices We Face." This makes me think of Father Michael Scanlon and a choice he once made. Michael Scanlon, an Ivy League lawyer, was asked by John Kennedy to be a member of his campaign team for the 1960 election. Instead, he chose to become a Franciscan priest. In 1974, Father Scanlon was asked to become president of the University of Steubenville. Again a difficult choice. Steubenville University, a Catholic institution, had an enrollment that had shrunk to less than 600 students. *Playboy* magazine rated it the number one party school in America, and it had the highest suicide rate of any college in America. Father Scanlon chose to accept the position, but only if he was allowed to do things his way.

I had the privilege of participating in a week-long evangelization program at

Steubenville University in 1986. For me, the most awesome part of this program was watching the student body. Seventy percent of the students attend *daily* Mass. They have two daily Masses since the chapel wouldn't hold them all. The devotion of these students at Mass was something to behold.

As a direct result of Father Scanlon's spiritual leadership, Steubenville University and thousands of students' lives have been transformed. There has not been one suicide there since he became president. A spiritual atmosphere pervades the place.

My third choice for genuine American hero is Arthur Blessitt. In 1969, this robust blond Texan began carrying a large wooden cross. He has carried this cross to all the seven continents for 20 years, including Antarctica. There is nothing phony about this guy. I have seen him frequently appear on "Praise the Lord" (Trinity Broadcasting Network; channel 42).

I have seen him talking with Yasser Arafat and the Holy Father, Pope John Paul. I even watched a film of him taking his cross to several scientific bases in Antarctica. He is definitely not ashamed of Jesus. He once took his cross into a bar in Belgium. To me, that would take courage, and a love of Jesus.

Yes, we do have heroes in America. One of the neat things about the Last Judgment will be to hear their stories.



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help the Southside Work Center, which employs 23 mentally handicapped adults.

The 1984 graduating class from Roncalli High School will hold its fifth class reunion at the southside Knights of Columbus on Saturday, Aug. 19. At 7 p.m. there will be a memorial Mass. 6 - John Maynard. An hors d'oeuvres buffet will begin at 8 p.m. and dance music will be provided by a DJ from 8:30 to 11:30 p.m. Tickets are \$20 per couple or \$12 per person. Reservations, due by July 26, should be sent to Roncalli '84 Reunion, c/o Brian Allen, 717 Southfield Court, Indianapolis, Ind. 46227. For further information, contact Kris Schubach at 317-784-5956, or Allen at 317-788-0791.

The Holy Cross Endowment Cquet Party will be held on Aug. 20 at the home of Dr. and Mrs. Hans Giesler, Winterwood, and sponsored by Virginia Wittger. Participants dress up in "old time" garb for

The Criterion is not published the last week of July or December, so Check it Out, VIP, and Active List materials about events dated through Aug. 6 should be received in the office by July 17 to be included in the July 21 issue. There will not be an issue on July 28. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

Pastors for Peace Caravan to collect materials for Nicaragua

by Margaret Nelson

Next Wednesday, July 19, the shelter at Broad Ripple Park, will be the scene of a Pastors for Peace Caravan gathering to encourage material aid to the poor in Nicaragua. July 17 marks the tenth anniversary of Nicaraguan independence.

Indianapolis is one of approximately 100 U.S. cities along the routes of this second caravan of trucks that will collect donations of cash and materials to be delivered directly to the Nicaraguan people.

At the July 19 event, Father Bernie Survil, formerly of Indianapolis and now working out of the Greensburg Diocese in Pennsylvania, will talk about the 12 years he has worked in Nicaragua before he was exiled by the Somoza government and went to El Salvador. After the liberation he returned to Nicaragua.

Neftali Cortez, a lay pastor with the Church of Christ, Managua, will discuss his work with the brick-building cooperative that replaces homes in Rama that have been destroyed by Hurricane Joan.

And Reb. Matt Knapp will speak and show slides about the Nicaraguans' sawmill project for rebuilding villages in Nicaragua's hurricane-torn Atlantic coast which suffered \$840 million damage.

The July 19 event will begin at 6:30 p.m. and include a pitch-in dinner, including Latino dishes, and music by the Backward Sky band.

The local community is encouraged to

the event. Those wishing to attend should call Holy Cross Parish, 317-637-2620. The proceeds benefit the Holy Cross Food Pantry, which serves about 600 families in emergency situations, Holy Cross School, and the Metro Advocacy Ministry.

St. Meinrad Archabbey and the Jasper Community Arts Commission are co-sponsoring the appearance of 65-member German Orchestra from St. Stephen Gymnasium in Augsburg, West Germany. The performance will be held in the Jasper Civic Auditorium at 8 p.m. on Aug. 12. Tickets are \$3 in advance. For further information, call 812-357-6501.

Mayor William Hudnut will address the Separated, Divorced and Remarried Catholics group at its July 24 meeting at 7:30 p.m. at the Catholic Center. He will discuss: "City of God/City of Man."

The Academic Year in the USA group is looking for a Catholic home for 15-year-old George Segoviano, a foreign exchange student from Madrid who is scheduled to arrive in August. He likes sports and computers and has good English reading and writing skills. His medical coverage, spending money and books will be provided by the agency. The host family will receive a ten-month 13 deduction. An interview process is required. For further information, contact Candy Smothers, 317-526-2366.

donate non-perishable food and medical, educational and building supplies as well as cash.

The 30-truck caravan will gather in Texas and travel through Mexico, Guatemala and Honduras, arriving in Managua, Nicaragua, on August 11. The Institute of Pope John XIII is one of the distribution points in Nicaragua.

Special church services will be held in Managua on Aug. 13. The Nicaraguan Atlantic coast is scheduled to arrive Aug. 16 to 19 and the housing construction project in Rama should begin several days later.

The Pastors for Peace Caravan to Nicaragua is an education/action project of the Interreligious Foundation for Community Organization. One member of the advisory board is Bishop Thomas J. Gumbleton, auxiliary bishop of Detroit who is active in the Catholic peace movement and president of Pax Christi.

The central Indiana contact is Indianapolis Folks Concerned about Central America at the Indianapolis Peace Center, 317-924-1553.

Patrons are asked to purchase \$5 shares in the local truck project. All contributions are tax-deductible. Those not able to attend the event, but wishing to make donations may send checks payable to: Friends of the Third World and marked "Indiana Truck"; Bill Ney; Buckingham Drive; Indianapolis, Ind. 46208; 317-283-3057.



DIAMOND JUBILEE—Kay Thompson (from left) leads the horse as Franciscan Sisters Mary Henrita Laake and M. Luke Buchanan recreate the buggy ride taken by the first sisters who came to Beech Grove in 1906 to establish St. Francis Hospital. The 75th anniversary of the July 5, 1914, dedication of the hospital was celebrated Wed., July 5. Speakers represented the hospital, the archdiocese and Holy Name Church, and the city of Beech Grove. Franciscan Sister M. Theresa Solvach, president of the Sisters of St. Francis Health Services, Inc., said the hospital staff had been "reaching out to one another after the manner of Christ." Following the ceremonies, the hospital held an open house, free health screenings, and an ice cream social with entertainment. (Photo by Margaret Nelson)

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Pastor, 2 sisters leave Corydon parish after 75 years of service

by Susan Fey

An era ended July 4 at St. Joseph Church in Corydon when its nuns and its pastor retired.

Father Ernest Strahl retired after 27 years as pastor. He was succeeded by Father Henry Tully.

Benedictine Sisters Mary Benedict Livers and Mary Raymond Obert, who have taught for a combined total of 47 years at St. Joseph School, moved to Our Lady of Grace Monastery in Beech Grove.

Sister Mary Benedict, who taught at St. Joseph for 25 years and at other places for 26 years, said: "It's no secret that I love teaching and administration, but, above all, I love the kids. I've taken great pleasure in my students' success, their happiness, their triumphs, but I've also grieved at their failures, their sorrows, their problems."

She said, "Each day was a challenge

to do my best for them in moral and scholastic training. I've been greatly strengthened by the students' cooperation, their affection, their challenges. The support of the pastor, the dedicated faculty, the parents and the public in general has been a great factor in the success of the school."

Sister Mary Raymond, who has been at St. Joseph for 22 years, echoed those thoughts and added that teacher perception is diverse. They are idealized, trivialized, made monstrous or comic. The teaching profession, she said, is "one I've loved and which always seemed to love me back."

Before coming to Corydon, Sister Mary Benedict taught at schools in Evansville, Minot, N.D., Vincennes, Indianapolis, Columbus and Tell City. Sister Mary Raymond previously taught in Evansville, Tell City, Clarksville and Jeffersonville.

what everyone should know about SEPTIC TANK SYSTEMS

If you are like most people, you know very little about your septic tank system. This is understandable. In urban and suburban areas there are sewers to carry household waste to municipal wastewater treatment plants. In more rural areas, however, septic tank systems provide the functions of both sewers and treatment plants.

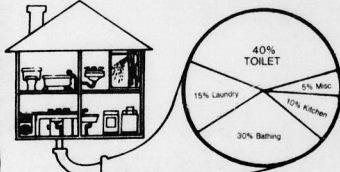
All household waste is disposed of through the septic system. The proper operation of the septic system is essential to health, property value, and the ecology. To see if you know enough about your septic system, answer the following questions. If you cannot answer all the questions, your septic system could become a huge aggravation, public nuisance, health hazard and financial burden.

- Do you know what a septic tank is and how it works?
- Do you know what kind of soil absorption area you have and how it works?
- Do you know what causes septic systems to fail?
- Do you know what it costs to replace a faulty septic system?
- Do you know that a faulty septic system creates health hazards and pollutes the ground water?

These are very serious questions. The health of your family and the value of your property rely heavily upon the answers to these questions.

"An ounce of prevention is worth a pound of cure" was never more true than it is with septic tank care. A small commitment to the care of your septic system will protect you indefinitely from the nightmare created by a failing system. The following will try to give you a fairly clear picture of how household waste is treated from drain to soil.

The quantity and composition of waste generated in the home varies according to the number of residents, their personal water usage, and the water-using appliances in the home.

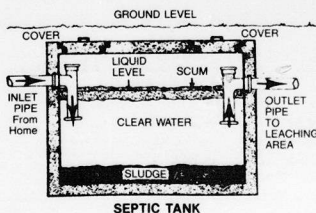


THE SEPTIC SYSTEM:

The septic system is a small, on-site sewage treatment and disposal system buried in the ground. The septic system is comprised of a septic tank and a soil absorption area.

The septic tank was patented in London around 1900. Webster's Dictionary defines the septic tank as "a tank in which waste matter is decomposed through bacterial action." The modern septic tank is a watertight box usually made of precast concrete, concrete blocks, or reinforced fiberglass. When household waste material enters this box, several things occur:

1. Organic solid material floats to the surface and forms a layer of what is commonly called "scum." Bacteria in the septic tank biologically convert this material to liquid.
2. Inorganic or inert solid materials and the by-products of bacterial digestion sink to the bottom of the tank and form a layer commonly called "sludge."
3. Only fairly clear water should exist between the scum and sludge layers. It is this clear water—and only this clear water—that should overflow into the soil absorption area.



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Solid material overflowing into the soil absorption area should be avoided at all costs. It is this solids overflow that clogs soil pores and causes septic systems to fail. Two main factors cause solid material to build up or overflow: bacterial deficiency and lack of sludge removal.

Bacteria must be present in the septic tank to digest the organic solids. Normal household waste provides enough bacteria to digest the solid UNLESS any harm is done to the bacteria. Bacteria are very sensitive to environmental changes. Many home-care products used in most homes every day will destroy bacteria. Check the labels of products you normally use. Labels carrying any of the following warnings will kill bacteria:

- Harmful or fatal if swallowed.
- Avoid contact with the skin.
- Do not get in open cuts or sores.
- If comes in contact with eyes, call a physician immediately.

Check the following list. These are commonly used home-care products that will kill bacteria necessary for proper septic tank operation. Many of these products are used in most homes on a daily basis: detergents, bleach, polishes, disinfectants, acids, sink & tub cleaners, toilet cleaners, cleaning compounds, caustic drain openers.

People do not think of the effect of these products on the septic system when the products go down the drain. What kind of effect do you think anti-septics have on your septic tank?

Bacteria must be present to digest and liquify the scum. If not digested, the scum will accumulate until it overflows, clogging the soil absorption area.

SOIL ABSORPTION — OR LEACHING — AREA:

There are many kinds of soil absorption or leaching systems. There are too many to discuss them all. There are three main ways to carry off the overflow water from the septic tank: leaching fields, filter beds, and drainage pits (also called drywells or cesspools).

Leaching fields generally consist of a network of perforated pipes laid in a gravel-lined trench. Solids clogging the pipe perforations will cause drainage to slow and eventually stop.



SOME COMMONLY ASKED QUESTIONS:

- What causes the truck crust in my septic tank?
- The crustings are organic material that has coagulated into a solid mass. This condition is dangerous and indicates a bacterial deficiency. Your tank needs pumping and cels' to avoid future problems.
- Will acid help my septic system?
- Acids and chemicals work only temporarily. They are extremely dangerous to use and are harmful to the environment. The Environmental Protection Agency has already banned the use of these hazardous materials in many areas.
- What about yeast or baking soda?
- Yeast merely provides a fermentation environment. It does not provide bacteria. Baking soda raises the pH in the tank. Again no bacteria provided, and raising the pH too much can actually harm the septic process.
- My system recently backed up for the first time in years. Why should I start maintaining it now?
- A backup is the first sign of septic system failure. You will be lucky to go another six months without another backup. cels' will help reverse the clogging trend. If you don't start a maintenance program right away, you will be replacing your system soon.

Knox & Weddles "TLC"

A Guideline For Your Septic System Networks

1. **Yearly service and inspection of your septic system network is the key to maximum system life. Proper maintenance and use will prevent a system failure.**
2. **Water Conservation is essential to system functions. Follow these simple guidelines:**
 - A. Install water saving equipment such as shower heads, toilet dams, faucet aerators, etc. The type of equipment improves biological environment in tanks, allows better solids settling, and cleaner effluent going to leaching facility network. Utility costs are also drastically reduced — it's an ALL WIN-NO LOSE situation.
 - B. Repair leaky faucets and toilets immediately. A leaky faucet can cause a good system to fail very quickly.
 - C. **EDUCATE YOUR FAMILY ON WATER CONSERVATION!** Some examples would be:
 - Don't run water needlessly while brushing teeth.
 - Don't dispose of ketchup, pepper towels and cigarettes in toilet — use waste baskets — ALWAYS.
 - Don't let water run needlessly while rinsing dishes.
 - Make sure clothes washer and dishwasher has full load before operating.
 - Don't flush needlessly.

Some Suggestions and Recommendations for proper use of your system network:

- Use only white biodegradable bathroom tissue.
- Use bleach sparingly.
- Use biodegradable laundry detergents and household cleaners.
- Use natural health care products whenever possible.
- Toilet bowl cleaners and deodorizers severely limit system function.
- Dispose of paint thinners, pesticides, and all toxic substances properly — NEVER IN YOUR SYSTEM!
- Use of garbage disposals is not recommended! If you use one, only put edible waste through it — if you wouldn't eat it, don't put it in. KEEP GREASE, FAT, and FOOD WASTES out of your system as much as possible. Undigested food wastes do not break down even in KEEP.
- We highly recommend the use of bacterial enzyme conditioners to improve system functions.
- We have a complete line of safe products for use in your system.

A Few Last Recommendations:

- Know where your system's network is located — keep a diagram or map of place location.
- Have inlet and cleanout covers close to or at grade for easy access. Locating and exposing covers every time system is serviced is costly and unnecessary.

REMEMBER: Your system is a living network. It needs the right diet, exercise and environment to function — just as you do. Maintain and use it wisely — CLEAN WATER IS THE END RESULT! Thank You!

SEPTIC SYSTEM MAINTENANCE

The U.S. Government Department of Health, Education, and Welfare Public Health Service says, "A septic tank system will serve a home satisfactorily only if it is properly designed, installed, and adequately maintained. Even a good system which does not have proper care and attention may become a nuisance, and burdensome expense."

Septic system maintenance means two simple things. First, sludge that accumulates in the bottom of the tank must be pumped out periodically. How frequently depends on the size of the tank, the use it gets, and the condition of the system. There is no additive that you can put in the tank that will deal with the sludge. IT MUST BE PUMPED OUT! If not pumped out, it will eventually overflow into the soil absorption area. This will clog the system, and it will need to be replaced at enormous expense and inconvenience.

The second part of septic system maintenance involves the bacteria necessary for solids digestion. If bacteria-killing products are used in the home — as they usually are — the bacteria must be replenished. If the bacteria are not replenished, the septic system will fill up with solid material and overflow into the soil absorption area. This will clog the system, and it will have to be replaced.

Your septic tank could be overflowing solid material into the soil RIGHT NOW, and you won't know it until it blocks the soil so badly that no more drainage is possible. This blockage takes varying periods of time depending on soil structure. But this is a fact: a neglected system WILL get blocked. IT WILL overflow, IT WILL have an obnoxious odor, IT WILL contaminate and pollute. It will probably have to be replaced. The first septic system "emergency" usually marks the beginning of the end. Replacement costs vary from \$1,500 to \$3,000 and up.

DO NOT NEGLECT YOUR SEPTIC SYSTEM

Your professional septic contractor can check out the condition of your system. If it needs to be cleaned, he is equipped to clean it. If it has a bacterial deficiency, he can supply with cels' liquid bacteria-enzyme septic treatment. cels' contains enzymes immediately available to break down the solids in drains, pipes, septic tank, and soil absorption system. cels' also contains reproductive bacteria for continued solids digestion and odor control.

cels' works on greases, fats, soap scum, acid, 95% of the organic solids that ordinarily clog septic systems. cels' is the only product of its kind. It was originally formulated in 1955 for municipal treatment plants, and has been reformulated specifically for household waste.

A national survey shows that if you have your septic tank pumped out regularly and use cels' regularly to replace bacteria, you will save 65% over a ten-year period. At the end of the ten years your system will be in like-new condition: healthy, free-flowing, odor free, and ready to give you years and years more service.

If you neglect your system, at the end of the same ten-year period you will have a dead, failed system. You will then have to get a contractor to dig up your yard, remove the contaminated material and replace the system. You will also have to endure the aggravation of trucks and equipment in your yard and wait for your lawn to come back in.

Which makes more sense to you? Would you drive your car 100,000 miles without an oil change?

WARNING SIGNS OF SEPTIC SYSTEMS FAILURE

- Sluggish drainage in the home.
- Plumbing backups.
- Gurgling sounds in pipes and drains.
- Outdoor odor.
- Mushy ground or greener grass in area of septic system.

OTHER CAUSES OF SEPTIC SYSTEM FAILURE

- Improper placement, in area of poor drainage.
- Improper installation, not according to septic codes.
- Overloading — use water sparingly. Do not full loads of wash at off-peak times if possible. Do not put kitchen grease down the drain.
- Do not flush cigarette butts, sanitary napkins, or other inorganic materials down the toilet.
- Garbage disposals — ground up food stuffs are especially hard on the septic system because they are not digested first by the human body. Any septic system that receives garbage grindings needs the extra help of cels' enzymes to break down these solids.
- Water softeners — salts and chemicals will damage the septic tank. Channel washing machine and waste from the water softeners into separate disposal area if possible, such as a drywell.
- Tree roots clogging pipes — ask your septic contractor about this.

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Today's Faith

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Faith 'comes alive' if we admit that we can't make it all on our own

by Fr. David O'Rourke

In the spring of 1957, while a student in Paris, I made a pilgrimage to the cathedral of Chartres. I was not alone: I was with 9,000 other students. For two days we walked through rain, hail, wind, and sun on country roads by fields of newly sprouted wheat.

In the distance, rising above all else, the twin spires of France's greatest cathedral marked our destination. We were taking part in a religious event that each year made the faith come alive for many young people.

That pilgrimage many years ago came back to me while I was out walking recently. I walk about an hour each day and I work out my ideas for sermons and articles during these morning and evening walks.

I live in the heart of New York's hospital district. On all sides of our parish church are skyscrapers dedicated to medical education, research, and specialized care for more than 2,000 gravely ill patients. Right across the street is the country's leading cancer center, 20 floors for terribly sick people.

I was thinking how faith comes alive when something came into my vision which reminded me that the incidents that bring faith to life don't always require a pilgrimage to a distant site. In fact, the place where I was walking was to become the scene of such an incident.

Up ahead of me a well-dressed young man was helping an older man, obviously his father, out of a parked car. The older man, equally well-dressed, reached back into the car for a woman's quilted housecoat, obviously old and worn, and a bouquet of flowers. I could see that the older man had been crying.

They walked side by side the few steps to the entrance of the cancer center. As they neared the door the young man put his arm around his father, both to comfort and to steady him, perhaps to steady himself as well. He held the door

for his father, they walked inside, and I lost sight of them.

I had them in my sight perhaps no more than 20 seconds. Yet I was moved by this fleeting image of a family relationship strong enough to have taught the lessons of pain and kindness.

It is an image I see repeated in the church here every day—from the medical personnel coming to catch a few minutes of the morning Mass, to the chemotherapy patient sitting quietly in the back of the church, to the distraught young couple I saw the other day practically clinging to each other as they lighted a candle.

These are people who recognize that they can't make it alone, people trying to make sense of what they are going through, people reaching to find strength for themselves—or for another. I think they are also the people who make faith come alive.

Faith is for heroes, or so we think, if we think about faith. And, we think, it is for a special kind of hero: the kind who walks into a dirty kitchen, looks at heaps of burned pots and dirty dishes left by everyone else, smiles, and scrubs them all spanking clean without a complaint.

Obviously, not our kind of people. But this view is not on target. Faith is not just true grit or iron will. It is much more like recognizing a need. It comes out of weaknesses more than out of power.

Faith is not for conquering. Faith is for living.

Faith is a gift that helps us see where we are going in life and why the journey is worth it. It can be a road map for our life pilgrimage, even more useful than the little maps I used as a student on the road to Chartres.

Faith comes alive when we admit we can't make it on our own. It is especially alive when it leads us to help someone else who can't make it alone, or when it moves another person to put that comforting and steadying arm around us when we need help on the road.

Faith is a gift that helps us see where we are going in life



PILGRIMAGE—People don't have to travel far from home to be pilgrims. Incidents that bring faith to life can come from their urban environment near work or home. Sometimes lessons in faith evolve from conversations with friends. At other times, we learn much while observing strangers. (CNS photo of New York skyscrapers)

Road back to Catholic Hill traces some church roots

by Fr. Cyprian Davis

In Colleton County, S.C., about 40 miles due west of Charleston, stands a small frame church, the interior tastefully decorated. Over the altar is a 19th-century oil painting of St. Peter Claver ministering to slaves. Beside the

church is a small cemetery and another two-story building, formerly the school.

A historic marker indicates that the church is dedicated to St. James the Greater.

This little church, located at the spot officially known as Ritter and unofficially as Catholic Hill, is like a chronicle of black Catholic history in the United States, with its slave roots, the intrepid perseverance of its people, and a tradition of lay initiative.

Early in the 19th century a group of settlers, Catholic slaveholders, petitioned Bishop John England of Charleston to establish a parish church at a location known first as Thompson's Crossroads and later as Catholic Crossroads.

The church was dedicated in 1833 and served both the plantation owners and their slaves. Area converts to Catholicism included Susan Bellinger, a great landowner, who came into the church with 60 slaves.

In 1856, the church was destroyed by fire. Five years later came the Civil War. After the war, the plantations were broken up and the landowners moved away. There was no longer a church edifice, no priest, no records, no leading families.

Still the church did not die. More than 200 black Catholics now occupy the land. For 40 years, 1856 to 1897, the Catholic faith remained alive in this settlement because of the ministry of a shopkeeper, a descendant of former slaves, named Vincent de Paul Davis. He instructed the children, taught them their prayers, and acted as godfather.

In 1897, the small Catholic community came to the notice

of the priest assigned to the black parish in Charleston. It was founded shortly after the Civil War for the city's substantial community of black Catholics.

This priest, Pallottine Father Daniel Berberich, began coming regularly to Catholic Hill. The people rebuilt the church of St. James the Greater and built a small school alongside it. It was at this time that the church acquired an oil painting of St. Peter Claver painted in 1894 by French painter Emmanuel Dite.

The little church never had a resident pastor. At times when there was no priest, laymen like Joseph Brown continued the tradition of keeping the faith alive. Laywomen, like ex-slave Diana Bolden who lived into her 90s, taught in the school.

On Sundays when no Mass could be celebrated, the rosary was recited after the chalice was placed on the altar to symbolize that the community was participating in all the Masses throughout the world.

In 1935, a new church was built when the old one was destroyed by a severe storm. This is the present church, which contains many objects of the 19th-century building. Many donations of antique furnishings turned the church into a small gem, a fitting monument to the tenacious faith of a black Catholic community.

St. James is a reminder that the church is people first and then a building that shelters it. Catholic Hill is only one of several examples of black settlements that kept their faith alive without priest or sacraments during the period following the Civil War.

This Week in Focus

Where would you go on a pilgrimage close to home? People don't always have to travel great distances to be pilgrims. The Christian roots can be found in special places nearby. Consider the story of a priest's recent encounters in his neighborhood deep in the midst of New York City's hospital center, where God was revealed to him and his faith was enlivened. And then there is the story of an early missionary, Franciscan Father Antonio Margil de Jesus, the founder of San Jose Mission and a towering figure in the establishment of the great Spanish mission system. Finally, the story of an historic center of black Catholicism in a South Carolina town reveals slave roots, people who persevere against great odds to maintain their faith, and a long tradition of lay initiative.

Do you know the way to San Jose?

by Joe Michael Feist

He was the "apostle of Texas," an indefatigable missionary to the New World, powerful preacher, heroic figure. Yet in his own mind he was "la misma nada" (nothingness itself), a humble instrument in God's hands.

Father Antonio Margil de Jesus, a late 17th- and early 18th-century Franciscan missionary, is less a luminary than such a contemporary as Jesuit Father Eusebio Kino. But he is a striking example of Spanish efforts to Christianize what is now Mexico, Central America, and the southwestern United States.

At tremendous personal peril, Father

Margil spread the Gospel as far south as Cartago near Panama and as far north as present day Texas and Louisiana, traversing the vast distances barefoot. As head of two missionary colleges for the Propagation of the Faith, aimed at making the church mobile among the people, the priest was a towering figure in the establishment of the great Spanish mission system that marked the church's early years in the New World.

He helped form a chain of missions, the most famous being San Jose in San Antonio, the "Queen of the Missions."

Writing in 1717 to a brother Franciscan from a mission he established in East Texas, Father Margil spoke with quiet resolve:

"By the mercy of the Father of mercies we entered this province of Texas last year, 1716, with 25 men, a captain and the religious missionaries of the two colleges of Queretaro and Zacatecas, as brothers who were all looking to one goal. We now have six missions with very many natives."

"A door is open for many more," he added, "for the fathers of the College of Queretaro, from their three missions, will press forward to the north . . . And we who are in the other missions will go on with our work toward the south because of the many tribes that dwell in the region extending as far as Tampico."

In the letter, Father Margil explained how he viewed his work: "May this enterprise, 'Deo dante et adjuvante' (God giving and assisting), be for the great glory of almighty God and the progress of the crown of our Catholic king (may God preserve him)."

As was his custom, he signed the letter "la misma nada" above his name.

Two years later, after the Spaniards were driven out of East Texas by the French, Father Margil retreated to the mission of San Antonio de Valero, now better known as the Alamo. Writing to the

Marquis de Aguayo, governor of the provinces of Texas and Coahuila, the missionary asked permission to found what would become the mission of San Jose.

"According to what we have seen, this site on the San Antonio River and its vicinity, where we wish to establish the mission, is destined to be the heart from which we are to branch out in the work of founding missions," Father Margil wrote.

Because of his efforts, in July 1836, more than a century after his death in 1726, Father Margil was declared "venerable" by Pope Gregory XVI. Today a growing group of Texas Catholics are involved in working for his beatification.

Retired Bishop John Morkovsky of Galveston-Houston was named assistant postulator for Father Margil's cause in 1988. Father Margil "is an inspiration to us and we ought to work toward having him beatified," he said in 1987.

Father Richard Flores, associate pastor of St. Matthew Parish in Arlington, Texas, also is promoting Father Margil's cause.

"He is really a prime example to us of a person who was ready to actively put his faith on the line, to promote it, to spread it," said Father Flores.

Remembering Father Margil's efforts today is appropriate particularly in light of the Texas bishops' recent pastoral letter on evangelization called "Mission: Texas."

"In our life today, especially in the United States," said Father Flores, "we tend to be very embarrassed when we speak about religion, even our Catholic faith. We seem to shy away from being too religious. It's a very private thing for us. Father Margil is an example of someone who didn't see his faith as private. It was something you invited people to enter into."

Faith for the missionary really was "the good news," Father Flores added. "He made the faith relevant to the people of his day. And that's what he impels us to do now—make our faith relevant to the people of our day."



MISSION SITE—Father Antonio Margil de Jesus became known as the "apostle of Texas" for the mission system he founded in the early 18th century. San Jose, located in San Antonio, is known as the "Queen of the Missions." (CNS photo)

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FIFTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 16, 1989

Deuteronomy 30:10-14 — Colossians 1:15-20 — Luke 10:25-37

by Fr. Owen F. Campion

Deuteronomy is the fifth of the first five books of the Bible. Its name derives from the Greek, and it suggests that Deuteronomy is the second set of prescriptions and directions given the people by Moses. Deuteronomy is an application to circumstances of traditions believed handed down to the Jews from Moses.

As a written text, however, Deuteronomy dates from a time many generations after Moses. In the upheavals of politics and international relations, Levites, or the traditional custodians of worship, probably gathered the ancient tales and customs into written form during the reign of King Hezekiah, or between 640 and 609 BC.

Only occasionally does Deuteronomy supply a reading for the Liturgy. Very often, Deuteronomy is a mass of extended and tedious legal detail. This week's reading is a summons to obey God with heart and soul. It also insists that God's law, and power, are very near.

The second reading this weekend in the Liturgy of the Word is from the Epistle to the Colossians. Typically soaring and direct, the reading proclaims Jesus the Lord as the penultimate image of God. In Jesus, God revealed himself. Through Jesus, all creation has meaning, purpose, and its future. In him, the almighty, loving, and merciful God meets disobedient humankind in reconciliation, trust, and friendship.



Providing this weekend's gospel reading is St. Luke's Gospel, with its moving, and challenging, story of the Good Samaritan. Few passages from the Christian Scriptures are as familiar to believers as this stunning call to love, compassion, forgiveness, and active concern for the downtrodden.

Central to an understanding of the passage and dialogue between Jesus and the lawyer is an awareness of the situation of Samaritans in the times of Jesus and their lowly place in Jewish estimate.

Historically, Samaria, that area of the Holy Land between Judea and Galilee, roughly the region of the "West Bank," was home to Jews. They were subjects of the king in Jerusalem, either David or Solomon, David's son. They were devoted to the one true God.

In time, however, David's dynasty lost its birthright by dispute and intrigue within the royal family and in the circles around the throne. Samaria separated from Judea, forming another kingdom. Since David and his heirs represented God and ruled as God's elect, such a separation was ghastly for the devout. In a sense, Samaritans became a people under curse, and the religiously faithful believed they had disavowed God's own chosen king.

That sorry plight was reinforced and finalized when Assyria invaded the country of Samaria, to be followed by other invaders. The surviving Samaritans intermarried with pagan foreigners. It was a terrible betrayal of the purity of God's people, both as a race and as a worshipping community. The Samaritans, in Jewish estimates, made companions and spouses for foreigners who ignored God, and who

would end devotion to him. In such, they exposed their devout fellow Jews outside Samaria to the threat posed by the foreigners.

By the time of Jesus, Samaritans were gathered by the Jews into the one, ugly stereotype of traitors, defiled people, collaborators with invaders, and rebels against God, his law, and his earthly representatives.

In this reading, even when the conclusion is obvious, the lawyer cannot say the word "Samaritan." He must refer to the Good Samaritan simply as the merciful man who took pity upon the injured.

One moral in the story is that no person is devoid of good, no one unworthy of redemption or human concern.

Reflection

This weekend's Liturgy of the Word defines and illustrates discipleship.

St. Paul's graceful and compelling picture of Jesus in the second reading provides a setting for this weekend's lesson. Discipleship is to live in imitation of Jesus. The Lord vivifies the Christian. He

sustains, encourages, and instructs the believer. The life of Jesus of Nazareth—its faith, obedience, and compassion—instruct anyone willing to follow the Gospel.

Following the Gospel is no vague, imprecise, seldom required good intention. As the first reading indicates, it is very near, very constant. It is a call to love, to live as Jesus lived, to behave as if truly we believed Jesus to be the very center, cause, and destiny of life on earth.

The gospel reading has its clear and powerful message. In a world overcome by racism and greed, and of relationships so often damaged by hurt or ill-feeling, the story of the Good Samaritan calls us to gentleness and to active discipleship. No one is properly the victim of our scorn, neither Samaritans nor anyone else.

While the lawyer in the story was strongly interested in religious laws, he also represents the traditional wisdom and normal human inclinations. He could not see well without the focus provided by Jesus. He was sinful, as are we. He needed Jesus, as do we.

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THE POPE TEACHES

Holy Spirit of Pentecost came to dwell in the apostles' hearts

by Pope John Paul II
Remarks at audience July 15

Today we consider the Holy Spirit's coming down upon the Apostles in the light of the Old Testament meaning of Pentecost.

In the religious tradition of Israel, Pentecost was the feast of the first fruits of the harvest. It was always celebrated 50 days after the Passover and so was called Pentecost, from the Greek word for 50.

With the coming down of the Holy Spirit, the Old Testament celebration became the feast of the new "harvest" in the Spirit.

During his public ministry, Christ had already sown the seeds through his preaching. He taught the Apostles that they would reap the harvest only after his death.

Jesus says to his followers: "One sows and another reaps. I sent you to reap that which you did not labor; others have labored, and you have entered into their labor."

On Pentecost day, the Apostles, through the power of the Holy Spirit, became the reapers of the seed sown by

Christ. We remember that after Peter's first discourse some 3,000 were converted.

This harvest was the result of Christ's sacrifice on the Cross. By his passion and death, Christ prepared the way for the coming of the Spirit of truth, who at Pentecost began producing much fruit by means of the Apostles' preaching.

The evangelist Luke tells us: "When the day of Pentecost had come, they were all in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. . . . And they were filled with the Holy Spirit."

In describing the events of Pentecost, Luke speaks of the fullness which the members of the first community received as a consequence of the Spirit's coming. This fullness of the Spirit which they experienced can be seen as a continuation of the Spirit's presence in Christ, "for in him all the fullness of God was pleased to dwell."

By manifesting the fullness of his spiritual gifts, the Holy Spirit of Pentecost came to dwell in the hearts of the Apostles. His coming fulfilled the prophecy of Ezekiel: "A new heart I will give you, and a new spirit I will put within you."

MY JOURNEY TO GOD

On the Journey

The path that has spread out before me is not the path I would have chosen. Lord. In the springtime of life I envisioned the highway to heaven as being smooth and pleasant with no detours. Not for me the rocky road others seemed to be plagued with.

But only youth is so naive.

Youth doesn't foresee the trials and disillusionments, the tragedies that stun and shake the faith.

But with age comes wisdom, with wisdom the realization that every road has its descents and curves, its challenges. And that those challenges help perfect the driving.

The spiritual road presents its challenges also. Pain to overcome shallowness, trials to counter complacency, and agony to perfect the spirit.

What a comfort to realize that as every detour has an ending, every ending puts us safely back on the road to eternity.

—Alice Dailey

(A resident of Indianapolis, Alice Dailey is a member of Little Flower Parish.)

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VIEWING WITH ARNOLD

Ghostbusters return to tackle spooks, slime

by James W. Arnold

Since I described the original "Ghostbusters" (1984) as "an embarrassing and witless farce," and it went on to become the fifth greatest box office success in the history of American movies, I must have missed something.

But maybe pop taste in movies during the 1980s hasn't been at an all-time high.

Success seems just as improbable for the sequel, mercifully named just "Ghostbusters II," which arrives five years later with the inevitability of another billionth hamburger from McDonald's. (The original earned more than \$200 million. For that kind of money, a Hollywood producer would remake Uncle Charley's home movie of his trip to Sheboygan.)

Literally everybody is back, on all sides of the camera, and the story is again about bigtime evil spirits assaulting Manhattan, with only a crew of three or four genial but inept employees of Ghostbusters, Inc. to stop them. This time producer-director Ivan Reitman goes a bit lighter on the satanic nature of the ghosts, and reaches more openly for laughs than for any sort of credible horror.

That's good for kids; the scary stuff isn't so scary. The movie goes commendably out of its way to cut down the violence. There is no bad language, and the sex is mostly in leading man Bill Murray's sly smile and occasional innuendoes.



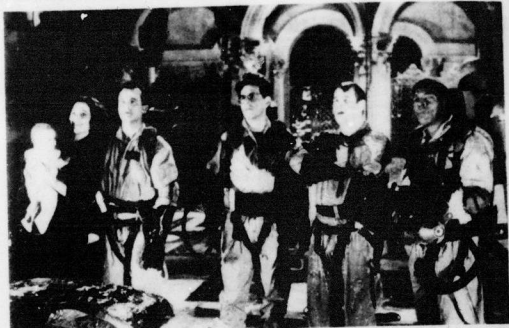
Whether the funny stuff is all that funny is mainly in the eye of the beholder. You want to describe this movie as something like The Three Stooges, but the Stooges were the big leagues of slapstick. "GB II" isn't playing the same game. The actors do little except make faces and run around dumbly, stopping now and then for one-liners. The fun is mostly in expensive special effects.

The human comedy gang tries hard (they're getting paid enough), and they're truly an ensemble. Murray (the very wisecracking team leader), Dan Aykroyd (the dumb, excitable fall guy), Harold Ramis (the low-key oddball scientist), and Ernie Hudson (the exuberant black sidekick) are the busters.

Kookie nerd Rick Moranis is their timid lawyer and comic second banana. Sigourney Weaver is straight girl, love interest, and damsel in distress. Among assorted minor flakes are the klutzy secretary (Annie Potts) and the mayor who hates the busters but always needs them to save the city.

The gimmick this time is slime, rivers of it, presumably brought back from the original to play a major role by popular demand. The Aykroyd-Ramis script offers a novel premise: that the slime roaring through the city's abandoned tunnels is the distillation of all the nastiness in the city, and that it's sending out bad vibes and bringing back an epidemic of mostly mischievous spirits. The only truly evil one is a villainous 15th century Carpathian nobleman who inhabits a painting at the museum where Sigourney works. Well, it's hard to explain.

Let's just say that while the more



THEY'RE BACK—The original cast of "Ghostbusters" returns in "Ghostbusters II" as the sequel to the 1984 film haunts theatres across America this summer. New cast member baby Oscar joins (from left) Sigourney Weaver, Bill Murray, Harold Ramis, Dan Aykroyd, and Ernie Hudson as they tackle evil spirits that are assaulting Manhattan. Due to mildly vulgar language and sexual innuendoes, the USCC classification is A-II, adults and adolescents. (CNS photo from Columbia Pictures)

amusing spirits, including the ghosts of the Titanic and Mayor LaGuardia, are surprising the rest of the city, the bad guy is after Sigourney's baby son because he has the presence of the baby is awkward, since Murray and Weaver are supposedly old flames trying to re-light the embers. (Her husband has left her, we're told.) Too many movies are made of marital indifference.

The baby, however, allows us to see both characters as loving parents—an amazing recurrence in 1980s films—and the producers to exploit the dubious baby-indanger motif (as in "Raising Arizona").

It may be that too much of this movie is too silly to discuss with much passion. Actress Weaver especially seems misplaced in a role that any pretty head from central casting could have played; given her current stature and maturity (39), she's a good sport (and happy to have a big payday). But you have to complain that the slime has both good and bad effects on people and objects, and I'm not sure anybody knows why (or cares).

In what may be a monument to outrageousness, the slime is actually used finally to animate the Statue of Liberty and

bring her slogging uptown to lead the rescue, all by the beat of Jackie Wilson's "Higher and Higher."

This shameless use of an international icon (so poignantly used in China) is, of course, bad taste. But bad taste is trendy. As an object of reverence treated with irreverence, Miss Liberty merely joins a prestigious crowd of recent victims. (Broad but less horrific speech, somewhat slime-bound in all respects; passable for juveniles of all ages, but not recommended.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Great Balls of Fire	A-III
Kung Fu Master	O
The Navigator	A-III
An Odyssey Across Time	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.

Chin's story depicts 'American Dream' gone wrong

by Henry Herx and Judith Trojan

The second season of "P.O.V.," a series showcasing documentaries made by independent producers, premieres with a program that raises some troubling questions about racial tensions in contemporary America. Nominated for a 1988 Academy Award, "Who Killed Vincent Chin?" airs Tuesday, July 18, 10:11-10 p.m. on PBS.

The 1982 murder occurred in Detroit where Chin, a 27-year-old Chinese-American, was beaten to death with a baseball bat by Ronald Ebans, a middle-aged foreman in an automobile factory, and his unemployed autoworker stepson. In a plea bargain avoiding a jury trial, both men pled guilty to the charge of manslaughter and were sentenced to three years' probation and a fine of \$3,750.

The Chinese-American community in Detroit immediately charged that this was such an obvious miscarriage of justice, it could only be explained as being racially motivated. The story was given national media coverage and others across the country joined in the protest.

Over the next two years, a national campaign was organized seeking federal prosecution on the grounds that Chin's civil rights had been violated. A federal trial found Ebans guilty of the civil rights charge while clearing his stepson.

But on appeal, Ebans was found not guilty. He never spent a day in jail for Chin's murder.

Produced and directed by Christine Choy and Renee Tajima, the documentary makes telling use of TV news footage as well as interviews with those involved in the case. The context of what was happening in Detroit at the time of Chin's murder is interwoven throughout, thereby providing a larger frame of reference for answering the question posed by the program's title.

In 1982 the Detroit auto industry was experiencing massive layoffs caused by the challenge of foreign cars manufactured largely in Japan. As seen in the documentary, there was resentment of Orientals on the part of at least some autoworkers.

However likely this was as a motivation for Chin's grisly murder, just as significant is the social environment in which it took place. The incident that led to the baseball-bat killing occurred in a tussle bar where the participants were clearly less than responsible for their actions.

A group of autoworkers were in the bar when, according

to the testimony of one of the dancers, Ebans directed some racial epithets at Chin, a brief fight ensued, and after Chin left the bar he was pursued and killed.

Ebans, interviewed at length with his wife, insists that the attack had nothing to do with racial prejudice, though he was too drunk to remember clearly what happened.

The documentary is not content to see Chin's death as simply the result of a drunken barroom confrontation. The larger picture that emerges is of a group of workers who believed their livelihood was being threatened by Japanese imports and vented their frustrations in such forms as smashing an imported car in a public demonstration.

Sociologists might refer to the dehumanizing effects of working on an assembly line or patronizing an establishment serving liquor and sex. Though the documentary is open-ended, it does contain evidence of racial hostilities and, unfortunately, dehumanizing lifestyles.

This is a picture of the American Dream gone wrong. If one concludes that Chin was the victim of prejudice and the cheapening of moral values, the same reasoning also applies to Chin as victim of these larger social forces.

The result, then, is a thoughtful, provocative study that uses the tragic death of an individual to probe the larger context of American justice and moral values. Because the subject involves the darker side of contemporary life, parents should be aware that it contains some repugnant scenes and language, though some stations will blip the offensive words.

TV Programs of Note

Friday, July 14, 9:10 p.m. (PBS) "Evening at Pops." Musical theater star Carol Channing sings a series of comedy songs, conducts the Boston Pops Orchestra, and ends with her show-stopping signature tunes, "Hello, Dolly!" and "Diamonds Are a Girl's Best Friend."

Friday, July 14, 10:11 p.m. (PBS) "The Veer Affair." Rebroadcast of a "Smithsonian World" program about a Parisian jeweler's unique art collection which disappeared in the chaos of World War II, only to surface decades later at an auction where it was purchased by the Smithsonian Institution.

Friday, July 14, 9:11 p.m. (CBS) "The Murders in the Rue Morgue." George C. Scott stars in this rebroadcast from 1986 about a retired police inspector who unofficially investigates and solves a grisly double murder in Paris circa 1800. Based on the Edgar Allan Poe story, this fine adult

drama also stars Ian McShane, Rebecca De Mornay and Val Kilmer, and was directed by Jeannot Szwarc.

Sunday, July 16, 8-9 p.m. (PBS) "Sea Turtles: Ancient Nomads." After outlasting the dinosaurs and surviving two ice ages, the sea turtle is today an endangered species whose plight—and the efforts to remedy it—are the subject of this "National Audubon Society Special."

Sunday, July 16, 10-11 p.m. (PBS) "A Medley of Voices." Journalist Bill Moyers recalls moments of insight, humor, and inspiration from his interviews with notable personalities over the years in this edition of the retrospective series, "Moyers: A Second Look."

Sunday, July 16, 9-11 p.m. (CBS) "The Attic: The Hiding of Anne Frank." Repeat of this Christopher Award-winning drama focusing on Miep Gies (Mary Steenburgen), the woman who helped hide the Frank family from the Nazis during the war. Also starring Paul Scofield, Eleanor Bron, and Victor Spinetti, among others.

Monday, July 17, 8-9 p.m. (PBS) "Baka: People of the Forest." Rebroadcast of the "National Geographic Special" on a primitive tribe in southeast Cameroon that is dependent upon their forest surroundings for food, clothing, shelter, medicine—virtually all their needs.

Monday, July 17, 9-10 p.m. (PBS) "Celebrating Bird: The Triumph of Charlie Parker." Renowned for his innovative approach to jazz improvisations and for a self-destructive lifestyle that led to his death at 34, Parker is the subject of this "American Masters" documentary.

Monday, July 17, 10-11 p.m. (PBS) "Precious Memories—Strolling 47th Street." Rebroadcast of a program recalling life in Chicago's South Side in the 1940s, an era when Nat King Cole, Earl Fatha Hines, and other pioneers of jazz and blues dominated the area's nightclubs and theaters.

Tuesday, July 18, 9-10 p.m. (PBS) "Reborn in America." The second in the 10-part series, "The Struggle for Democracy," examines whether Americans today still value such qualities as self-reliance, enterprise, moral rectitude, civic concern and cooperation, which the framers of the Constitution believed were necessary for self-government.

Wednesday, July 19, 9:10-10 p.m. (PBS) "The Other Side of the Moon." Commemorating the 20th anniversary of the first moon landing, the program recounts the story of the eight Apollo astronauts and how their voyages to the moon resulted in life-altering changes once back on Earth. (Check local listings to verify program times.)

QUESTION CORNER

Folder describes rules for confession

by Fr. John Dietzen

Q I found the enclosed folder about confession in our hospital chapel. I take exception to the part that speaks about the need for confession before Communion if one has committed a mortal sin.

After saying that we must receive the sacrament of penance after a mortal sin, the text continues, "If we have a serious reason for receiving Holy Communion and if it would be unreasonably difficult to get to confession, we may receive the Eucharist, provided we have had a true change of heart toward God and intend to confess as soon as possible."

FAMILY TALK

Bad debts within a family can result in tense relationships

by Dr. James and Mary Kenny

Dear Mary: My 25-year-old son is causing me a great deal of worry. He is married, but has no children. He and his wife are not getting along, and I think the marriage will end in divorce.

Both are irresponsible financially. Their gross income is \$48,000 yearly, but they waste their income on many unnecessary items.

Three years ago, my son borrowed \$4,000 from me to get himself out of legal trouble. So far he has repaid \$200. Now he owes me \$3,800 on another debt.

I am self-supporting. My income is \$12,000 a year. I have put enough money aside to possibly get me through eight months should I become disabled and unable to work for some time.

I suppose he will want to borrow from me again. I doubt if any financial institution will lend him money.

I am tired of being used, yet it would hurt me to see him in trouble. Please advise.—Indiana

Answer: It must be frustrating to watch young people with four times your income unable to survive on their wealth.

I suspect you already know the answer you need to give your son. It is one of the easiest words in our language. "No."

While the word itself is easy, using the word might be difficult with a loved one.

You say it would hurt you to see him in trouble. Yet this couple you picture already has trouble. Your efforts to save them could simply postpone their day of reckoning as they go deeper into debt.

You seem to be in an unfortunate pattern that is harmful to them and to you.

First, you criticize every aspect of their behavior. You mention the problems in their relationship with each other, as well as the purchases they make and the excessive amount of money they spend. You lament their failure to save and their failure to repay debts.

Then you loan them money to continue the lifestyle to which you object so strongly.

Stop lending them money. Your loans have not helped much in the past if they are still in debt.

If you wish, draw up a plan for systematic repayment of your money and get your son to sign the agreement. If you think this is futile, put the whole matter behind you and forget it. Consider the loan an early inheritance and adjust for it in your will.

In addition, you need to re-examine your attitude toward this couple. In your letter, you project the worst possible outcome on every issue. You say they are going to divorce, but they haven't. You predict that they are going to ask you for another loan, but they haven't. And you tell me that they will not be able to get credit when they have not tried.

Their relationship with each other is their concern, not yours. And paying their bills, spending, or saving, are their own business.

As a relative, you need to encourage what is right and good about them. As a starter, they earn \$48,000 per year. They must have some ability or work skills to do so well.

Notice what good breadwinners they are. Look for other desirable characteristics, virtues even, in each of them.

Your son does not need a mother who pays his debts. But he does need a mother who affirms what is good about him and his wife.

Do not let your criticism destroy your relationship with your son and daughter-in-law.

You will find much more peace if you can stop passing judgment on matters which are not yours to judge and if you can look for the good in your children instead of constantly criticizing what is wrong with them.

(Readers are invited to send questions on family living or child care to be answered in print. Address questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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I hope you will straighten this out for your readers.—California

A You sound like a Catholic who learned his faith primarily from what many call the "old catechism."

If so, you have forgotten a few things you should have learned back then. The revised Baltimore Catechism No. 2, approved by the American bishops long before the Second Vatican Council and the standard text for upper grades in most parts of the country for many years, has the question, "May we receive Holy Communion after committing a mortal sin if we merely make an act of perfect contrition?" (No. 405)

After pointing out that the sacrament of penance should be received before Holy Communion in this circumstance, the answer continues, "The church permits an exception in the case of one who has an urgent need to receive Holy Communion (which rarely happens) and cannot get to confession."

The parenthesis in the above sentence is in the original text; it is not mine. No explanation is made, of course, for

the judgment which may lie behind those three words, but that is not relevant to the point here.

Furthermore, there is nothing at all new in this understanding of the relationship between sin, contrition, penance, and the Eucharist. Nothing in the church's teachings through the centuries would lead us to believe anything other than what is taught in the material you describe.

I might note, incidentally, that the teaching expressed in the above answer was precisely what I was taught when I studied the catechism in the 1930s.

I'm glad you wrote, however, because the folder you enclosed is perhaps the best brief presentation of the "what" and "how" of the sacrament of penance I have seen. It is titled "Once Upon a Time I Went to Confession—Now the Church Invites Us to Celebrate the Sacrament of Reconciliation." The publisher is the Commission on Worship, Archdiocese of Cincinnati (100 E. 8th St., Cincinnati, Ohio 45202).

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

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The Active List

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

July 14

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas Parish, 4600 N. Illinois St. Social afterward; \$3 cost.

The National Association of Pastoral Musicians Indianapolis chapter will present El Cafe Indianapolis at 7:30 p.m. in the Catholic Center Assembly Hall, 1400 N. Meridian St. Reservations required.

The Medjugorje Network will meet at 7:30 p.m. in the Lawless Room, St. Matthew Parish, 4100 E. 56th St. Free program on reported miracles in Pittsburgh.

Pa., and Medjugorje. Call 317-255-7076 evenings for information.

July 14-15

A Garage Sale for the benefit of Mother and Unborn Baby Care Pregnancy Problem Centers will be held at 6115 E. 10th St. Call 317-357-5715 for information.

The 1964 Class of Schulte High School, Terre Haute, will hold its 25th Class Reunion. Sock Hop Fri. reunion Sat. eve. Call 812-238-8414 for information.

St. Christopher Parish, Speedway, continues its annual "Tops in Food" Festival on the parish grounds.

July 14-16

St. Jude Parish, 5353 McFarland Rd., will hold its Parish Festival from 5 p.m.-midnight Fri., 3 p.m.-midnight Sat., and 3-10 p.m. Sun. Pony rides, entertainment, booths.

Alverna Retreat Center, 8140 Spring Mill Rd., is sponsoring a Charismatic Retreat designed to deepen a person's relationship to God through an effective prayer life and personal knowledge and love of Jesus. Call 317-257-7333 for information.

Holy Spirit Parish Festival will be held from 6-11 p.m. Fri. and Sat. and from 1-11 p.m. Sun. \$10.00 drawing.

The nuns of the Carmelite Monastery, 63 Allendale Place, Terre Haute, conclude their novena in honor of Mary, Mother and Queen of Carmel, at 7:30 p.m. each evening. Rosary, novena prayer, Eucharist, Father Lawrence Moran, homilist.

July 15

Catholic Adults Reaching Out (CARO) will attend Horse Racing at River Downs, leaving CVO Center, 580 Stevens St., at 8 a.m., returning 11 p.m. Call Chuck 317-356-1659 for information.

St. Agnes Parish, Nashville, will sponsor an Outdoor Mass

at 6:30 p.m. behind the nature center in Brown Co. State Park.

Holy Cross Parish, 125 N. Oriental St., will hold a "Fun Night" from 6 p.m.-midnight. Hourly drawings, grand prize.

Central Indiana Catholic Charismatic Meeting will be held from 9 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-255-1240 for information.

Sacred Heart School alumni from the Class of 1964 are celebrating their 25th reunion. Contact Larry Schmalz at 317-786-4167 for information.

St. Joan of Arc Parish Volunteer Paint-Up Day beginning at 8:30 a.m. at the school. Lunch is provided.

July 16

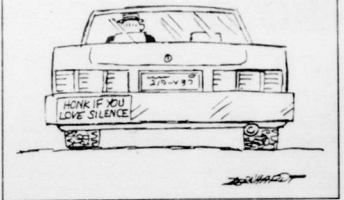
The Daughters of Isabella, K of C and Bloomington Deaneary Council, will co-sponsor a 125th Anniversary Celebration for St. Charles Borromeo Parish, 2222 E. Third St., Bloomington, at 7 p.m. outdoors. Prayer service, living rosary, Benediction, reception. Bring lawn chairs.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

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

The Altar Society of St. James the Greater Parish will sponsor a Fashion Show Revue Dinner/Dance at 5 p.m. in Sherwood Country Club, 6520 S. Emerson Ave. For information

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call 317-783-9055 or 317-787-0080.

St. John the Baptist Parish, Osgood, will sponsor a Summer Festival/Chicken Dinner from 11 a.m.-4 p.m. slow time. Booths, drawing.

St. Mary Parish, Navilleton, will hold a picnic beginning at 11 a.m. Chicken or ham dinners, adults \$5, seniors \$4.50, children 6-12 \$2.50, five and under free.

Little Sisters of the Poor are sponsoring a holy hour at the St. Augustine Home, 2345 W. 86th St., at 4:15 p.m. for vocations to the priesthood and religious life. All are welcome for exposition of the Blessed Sacrament, evening prayer, rosary, and Benediction.

St. James Parish will sponsor a Silent Auction from 1-3 p.m. at 1152 E. Cameron, which is 2800 south on Shelby, to sell furnishings from the former St. James Convent.

July 17 Separated, Divorced and Re-

married Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. The program is an introduction to B.L.I.S.S. (Beginning Life in the Spirit Seminar) beginning in August.

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.

July 18

Beginning Experience of Indianapolis will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for information.

An Hour of Prayer and Devotion to Jesus and Our Blessed Mother is held at 7 p.m. each Tues. in St. Mary Parish chapel, 317 N. New Jersey St. Call 317-786-7517 for information.

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

July 19

The Catholic Cemetery Mass

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will be celebrated at 2 p.m. in St. Joseph Cemetery.

July 20

Catholic Adults Reaching Out (CARO) will hold a Social Meeting at 7 p.m. at the CYO Center, 580 E. Stevens St.

July 21

A 50 and Over Eucharist and Pitch-in Dinner for area Catholics over age 50 will be held at 11:30 a.m. at St. Andrew Parish, Richmond.

July 21-22

St. Bernadette Circle # 712, Daughters of Isabella, will sponsor a garage sale Friday from 9 a.m. to 5 p.m. and Saturday from 9 a.m. until noon at

the St. Charles School cafeteria, 2222 E. Third St., Bloomington.

July 21-23

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

July 22

Chatham High School Class of 1974 will celebrate its 15-year reunion at 7:30 p.m. at Hilton-on-the-Circle. \$20/person. For reservations call 317-259-0757 or 317-258-9167.

☆☆

St. Agnes Parish, Nashville, will sponsor an Outdoor Mass at 6:30 p.m. in the nature center in Brown Co. State Park.

First Early Bird Drawing for the Annual Fall Fiesta Sept. 9 at St. Philip Neri Parish will be held at 7 p.m. Chili supper 5 p.m. Monte Carlo 8 p.m.

July 23

Providence Sister Loretta Schafer, chancellor of the archdiocese, will commission members of the Indianapolis East Deanery Pastoral Council during a special Mass at 1 p.m. in Little Flower Church, 4720 E. 13th St. A reception follows the liturgy.

☆☆

A retreat for women religious on "Uncovering and Healing Hidden Hurts," continuing through July 28, will be directed by Father

Dan Winter at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

☆☆

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

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rabke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

St. Augustine Parish, Jeffersonville, will hold its Summer Festival from noon-6 p.m. Chicken

dinner noon-5 p.m. Adults \$4, Children 6-12 \$2, under 6 free. Magic Clowns, booths, beer garden.

☆☆

Providence High School, Clarksville, will hold an Open House from 1-4 p.m. to display its new physical education facility.

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Greenwood K of C Council 6136, 695 Pushville

Rd., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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3:00 PM-11:00 PM

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Youth News/Views

Covenant House staff warn teens of dangers

by Mary Ann Wyand

There are many books written about teen-agers and lots of books penned for teens, but "Runaways: Coping At Home and On the Street" is a comforting and realistic self-help volume addressed directly to American youth.

Written by Patricia Connors, executive director of the Covenant House Nineline, with Doriane Ferrucci, "Runaways" is the kind of book that troubled teen-agers can embrace while considering stressful problems in their young lives.

The basic message in the book is "stay home and seek help locally" rather than opting for the dangerous lifestyles of runaway youth. The street scene isn't the answer to unhappiness at home. Connors emphasizes, and running away only causes a whole new set of shocking problems with life-altering consequences.

Advice given in the first chapter is honest yet blunt. "More than one million teen-agers run away every year," Connors explains. "Most of them do end up going

back home, but thousands of them stay on the street and are forced to turn to prostitution to survive."

Jessica, a desperate young runaway who shares her story, admits that, "The running never stops. You run from everybody and everything. You run from the drugs, from the pimps, and from the police. You run from everybody, and you just keep running and running until you finally run out."

And, Connors tells readers, "Nobody can believe how awful it can be out on the street."

Franciscan Father Bruce Ritter founded the Covenant House network for homeless youth in New York City, then opened shelters in other major metropolitan areas to help thousands of runaways forced into lives dominated by drugs and prostitution.

Later, he established the toll-free Nineline telephone assistance program in an effort to prevent teen-agers from taking to the streets in search of answers. Before you run, he urges, call 1-800-999-9999, a hotline



PRESIDENTIAL VISIT—President George Bush talks to a group of young people at Covenant House in New York City June 22 as Franciscan Father Bruce Ritter, founder of the shelter for runaway and abandoned children, looks on. Bush and his wife, Barbara, spent about 40 minutes talking with 10 youths about drugs, violence, and life on the streets. (CNS photo from UPI)

for troubled youth and families answered 24 hours a day every day.

Trained Covenant House counselors listen with understanding, then refer callers to resources in their own communities. They talk candidly with teens about problems with abuse or drugs, for example, and also offer answers to anguished parents who call with difficult questions like, "Why do kids run away?"

Connors admits that, "Kids leave home because they feel they have to. That's what they tell us when they call the Covenant House Nineline. The problems they face at home seem overwhelming and ines-

capable. They feel they have no choice but to run away."

However, Nineline counselors try to help each troubled young caller learn "how to be your own best friend."

And that's the purpose of the book, too. Chapters address "Caving In—Peer Pressure," "When Family Ties Begin to Break," "Hurt By Word and Deed—Child Abuse," and "Numbing the Pain—Drug and Alcohol Addiction," among other relevant topics.

"The street is no solution," Father Ritter advises. "Old problems get worse, and new ones are created."

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CYO invites youth to dance, dance, dance

Archdiocesan youth are invited to "dance under the stars with all of your friends" during the Catholic Youth Organization's annual **Summer Outdoor Dance** July 16 at St. Pius X Church, 7200 Sarno Drive, on the Indianapolis northside.

The Sunday evening dance begins at 7 p.m. and concludes at 10 p.m., according to CYO staff member Ann Papesch. The cost is \$2 per person.

"It's a great evening of dancing and being with your friends," she said. "Be sure to spread the word to everyone that the night will be theirs to dance, dance, dance. Don't miss this special event."

For more information, contact the CYO office at 317-632-9311.

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Junior and senior division finalists in male and female vocal solo, vocal group, instrumental solo, dance solo, and dance group contests will return for a second performance August 26.

Deadline for entries is August 10. For more information, telephone the Indiana State Fair's special events department at 317-927-7531 or address inquiries to 1202 East 38th Street, Indianapolis, Ind. 46205.

☆☆

Brebeuf Preparatory School's delegation did an outstanding job in the Indiana University-Purdue University at Indianapolis Model United Nations competition this spring. In five categories, Brebeuf teams placed first or second to top 16 other Indiana schools in achievement. The Jesuit school was represented by 35 students.

☆☆

Two young athletes who attend Catholic high schools in Indianapolis recently received recognition from *The Indianapolis Star* for their outstanding athletic abilities.

Named city female athlete of the year by the newspaper was Veronica Huck of Roncalli High School.

The daughter of Mr. and Mrs. Ronald Huck of St. Jude Parish, Veronica is Roncalli's seventh winner during the past eight years in the best city female athlete competition. She participated in volleyball, basketball, and softball, and helped lead the Rebels girls' softball team to the state finals.

Brebeuf Preparatory School senior Greg Hobbs was named county male athlete of the year by *The Star* in recognition of his exceptional performance as a four-sport athlete.

The son of Mr. and Mrs. Joseph N. Hobbs, Jr. of Indianapolis, Greg earned 13 school letters, was a two-time all-state performer in soccer, and was the football team's leading receiver for the past two years. He also compiled excellent statistics in basketball and track during his high school athletic career.

Youth ministry conference stresses stewardship

by Janet Roth

Nationally known youth ministry consultant Frank Bucaro urged youth ministers attending the Mid-America Youth Ministry Conference in northern Indiana last month to "empower youth to look at the world through faith-colored glasses."

Thirty-one youth ministers from the Archdiocese of Indianapolis, along with others from Illinois, Wisconsin, and elsewhere in Indiana, explored the concept of "Unity in Diversity" during the annual youth ministry conference June 13-15 at St. Mary's College in South Bend.

During the keynote address, Frank Bucaro expressed concern about the myths of our culture.

"These myths are to avoid pain, to be happy at all costs, and that winning is the only way," he noted. "We need to teach stewardship. Serving others is what we do after we have faith. God's will is what requires the most love."

Further, Bucaro emphasized, "We are to teach youth to be responsive, compassionate, and responsible people. We need to empower them to look at the world through faith-colored glasses."

In opening remarks at the sixth Mid-America conference, Region VII coordinator Irene Friess reflected on the richness of diversity and how youth ministers need to challenge teen-agers to accept and appreciate differences.

Prayer services and liturgies were celebrated in several languages to enhance the conference theme. Bishop Robert Carlson from the Archdiocese of St. Paul and Minneapolis reminded youth ministers that, "We are Gospel people called to be witnesses to our faith. We must allow the light of Christ to shine through our works of kindness, generosity, and love to those we serve."

In other activities, participants gathered outdoors early one morning to greet the day with the traditional native American prayer to the four directions. The prayer service was followed by a panel discussion of "Building the City of God in a Multi-Cultural Society."

Workshops sponsored by the Region VII Youth Ministry Coalition enabled participants to develop skills and gain insights into developing quality youth ministry programs.



AT THE ABBEY—Youth members of the New Albany Deane's Youth Ministry Activities Team take a break on the steps of the Archabbey Church at St. Meinrad Seminary during a three-day planning and formation retreat in June. (Photo by Jerry Finn)

New Albany youth journey to St. Meinrad for retreat

by Sarah Graf

Scenic St. Meinrad Seminary in southern Indiana was the setting for a three-day planning and formation retreat May 30 through June 1 for youth members of New Albany Deane's Youth Ministry Activities Team.

Team members Rob Burkholder, Catherine Hayes, Barbara Hollkamp, Krista Kraemer, Sarah Graf, Mark LaMaster, Eric Thomas, Kyle Walker, and Deborah Zielberg conferred with Jerry Finn, deanery coordinator of youth ministry, on goals and objectives for the 1989-90 year. Group discussion also centered on the responsibilities of individual coordinators of various deanery ministries.

Youth ministry team members participated in the evening Eucharistic Liturgy with the Benedictine monks and seminarians at the Archabbey Church, then had time for fun and relaxation on the grounds of St. Meinrad.

"The overnight experience provided an opportunity to build a sense of community," Finn explained, "as well as share prayer together and provide a sense of direction for the group this coming year."

Archdiocesan workshop presenters included Jerry Finn from the New Albany Deane's, who discussed "Building a Foundation for Effective Wholistic Ministry to Youth in the Parish," Office of Catholic Education staff member Bob McNeely, who described "The Process of Adolescent Catechesis," and St. Luke Parish youth minister Bob Schultz, who spoke on the topic of "Creative Expeditions: Experiencing God in the Outdoors."

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, conducted a workshop on "Creative Programming," while Catholic Youth Organization staff member Ann Papesch discussed "Retreat Team Training." Archdiocesan Youth Council member Steve Kostas from the Indianapolis North Deanery reflected on "Youth Involvement in Church Ministry" during another workshop.

Youth ministers also participated in a reconciliation service and were invited to share a unifying spirit with others by exchanging Guatemalan bracelets.

"I especially appreciated Mike Carotta's workshop on junior high ministry," Tom Parlin, youth ministry coordinator for the Terre Haute Deanery, explained. "I was able to gather helpful facts and information to develop a workshop for catechists in our own deanery."

Other archdiocesan representatives attending the conference were Kathy Davis-Shanks, Jack Albertson, Nancy Audretch, Gary Folkman, Eleanor Valek, Jerry Mooreman, Father Ron Ashmore, Julia Tili, Cindy Dalek, Becky Davis, and Mike Betting.

Linda Fitzpatrick, Peggy Holthaus, Katherine McLean, Dede Stomoff, Betsy Traub, Sheila Stultz, Eva Corsaro, Judy Trumpey, Teresa Cooper, Betsy Jeatran, Sandy Keller, Pat Riba and Patty Williams also represented central and southern Indiana at the biennial conference.

Spanish was used during the closing liturgy as youth ministers gathered to celebrate the beauty of diversity and give thanks for shared companionship. Participants expressed gratitude for the time together to pray and celebrate youth ministry.

At the close of the conference, participants reflected on the challenges to act justly, love tenderly, and walk humbly with a loving God through the joys and struggles of ministry to youth.

"I enjoyed the conference because it's always good to renew old friendships and meet others in youth ministry," Dick Gallamore, the youth minister at St. Roch Parish in Indianapolis, remarked. "We return home renewed and energized to meet the challenges and appreciate the joys of our ministry."

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BOOK REVIEW

Immigrant doctor tells of faith

HARVEST OF HOPE, by Jorge Prieto, M.D. Notre Dame Press (Notre Dame, Ind., 1989). 168 pp., \$20.95 cloth.

Reviewed by Margaret M. Maher

This autobiography of Dr. Jorge Prieto, a Mexican-American physician, is a revealing account of the hardships and joys experienced by this immigrant doctor. Committed to serving the underprivileged and displaced Hispanics in America, Prieto recounts the discrimination and adversity he overcame during his early years so that he could minister to the ill.

Prieto first arrived in the United States in 1923 when his father, a political exile, was forced to leave Mexico. This early taste of America left a lasting impression on Prieto, who after returning to Mexico in 1933 was determined to return to the United States in the near future.

After graduating from the School of Medicine of Mexico's National University in Mexico City, Prieto began his medical ministry to the poor by spending nine months in an isolated and impoverished town in northern Mexico.

This internship made Prieto realize the grueling life of poverty which forced many Mexicans to emigrate to the United States,

and he decided to devote his life to serving this population. Prieto started serving the Hispanic immigrant community in Chicago with his general family practice. House calls were an important part of Prieto's profession.

Prieto's life has been one of service, through both his medical career and his work as a social activist. By promoting civil rights in Chicago and following the guidance of Cesar Chavez to improve the conditions of the farmworkers' union, he sought to advance equality in the U.S.

Prieto's faith in God is stressed often throughout his life story. Thus this truly inspirational account of the life of a hard-working immigrant in the United States is deeply rooted in the themes of faith in God and service to all.

Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10

a.m. Monday the week of publication. 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.

† BOWER, Leslie E., 80, St. Columba, Columbus, June 29. Husband of Margaret; father of Arthur, Ben and Howard Bower; grandfather of three.

† CONNER, Austin H., 2, St. Pius X, Indianapolis, June 29. Son of James P. and Joanne Conner; brother of Andrew Ross; grandson of Jim and Betty Heath and John and Mary Louise Connor.

† GREEN, Charles R., 92, St. Vincent de Paul, Bedford, June 29. Father of Barbara Curtis, Clara Smith, Louis and Francis; brother of John; grandfather of 21; great-grandfather of 45; great-great-grandfather of six.

† HEEB, Mary V., 82, St. Gabriel, Connersville, June 27. Wife of A. William; mother of William J. and Jann Steven; grandmother of six.

† JACOB, Oscar, 64, St. Paul, Tell City, June 25. Husband of Vivian; stepfather of Mary E. Martin; brother of Cletus; step-grandfather of four; step-great-grandfather of six.

† JARNAGIN, Carol Ann (Bechtel), 47, Nativity of Our Lord, Indianapolis, June 26. Wife of W. Nicholas; mother of Catherine Marie, Veronica Lynn and Stephanie Blaine; daughter of Bernice Bechtel; sister of Charles, Bernard, Donald, Thomas, David, Richard and Randy Bechtel. Theresa Calland, Regina Stone and Joy Prater.

† KOPINSKI, Klemens M., 72, Holy Spirit, Indianapolis, June 29. Widower of Sophia K. Kopinski; father of John, Chester, Joseph, Richard and Theresa Kopinski; Harriet Liston, Mary Clymer and Barbara Wilkes; brother of six; grandfather of eight.

† KURASZ, Charles L., 71, Christ the King, Indianapolis, July 1. Husband of Margaret Kurasz; father of Ronald, Alan, Joe and Lynette Kurasz; brother of Frank and Albina Kurasz and Jean Luskowski.

† LEEZER, Raymond F. Sr., 61, Sacred Heart, Jeffersonville, June 21. Husband of Mildred R.

Cottingham Leazer; father of Brian M. and Raymond F. Leazer Jr. and Cheryl A. Byrnes; son of Elizabeth A. Leazer; brother of Thomas J., William L., Frank W., and John D. Leazer. Clara M. Curt, Dorothy Carey and Thelma O. Povey.

† McMAHON, Celestine S., 84, St. Michael, Carmel, June 22. Mother of Robert, John and Carol; grandmother of 21; great-grandmother of 16.

† MILLER, Natalie Hazelwood, 80, St. Anthony, Indianapolis, June 30. Wife of Alfred Miller; mother of Ron Hazelwood; sister of Edna Marchino; grandmother of two.

† NOONE, Helen McGinty, 84, Holy Name, Beech Grove, June 25. Widow of Dennis J. Noone; mother of Dennis J., Jr., John T., Francis, Stephen, Noone, Joy Schaedel, Helen Gasper, Colette Philhower, Betty Hoffman, Mary Anne Grande, Joellen Eckstein and Kay Woods; grandmother of 49; great-grandmother of two.

† SKORJANC, Helen L. Cash, 65, St. Anthony, Indianapolis, June 30. Wife of Stephen K. Skorjanc; mother of Daniel M., David A., Philip K., Stephen A. and Tina Skorjanc and Kathleen Young; sister of Betty Meetz; grandmother of seven.

† TRODTBECK, Mary Lucille Duffin, 63, St. Anthony, Indianapolis, June 27. Mother of Frances, Helen, and Marie Strodtbeck and Alice Cole; sister of Blanche M. Duffin, Patricia C. Parent, and Jean Kelly; grandmother of two.

† SWARTZ, Paul F., 72, Holy Name, Beech Grove, June 28. Husband of Rose Marie Callahan Swartz; father of Robert Paul and Thomas Richard Swartz; grandfather of four; great-grandfather of one; great-great-grandfather of one.

† WEISENBACH, Edwin R., 68, St. Joseph Hill, Sellersburg, June 26. Father of Ray F. and Ronald C., brother of Clara Mae Buechler and Frances Buechler.

† YOUNGMAN, Aloysius, 56, St. Maurice, Napoleon, June 29. Husband of Joy Youngman; brother of Cleo, Henry, Marcella and Ruth Youngman. John Werner, Betty Fry, Eileen Dickman, Molly Schult, Patricia Haessing, Rose Kinker and Thelma Mielert.

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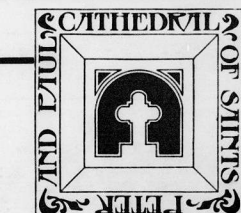
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Franciscan Sr.

Henry Marie

dies at 96

OLDENBURG—The Mass of Christian Burial was celebrated for Franciscan Sister Henry Marie Wittman on June 30 at the Sisters of St. Francis Motherhouse Chapel. A native of Ft. Branch, she died at the motherhouse on June 28 at the age of 96.

Sister Henry Marie entered the Oldenburg Franciscan Community in 1919 and made final vows in 1920. She served as an elementary school teacher in Illinois, Missouri and Ohio.

In the Archdiocese of Indianapolis, Sister Henry Marie taught at St. Mary, New Albany; St. Andrew, Richmond, and at Holy Trinity and Our Lady of Lourdes in Indianapolis. She returned to the motherhouse in 1970.

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† YOUNGMAN, Aloysius, 56, St. Maurice, Napoleon, June 29. Husband of Joy Youngman; brother of Cleo, Henry, Marcella and Ruth Youngman. John Werner, Betty Fry, Eileen Dickman, Molly Schult, Patricia Haessing, Rose Kinker and Thelma Mielert.

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News briefs around the world

Clergy, nuns blame Pittston

WASHINGTON (CNS)—Priests and nuns from around the country blamed the Pittston Coal Group Inc. for recent violence in a 4-month-old United Mine Workers strike and said judges have been too harsh against the union. In Connecticut, 96 clergy, including at least 15 priests, have twice written Pittston's Chairman Paul Douglas at the company's headquarters in Greenwich, Conn., to show their support for the mine workers and the union. "The Pittston Company needs to understand that the fundamental source of violence in the Appalachian coal fields is the action of Pittston itself," said one of the letters from the clergy sent in mid-June.

Court accepts death row case

WASHINGTON (CNS)—In its 1989-90 term, the U.S. Supreme Court will consider the case of an Arkansas death row inmate who wants his sentence carried out without appeal. A Catholic priest and another Arkansas death row inmate had filed appeals to block the execution of Ronald Gene Simmons, convicted of the Christmas 1987 murders of 16 people, including 14 members of his family. Bishop Andrew J. McDonald of Little Rock has said that by not appealing the sentence, Simmons is asking the state to assist him in committing suicide.

Hong Kong Catholics fear future

HONG KONG (CNS)—Hong Kong Catholic clergy say they are trying to soothe fears among Catholics about their future after China resumes sovereignty over the territory in 1997. Those concerns have become more acute following the massacre of pro-democracy demonstrators in Beijing, China's capital, June 3-4, they said. Several priests, attending a late June diocesan study meeting, said the student-led pro-democracy movement in China had profound effects on the psyche of Hong Kong citizens.

Card. appraises faith obstacles

VATICAN CITY (CNS)—In a philosophical appraisal of modern "obstacles" to the faith, Cardinal Joseph Ratzinger said a "revolutionary vision of man" underlies criticism of the church's teachings on sexuality and women's ordination. Cardinal Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, said the rejection of doctrines concerning contraception, homosexuality, divorce and women priests reflected a reinterpretation of such fundamental concepts as conscience and freedom. While modern priests reflected a reinterpretation of such fundamental concepts as conscience and freedom, what he sees as the shortcomings of modern theology, the cardinal also expressed guarded optimism about the role of the church.

Vatican paper criticizes decision

VATICAN CITY (CNS)—The Vatican newspaper criticized the U.S. Supreme Court decision giving states a green light to enact new restrictions on abortion. An editorial in the July 5 edition of *L'Osservatore Romano* said it "has not resolved the core of the problem"—protecting life from conception onward. Meanwhile, many Italian pro-life activists saw the decision as positive because,

they said, it reversed a trend toward liberalizing abortion. They expressed hope that the ruling would influence efforts to roll back Italy's abortion law. Supporters of legalized abortion expressed concern over the influence the U.S. ruling might have on the Italian debate.

3 colleges to study consolidation

DETROIT (CNS)—Three Detroit Catholic colleges have agreed to start working toward consolidation. The schools, Marygrove College, Mercy College of Detroit and the University of Detroit, could be consolidated into one institution within two years, pending the results of long-term planning, said Mercy College President Sister Maureen Fay, a Dominican nun. Bob Johnson, Mercy director of marketing and advertising, told *The Michigan Catholic*, newspaper of the Archdiocese of Detroit, that the three college presidents would meet soon to decide how to proceed.

Last barricaded nun leaves

WASHINGTON (CNS)—The last of five Discalced Carmelite nuns has left her New Jersey monastery after spending nine months barricaded in the infirmary to protest changes instituted by the prioress. The nun, Sister Teresita Romano, left the infirmary at the Monastery of the Most Blessed Virgin Mary of Mt. Carmel in Morristown July 6, five days after three other nuns barricaded with her abandoned the monastery and went into seclusion.

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Bishops asked to help Chinese students afraid to go home

by Tracy Early

NEW YORK (CNS)—A convention of Chinese Catholics has appealed to the National Conference of Catholic Bishops to assist students from China who are afraid to return home due to the recent crackdown in Tiananmen Square.

In a letter to Archbishop John L. May, NCCB president, they asked for public support of the students' "stand for freedom," designation of a Sunday by each diocese to pray for students who were killed and exploration of "what practical assistance" the church can give students in the United States.

The July 1-3 convention was a joint gathering of the Chinese Clergy and Religious Association in North America and the Chinese Catholic Lay Apostolate in America.

Father Peter W. Zendian, associate director for pastoral care of the U.S. Catholic Conference's division of Migration and Refugee Services, told Catholic News Service July 10 that the USCC is "aware of the students' concern and fear of repercussions if they return home." The USCC is the public policy arm of the U.S. bishops.

He said that while the U.S. government has offered to extend for one year the visas of visiting Chinese students there is question whether an extension would be granted in a case in which an application for asylum has been denied. "We are examining the questions . . . evaluating what we can do to make sure everyone gets what help they need, and will advise dioceses" when there is more information available, said Father Zendian.

"In our midst there are thousands of students from mainland China," said the letter to Archbishop May. "Many of them took part in protests here . . . or have

relatives who opposed the government in these protests. They understandably are afraid to return home.

"Therefore, we ask the NCCB," the letter continued, "to support publicly the stand for freedom taken by the students in China and in the United States. We also ask the NCCB to request that every diocese in the United States select one Sunday to have American Catholics pray for the students who died for freedom in China."

Asking also for practical assistance, the letter suggested that the U.S. be asked to "grant some legal relief such as extended voluntary departure with work authorization."

Father Joseph Chiang, director of the National Pastoral Center for the Chinese Apostolate, said in an interview at

his office in New York's Chinatown district that the convention drew more than 100 people.

Convention sessions were held at the Bronx campus of Jesuit-run Fordham University except for a July 2 Mass celebrated by New York Cardinal John J. O'Connor at Transfiguration Church in Chinatown.

The present situation, Father Chiang said, presents the Catholic Church an opportunity to make a witness that will also carry importance in the future when many of these students will become leaders in China. He said the convention included participants from Hong Kong, who were "very emotional" in talking about the scheduled takeover of the British colony by the Beijing government in 1997.

Even before the unexpected "brutality" taken in Tiananmen Square, Father Chiang said, increasing numbers of fearful Hong Kong residents had been leaving.

On a recent visit to a Chinese community in Scarborough, Canada, near Toronto, he said, he found the number of families from Hong Kong had increased from 400 to 1,200 in a single year. If plans are not made for handling the flood of people who will probably be exiting Hong Kong, a situation comparable to that of the Vietnamese boat people could develop, he warned.

Abortion battles move to state legislatures

(Continued from page 1)

up three more abortion cases—two involving parental consent for abortions performed on minors and one involving provisions of counseling and informed consent for all prospective abortion patients.

In the days immediately following the Supreme Court decision, Florida Gov. Bob Martinez called for a special legislative session this fall to enact abortion restrictions, and the lower house of the Louisiana Legislature approved, 81-13, a non-binding resolution asking district attorneys to start enforcing a long-ignored state law under which anyone who performs an abortion could receive up to 10 years in prison. Officials of several state Catholic conferences predicted

that new abortion legislation would be introduced in their states during the next legislative session. They said that legislators will be lobbied heavily by groups on both sides of the abortion issue.

The high court anticipated such legislative activity. Writing the main opinion of the court, Rehnquist said, "There is no doubt that our holding today will allow some governmental regulation of abortion that would have been prohibited" under Roe and other Supreme Court abortion rulings since then.

"But the goal of constitutional adjudication is surely not to remove inexorably 'politically divisive' issues from the ambit of the legislative process," he said.

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