

Vatican, Poland establish diplomatic relations

by Agostino Bono

VATICAN CITY (CNS)—Poland has become the first Soviet-bloc country to establish diplomatic relations with the Vatican.

The decision caps years of often tense negotiations

during which the church, led by Polish-born Pope John Paul II, was a major spark for political reforms leading to the current multiparty Parliament.

A joint announcement was made July 17 at the Vatican and in the Polish capital of Warsaw and restores the diplomatic ties broken by Poland in 1945. The decision recognizes the "noble traditions of many centuries" that

unite the two states and expresses a desire "to develop mutual friendly relations," said the joint statement.

The statement said the Vatican planned to establish a nunciature in Warsaw and that Poland planned to establish an embassy to the Vatican. It did not say who would head the diplomatic missions.

(See VATICAN AND POLAND on page 16)

THE CRITERION

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Only 10 percent of poll responders are pro-choice

by Margaret Nelson

A total of 248 people took the time and effort to respond to the abortion questionnaire in the June 30 issue of *The Criterion*. Editor John Fink asked readers to answer

(See "From the Editor" on page 2 for commentary on the poll.)

eight questions about abortion laws. The results are indicated in the chart included with this article.

Precipitating the decision to run the questionnaire were the limitations of a poll run by the Indiana University Center for Survey Research (IUCSR). It gave two choices: leaving the abortion laws unchanged or making abortion illegal in all cases.

The results of the IUCSR telephone survey had been released by the secular media the week of June 18. Sixty-eight percent of those who were called said they preferred the present abortion laws.

The strongest response to any of the *Criterion* questions was that 88 percent believed the mother did not have the right to choose abortion in all circumstances. Since the present laws virtually allow that, the figure of 10 (to 12) percent could be compared to the 68 percent who responded to the IUCSR survey that they preferred the present laws.

Another way to compare *The Criterion* answers with the IUCSR results is to compare the last question. Close to half (44 percent) of our respondents would outlaw all abortions. Even deducting the entire three percent who are undecided, etc., 41 percent of *The Criterion* respondents would be against it. IUCSR results showed 32 percent against abortion (100 minus 68 percent).

(See RESULTS on page 2)

New series starts; no 'Today's Faith'

A new series titled "Prelates and Patriots," by *Criterion* editor John F. Fink, begins on page 12.

Our two-page religious education section, "Today's Faith," starts its summer vacation this week. It will reappear in September.

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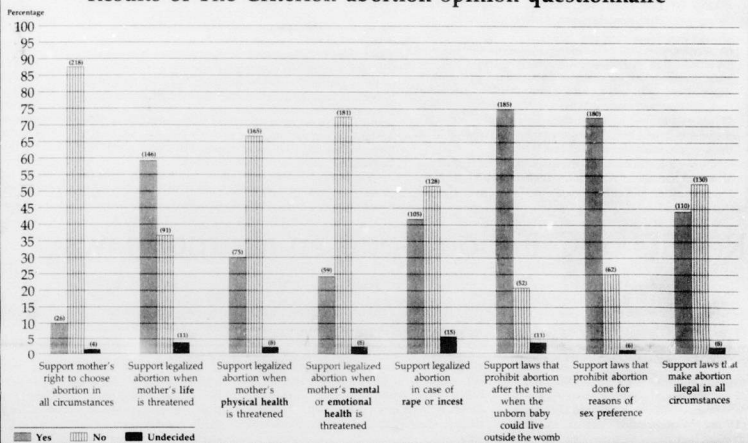
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Results of *The Criterion* abortion opinion questionnaire



Reaction to Cooper ruling is mixed

by John F. Fink

Pope John Paul II and Catholic officials in the archdiocese and the state said that they were pleased by the ruling of the Indiana Supreme Court July 13 that Paula Cooper may not be executed. Many other people, however, disagreed with the decision.

The Indiana Supreme Court ruled unanimously that Cooper's sentence of death was unconstitutional because of her age at the time of the murder. Instead she was given a 60-year sentence. With good behavior, she could be released before the age of 50.

Cooper was convicted of the brutal

slabbing death of 78-year-old Ruth Pelke in 1985 while Cooper was 15 years old.

The Indiana Supreme Court's decision July 13 followed a 1988 U.S. Supreme Court decision barring, under most circumstances, the execution of anyone who was under 16 when the crime was committed. The Indiana justices also cited a 1987 Indiana law which raised the state's minimum age for the death penalty from 10 to 16.

The U.S. Supreme Court ruled last month that states are free to impose the death penalty on murderers who committed their crimes at ages 16 and 17.

"This is a difficult conclusion to reach because of the gruesome nature of Cooper's acts," the Indiana Supreme Court said.

According to court records, Pelke was stabbed 33 times after Cooper and three friends broke into her home to steal money and jewelry.

Indianapolis Archbishop Edward T. O'Meara is currently in India on behalf of (See POPE on page 3)

No paper July 28

The Criterion does not publish an issue the last week in July. Therefore, there will be no paper next week. The office will be closed the week of July 26. The next issue will be dated Aug. 4.

Annual Golden Wedding Mass to be August 20

The seventh annual archdiocesan Golden Wedding Anniversary celebration for all couples married 50 years or more will begin with Mass at 2:30 p.m. Sunday, Aug. 20, at SS. Peter & Paul Cathedral in Indianapolis. Archbishop Edward T. O'Meara will celebrate the Mass.

The jubilarians and their families will be guests at an informal reception at the Catholic Center following the liturgy.

The Family Life Office is sending invitations to 600 couples who have been married for at least 50 years. Parishes that have not yet sent names to the office have been urged to do so.

Valerie R. Dillon, archdiocesan family

life director, said, "In this day of temporary or shallow commitments in so many areas of life, it is a strong and beautiful witness to see so many couples who have achieved this milestone. Much can be learned from their wisdom, faith and fidelity."

Personalized certificates are given to each couple attending for the first time and a special memento is presented to those married 60 years or more.

The Golden Jubilee Mass annually attracts more than 100 couples from throughout the archdiocese. Couples interested in attending may contact the Family Life Office at 317-236-1596.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Our abortion poll and possible new laws

by John F. Fink

To make sure it is said clearly, let me start by saying that the Catholic Church teaches that all direct abortion is wrong. It is not morally OK to abort a child for reasons of the mother's life or health, in cases of rape or incest, or for any other reason.

I make that point because some readers severely criticized us for publishing a questionnaire in which we asked readers to tell us what laws they would support restricting abortion. (The results of that survey are reported elsewhere in this issue.) The gist of the criticism was that, in asking people if they would support legalizing abortion in certain cases, we were giving the impression that abortion is morally permissible in those cases. Furthermore, some of these people said, it would not be permissible to support laws that would make abortion legal in some cases.

Naturally, I disagree with this criticism.

ONE OF THE LETTERS I received reminded me that "there are differences between matters of opinion and matters of truth. The church has spoken, calling abortion an 'unpardonable crime.'" Exactly. The questionnaire and the article that accompanied it concerned opinion, not truth. It was trying to discover our readers' opinions; it was not trying to teach truth. Other articles have done that. We also made sure that we didn't say something like, "Here's what the church teaches. Don't you agree that's the way it should be?" Too many polls, not necessarily on the abortion issue, are slanted that way.

Our poll did not ask for opinions about the morality of abortion but about what laws readers would support. Every question had either "legal" or "laws" in it. The poll

was occasioned by a survey that tried to give the impression that 68 percent of the people do not want abortion laws changed. But that survey gave respondents only two choices—either leave abortion laws unchanged or make abortions illegal in all cases. Other polls have consistently shown that most people are in favor of restricting abortion but not of outlawing it in all cases.

It can be assumed that the people most likely to read *The Criterion*, and go to the trouble of filling out the questionnaire and mailing it to us, are good Catholics who know the church's position about the morality of abortion. Yet our poll, too, showed that only 44 percent of those who mailed the questionnaire to us would support laws that make abortion illegal in all circumstances. Fifty-nine percent said they support legalized abortion when the mother's life is threatened and 42 percent support legalized abortion in cases of rape or incest.

But is it permissible for a good Catholic to take those positions? In the circumstances that exist in this country today, it is. The circumstances are: 1) abortion is now legal in all cases; 2) there is no possibility that laws could be passed making all abortion illegal because few people favor such laws; and 3) less than one percent of the abortions performed in the U.S. involve maternal risk, rape or incest. If laws can be passed making abortion illegal except when the mother's life is threatened or in cases of rape or incest, 99 percent of the abortions would be illegal. In such a case, it would be unconscionable to oppose such laws because they don't outlaw all abortions.

Laws probably could be passed in many states making it illegal to have an abortion after the baby might be able to live outside the womb. Although this would not save as many lives since most abortions take place before then, Catholics could also support that law if it was determined that tougher laws would be impossible. There would still be progress; some lives would be saved.

A little stricter law might allow abortion only until the fetus has a heartbeat or brain waves. This would restrict

abortion to about the first eight weeks of pregnancy. Again, not a perfect law so far as the Catholic Church is concerned, but better than what we have now.

The U.S. bishops rejoiced over the Supreme Court's decision even though it didn't outlaw all abortion. It was progress. The same would be true of any laws putting restrictions on abortion. We don't have to insist that laws follow Catholic dogma 100 percent before we can support them. We should, however, try to pass the strictest laws possible.

SINCE THE COURT'S DECISION some strange opinions have been expressed by commentators about the politics of abortion. One of these is that Republicans are going to be hurt because they are identified as anti-abortion. The syllogism is: Most people are pro-choice and would support only candidates who are pro-choice; therefore, most people would not support Republican candidates.

As usual, it's the major premise of that syllogism that's wrong. All three of those commentators said that polls show that most people are pro-choice, but it just isn't true. In our poll, only 10 percent supported a mother's right to choose abortion in all circumstances. Granted that that's a much lower percentage than among the general population, the fact still remains that most people are in favor of putting some restrictions on abortion.

If pro-choice advocates really believe that most people favor abortion-on-demand, they shouldn't be bothered much by the Supreme Court's decision to give state legislatures power to restrict abortions. The state legislatures, after all, should be more responsive to the real wishes of the people.

In the debates to come, let's continue to educate legislators with the true facts about human life in the womb and that a woman's right to choose must end when the life of another person is involved.

Results of Criterion's poll on abortion laws

(Continued from page 1)

The difference in these totals seems to demonstrate the point that the two original questions did not allow for the wide range of opinions.

Fifty-nine percent of *Criterion* readers who responded would permit abortion in case the mother's life is threatened. While 42 percent would allow abortion in case of rape or incest, 52 percent would not. Many of those who responded "Yes" added strict medical limitations in threats to life, and requirements of proof in cases of rape and incest. Quite a few made their positive responses to the 5th question conditional by adding "of a minor."

Several of the respondents to *The Criterion* poll agreed that the IUCSR question was limiting. One said, "Nice job on survey. I read the same article in the *Star* and was disgusted on how it was

presented." One included this comment:

"Not all Catholics agree with the church in this matter. This survey is a good idea." The reasoning of many pro-life advocates was reflected in, "I would accept any 'tightening' of current laws."

But another wrote, "You should know better than to ask such dumb questions." A ballot came with "Big joke" scrawled across it. And one person said, "Shame, shame, shame on you for accommodating (sic) sin."

A respondent who cast negative ballots on the first and last questions and "Yes" to the remainder said, "A young woman in great distress is the forgotten person in this debate."

One pro-choice voter noted, "Will you publish the true results? I doubt it." These are the true results. Doubters may recount them if they wish.

The straight pro-choice ballots generally came in very soon after the survey appeared in the paper. Nearer the cut-off date (Monday, July 17) most votes were strictly pro-life, whatever that might indicate.

It goes without saying that the response reflects the opinions of readers of a Catholic newspaper. Many wrote notes suggesting that God should control matters of life and death. And several advised making these choices before creating life. The word "responsibility" was added by a number of those responding. One person wrote, "To control abortion, don't have sex!"

Comments added by respondents reflected confusion with words like "pro," "anti," "life," "choice" and "abortion." (A few of those who indicated straight pro-life views got caught up in the double negatives on questions 6 and 7.)

4 Catholic groups to have booths at Black Expo

by Margaret Nelson

Four Catholic organizations will be represented at the 19th annual Indiana Black Expo at the Indiana Convention Center and Hoosier Dome in Indianapolis July 21-23. The theme of the exhibition will be "The Impact of the Media on the Black Community."



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The Society for the Propagation of the Faith (SPF) will present a display about the work the church is doing among the black people. Masks made in Africa will be used against a burlap background to show how communication has been accomplished between people and families there. The African people's respect for religion and for their ancestors will be stressed.

African Missionary Sister Demetra Smith, a native of Indianapolis who worked in Africa for 17 years, has returned from her present post in Washington, D.C., to staff the booth. Prior to her present work, she was on the staff of the archdiocesan SPF office.

Crosses on maps of Africa and the United States will designate black Catholic populations. And flags from all the nations in the continent of Africa will be displayed. Pamphlets and blown-up photos will be used to demonstrate the missionary work of the Catholic Church among black people around the world. Calendars with the black Catholic missionary theme will be distributed. Rev. James D. Barton, archdiocesan director of the SPF, will visit the booth.

Catholic Social Services (CSS) will have two booths. Lulu Baxter, coordinator of the Adult Day Care (ADC) centers, said that she will share two areas with the Senior Companion program. Baxter said that she will use the opportunity to increase public awareness.

The ADC program, which provides

activities and a noon meal for senior citizens at two Indianapolis centers, is sponsored by CSS. Baxter will display handicrafts made by the clients, including dolls. She hopes to recruit volunteers to help with the program and said, "We may even recruit clients."

Staff people will take shifts on the booth. Brochures about all the work done by CSS will be distributed.

The Senior Companion Program booth will have a display about that work. The staff will sell jewelry to raise funds. One purpose of the display is to recruit volunteers to serve as companions for elderly housebound. A volunteer training session is scheduled for September.

Archdiocesan Black Catholics Concerned (ABCC) will display news clippings concerning black Catholics and exhibit copies of the black Catholic newspaper, *The Mentor*. Video tapes will show the work of black Catholic leaders, including Father Clarence Williams of Detroit. Members of ABCC will staff the booth in three-hour shifts.

The Holy Angels Model School exhibit will feature the school banner and the uniform. Photos of events at the school and articles about the school that have appeared in the newspaper will be displayed. Brochures promoting Holy Angels will be distributed, along with balloons and matches with the address and phone number.

Admittedly, this was not a scientific poll. Professional pollsters were not used. And a mailed-in questionnaire cannot be compared with a random-call survey. Also, the response was smaller than desired for a really accurate poll.

But it had to be more interesting.

Cardinal Sin coming to St. Rita's Tuesday for 70th Anniversary Mass



Cardinal Jaime Sin

Cardinal Jaime Sin of the Philippines will be in Indianapolis on Tuesday, July 25, to preside at ceremonies honoring St. Rita Parish on its 70th anniversary.

Cardinal Sin will preside at a 6 p.m. Mass at St. Rita's and offer the homily. The public is invited to attend the liturgy.

Later that evening he will join past and present members and patrons of the parish for an anniversary dinner at the Indianapolis Westin Hotel.

Archbishop O'Meara's Schedule

Week of July 30

THURSDAY, Aug. 3 — Indiana Catholic Principals Institute, Marian College, Indianapolis, Eucharistic Liturgy, 11:30 a.m.

Campus Center serves Terre Haute students

by Ann All

Franciscan Brother Tim Unser wants to give young Catholic students "the ways and means to explore their faith more deeply. Young people want to do something with their faith to make it more alive."

Brother Tim has been campus minister at St. Joseph University Parish in Terre Haute for about a year. He oversees activities at the Campus Center, the location for faith-sharing and social programs and retreat activities geared to the interests of college students.

Brother Tim is pleased with the involvement of students who are based in Terre Haute for the school year. "For many students, college is their first taste of freedom, but I find that faith continues to play a role in most of their lives," he said. "They're interested in furthering and learning more about their relationships with the Lord."

Brother Tim chuckled as he recalled the scene at St. Joseph's on Ash Wednesday. "I looked down the street and it was like a big procession walking over to the church from the Indiana State University (ISU) residence halls."

Though students attend many of the liturgies offered at St. Joseph's Church, they play a particularly active role in the 7



AT HOME—The St. Joseph Campus Center student lounge is "home away from home" for students Ted Jung (left) of Tipton and Patrick Corea from Malaysia. (Photo by Franciscan Brother Tim Unser)

p.m. Mass each Sunday. They serve as Eucharistic ministers, ushers, lectors, musicians and liturgy planners for that Mass.

St. Joseph Parish serves the students of ISU and Rose-Hulman Institute of Tech-

nology. The church and its campus center are located just a few blocks from ISU.

The center is currently in a transition stage, Brother Tim explained. "The previous campus minister was here less than a year and before that there were periods when there was no minister at all."

The structure of the center, which is governed by an 11-member student council, was already well-established. "At this point, we're just trying to take the theories that were put on paper in the past and put them into action," Brother Tim said.

"Action" is one of Brother Tim's favorite words. He hopes to expand student programs of apostolic ministry with ideas like a Sunday baby-sitting service and a tutoring program for children in Catholic schools.

Brother Tim also hopes to have active members of the center reach out and involve other students. "I see it like a snowball, becoming bigger and bigger," he explained. He realizes the process will take time, but said that doesn't bother him. "I'd rather develop something solid slowly, instead of trying to make a big splash."

Activities coordinated through the center include social events like volleyball games, dances and parties, as well as the more spiritual experiences like prayer services, retreats and Bible study.

The center is equipped with a student lounge, study room, class room, chapel, gymnasium and student government office. "We want the center to be like a home away from home for our students," Unser said.

Daniel Braker, an Evansville native and senior at Rose-Hulman, is president of the Student Council at the center. He became involved with the center just last year, although he had been attending Mass at St. Joseph for the past three years.

It was the personal touch that got him involved, Braker said. "I had been getting newsletters from the center, but I hadn't really talked to anyone there before. Brother Tim approached me and talked to me, and that really made a difference."

Braker said he enjoys the attitude of students at the center. "They know how to have fun without making fun of others, which is something that a lot of college students seem to feel they have to do."

The center will kick off the school year with a dance/street party in September. Planning is underway for other activities.

"What I feel we really need to do is get out and invite people to the center," said Braker. "That's what got me involved."

Pope and archdiocese officials are pleased with Cooper decision

(Continued from page 1)

Catholic Relief Services, which he is chairman of the board, and could not be reached for comment.

In the archbishop's absence, Father David Coats, archdiocesan vicar general, said: "We are grateful that the legal process of the State of Indiana has acted to change Paula Cooper's sentence from death to life in prison with the possibility of parole. Our opposition to the execution of Paula Cooper is the same as our opposition to all capital punishment."

"While her crime was brutal, and a severe punishment was both necessary and appropriate," Father Coats continued, "our church teaches that the sanctity of life in all situations is of supreme importance. It is as true in the case of a convicted murderer as it is for the unborn, the aged and the incurably ill."

Cooper's case has made international headlines. In 1987, Pope John Paul II asked his help in commuting her sentence. During his visit to the United States in September of that year, the pope's Vatican press spokesman told reporters that the pope had used "confidential channels" to appeal for clemency for Cooper.

After the Supreme Court's decision, the Vatican press office released a statement that said the pope "was very happy to learn that Paula Cooper obtained clemency." The pope was on vacation in the northern Italian Alps.

An international committee based in Italy, called "Non Uccidere (Thou Shalt Not Kill)," has campaigned on Cooper's behalf since she was sentenced to death for the murder in July 1986. The committee, composed of various religious and lay associations opposed to the death penalty, believes that capital punishment is a violation of the right to life as established in the United Nations Declaration of Human Rights.

Representatives of Non Uccidere have come to Indianapolis several times, most recently on March 1, when the Indiana Supreme Court heard arguments on the constitutionality of the law that it has now declared unconstitutional. At that time Archbishop O'Meara met with seven Italian members of the group and encouraged their efforts.

The following day the group met with Cooper and then flew to New York where they presented a petition with two million names to the secretary general of the United Nations.

The group was led by Franciscan Father Vito N. Bracone, who had previously met with both Cooper and Archbishop O'Meara during a visit in June 1988. He had also been here in June 1987 and had met with Cooper then, too.

After the July 13 decision, Father Bracone was contacted in Rome by Indianapolis television station WTHR, channel 13, and he said that he was delighted by the decision. He noted that Cooper has often expressed her desire to help others and said that she has changed while she has been in jail.

Archbishop O'Meara has often expressed his opposition to capital punishment. During his meeting with the Italians in March, he told them, "I don't think you should execute anyone for any crime, but especially a child."

After his first meeting with Father Bracone, in 1988, the archbishop said, "Our opposition to the execution of Paula Cooper is included in our opposition to all capital punishment. But I think it would be an atrocity to execute someone who committed the crime while still legally a child."

The Indiana Catholic Conference (ICC), of which Archbishop O'Meara is president, has consistently opposed the death penalty. Its formal statement in 1986 said, "Our opposition comes from the very fabric of our faith: our belief that all human life—from the moment of conception and through all subsequent stages—is sacred because human life is created in the image and likeness of God."

The bishops of the United States issued a statement opposing capital punishment in 1974 and many state Catholic conferences have issued statements similar to that of the ICC. Since 1974 the U.S. bishops have included opposition to the death penalty as part of its "consistent ethic of life" position in which all life issues are linked. The "consistent ethic of life" was reaffirmed by the bishops in 1985. It teaches that all human life is sacred, from conception to death.

Despite the position of the church, various polls have consistently indicated that most American Catholics, sometimes as high as 75 percent, continue to support capital punishment. Only the prohibition of artificial birth control receives dissent from more Catholics than the church's position on capital punishment.

No poll has been taken of Catholics since the July 13 decision, but the phone-in poll taken by Indianapolis TV station WTHR showed that 69 percent of its viewers disagreed with the Indiana Supreme Court's decision and 31 percent agreed with it.

Those who reject the position of the church often distinguish between the taking of innocent life, as in abortion, and the execution of those who have committed a serious crime.

Archdiocese included in study of 'model' education programs

by John F. Fink

The Archdiocese of Indianapolis is one of five dioceses selected for a study of "model" total educational programs at the University of Dayton (UD).

According to Ellis Joseph, dean of the School of Education at UD, the research study is examining how ministries in the five dioceses collaborate to offer education services which go beyond the traditional form of education—the parochial school.

"The study hopes to uncover how exemplary dioceses have established and financed successful comprehensive education programs," Joseph said. "We really want to find out to what extent collabora-

tion between the different ministries is practiced."

Other dioceses selected for the study were Toledo, San Jose, Covington, Ky., and Erie, Pa.

Each of the five dioceses has submitted materials to researchers at UD. From July 5-7 three representatives from each diocese met with seven researchers to discuss the materials. Representing the Archdiocese of Indianapolis were Providence Sister Loretta Shafer, chancellor; Frank X. Savage, executive director of Catholic education; and Providence Sister Marie Kevin Tighe, director of pastoral councils.

The study is a follow-up to last May's week-long national symposium that explored and debated the future of Catholic education.



TOTAL CATHOLIC EDUCATION—Three representatives of the Archdiocese of Indianapolis are interviewed at the University of Dayton as part of a study of "model" educational programs in Catholic dioceses. Those being interviewed by Mission Helper of the Sacred Heart Sister Angela Zukowski (back to camera) were, left to right, Providence Sister Loretta Shafer, chancellor; Frank X. Savage, executive director of Catholic education; and Providence Sister Marie Kevin Tighe, director of pastoral councils. (Photo by Jeff Miller/University of Dayton)

Commentary

TO TALK OF MANY THINGS

Job of Supreme Court is stating the limits

by Dale Francis

You can't expect the Supreme Court to rule on how things should be. That's not its job. Its job is more in stating the limits of how it can be.

Therefore, the Supreme Court had nothing to say about how things should be in our society when it delivered its decisions on pay pornographic recorded phone messages and dissent that included the desecration of the American flag. It was saying for the sake of freedom you even have to put up with things like these.

You can disagree with the Supreme Court. My own hope is that a constitutional amendment will make clear desecration of



the flag is a crime. But don't make the mistake of thinking the Supreme Court has the task of defending popular thought. It has a task of delineating the limits of freedom even for the most unpopular thought.

The opposition to Roe vs. Wade cannot be because public opinion finds abortion reprehensible. The point of the objection is that the decision deprived human life the right to exist. This has nothing to do with the opinion but with fact. It won't happen but if there were a situation in which 99.9 percent of the people favored abortion, it would be irrelevant to the fact that abortion destroys human life and so cannot be acceptable.

Two of the most recent decisions fall within the realm of opinion. A constitutional amendment to make clear desecration of the flag is a criminal offense would remove it from opinion. But while there is a huge outcry against the decision that allows desecration of the

flag, we've had a couple of decades of neglect of the flag in our American society. The honored place of the flag in public events, in schools, the prissy opinion that displaying the flag is chauvinistic, the decision of some schools to do away with the Pledge of Allegiance to the flag for school children, all of these have done more to harm the flag as a symbol of our nation and our commitment to freedom than some demented dissident burning the flag.

The public is apparently offended that the Supreme Court ruled that legislation forbidding the 900 number pornographic record was unconstitutional. Once again the public seems to be under the impression it is the task of the Supreme Court to guarantee that society is exposed only to acceptable thought and behavior. Once again, that is not its task. Its task is to set the boundaries.

You have a perfect right to hold the opinion that the Supreme Court placed the outer boundary too far out. But you cannot expect that the Supreme Court will set a narrow limit of what is justifiable as an exercise of freedom, even an exercise you despise.

It is the society that has the task of establishing what is acceptable to the great majority of the people. How do telephone messages that cost 50 cents, that are parodies, even begin to compare as purveyors of pornography with what you can find every day on television?

If you subject yourself even to a few days of the daily television serials, you'll see examples of explicit sexual encounters. You need only see a theater presentation of "Gone With the Wind," one of the great films of history, to realize how it would be impossible to make it today



without the insistence of producers for the inclusion of nudity and explicit sex.

We are the ones who are responsible for the flood of pornography that is common fare on television. The best-selling VCR videos are of explicit sex.

Yet the public gets angry because the Supreme Court doesn't rule it constitutional to ban pay pornographic messages on the telephone.

We are the ones who allowed neglect of honor to the flag, who have allowed pornography to prosper. Blame ourselves.

THE BOTTOM LINE

A marathon beginner in life's challenges

by Antoinette Bosco

Every year about this time I get my annual urge to do something about getting my dormant muscles into shape.

I see myself jogging, walking two miles a day, skipping rope 100 jumps per morning, rolling on the floor in graceful calisthenics and, eventually, getting on with my yoga exercises.

I make these elaborate plans like ritual each year and, inevitably, I fail. I end up doing some minimal walking, some spotty yoga and making a lot of excuses.

It is not too hard to figure out what goes wrong. Clearly, my scenario is unrealistic.

I'm not of Olympic, athletic calibre.



But in fairness, I'm not an absolutely hopeless failure. After all, I do try again, regularly, to keep in some kind of training. I'm not a winner, but I most certainly am a marathon beginner.

When I consider my new beginnings each year to try again for a personal, seasonal shape-up, I always find a corollary on the spiritual level. I'm a marathon beginner on that level, too.

Comparing my spiritual progress with keeping in training was not an original thought on my part. I took it straight from St. Ignatius, founder of the Jesuits.

I was in college when I first became acquainted with the Spiritual Exercises of St. Ignatius. I read them and immediately became discouraged, because while this degree of spiritual perfection appealed to me, I was scared to death that I could never follow the great saint's blueprint.

I confided my problem to a priest I often sought out for help and he confessed that he had never gotten through the warm-up

stage in following St. Ignatius' exercises, which he called the saint's training manual for making it successfully to the other world. He pointed out, however, that he never rested on his failures, but always picked himself up and began again. I got his message.

As I grew older, more aware of the faults and limitations in myself and in my world, I often remembered his metaphor of warm-ups. It made me less self-judgmental when I had to admit that, for the most part, I'm truly far from perfect. I'm lucky if I keep up the warm-ups.

This slowly unfolding revelation was something of a shock, for I had in early life set out to become a spiritual Olympic athlete, in almost romantic terms. Never would I choose money over principle, lash at my children in anger, give in to temptation, be vain about my appearance, say no to those who needed me and on and on. Would you believe my record here is one of regularly failing?

As the years pass, the realization of my imperfections becomes clearer. Like the world, I have my cold spells and warm ones, my dark nights and my days in the sun.

I like to have my bed warmed on cold nights by an electric blanket, discuss poverty over a full meal, sleep when I'm tired and lie in the sun. Still, I try to make people around me comfortable, recognizing the fun and absurdity, too, that is here in human existence, laughing with them, loving them, praying.

It would be nice to be the long distance runner, the pole-vaulter, the mountain climber to heaven. But I'm still in training, still doing warm-ups, tripping over reality, stumbling into human weakness, breaking down into selfishness and losing my grip now and then on faith.

Still, I haven't given up. I fail and try again. I'm a marathon beginner—and still in the race.

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THE HUMAN SIDE

What to do when you've been bitten by the PC

by Fr. Eugene Hemrick

I am becoming more and more concerned about many of my friends who have been PC bitten.

Recently a colleague told me he had solved a computer problem that had cost him nights of sleep. When I congratulated him he seemed compelled to reiterate the steps he had taken to show me exactly where he had slipped up.

When I complimented him again it was like giving him the green light to expand further on how he found his solution. He was so caught up on how he had finally conquered the computer that he became oblivious to my presence.

It struck me that he may have solved one problem, but that he had created an even bigger one for himself. He was being controlled by his personal computer.

I sympathize with those who are PC

bitten because I too was bitten once. My first mistake was buying a personal computer for home use. In the beginning my work output doubled. Producing it was more fun and working on the computer made me feel my evenings had become doubly productive.

I stopped taking leisurely after-dinner walks and TV viewing was cut in half. As long as I had my personal computer and a task to perform on it, I was content to be alone with it.

There was always some new computer program that intrigued me or something more to be learned with the programs I already used. In many ways each session with the personal computer was like playing a game of chess with myself.

I found myself huddling with other computer enthusiasts and completely ignoring those who knew nothing about computers.

I would tell myself after dinner that I would only take a quick look at something I had on the personal computer and two hours later find myself totally absorbed in it.

After awhile it became automatic to flip on the computer first thing when I entered my room.

If I went to a movie or went out for dinner I felt guilty for neglecting my work.

There also was the feeling that playing with my new toy was much more fun and mentally better for me than seeing a dumb movie or risking an evening of boring conversation.

Worse than all the above, however, was being caught up in a world that was causing me to become oblivious to everyone and everything around me.

Had it not been for sleepless nights and chronic edginess I don't think I would have noticed the control the personal computer had over me. I finally moved it from my residence and the office to break the vicious grip it had on me. I must confess I am a better person mentally and physically because of the move.

If after reading this you feel you are a victim of PC bite, may I give a word of advice on how to regain control over it. Spend an evening or two writing true

confessions about your relationship with the personal computer.

Hide no feelings, do not cover up any episodes with it. Tell all. Confession is not only good for the soul, it also is excellent for PC bite.



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To the Editor

Proud to be black and to be Catholic

This may come as a surprise to most of the people who know of me, but I do not really know me.

I was born in Indianapolis in Pat Ward's Bottoms in 1922. My parents were George Brown, an evangelist in the Church of the Living God CWFE, and Jane Brown, a member of Allen Chapel AME Church.

By the age of 34, I had dealt with prenatal through death situations for 12 years as a registered nurse. I deemed it

necessary to put some perspective on my life since it is inevitable that as sure as we are born we will die. I also came to the realization that our life is a journey ending with death.

It seemed to me that it was necessary to study in order to live the best possible life, as is expected of any Christian. I started taking self-improvement subjects in the college setting, seeking for answers that I did not have.

I found many intellectual, inspiring books and subjects that gave answers that satisfied many of my questions. Life after death is not explained by anyone, because it is not for man to know. But even back in slavery time, we (the black community)

dreamed and imagined what heaven was going to be like.

Our preparation for life after death is spelled out for us in the world's best seller—the Bible.

I have found that, after six decades of hearing the Word preached by those of many denominations, a combination of basic teachings turned out for me to be Catholic, universal, Baptist, because I am baptized; Methodist, I do believe in systematic methods; Episcopal, we do advocate bishops as part of our governing body; Presbyterian, Greek word for priest or older ruler; and Apostolic, I practice what the apostles taught.

All these different names mean a lot to many people, but I feel that my combination will afford monumental faith. My plan to be a serious Christian is misunderstood by many, but I will share my ability to witness in a positive way by practicing what I have learned being Catholic.

There will be some concern by some

as to why I emphasize being black and Catholic, even though we all know that our early literature was written in the Greek language, then Latin, etc.

We have only a minority of black or African persons mentioned in our very early written history. So many of our culture have chosen not to read or study. There is some representation of blacks in all positions in this union church, but then like today, not enough.

Those of us who are seriously black and Catholic have a big job to do evangelizing our own. The whole archdiocese must know of our faith. I plan to share my gifts of faith and compassion with this whole church with its many cultures.

Being black doesn't make me that different, but being black and Catholic does.

Lillian Stevenson

Indianapolis

Praying rosary in front of clinic

A rosary novena for life is being prayed each Saturday morning at 9:30 a.m. in front of the Clinic for Women at 2951 E. 38th St., Indianapolis. We pray the rosary for the protection of the unborn and their mothers, for a change of heart for those who take part in abortion and for those suffering the trauma of abortion.

Three more Saturdays remain in the novena, July 22 and 29 and Aug. 5.

For those who have not received notification of this event, please feel welcome to come and join the 30 to 40 people who pray Mary's prayer.

Kathleen Naghdi

Indianapolis

Point of View

We can dare to be different

by Shirley Vogler Meister

"You are a communist and a bold girl!" scolded the principal.

Sister Paula probably considered this the ultimate insult for her ering student. In the heat of the moment, she didn't realize how fitting it was, however.

As a nun, she herself practiced a positive version of communism because she lived communally with the School Sisters of Notre Dame. And boldness was admirable under the proper circumstances, if one believes the motto that sister taught to her students: Dare to be different.

After 35 years, the "bold girl" reprimanded for a minor rule infraction is still a practicing Catholic and certainly no communist in the political sense of the word. With humor, she recalled her experience at a recent high school reunion, adding emphatically, "Sister was really a wonderful woman!" Her fellow alumnae from the Academy of Notre Dame (Belleville, Ill.) readily agreed.

Similar recollections are joyfully re-

peated all over the country each year as former classmates reminisce and share lives with their peers from teen-age years. Seeing my friends after three-and-a-half decades of change emphasized the constancy of our early training, the results from the dedication of teachers of the '50s who helped mold the women of the '80s.

Just before returning to my hometown for this reunion, I checked out of the public library the book "Once a Catholic," by Peter Ochigrosso (1987; Houghton Mifflin Co., Boston). The author's interviews of prominent Catholics and ex-Catholics have been criticized and praised, but they undoubtedly reflect the varied attitudes of Catholic alumnae everywhere.

The most pertinent chapter, in my opinion, is the first—an interview with Benedictine Sister Joan Chittister, who realistically discusses Catholicism before and after Vatican II. Like Sister Joan, we Academy alumnae have lived "with a foot in both theologies," and "have a great sense of the past and its traditions and as great a sense of the possibility, and the presence of a real transformed Christ."

The thing that I carry with me always from my training—and that is at the basis of my love of the church—is the whole concept of sacramentality—of the sacred in

life as human things, as channels of grace," said Sister Joan.

I found similar sentiments expressed in different ways by my friends. During our morning-to-midnight reunion activities, many made remarks such as, "The best thing about today was the Mass," or, "I thought I was the only one so moved at Mass until I heard snuffles behind me."

We were emotional because we were raised to be sensitive and can see beyond the apparent. We can feel the importance of community within the church. We can be bold in our griidhood beliefs, that love and truth and peace are attainable through individual efforts.

We can dare to be different.



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LIGHT ONE CANDLE

The workings of the Holy Spirit

Fr. John Catoir
Director, The Christophers

"Although the Holy Spirit never changes, the effects of his actions, by the will of God and in the name of Christ are both many and marvelous" (St. Cyril).

I have always been fascinated by the catechetical instructions of this fourth-century Jerusalem bishop. They give an illuminating picture of the preparation for baptism in use in the early church. Here are two sections I found interesting:

1. "The Spirit makes one man a teacher of divine truth, inspires another to prophesy, enables another to interpret Holy Scripture.

Does this mean that some teachers of divine truth are not able to interpret Scripture? In a sense, yes, the deposit of faith has been clarified down through the ages through hard-fought theological debates, with opposite sides interpreting Scriptures in different ways. The magister settles the dispute with an authoritative pronouncement and we move on to the next debate.

2. "The Spirit strengthens one man's self-control, shows another how to help the poor, teaches another to fast and lead a life of asceticism, makes another oblivious to the needs of the body, trains another for

martyrdom. His action is different in different people."

Does this mean that some people who manifest holiness by helping the poor are not given self-control, or that those who live a monastic life are not ready for martyrdom? Here we must be careful because generalizations are misleading, but yes, some people are given extraordinary graces for one form of service and others are not.

It's possible to be weak in some areas of life and strong in others. In fact, it is quite common.

I know many who are engaged in charitable works but who are weak in other areas. Their own human weakness has sensitized them to the needs of others. Even though they may not have their own act together, in terms of self-control, they perform noble works because the Holy Spirit is alive in them. The Spirit lives in all by grace, even the unrepentant whom he calls to repentance. He is certainly in the weak who keep trying.

So, sinners, take heart. Never be discouraged if you are struggling with some problem. God will heal you in his good time and make you strong in other ways. You may not possess all the gifts of the Spirit right now, but you can pray for them with confidence.

As St. Cyril of Jerusalem put it, "The Spirit comes with the tenderness of a true friend and protector, to save, to heal, to teach, to counsel, to strengthen, and to console."

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



CORNUCOPIA

Greatest story ever told and told

by Cynthia Dewes

This is an age of documentation. Entire forests are falling because of the demand for computer paper, and Japanese eagle beavers was fat over their achievements in miniaturizing information.

Health records take up at least as much room in the hospital as patients do, and are probably no easier to maintain. Notes on every dose, throat culture, or X-ray are saved somewhere for future consultation, publication or insurance billing.

Diaries record the feelings and aspirations of sensitive narcissists of all ages. Teen-agers document every glance, every innocent quest to pass the butter, every scrap of imagined attention, good or bad, from reluctant objects of their affections. Older folks chronicle similar events, equally agonizing or ecstatic, but maybe with less fire.

Calendars and appointment books list the obligations of the responsible. These can range from doctor visits to in-laws' birthdays to business lunches to whatever makes us tick on time.

Baby books keep loving track of every immunization, coo and gurgle. From their pages we learn more than we ever wanted to know about infant bowel movements and birthday parties at the zoo, sometimes simultaneous events.

Minimalist musicians appear to reduce their compositions to mathematical formulae. The evidence is endless repetition of a few favored notes on what sounds to the untrained ear like some aboriginal scale.

However, they make up for this paucity of expression with long-winded commentaries on public radio defining the music's angst, or lengthy essays in trade journals to the same end.

Even minimalists' methods thus require a considerable amount of paperwork. Less becomes more, to the stupefaction of their listeners/readers.

Businesses churn out papers as though they owned stock in a pulp factory. Time cards, worksheets, bulletins, tax records, employment forms, evaluations, declarations and decisions heap employees' desks. Workers begin to suspect that they need a degree in shuffling paper, just to keep abreast of their duties. Whatever the cost, a labor-intensive appearance is strictly maintained. And documented.

Cultural, entertainment and sporting events generate so much paper that maintenance workers toil full time, picking up littered programs, tickets, score sheets.

Public relations paper probably mothered the invention of copying machines, and press releases alone are no doubt what's keeping newspapers alive in our country.

When we come to third class mail, the documentation problem assumes the proportions of a hydrogen explosion. There is simply no end to the advertisements, catalogs and other wonderfully unnecessary information we can accumulate this way.

Since the burning of waste paper is verboten nowadays, our creative busywork results in a trash volume about equal to the national debt. Disposal workers and world economists share a staggering burden of responsibility.

Are we sorry, then, that retention by means of the written word was ever invented?

No, but just as some things are better left unsaid, so most things would probably be better left unrecorded.

check-it-out...

A Gigantic Rummage Sale for the benefit of Fatima Retr. House will be held from 9 a.m. to 6 p.m. on Thursday and Friday, Aug. 10-11 at Our Lady of Lourdes Parish gym, 5333 E. Washington St.

Donations of clean items in working condition, particularly furniture, toys, appliances, etc. will be accepted at the gym during the same hours on Tuesday and Wednesday, Aug. 8-9.

The Central Indiana Department of Public Welfare seeks Foster Parents for children and teenagers. Training and financial compensation are provided for caring volunteers who provide temporary homes for children and teens, some with special needs, from abusive or neglectful homes. For more information call the Child Welfare Division at 317-232-0948.

vips...

Individual councils of the Indianapolis Knights of Columbus have elected their knights and deputy grand knights for 1969-70. Mater Dei #437, grand knight Robert Kossmann, deputy John Smysler; Our Lady of Fatima #3228, grand knight Ace Werner, deputy Gene Hannafey; St. Pius X #3433, grand knight John Wagner, deputy Charles Schmutte; Msgr. Downey #3660, grand knight Jim Wells, deputy Ed Hohman; Holy Family #3682, grand knight Samuel Moore, deputy Bernie McGuinness; St. Joseph #5290, grand knight Edwin Perry, deputy Robert Brown III, Msgr. Sheridan #6138, grand knight Jerry Schnarr, deputy Pat Matthews; St. Thomas More #7431, grand knight Mark Weigman, deputy Joe Baar.

Joan Cahill has joined the staff of St. Elizabeth's in Southern Indiana, a maternity home serving the needs of women facing crisis pregnancy, their babies and families. Her duties will include counseling, supervision and hiring of house parents, and coordination of programs.

Joseph Armbruster, a 1954 graduate of St. Meinrad College, has been elected vice president of St. Meinrad Seminary Alumni Association. He is a member of St. Barnabas Parish in Indianapolis.

Benedictine Sister Mary Frances Schafer will pronounce final vows at Convent Immaculate Conception in Ferdinand at 1:30 p.m. Mass on Saturday, July 22. A reception will follow. Sister Mary Frances, the daughter of George and Mary Veronica (Kitten) Schafer of Hanover, entered the convent from St. Michael

Parish in Madison. At present she serves as social service coordinator for the elderly on the Vincennes University Council on Aging.

Benedictine Sister Helen Vermuelen will profess final vows on July 23 at Our Lady of Grace Monastery in Beech Grove. She is the daughter of Henry Vermuelen and a native of Connersville. She works at People's Health Center as a registered nurse. Also on July 23, Benedictine Sister Maureen Therese Conroy will make temporary profession of vows. She is the daughter of Joseph and Joanne Conroy of Salem, Ill. During the coming year she will teach at Holy Cross School in Indianapolis.



Sr. Helen

Sr. Maureen

John Etling, director of Catholic Charities of Terre Haute, was recently elected president of Cleaners Food Bank of Indiana, Inc. Etling is also president of the Terre Haute Food Bank.

Certified Public Accountant Marjorie Prosser has been appointed director of the archdiocesan Office of Accounting Services.



John and Ann Sercer will celebrate their 50th Wedding Anniversary at 5:30 p.m. Mass on Saturday, Aug. 5 in St. Christopher Church, Speedway. They were married on August 5, 1939 in Osliniski Parish in the church of SS. Peter and Paul in Kolpa, Slovenia, Yugoslavia. The Sercers migrated to Italy early in World War II when their homes were burned. Later they were interred in a concentration camp, finally arriving in America after the war. The Sercers are the parents of three daughters and a son.



FOND FAREWELLS—Like those in many parishes, members of St. Columba and St. Bartholomew, Columbus, found July 2 was the time to say goodbye to their pastors. At the scrapbook table in St. Columba Parish Hall are (from left) teachers Colleen Coleman and Diane Becker, co-pastor Father Patrick Harpenau, principal Barbara Fox, co-pastor Father Joseph McNally and parishioner Mary Francis Lahee. The two priests received books containing photographs of parishioners and parish events. (Photo by John Hayes)

The Ad Game

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The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad" advantage. The answers can be found in the advertisements in this issue of The Criterion.

Below you will find the names of five Criterion advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.

2) Entries must be received on or before noon on the first Tuesday following publication of the game.

3) All entries must be accompanied by the name and address of the person submitting the answers.

4) In case of a tie, the winner will be picked at random from the winning entries received.

Position and Name of the Winning Entry will be Published in the next issue of The Criterion

OCE names support services coordinator

by Margaret Nelson

Annette "Mickey" Lentz has been looking for a challenge.

She's found it at the Office of Catholic Education (OCE). Beginning Aug. 1, the former principal of St. Mark School will take the new position as coordinator of support services for the archdiocese.

Lentz will be working on school programs such as gifted/talented and special education. She will help with education and training of new principals. And she will continue the school evaluations work she has been doing since 1982.

"I'll do whatever comes along. Cur-

riculum planning will be a big part of the job," Lentz, who coordinated the archdiocesan teachers' institute for 1988, will be in charge of the next conference to be held in 1990. She will also plan teacher inservice programs and supervise the new teacher mentor program.

"I'm happy to be here. It's a dream come true. For several years, I have wanted a new challenge," said Lentz. "I had been at St. Mark's a long time. But I wanted to be in Catholic education."

"It's nice to be able to create as you go along. These two (director of schools Providence Sister Lawrence Ann Liston and coordinator of school services Joe

Peters) have been so busy, they don't have much time to get out. I hope to do some public relations work and get out in the schools. I feel that I have a decent rapport with the principals. They know I've been in their shoes. I want them to know we're here to help them."

She began teaching at St. Patrick School in 1962, then started teaching at St. Mark in 1973. Lentz was made vice principal at St. Mark in 1975 and principal in 1976.

Annette Lentz received a bachelor of arts degree from St. Mary of the Woods College, having also attended Marian College and Indiana Central. She received her master's degree in supervision and her administrator's license from Butler University.

Lentz has been a member of the Archdiocesan Principals' Association since 1976, serving as its president in the 1984-86 term. She wrote the archdiocesan tool for school evaluation. As principal of St. Mark, she developed the Indianapolis South Deamery special education program in 1982.

The Office of Catholic Education and the Archdiocesan Board of Education have been trying to get another staff person since Sister Lawrence Ann filled two positions back in 1984.

Sister Lawrence Ann said of Lentz, "We're delighted to have her. We have submitted a request each year, documenting the need, since 1984."

In fact, Lentz recommended the position when she served on one of the board's committees back in 1985.

That was when Lentz was principal of St. Mark School. Her school was the only Catholic school in the state awarded the national Honor of Excellence for the year 1985-86. (Lentz never talks about that without adding something like, "with the help of a fabulous group of teachers, parents and kids.")



Annette "Mickey" Lentz

She said about St. Mark's upcoming school year, "I have everything ready for them. The hard part is done for this year." "She is helping to interview candidates for a new principal."

As for challenges, Mickey Lentz will have more than her share. Before this OCE post became available, she had agreed to teach a course on elementary school curriculum at the University of Indianapolis.

It is a required course "to help new teachers get started." Lentz quipped, "They have to have the course. They may not be as excited about it as I am."

If all that doesn't offer enough in the way of challenges, Lentz is helping her daughter plan her wedding, which is set for October of this year.

Volunteers help eye mission

by Cynthia Schultz

"What you do. There are no words," said Noberto, a taxi driver in Tela, Honduras.

Noberto was waiting patiently on a bench for his turn to have his eyes checked at a clinic manned by the Indiana chapter of Volunteers of Optometric Services to Humanity (VOSH).

"A lot of money to get this done," Noberto continued. "People come very far. We love American people. We know every time Americans come to this place, it is for something good."

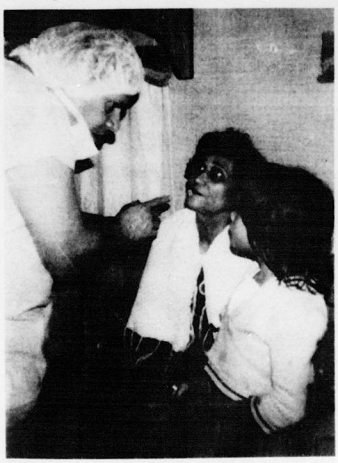
John Delgado, St. Mary of the Knobs, was one of several members of the archdiocese among the 34 lay people and physicians who helped provide optical services for 3,000 people in the school building in Tela that week.

Delgado, on his second VOSH mission, helped Dr. Brad Black from New Albany as he operated in a surgical van near the beach. He followed the doctor, helping him talk with and comfort the patients.

Delgado's interest in VOSH began several years ago when he was asked to translate for a seven-year-old Honduran girl who had corneal surgery in the U.S. After the operation, John and his wife Mona took the child into their home as she recuperated. The couple tried unsuccessfully to adopt her. "She stole our hearts," Mona remembered.

Mona's job was to dilate the eyes of patients before surgery and to pass out treats to children. After making this, her first VOSH mission, she understands why her husband wants to return. "It's self-rewarding to help those less fortunate," she said.

John Delgado was touched by the gratitude of the people on his first trip. He remembered an incident involving a relative of a patient who had cataract surgery.



TRANSLATOR—John Delgado, St. Mary of the Knobs Parish, translates the surgeon's message to a Honduran patient and her granddaughter in the surgical VOSH eye mission van from Indiana. The woman, who has glaucoma, learned that her sight could not be improved, but could be prevented from getting worse. (Photo by Cynthia Schultz)

"One little girl walked 7-10 miles to bring me a cup of jelly," he said.

Pat Baker, a member of St. Mary, Lanesville, agreed. She has offered her skills as a surgical nurse with VOSH for four years. She assisted Black with about 12 patients a day as he operated in the transformed bedroom in the van.

Baker said she loves helping the poor and is amazed that they are resigned to doing without the basic needs. "They are satisfied with where they are," she said.

A few blocks away in the school, Don LaPlante stood amid thousands of pairs of glasses that had been sorted in the makeshift dispensary. Over and over, he asked the question, "Esta Mejor (Is this better)? Patients' vision testing is done with words, if they are literate, or pictures if they cannot read."

"Many people are concerned with cooking, sewing and reading their Bibles," LaPlante said. "They want to read the tiny print in the Bible and will bring a sewing machine stuck in a collar to check their vision."

LaPlante said the missions make him a better person. "It expands my humanness. The more you reach out, the more you know what has to be done. It's easy to write a check, but to give of yourself is far more important."

During his 16 missions for VOSH, LaPlante has seen malnutrition, leprosy, syphilis and hair that has turned red from lack of protein. The interior decorator is a newly-baptized member of St. Peter and Paul Cathedral Parish in Indianapolis.

Also working in the dispensary were Verla and Mike Farrar, Little Flower, Indianapolis, parishioners. Verla talked about the patience of the poor, remembering a previous mission when the people waited for hours in 118 degree heat. "Nobody complained," she said.

Verla Farrar calls the missions Christianity in action. "I witness my faith by doing this. These people smile, hug you, and squeeze your hand. That's your reward."

Indianapolis optometrist Dr. Jeff Marshall led the mission this year. His late father founded the Indiana VOSH chapter in the early 70s. He explained that volunteers donate their time and talents, and pay all of their own expenses.

Dr. Jim Nolan and his wife Bernice have made 15 missions with VOSH. They are members of Holy Family, New Albany. This year they were forced to cancel the trip so that the doctor could have surgery for a detached retina. But they are planning to go to Naco, in northern Honduras, next year. The Nolans were recently honored by the Indiana legislature for their work.

Dr. Nolan collects used glasses from doctors, church groups, civic organizations and individuals. Used glasses are essential to the VOSH program. Those who wish to donate glasses may send them to: Dr. Jim Nolan, 1819 State St., New Albany, Ind. 47150, or Dr. Jeff Marshall, P.O. Box 19028, Indianapolis, Ind. 46219.



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Father Stallings' services continue despite plea from black bishops

by Cindy Wooden

WASHINGTON (CNS)—Just days after the 13 U.S. African-American bishops urged the founder of a church for black Catholics to return to unity with the church, some 2,300 people attended the church's July 16 services.

Since the July 2 founding of Imani Temple by Father George A. Stallings, former evangelist for the Archdiocese of Washington, a total of five liturgies have been celebrated. Each attracted more than 1,000 people.

Father Stallings had not responded by July 17 to a July 12 appeal from the nation's 13 black bishops that he return to unity

with the church. Neither had he commented on a July 13 statement published in *The Washington Post* by Cardinal James A. Hickey of Washington, who suspended Father Stallings for celebrating unauthorized liturgies.

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, also issued a statement on the Father Stallings situation.

On behalf of the U.S. bishops' conference, Archbishop May "pledged anew" efforts to ensure that the church recognize the gifts and needs of African-American Catholics.

The archbishop said all U.S. Catholics are saddened by the action of Father Stallings and his followers. "Please know

that your concerns are the concerns of every bishop in this land," Archbishop May told black Catholics.

"Your pain is our pain, your joy is our joy," he said in the July 14 statement. "We are a family, and no brother or sister suffers or rejoices alone."

"There have been elements of racism in the church and there continue to be," the archbishop said.

African-Americans must be appointed to more leadership positions. Continued efforts must be made to incorporate African-American culture in the liturgies. And the social problems which have an disproportionate impact on the black community "cry for our increased attention," Archbishop May said.

The archbishop also cited gains the church has made within the black community, including doubling the number of African-American Catholics in the last five years and diocesan efforts to implement the National Black Catholic Pastoral Plan.

The black bishops' statement called Father Stallings a talented person. "His gifts belong to us and to the church he was ordained to serve," they said.

Father Stallings is "a brother of special and unique talents. He is a priest and shares with us the bond of priestly office," the bishops said. "He is an African-American who possesses the vibrancy of our cultural and spiritual heritage."

"We urge him, we implore him to return to the unity of the church and to continue to encourage the church to reform," they said. The only way such reform is possible is "within the unity of the one Catholic Church."

"We do admit that the sin of racism still makes the harmonious dialogue between our church and our cultural heritage a challenge for all of us," said the statement signed by the black bishops. "Nonetheless, we do not, we cannot envision the surrender of those efforts even in the face of difficulty. African-American Catholics have faced far more difficult challenges in the past and yet remained firmly and joyfully within the embrace of the church that we love," the bishops said.

Cardinal Hickey's statement asked Father Stallings to "come home."

"As your bishop and your brother, I ask you to return to the church that called you and ordained you to the service of God's people," the cardinal wrote.

"Return to the real struggle to make the church a better sign of unity and diversity," Cardinal Hickey said. "Return to an integral, healthy, effective and accountable ministry within the Roman Catholic Church."

Father Stallings' action, and the media attention it has received, belittled or ignored "the work of African-Americans in the archdiocese and has been personally hurtful," he said.

"This is not a dispute between those who oppose racism and those who support it," he said, "but between those who choose to stay and work to make our church a better sign of the Lord's love and justice and those who abandon their Catholic faith to follow some personal crusade outside the church."

Eight-week seminar for separated and divorced Catholics scheduled

A free eight-week "Life In the Spirit" (B.L.I.S.S.) seminar sponsored by Separated, Divorced, and Remarried Catholics begins August 7 with a program on "Inner Healing" at 7:30 p.m. at the Catholic Center.

Theresa LaRochelle, seminar coordinator, invites interested persons to participate in the charismatic-based programming that involves an introduction to a new personal relationship with Jesus Christ.

"There's a lot of pain that you go through with a divorce," LaRochelle explained. "A lot of times divorced people feel a real alienation from the church. This is hopefully to heal those wounds and bring the church and people of God together, as one. It's a reconciliation process."

Other program topics include "God's Love," by Peter Sebeok on August 14, "Salvation" by LaRochelle on August 21, and "The New Life" by Father James Farrell on August 28.

September programming each Monday at 7:30 p.m. begins on Labor Day with

"Receiving God's Gifts" by Vangie Vescove followed by "Baptism In the Holy Spirit" by Daniel Davis, "Growth" by Gloria Carne, and "Transformation in Christ" by Rex and Bitise Landis.

Father Albert Ajamie, Father Donald Evrard, and Franciscan Brother Martin Masler will assist LaRochelle, Helen Otto, and Rex and Bitise Landis during the preliminary session on inner healing.

"The seminar came out of the charismatic movement," LaRochelle explained. "The point is to bring people into a relationship with Jesus as the Savior and Lord and baptizer in the Holy Spirit. It's not to make people charismatic per se, but to enable us to live a victorious life more fully as Catholics."

LaRochelle said B.L.I.S.S. is also designed to "help us be joyful people and to be happy in spite of all the craziness that the world dumps on us."

For more information, contact the archdiocesan Family Life Office at 317-236-1596.

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4	15,730	1,311	303	22,385	1,866	431
5	18,382	1,532	354	26,159	2,180	504
6	21,034	1,753	405	29,933	2,495	576
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SCHOOL LUNCH PROGRAM—Catholic schools in the archdiocese have announced their policies for free and reduced-price meals for children from families unable to pay the full price. The chart above shows eligibility guidelines for national school lunch and breakfast programs, as set by the U.S. Department of Agriculture. Application forms are being sent to all parents and guardians of students in each school. To apply for free or reduced-priced meals, the family should fill out the form and return it to the school. School officials will review the application and determine eligibility, and families may appeal the school's decision. The information on the application is confidential and will be used only to determine eligibility. Each school has a copy of the complete policy for public review, and applications may be submitted at any time during the year.

CYO counselors share the joys of camping

by Mary Ann Wyand

It was a busy Thursday morning in mid-July at Camp Rancho Framasa, one of two Catholic Youth Organization summer camps in scenic Brown County.

Several thunderstorms in the Nashville area during the early part of the week altered the regular activity schedule, so counselors and campers were taking advantage of the beautiful sunny day to catch up on a little fishing, swimming, horseback riding, and target practice.

Down at the stables, counselors Jennifer O'Brien, Mark Hoar, and Katie Scully helped the boys off their horses after a trail ride through the wooded hills. One young camper lovingly patted his new animal friend, then asked, "How do you kiss a horse?"

Orange life preservers formed bright patches against the green and brown shades of the trees and water as another group of boys practiced paddling canoes across the lake. While the eager canoeists enthusiastically navigated their crafts, the lifeguard and counselors cheerfully applauded their efforts.

On the other side of the lake, a third group of boys whooped and hollered as one lucky fisherman hauled in a big catch. "That may be the biggest fish caught all summer!" counselor Jim Gries exclaimed. Then everybody posed for a photograph before the large bass was tossed back into the lake, perhaps to be caught again next week.

Near the pavilion, counselor Angi Sullivan, who supervises the infirmary, was engrossed in an emotional conversation with a homesick camper. As he wiped tears away with the back of his hand, she slipped her arm around his shoulders and offered comforting advice.

The wife of program director Kevin Sullivan knows what it's like to be a camper. She spent five summers at CYO camp before enrolling in the Counselor in Training Program and joining the staff.

"I love to talk kids into having fun," Angi explained later. "I really like to get them to think about something happy at home, and not 'I miss Mom and Dad.'"

Sharing her own childhood camping experiences helps establish trust and friendship. But Angi said the boys and girls generally have such a great time at Camp Rancho Framasa and nearby Camp Christina that the moments of homesickness are fleeting.

"I feel good when they come in and they're not afraid to talk," she reflected. "They trust me because of my role as the camp nurse. I'm really upfront with the kids. I just say, 'Well, you're homesick. Right?' Then they talk about it with me."

Campers look up to their counselors as big brothers or big sisters, but often turn to Angi for some mothering.

"My most memorable experience was during my first year as a counselor. I had this little girl who was so homesick that she cried all week," Angi remembered. "It was my first experience having someone lean

on me. We got really close. Then, when it was time to leave, she cried because she was going home!"

Counselor Jennifer O'Brien, who grew up in Roanoke, Va., is in charge of Camp Rancho Framasa's equestrian program for the second year.

"I've ridden for 17 years," she said. "I just love it here at camp. The best experience is when a child really does not want to get on a horse, and later wants to ride again. I get the greatest thrill out of that. Even if I can just get the camper to sit on the horse, then maybe he or she will come a little farther (and ride) the next time."

As one group departed and other campers arrived for their first experiences on horseback, Jennifer joked about clearing out the stables after their trail ride. Then she smiled at each boy and asked, "Is anyone a little nervous about riding? Just so I know?"

Fifth-year counselor Mark Hoar took a few minutes away from grooming the horses to share one of his funnier camp stories. It was his first summer as a counselor, as well as his first time on the archery range. The group of young campers assumed he was an expert archer.

"I really had no idea how to do it," Mark admitted. "I just put the arrow in the bow, aimed at a target about 15 yards away, pulled hard, and closed my eyes."

His arrow missed the closest target, but somehow hit the bull's-eye on another one about 30 yards away. Since all the campers were very impressed, Mark said he tried hard not to look surprised.

The Purdue senior arrived at Camp Rancho Framasa early this year to help build a new challenge course designed to test motor skills and problem-solving abilities. Project funds came from the Indiana Sports Corporation Champs Program.

"It's a group activity for leadership, self-esteem, cooperation, and trust," he explained. "It requires teamwork to complete the 19 skills."

And after a rigorous year at school, Mark said a summer job in the hills of Brown County is a welcome change.

"It's really great being here with the kids," he added. "After being at college all year, it's nice to talk to somebody who doesn't talk about themselves all of the time."

Counselor Katie Scully grew up in St. Patrick Parish in Terre Haute and was a CYO camper for six years. "I wanted to work as a counselor, most of all, because I just loved camp. My sister worked here too."

Friendships with campers often result in thank you letters from the children.

"You know what a great time they had at camp when you get letters," Katie said. "All the counselors get excited when they receive letters from campers. It's also really neat when the kids say they are coming back next year and ask if I'll be back too."

Sometimes there are a few tears at the end of the week. "When my first girl left (earlier this summer)," Katie remembered, "they all said, 'I had a great time. That got to me.'"

Counselor Jim Gries, a Roncalli High School graduate from Nativity Parish in Indianapolis, said he always looked forward to CYO camp each summer. The third-year counselor attended camp from age 10 through 14 then decided to work there while attending Purdue University.

"Each kid is such a special individual," he emphasized. "They all have something special to share. As a camper, I'll always remember my counselors. And now it's such a great feeling to see the kids come back again for a second summer and know that you are part of the reason they had a good time."

Head counselor Greg Bamrick, who teaches religion at Bishop Chastard High School in Indianapolis, has been working as a CYO camp counselor for three summers and enjoys the challenges of introducing children to the outdoors.

Part of his job is to make sure that the group schedules coincide and every child gets a chance to experience all of the many fun activities. Bamrick also spends a week helping train the staff of about 50 counselors before the camping season begins in mid-June.

"Counselors are with their groups about 22 hours a day," he explained. "Most of the counselors are very drained by Friday, but with new kids arriving every Sunday everyone is enthusiastic about starting again. We feel like this is their week, and let's make it special."

And, Bamrick emphasized, the staff is what makes CYO camp so successful.

"The people who work here do so for the experiences, for the friendships," he said. "I can see some of the counselors start off a little bit tentative and hesitant, but it's amazing to see how much they change within a few weeks. Counselors learn just as much from the kids as the kids do from the counselors."

Every Wednesday afternoon, children from Camp Christina ride the CYO bus to Camp Rancho Framasa for an evening of worship and recreation. An archdiocesan priest celebrates Mass outdoors, and music echoes in the hills as children join in the liturgy.

And each night after the scavenger hunt or carnival or other games, campers say a prayer around the campfire.

"We say thank you to the Lord for the day," Bamrick reflected, "and thank you for our safety and our friendships and our families."

And, probably, thank you for a great time at CYO camp.

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FRIENDSHIPS—CYO camp counselor Katie Scully of St. Patrick Parish in Terre Haute helps a young camper make friends with a horse before a trail ride July 13 at Camp Rancho Framasa in Brown County. (Photo by Mary Ann Wyand)

Franciscan Sisters to celebrate anniversaries

Twenty-three Sisters of St. Francis with connections to the Archdiocese of Indianapolis will celebrate anniversaries of 60 and 80 years in religious life with a special Mass, dinner, and entertainment on July 26 at the motherhouse in Oldenburg.

The diamond jubiliarians (60 years) are as follows:

Sister Paschal Marie Connors, a native of Louisville, Ky., is a graduate of Marian College, Indianapolis. In the archdiocese, she taught at St. Mary, Lanessville; St. Martin, Yorkville; St. Michael, Brookville; St. Mary, New Albany; and St. Joseph, Shelbyville, where she is still a part-time teacher.

Sister Mary Regis Sabel, a native of Essen-Stelle, Germany, entered the Oldenburg Franciscan Community in 1929. She worked in domestic service at the motherhouse in Oldenburg from 1976-1979. Now retired, she helps with crafts and needlework for the convent activity center.

Sister Alma Scheidler, a native of Millhouses, attended St. Mary's School there, and the Academy of the Immaculate Conception (ICA), Oldenburg. She is also a graduate of Marian College. In the archdiocese, she taught at St. John, Enochsburg; St. Mary, Greensburg; St. Mary, North Vernon; St. Vincent, Bedford; and St. Lawrence, Lawrenceburg.

Sister Ann de Sales Pieper, a native of Hamilton, Ohio, is a graduate of ICA, Oldenburg, and Marian College. In the archdiocese, she taught at St. Louis, Batesville, and St. Michael, Indianapolis. During her retirement years, she has been helping with religious instruction for the developmentally handicapped at St. Anthony, Morris.

Sister Ruth Finkbinder, a native of Indianapolis, obtained her B.S. in education from the Athenaeum of Ohio. She is also a graduate of Marian College. In the archdiocese, she taught at St. Joseph's in St. Leon, ICA,

Oldenburg; St. Vincent, Bedford; St. Joseph, Shelbyville; and Our Lady of Lourdes and Holy Trinity in Indianapolis. She also served as a nurse in the motherhouse infirmary. From 1939-1945, she served as a missionary in China, and was interned during the war there for two years. At present, she is assisting the motherhouse archivist and tutoring members of the Nguyen family, a Vietnamese family sponsored by the Sisters of St. Francis.

Sister Mary Mootz, a native of Indianapolis, obtained her B.A. in education from Marian College. She also studied theology at St. Meinrad College and Edgewood in Cincinnati, and took administration courses at Xavier University, Cincinnati. In the archdiocese, she taught at St. Louis, Batesville; St. Vincent, Bedford; St. Gabriel, Connersville; and St. Francis de Sales and St. Rita in Indianapolis. Now living at Oldenburg, Sister Mary serves as a spiritual director for some of the sisters.

Sister Teresa Clare Groh, a native of Cincinnati, attended ICA, Oldenburg, and Marian College. In the archdiocese, she taught at St. Paul, New Alsace; St. Anthony, Morris; St. Joseph, St. Leon; St. Mary, Lanessville, and St. Louis, Batesville. She retired to the motherhouse in 1982.

Sister Alfreda Scheidler, a native of Millhouses, attended Immaculate Conception School there, and ICA, Oldenburg. She is a graduate of Marian College. In the archdiocese, she taught at St. Paul, New Alsace; St. Joseph, St. Leon; St. Joseph, Shelbyville; St. Vincent, Bedford; St. Mary, New Albany; St. Michael, Brookville; St. Anthony, Morris; and Little Flower, Indianapolis. She retired to the motherhouse in 1982.

Sister Rose Alma Niehaus, a native of Cincinnati, later moved to St. Maurice, Ind., and attended school there. She is a graduate of Marian College. In the archdiocese, she taught at St. Anthony, Morris;



SILVER JUBILIARIANS—Noting 60 years as Sisters of St. Francis are Sister Paschal Marie Connors (top row, from left), Mary Regis Sabel, Alma Scheidler, Ann de Sales Pieper; (second) Ruth Finkbinder, Mary Mootz, Teresa Clare Groh, Alfreda Scheidler; (third) Rose Alma Niehaus, Vivian Rose Morshausen, Angela Benedict, and Marita Stich.

St. Mary, Greensburg; St. Andrew, Richmond; St. Mary, New Albany; St. Vincent, Bedford; St. Michael, Brookville; and St. Bernadette and St. Lawrence, Indianapolis. She now lives at the motherhouse in

Oldenburg where she works in the sisters' activity center.

Sister Vivian Rose Morshausen, a native of Cincinnati, received her bachelor's and master's degrees in music from the College

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of Music, Cincinnati. In the archdiocese, she taught music at St. Vincent de Paul, Bedford, from 1932-44, at ICA, Oldenburg, from 1944-1960. She taught music at Marian College from 1960-1986. She was also chairperson of the music department and the division of humanities there. Now retired, she resides at Marian College and does volunteer campus ministry.

Sister Angela Benedict, a native of Chicago Heights, Ill., is a graduate of Marian College. In the archdiocese, she taught at St. Louis, Batesville, and St. Lawrence, Holy Trinity, and St. Michael in Indianapolis.

Sister Maria Stich, a native of Indianapolis, attended ICA, Oldenburg. She is a graduate of Marian College. In the archdiocese, she taught at St. Mary, New Albany; St. Gabriel, Connersville; and Little Flower, Holy Rosary, and St. Mary Academy, Indianapolis.

The following sisters are celebrating 50 years in religious life:

Sister Frances Jean Sandschulte, a native of Loretto, Tenn., is a graduate of Marian College, the Cincinnati College of Music, and the University of Cincinnati Conservatory of Music. In the archdiocese, she taught at St. Mary, New Albany, and Little Flower, Holy Trinity, and Our Lady of Lourdes in Indianapolis. She now teaches at St. Catharine in Cincinnati.

Sister Alma Marie Hansen, a native of Alpena, Mich., is a graduate of Marian College. In the archdiocese, she taught at St. Michael, Charlestown; St. Bernadette and Our Lady of Lourdes, Indianapolis. She now serves at the motherhouse in Oldenburg as a driver for the infirmary.

Sister Veronica Frederick, a native of Hamilton, Ohio, is a graduate of Marian College and Butler University. In the archdiocese, she taught at Holy Family, Richmond; St. Gabriel, Connersville; and Little Flower, Indianapolis. She is now private secretary to the executive directors of One Way Farm, a facility in Fairfield, Ohio, for abused and abandoned children.

Sister Wilhelmina Burkemper, a native of Old Monroe, Mo., is a graduate of Marian College. She has taught in Ohio,

Montana, Kansas, and Missouri, where she is now teaching in Old Monroe.

Sister Terese Adele Blum, a native of Detroit, Mich., received her R.N. from Christ Hospital School of Nursing, Jersey City, N.J., and is a graduate of Marian College, and Xavier University, Cincinnati. In the archdiocese, she taught at St. Rita and St. Francis de Sales, Indianapolis, and served at the motherhouse as a nurse. She now works in the business office at Marian College.

Sister Charlyne Wolff (formerly Sister Patricia Ann), a native of Dayton, obtained

her B.S. in education from the Athenaeum, Cincinnati, and her M.A. in Education from John Carroll University. In the archdiocese, she taught at ICA, Oldenburg; Our Lady of Perpetual Help, New Albany; and Secena High School, Indianapolis. Since 1970, she has been a missionary in Papua New Guinea. On leave from the missions, she is living in Indianapolis.

Sister Mildred Speed, a native of Covington, Ky., attended ICA, Oldenburg. She received her B.S. in education from the Athenaeum of Ohio, and her M.Ed. from Xavier University, Cincinnati. In the arch-

diocese, she taught at St. Louis, Batesville; St. Mary, Greensburg; St. Vincent, Bedford; Our Lady of Lourdes, and Secena High School. She now teaches at Fenwick High School, Middletown.

Sister Rose Bernard Lamping, a native of Greensburg, attended St. Mary's School there. Holy Family, Oldenburg, and Oldenburg High School. In the archdiocese, she worked in domestic service at St. Michael, Brookville, in food service at the motherhouse in Oldenburg from 1953-1955, and 1970-77, and at Ritter Faculty House from 1977-1986. She was housekeeper at the archbishop's residence from 1955-1970. She now works as a switchboard operator at the motherhouse.

Sister Mary Catherine Eschenbach, a native of Indianapolis, attended ICA, Oldenburg. She obtained her B.S. in Education from Marian College, and her M.Ed. from Xavier University, Cincinnati. In the archdiocese, she taught at St. Louis, Batesville; St. Lawrence, Lawrenceburg; St. Vincent, Bedford; and St. Francis de Sales and St. Michael, Indianapolis. Since 1984, she has been a missionary in Papua New Guinea.

Sister Mary Louis Murer, a native of St. Louis, Mo., is a graduate of Marian College. She also attended Xavier University, the University of Dayton, Boston College, and Notre Dame University. In the archdiocese, she taught at St. Louis, Batesville, from 1951-1954, and was principal there from 1971-1977. She also taught at St. Vincent, Bedford and Our Lady of Lourdes, Indianapolis. She now works at Resurrection Parish, St. Louis, Mo.

Sister Virginia Ann Streit, a native of North Vernon, Ind., is a graduate of Marian College. In the archdiocese, she taught at St. Mary, Greensburg; St. John, Enochsburg; St. Joseph, Shelbyville; and St. Mary, Aurora. She presently works at the motherhouse in Oldenburg, as assistant coordinator of Olivia Hall.

Those celebrating 25th and 15th anniversaries will be featured in the Aug. 4 Criterion.



Sisters Frances Jean Sandschulte, Alma Marie Hansen, Veronica Frederick, Wilhelmina Burkemper, Terese Adele Blum, Charlyne Wolff, Mildred Speed, Rose Bernard, Catherine Eschenbach, Mary Louis Murer, and Virginia Ann Streit.

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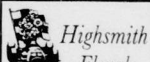
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Sept. 10	Fr. James Higgins	St. John of Arc Parish, Indianapolis
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PRELATES AND PATRIOTS

Father Carroll's mission to Canada

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

(This year the church in the U.S. is observing the bicentennial of the appointment of the first American bishop, John Carroll of Baltimore, in 1789. This series is about some of the most prominent bishops in U.S. history who also happened to be American priests.)



The four men who disembarked from a boat in Montreal, Quebec on April 29, 1776, were a weary group of travelers. They had been traveling for more than a month, and in those days traveling was tedious. It was particularly tiring for one of the four, Benjamin Franklin, as he was 70 years old.

The other three were Samuel Chase, Charles Carroll of Carrollton, and Father John Carroll, a Catholic priest. They were on an official mission from the government of the United States to the people of Canada—a mission doomed to failure.

Canada was considered an important factor in the military and political planning of both the U.S. and England during the Revolutionary War. So on Feb. 15, 1776, the Second Continental Congress appointed a commission of three—Franklin, Chase and Charles Carroll—to go to Canada to try to gain the support of the Canadian people.

In addition to these three, the Congress resolved that Charles Carroll prevail on Father John Carroll, his cousin (although not a first cousin), to accompany them "to

assist them in such matters as they shall think useful."

Father Carroll was asked to go because it was known that he was a faithful patriot and because religion was of prime importance in these negotiations. Although Canada was under British sovereignty, it formed a land apart from the colonies because it had come into British hands only in 1763 at the end of the French and Indian War. Since most of the residents were French in nationality, and hence Catholic, Canada had managed to win religious freedom from England through the Quebec Act, which was passed by the British Parliament in 1774.

The Act said this: "His Majesty's subjects, professing the religion of the Church of Rome or in the province of Quebec, may have, hold, and enjoy the free exercise of the religion of the Church of Rome, subject to the King's supremacy."

This act created extremely bitter feelings among the colonists and was a primary cause of the Revolutionary War. John lay accused Catholics of helping England enslave America through the act.

The Continental Congress, in an address to Great Britain, stated: "Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country (Canada) a religion that has deluged your island with blood, and dispersed impiety, bigotry, persecution, murder and rebellion through every part of the world." The Catholic religion was not exactly well-thought-of in the U.S. in the 18th century.

On Oct. 26, 1774, the Congress protested to England's King George III for "establishing an absolute government and the Roman Catholic (sic) religion throughout those vast regions, that border on the westerly and northerly boundaries of the free Protestant English settlements."

The Continental Congress was a bit two-faced, too. On the same day they protested to George III against freedom of religion for Catholics in Canada, they wrote to the Canadians: "We are all too well acquainted with the liberality of sentiment distinguishing your nation, to imagine, that difference of religion will prejudice you against a hearty amity with us. You know, that the transcendent nature of freedom elevates those, who unite in her cause, above all such low-minded infirmities."

The same Congress also had the gall to send a commission to Canada to seek its help in the war against the country that so recently had granted religious rights to the Catholics of Canada. No wonder the Congress wanted Father Carroll and Charles Carroll, the most noted Catholics in the U.S., to be a part of that commission.

It is really somewhat of a mystery why Catholics in the U.S. took part in the rebellion against England. They could, after all, expect better treatment from Great Britain than they could expect from the new government of the U.S. England showed this through the Quebec Act, while some of the manifestations of bigotry were at their height in the colonies. It was only in Maryland, Virginia, Pennsylvania and Delaware that Catholics had won against Catholics had been swept away.

An example of the bigotry at that time was "Pope Day," when an effigy of the pope was carried in mockery through the streets and then burned.

It might be wondered how Father Carroll felt that he could support the U.S. considering the attitude toward his religion. Father Carroll, and Charles Carroll too, felt that the hostility of the colonists to the Catholic faith was foreign to the American character and that, with the spread of correct knowledge about the church, Catholicism would eventually

come to be trusted and regarded in its true light.

Father Carroll reveals in his letters that the request of the Continental Congress that he accompany the commission created a difficult decision for him. He acknowledged that the Congress had done him "the distinguished and unexpected honor" of asking him to go with the commission, but he did not feel that he had the right to ask Canada to do more for the U.S. than to maintain neutrality. He did not believe that Canada would be morally justified in making war on England. "They have not the same motives for taking up arms against England which render the resistance of the other colonies so justifiable," he wrote.

Although the letters do not definitely so state, he presumably agreed to accompany the commission with the private understanding that he would plead only for Canada to remain neutral.

The commission began the journey in March and arrived in Montreal on April 29. Once there, it was immediately apparent that the mission was hopeless. Because of the statements by Congress regarding the Canadians and their religion, the clergy, headed by Bishop Jean-Baptiste, were quite hostile. By May 12, Father Carroll and Benjamin Franklin had left to return home. Charles Carroll and Samuel Chase remained in Montreal to try to carry on the mission.

During this trip, particularly the return part, Franklin and Father Carroll struck up a lasting friendship. Franklin was ailing on the return trip and appreciated Father Carroll's aid. He wrote to Chase and Charles Carroll while they were still in Canada. "I find I grow daily more feeble, and I think I could hardly have got along so far but for Mr. Carroll's friendly assistance and tender care of me." (At that time it was customary to refer to priests as Misters.)

Brantz Mayer wrote that "Franklin did not forget the kind attention of Rev. John Carroll during this journey; nor did he fail to appreciate the virtues and intellectual cultivation of that excellent gentleman."

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SIXTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 23, 1989

Genesis 18:1-10 — Colossians 1:24-28 — Luke 10:38-42

by Fr. Owen F. Campion

Furnishing the first reading for this weekend's Liturgy of the Word is the Book of Genesis. Genesis, the first book of the Bible, is a collection of ancient understandings of God's power over creation, within creation, and his contacts with people. It was not intended to be history. It is a statement of faith. The objective of Genesis is to proclaim God as the life-giver, the all-powerful, and the merciful and insightful provider of his people.



Though not history as history would be written in these days of instant communication, careful record-keeping, and technology, Genesis does have its historic figures and events.

Abraham, mentioned in this reading, actually lived.

In this reading, he appears as host, with his wife, to God himself. To be hospitable, Sarah concerns herself with the details of cooking and housekeeping. But her efforts were in behalf of God.

The Epistle to the Colossians provides the second reading for this Liturgy of the Word.

In this reading, Paul, the great missionary apostle, announces with some demand and some effectiveness his credentials to serve God and to preach the Gospel. He insists that God commissioned him.

It was a commission calling for no insignificant commitment on Paul's part. Paul was imprisoned, rebuked, and re-

jected. In time, he would die, as a threat to the public order and the empire.

For its gospel reading, this weekend's Liturgy of the Word presents the familiar story from St. Luke's Gospel of Mary and Martha, who receive Jesus as a guest in their home.

The reading follows the parable of the Good Samaritan, both in the text of St. Luke's Gospel and in the sequence of gospel readings in the liturgy.

Last weekend, the Liturgy of the Word provided St. Luke's moving story of the Good Samaritan.

Mary in this story is not Mary Magdalen. As was Mary of Magdala, however, she is deeply devoted to Jesus, to godliness, and to communion with God.

Martha was hardly the opposite. She too was a disciple of the Lord. She too loved God. That all is evidenced in her care and exactness in serving as the Lord's hostess.

Hospitality was an important part of Jewish life at the time. Travel was rare. Travelers seldom arrived. Most received travelers and guests as the unusual circumstances of their arrival would suggest. To receive Jesus was an even more special occasion for followers such as Martha and Mary.

The sense of this story is not to demean Martha's work, or to rebuke Martha herself. It is to put first things first, to provide a glimpse into the reasons why any work should occur. That reason, of course, is to serve God, either by building his household, by acknowledging him, or by situating all activity within the wish to serve him.

As such an intention, this reading

expands and deepens the story of the Good Samaritan.

Reflection

Historically, Martha receives something of a poor report when this gospel story is read. The

prayerfulness of Mary, and Mary's avoidance of activity needed in the household, and ultimately for survival, are extolled. But, obviously, the household work, as all necessary activity, sometime must be completed. Is it dishonorable? Or a burden not to be preferred, somehow secondary in value or in status to prayer and contemplation? Obviously not.

All undertakings for those who follow Jesus find their meaning in serving him, and in faithfully representing his justice and vision. It is a dedication to him, and to loving him.

The second reading, from the epistle,

presents Paul the Apostle as God's servant, but not a servant assigned dreary chores. Rather, Paul possesses a commission from God.

So do we all. Our work for God is not to pass from one day to the next without purpose, save the passage of time and the achievement of some effort that likely very many others would accomplish equally well.

Rather, we are commissioned as was Paul. The set of circumstances in one life, its relationships, its gifts and talents, its duration, all are distinctly different from any other life.

To that set of circumstances, faith invites us to bring the incentive and hope of belief in God and response to serving him with the fervor and in the image of his Son.

The admonition to Martha was not to abandon responsibility, but to refine responsibility as a Christian pursuit.

Our work for God is not to pass from one day to the next without purpose

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THE POPE TEACHES

Three basic elements mark events of Pentecost

by Pope John Paul II

Remarks at audience July 12

Today we consider the coming of the Holy Spirit at Pentecost as a powerful manifestation of God. If we analyze the events of Pentecost as described in the Acts of the Apostles, we find various elements which recall the previous revelations of God in the Old Testament.

In describing the coming down of the Holy Spirit, St. Luke seems to have in mind the mighty signs which God

worked when he manifested himself to the people of Israel on Mount Sinai.

Luke writes: "When the day of Pentecost had come, they were all together 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 there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance."

Three basic elements mark the events of Pentecost: a sound from heaven like a mighty wind, tongues as of fire, and the charism of speaking in other languages.

Concerning the first of these phenomena, we note that in the Bible a strong wind "announces" the presence of God. A breath of wind also symbolizes the divine power at work and expresses the freedom of the Spirit.

Fire—the second element of the Pentecost event—is present in the manifestations of God in the Old Testament. We see this when God revealed himself to Moses in the burning bush which was not consumed, in the column of fire which guided the people of Israel by night through the desert, and in the fire which descended upon Mount Sinai. Fire, symbolizing the presence of God, indicates the Holy Spirit's coming upon each of those present in the Upper Room to prepare them for their mission.

Finally, the charism of speaking in other languages refers to an effect both real and symbolic. Real in that it concerns the faculty of speech which is a natural property of man, and symbolic since these men from Galilee speaking other languages overcame the confusion of languages which began at Babel. Through the power of the Holy Spirit, the apostles at Pentecost began the church's mission of gathering together into a spiritual communion all the different cultures, races, and languages throughout the world.

MY JOURNEY TO GOD
I Went to Church Today

I went to church today
to pray on bended knee,
and then I spoke in prayer to God
in hopes He'd answer me.
I thought he'd banish doubts and fears,
and tell me what to do.
He spoke no word aloud to me,
but I felt a feeling loud and true.
That moment dispelled my every care,
I felt so good inside.
For now I know that whatever my cares,
his nearness is beyond compare.

—Coletta Spaulding

(Coletta Spaulding is a member of Our Lady of Lourdes Parish in Indianapolis. Her husband is experiencing health problems, and she asks for God's help every day. This poem is one of those petitions.)

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Entertainment

VIEWING WITH ARNOLD

Batman and the Joker face off on big screen

by James W. Arnold

The unprecedented box-office success of "Batman" gives new impetus to the already soaring investment in comic book movies, which currently has "Dick Tracy," "Brenda Starr" and "Return of the Swamp Thing" waiting, dare we say, in the wings.

(Do you realize the same two producers, Jon Peters and Peter Guber, also made "Rain Man"?)

The underlying cause of the trend seems not to be rampant brain disease and flight-from-reality so much as nostalgia, name recognition (perhaps the biggest factor in marketing any product), and the fact that the exaggerated action and simple good vs. evil morality make for broadly appealing cinema.

It's also possible, in the more open 1980s, to explore more complex themes hidden in the old comic book movies. Some of this is new, some of it is a reversion to the unpleasant tone of the originals, published long before the comic book moral codes.

Some suggested that this "Batman" would indeed be a throwback to the dark nocturnal imaginations and tough violence of the early Bob Kane strips, skipping over the campy, TV-inspired Batman of the 1960s that defined Batman for most modern viewers. That is partly true. There is no Robin, no mock dumb dialogue by Batman himself, no "zap-whack-pow!" during the combat scenes.

But the new "Batman" won't be



mistaken for an adult gothic tale, except in a few superficials. The musical score is big and somber, horror movie stuff, and the gloomy set design for Gotham City, Bruce Wayne's mansion, the Bat cave and other key locations seems like "Blade Runner" revisited: a dank and deceiving mix of art nouveau and Greshnoldian terminal Americana.

As the hero, Michael Keaton, mostly a comedy specialist, is deadly serious, almost neurotic in his brooding, workaholic obsession with fighting street crime. Kim Basinger is spirited and predictably beautiful as Vicki Vale, the "girl photographer" who tries to stir him toward the normal life that his loyal valet, Alford (Michael Gough) wants for him.

But the movie, directed by Tim Burton ("Beetlejuice"), gets all the campy energy it can take from Jack Nicholson's star turn as the Joker. This arch-villain is allowed a few moments to scare the small fry, but otherwise he's a clown, a tongue-in-cheek gagman built into the tale to keep it light and hip.

As a boy, I recall the Joker in his early incarnation as rather chilling, a horror figure made even more fearsome by his bizarre sense of humor. Here, Nicholson is a charming and entertaining device for escaping the gothic mood. He gives the audience the excuse it wants not to take the film seriously. There is old Jack, hammering it up satanically again.

"Batman" wouldn't necessarily be better as a grim fantasy for adolescent males about a ghostly vigilante of the night. It is, after all, just nonsense about a pop culture superhero. But for anyone over the age of 12, this version as it now stands is only empty trash: one-calorie, low-sodium,



ENEMIES—Batman, played by Michael Keaton, confronts the Joker, played by Jack Nicholson (right), in a gripping scene from "Batman." The U.S. Catholic Conference says the film "is worth every penny the audiences pay to see it." Due to some grisly comic-book violence, a nightmare vision of life surrounding a notable folk hero, and a suggested sexual encounter, the USCC classification is A-III, adults. The Motion Picture Association of America rating is PG-13. Parents should know that some material may be inappropriate for children under 13. (CNS photo from Warner Bros.)

caffeine-free pop art. Even some morbidity might provide helpful abrasiveness.

Overall, "Batman" feels like a movie that its comic book buff creators (exec producer Michael Uslan, writer Sam Hammi) wanted to make without compromise. But despite the inevitable gee-whiz special effects, the movie has a glut of pointless characters, visual ideas borrowed from other films, and hopelessly ill-conceived scenes.

They range from the dinner-for-two at a long table cliché scene in Wayne's mansion (last used, I believe, in "Coming to America") to the messy final sequence, where for some reason the Joker kidnaps Vicki and climbs the belflower of what looks like a medieval cathedral. Batman, who usually flies, doggedly climbs the stairs behind them, dodging the Joker's henchmen and flying debris.

Asked to name the best moment, most would probably identify one of the Joker's gimmicks or gag lines. That best suggests the character's domination of the movie.

But maybe it's when Wayne turns down

Vicki's romantic overtures. "I'd like to," he says, "but the Joker's out there, and I've got to go to work." Whatever he has to do, it's "something he has to do because nobody else can." Under the bat cape, Batman is a job-oriented brother to us all.

(Visually active but undistinguished, cluttered pop fantasy, some scary and violent moments for kids; otherwise rapidly harmless but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Do the Right ThingA-IV
Lethal Weapon IIO
Licence to KillO
Weekend at Bernie'sO

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.

'Wise Guys!' and 'Coming Out' look at culture

by Henry Herx and Judith Troian

The "P.O.V." independent documentary series takes a bemused look at two very different aspects of American culture in a two-part program airing Tuesday, July 25, 10-11:30 p.m. on PBS.

Starting things off is the 30-minute "Wise Guys!," a piece about game-show contestants. It is immediately followed by an hourlong "Coming Out," a piece about debutantes.

"Wise Guys!" gives a behind-the-scenes view of TV's popular game show "Jeopardy!" and its annual \$100,000 championship playoff between the year's top contestants. The result is a minor excursion into human greed, self-delusion and the compulsion to win.

Of the 15 finalists, the show focuses on three—a teacher who is a bon-a-gan Chicago, a stamp collector given to crude jokes, and an ex-schoolteacher who says he's a reformed drug addict. Each proves to be, in one way or another, an obsessive character, more off-putting than sympathetic.

No such thorough attention is given to the contest winner—a young law student—who asserts diplomatically that any average person could have answered almost all the questions posed on this game show. Asked how he feels about winning, he speaks only of the "honor" in having won a competition that has become akin to a "cult" for millions of Americans.

A 1987 student film made at the University of Southern California by David Hartwell, "Wise Guys!" is often interesting but certainly less than illuminating in its portraits. The two chosen for extensive treatment are colorful enough but seem hardly representative of anything, but themselves. There are few instances of street language, though some stations may blip the offensive words.

The program lacks any attempt to explore how "Jeopardy!" differs from other game shows so that one might gain insight into why it attracts such a large, devoted audience.

With a running time of 30 minutes, the virtue of "Wise Guys!" is that it moves quickly and unpretentiously.

On the other hand, the second program, "Coming Out," takes itself seriously and proves to be a rather ponderous hourlong study of the debutante ball, a traditional upper-class ritual.

Originally such balls were intended to introduce a young lady into society and, more specifically, to find her a suitable

mate. In the 1980s, the debutante ball has changed into providing a forum for meeting the "right" persons in terms of future business contacts and career opportunities.

Produced by Susan Bell and directed by Ted Reed, the documentary centers on the annual National Debutante Cotillion and Thanksgiving Ball in Washington. It is a yearlong production—and business—run by Mary Stuart Montague "Eric" who revels in the country's new conservatism. She admits there is something "snobbish" about the debutante ball but doesn't think there is anything wrong with that.

From the 35 debutantes taking part in the ball, the program singles out Jill Schweitzer of a wealthy Washington suburb. She and her father agree that the ball costs a lot of money but that it is well worth it.

Some viewers may not be convinced that the ball is anything but an example of conspicuous consumption on the part of the wealthy elite. Others may find it interesting as it shows how an old-fashioned social ritual has adapted to serving a new function in a changed world.

Most, however, will agree that the program is repetitive and overlong. Filming this traditional coming-of-age production in black and white was right in concept, but the result lacks the clarity and richness of movies made before color photography became dominant.

The filmmakers seem rather detached from their subject and the minute details that surround it. Viewers sharing that sense of detachment may find themselves switching channels rather quickly.

TV Programs of Note

Friday, July 21, 10-11 p.m. (PBS) "The Way We Wear." Rebroadcast of a "Smithsonian World" program examining contemporary fashion against the backdrop of history to better understand what our fashion choices say about us as individuals and as a culture.

Saturday, July 22, 9-11 p.m. (ABC) "Choices." Rebroadcast of a controversial drama about how a family is torn apart by two unwanted pregnancies. Stars George C. Scott, Jacqueline Bisset, and Melissa Gilbert.

Sunday, July 23, 8-9 p.m. (PBS) "Whales!" In this reedited cast of a 1988 "National Audubon Society Special," Johnny Carson narrates a documentary showing how the concern of naturalists to save the whale from extinction in the 1960s grew into a worldwide movement that made possible today's international moratorium on commercial whaling.

Sunday, July 23, 10-11 p.m. (PBS) "Promises! Promises!" Taped during the 1988 presidential election campaign, journalist Bill Moyers examines the gulf between political rhetoric and the realities of everyday life in an inner-city neighborhood torn apart by drugs and violence. A program in the retrospective series, "Moyers: A Second Look."

Tuesday, July 25, 8-9 p.m. (PBS) "Adrift on the Gulf Stream." Rebroadcast of a 1989 "Nova" program which follows the Gulf Stream as it courses through the Atlantic Ocean. Program also examines its effect on ocean currents, weather, and animal migration.

Tuesday, July 25, 9-10 p.m. (PBS) "Chiefs and Strongmen." The third episode in "The Struggle for Democracy" series examines a traditional council of tribal chiefs in Nigeria and visits Moammar Gadhafi's Libya, a country without political parties—or even a government—but which claims to be a democracy.

Wednesday, July 26, 8-9 p.m. (PBS) "Discover: The World of Science." Rebroadcast of a 1987 program exploring the natural wonders of Hawaii, including its volcanoes, evolutionary biology, and aqua culture.

Wednesday, July 26, 9-10:30 p.m. (PBS) "Halftime." Five men from the Yale class of 1963 talk candidly of their own particular "midlife" crisis, facing outside influences quickly as well as the difficulties this causes a nation that prides itself on maintaining the traditional values of its native culture.

Friday, July 28, 10-11 p.m. (PBS) "Web of Life." Rebroadcast of a "Smithsonian World" program on science's quest to understand and control the genetic basis of life on our planet, a subject which raises questions about the uncertainty of facing humanity as a consequence of such attempts to manipulate nature.

Saturday, July 29, 8-10 p.m. (ABC) "A Winner Never Quits." Directed by Mel Damski, Keith Carradine plays Peter Gray, the one-armed 1940s baseball player who triumphed over his handicap to play in the major leagues and who served as an inspiration for a young handicapped boy.

(Check local listings to verify program times.)

QUESTION CORNER

Family asks priest to bless house

by Fr. John Dietzen

Q Our family recently moved into a new home. Years ago, before I was married, the priest came to our home to bless it.

But when my husband and I asked the priest in our parish if he would have the blessing for us, he said he was not aware of such a blessing.

Can you help us? At least the old blessing must be around somewhere. (Indiana)

A A year ago there would have been nothing to which I could refer you with any enthusiasm.

As of several months ago, however, the U.S. Catholic Conference published a book entitled "Catholic Household Blessings and Prayers," a remarkable treasury of blessings, prayers, and Catholic creeds for use by and with families.



Included is what you are looking for, a Blessing Upon Moving into a New Home. It contains recommended Scripture readings, prayers for different rooms of the house, placing of a cross or sacred image, the final prayer of blessing, and even recommended songs for the occasion.

The book was prepared by the American Bishops' Committee on the Liturgy in response to recommendations from the Vatican Congregation for Divine Worship. When the "Book of Blessings" was published for the universal church in 1984, regional and national conferences of bishops were told that they should adapt, interpret, and expand the blessings as necessary for each country and culture.

In the adaptation of blessing celebrations, said the congregation, "those principal elements" of the celebrations, "namely the proclamation of the Word of God and the church's prayer of blessing may never be omitted even when the shorter form of a rite is used."

The new volume of the American bishops honors that policy in all major blessings and preserves its spirit even in

shorter blessings and prayers for beginning and ending the day, blessings for food, family members, buildings, and special blessings for various times and places important to members of families.

Also included in the book are notes and instructions for Communion and anointing the sick at home, along with numerous traditional and scriptural litanies and prayers.

No one asked me for this "commercial," but in my opinion every prayerful Catholic (or other Christian) home would find it a real treasure.

(Order "Catholic Household Blessings and Prayers" from USCC Publishing Services, 3211 Fourth St. N.E., Washington, D.C. 20017. 434 pp. Hardcover, \$18.95.)

(A free brochure explaining Catholic teaching on cremation and other burial policies is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Please send questions to Father Dietzen at the same address.)

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FAMILY TALK

Custody dispute adds pain to relationships

by Dr. James and Mary Kenny

Dear Dr. Kenny: I've been divorced for three years. Last week, my 9-year-old son told me he wanted to live with his father.

I have tried hard to be a good mother, and sometimes this meant being firm. I think this may be the problem. His father lets him have his way. Also his father has a lot more money.

I truly believe that I am the better parent, but how can I be sure? Sometimes I doubt myself. What should I tell my son? What should I do? This breaks my heart. (Illinois)

Answer: Tell your son you love him and you want him to be with you. Then listen to him and hear his concerns.

Every child wants someone to be somewhere else. Especially as children become older, they yearn and strain to be free of the home. Few humans are satisfied to remain where they are, and growing children least of all.

Obviously, divorce amplifies this problem by offering another attractive and real possibility. Usually, the non-custodial parent is more indulgent. When the child feels the stress and pressure of his own home, it is quite normal that the parent will hear what you heard. "I want to live with dad."

Try not to be hurt. Some parents attempt to induce guilt by making the point: "After all I've done for you."

They hope their child will change his mind when he sees how he has hurt the parent. This is a mistake.

Other parents get mad and let their anger show by trying to hurt their child back. "You realize that if you go to dad, that's it. You can never come back here again."

This is an attempt to punish the child by rejecting him for tat. This is also a mistake.

All parents take ingratitude and rejection from their children. It hurts. That may be why there are meant to be two parents, so each can console the other when a child dumps on one.

For this reason among others, single parents have it especially hard. The best antidote is to counsel with other parents. Share your hurts and concerns. Listen to theirs. Start or join a parent group. We all need friendly support.

When you are feeling a little more confident of yourself, you may want to talk to your son's father.

It is not up to your son where he shall live. It is up to you and his father as his parents. I hope you can agree upon a joint answer to your son's decision.

Parenting continues after divorce, and new decisions must continually be made. These decisions are best made, not by courts and judges, but by agreement between the parents.

If you find you cannot agree, get a divorce counselor or mediator to help you. Agreement can be reached, even between persons who are not getting along. Your failure to agree will permit your child to use and misuse both of you, probably to his own detriment.

Above all, don't let your son become a yo-yo, swinging back and forth from dad to mom with each crisis. Stability is a critical factor in rearing children: stability of residence, stability of disciplinary style, and stability of daily routine. To grow up properly, kids need consistency between their "very important adults."

Your response to your child's request is to tell him you love him very much and want him to live with you. Perhaps you can make plans to have more fun time together.

However, your response to the possibility of a change in custody is to work things out with the other parent.

Stay confident in your ability as a parent. Get the help of a mediator if necessary. And always put first what you believe to be best for your child.

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

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Vatican is not surprised by the reopening of Mindszenty case

by Agostino Bono

VATICAN CITY (CNS)—The announcement in July that Hungary would reopen the controversial post-World War II trial of Cardinal Jozsef Mindszenty at the request of Hungarian church officials came as no surprise to the Vatican.

Nor, for that matter, did it come as a surprise to Hungarian Catholic leaders. It was a well-rehearsed confirmation of what was already known.

Vatican and Hungarian churchmen were informed in March that the government would reopen the case of the man who came to symbolize the harsh repression of the staunchly anti-communist Catholic Church during the postwar period.

The situation also illustrates the church-state consultative process that precedes major religious decisions by one of the Soviet bloc's more relaxed governments.

This consultative process is known as "small steps" and aims at fostering signs of church-state harmony in a country where 61 percent of the 10.6 million inhabitants are Catholic.

These signs are important not only for Hungary's international image as a communist state moving toward democratic reforms but also domestically—to convince its own people that current reform policies are for real.

Credibility would be shattered if the government were to announce a major religious decision minus approval of the hierarchy.

Who was Cardinal Mindszenty? He was the Hungarian

primate at the time of the communist takeover in 1948 who led church opposition to the government. The cardinal opposed the takeover of Catholic schools and helped organize massive demonstrations in support of religious and national freedom.

Cardinal Mindszenty was arrested in 1948 and convicted in 1949 on charges of spying, treason, subversion and illegally exchanging foreign currency. He was sentenced to life imprisonment. He was freed during the brief 1956 uprising against communist rule and took refuge in the U.S. Embassy in Budapest when the Soviet army arrived to crush the revolt. The cardinal remained in the embassy until 1971 when, under Vatican pressure, he agreed to leave. He died in Vienna, Austria, in 1975.

Just prior to President George Bush's July 11 visit to Hungary, MTL, the state news agency, issued the statement saying that Prime Minister Miklos Nemeth agreed to reopen the case at the request of Cardinal Laszlo Paskai of Esztergom, Hungarian primate. The statement said the decision was made following a letter from the cardinal to Nemeth and was communicated in a letter by Nemeth to the cardinal.

But the events preceding this exchange of letters form the chronicle of a previously announced decision.

The orchestration was already in motion in March, when a high-level Hungarian delegation visited the Vatican. The delegation, headed by reformist Minister of State Imre Pozsgay, informed Pope John Paul II and other Vatican officials of the plan. Pozsgay also outlined the plan at a private meeting with Hungarian churchmen living in Rome.

Prior to leaving Italy, Pozsgay dropped the hint. At a news conference he said the government had formed a commission to study the possibility of reopening the case.

At the end of March, in answer to a query posed by Catholic News Service, then vice president of the State Office for Church Affairs, Berna Sarkadi-Nagy, confirmed that the government planned to reopen the case as part of a "democratic renewal." Shortly after, Sarkadi-Nagy was promoted to director of the state office.

Meanwhile, the decision was not announced inside Hungary, but the public was being prepared.

At the beginning of April, Hungarian radio rebroadcast, without comment, the full text of Cardinal Mindszenty's Nov. 3, 1956, speech on the eve of the Soviet invasion, in which he called for a neutral Hungary. Bookstores began prominently displaying in their windows a book by a well-known historian arguing that the weight of evidence was often on the side of the cardinal in his battles with the government.

Then came Cardinal Paskai's letter. It said the conviction was "an especially painful wound" and reopening the case "could contribute to the credibility of the reformist commitment of the Hungarian government." Church and state had found common ground. Rehabilitating a disgraced cardinal was now in the national interest.

Vatican and Poland establish relations

(Continued from page 1)

The decision came several months after Poland passed a law granting legal status to the Catholic Church. The lack of legal status was the last major stumbling block to restoring diplomatic ties.

The law was approved in May after agreement had been reached with church leaders. It granted the church legal status for the first time since the communist takeover in 1944 and made Poland the first Soviet-bloc country to reach a formal reconciliation with the Catholic Church.

The law restores church property confiscated in the 1950s and gives the church the legal right to build churches, teach religion and establish and operate Catholic schools. The church also can broadcast religious programming and establish radio and television stations and publish newspapers and books.

The law "speeds the negotiations for diplomatic relations," Joaquin Navarro-Valls, Vatican press spokesman, said at the time.

Vatican sources say the law was followed by an intense series of meetings in Warsaw and the Vatican to reach agreement on diplomatic relations.

The establishment of diplomatic relations keeps Poland in the forefront of Eastern European nations seeking better ties to the Catholic Church. It is the first Soviet-led Warsaw Pact nation to establish ties. Hungary, another Warsaw Pact nation, also is in favor of diplomatic relations, but had yet to reach agreement with the Vatican.

Yugoslavia, which has diplomatic relations with the Vatican, broke with the Soviet bloc in 1948.

The establishment of diplomatic relations came at the end of a decade that has seen sweeping political changes in Poland. The country shifted from strict one-party communist rule, including several years of martial law, to a political pluralism in which the anti-communist opposition has a strong voice.

The decade also has been marked by church-state turmoil over clerical support of the independent Solidarity labor movement and strong church opposition to martial law which tried to snuff out the Solidarity-led opposition forces.

But the 1980s also has been a period when the government came to accept the political and social strength of the Catholic Church in a country where 95 percent of the 37.5 million inhabitants profess Catholicism.

The pope's 1979 visit, marked by a strong defense of workers' rights, sparked the birth of Solidarity. Church leaders were often called upon to mediate between the government and Solidarity leaders.

Church leaders also helped mediate the agreement which led earlier this year to the round-table talks between the government and dissident leaders. The talks hammered out the plan which provided for multiparty elections for Parliament in which Solidarity candidates won the overwhelming majority of the seats in the lower house.

Poland's communist government broke relations with the Vatican Sept. 12, 1945, saying the Vatican collaborated with the Nazi occupation government by trying to impose a German hierarchy in Poland. The Vatican denied the accusation.

The Holy See truly opposed and resisted all efforts of the National Socialist government, which wanted to impose in Poland the appointment of German bishops and prelates," said an article in the Vatican newspaper, *L'Osservatore Romano*, two weeks after Poland severed ties.

The break in relations came after the Vatican refused to recognize the communist government which came to power in 1944.

The Vatican began making efforts to improve the situation as early as 1967, when then-Mgr. Agostino Casaroli made three visits to Poland and Polish officials began visiting the Vatican. Mgr. Casaroli is now a cardinal and Vatican secretary of state.

In February 1974 Poland and the Vatican decided to explore the possibility of establishing some form of reciprocal contact. Later in the year both sides established a joint working group of Vatican and Polish officials for ongoing discussions of church-state problems.

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CRS, Polish farm officials meet on joint effort

by Tracy Early

NEW YORK (CNS)—As President Bush flew to Poland July 9 to talk about increasing aid and cooperation, two leaders of a church-sponsored agricultural program in Poland were on their way to New York in connection with a U.S.-assisted project already under way.

Janusz Haman, a professor at Warsaw Agricultural University who is deputy chairman of the Church Agriculture Committee, and Bronislaw M. Klimaszewski, executive director of the Water Supply Foundation established by the committee, were interviewed July 10 while in New York for talks with officials of Catholic Relief Services.

CRS is serving as the conduit for a \$10 million grant from the U.S. Agency for International Development to the foundation.

With the AID dollars the foundation buys equipment manufactured in the West, sells it to Polish farmers and then uses the Polish currency it receives to assist rural groups with well-drilling, piping and other water projects.

Haman and Klimaszewski said they were going from New York to New Orleans to buy chain saws, needed especially for clearing millions of fruit trees killed in the severe winter of 1987, and then to Akron, Ohio, to buy tires. Some of the \$10 million has been spent in Western Europe, they said, but AID requires that at least half be spent in the United States.

Although the two Polish visitors missed out on the excitement of Bush's visit to their country, they said they saw his speech to the Polish Parliament on television and

considered it very good. "President Bush knows well how to speak to the Poles," Klimaszewski said.

Haman said plans for the Church Agriculture Committee went back to 1982.

At that time Poland was under martial law and the U.S. government had invoked economic sanctions but permitted private aid. Most U.S. aid to the Polish people was being funneled through CRS on the U.S. side, which worked through the national network of church-run charities organizations on the Polish side. Polish-American Cardinal John Krol, now-retired archbishop of Philadelphia, was the chief U.S. booster of the committee.

After the Parliament passed legislation permitting legal establishment of the committee in 1984, Cardinal Jozef Glemp of Warsaw formed it as a permanent organization, one of several church-sponsored committees working in economic areas.

"In Poland, the church has been the second force of the country and the only alternative to the (Communist) Party," said Haman. "So the role of the church in Poland has been different than in democratic countries. The church has organized many initiatives that theoretically do not belong to church activity."

Although the situation is now changing, Haman said, Polish agriculture is in such bad shape the committee needs to continue and expand its work.

Agriculture is also an especially appropriate area for church involvement, he said, because Poland has a larger percentage of its population still living on farms than many other countries do, and because these rural Poles are almost all Catholic.

The Water Supply Foundation became the first church-sponsored organization allowed to become legally

registered in all the Eastern bloc, he said. Now developments in Poland have reached the point, he said, the church could establish many more foundations if it could get enough financial support.

Haman said Poland was unique in the Eastern bloc in still having 80 percent of its farmland in private hands, mostly in small family plots. But he said the government, by controlling the factories, for years had produced only the type of large equipment which was needed on the large state farms.

Therefore, he said, small farmers would have to buy their small-scale equipment from the West but could not afford it—although they produce more per hectare than state farms do with a greater investment in machinery and fertilizer.

The Polish economy is also distorted, Haman said, from all the years when decisions on production, investment, pricing and other economic spheres were made on the basis of political criteria. "It will take a long time to develop a realistic economy," he said.

"I don't see any solution right now," Klimaszewski said. But he said that even though Poland had to "start from the beginning" in developing a modern agriculture, it still was better off than Soviet leader Mikhail Gorbachev in trying to deal with the "obsolete" agricultural system of the Soviet Union.

Poland's advantage is that it does still have farmers, Klimaszewski said. "After all the years of collectivized Soviet farming, they have tractor drivers and they have people who can milk cows and so on," he said. "But they have no farmers who can do everything that is necessary on a farm and manage the whole enterprise like a private proprietor."

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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 21-23

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7336 for information.

July 22

Chatard High School Class of 1974 will celebrate its 15-year reunion at 7:30 p.m. at Hiltonwood Circle. \$20 person. For information call 317-259-0757 or 317-255-9167.

St. Bernadette Circle #712, Daughters of Isabella concludes

its Garage Sale from 9 a.m. - noon at St. Charles School cafeteria, 2222 E. Third St., Bloomington.

St. Agnes Parish, Nashville, will sponsor an Outdoor Mass at 6:30 p.m. behind 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 Loreta

Schafer, chancellor of the archdiocese, will commission members of the Indianapolis East Deanery Pastoral Council during Mass at 1 p.m. in Little Flower Church, 4720 E. 10th St. Reception follows.

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, 5383 E. 36th 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 Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 9 a.m.; St. Barnabas, 8300 Rahnd 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, Clown, booths, beer garden.

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

Secular Franciscans of Sacred

Heart Fraternity will hold an Information Meeting at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Regular meeting 3 p.m. For information call 317-881-1975.

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St. John the Baptist Parish, Dover will hold its Summer Festival from 12 noon-7 p.m. EDT. Chicken dinners, Moon Walk, crafts.

July 24

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.

☆☆☆

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Mayor William Hudnut will speak on "City of God: City of Man."

July 25

Cardinal Jaime Sin, Archbishop of Manila will speak at St. Rita Parish, Annunciations Liturgy at 6 p.m. in St. Rita Church, 1733 Dr. Andrew Brown Ave. Reception at Westin Hotel 7 p.m.

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

☆☆☆

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

July 26

Catholic Alumni Club of Indianapolis (CAC) will meet at 7:30 p.m. for a Gourmet Dinner at El Matador, 921 E. Broadripple Ave. Call Mary 317-255-3841 by July 24 for reservations.

☆☆☆

Deadline for reservations for Roncalli '84 Reunion: Call Kris Schubach 317-784-5956 or Brian Allen 317-788-0791 for details.

July 28

Providence High School, 707 W. Hwy. 131, Clarksville will hold a Julyfest from 9 p.m.-1 a.m. rain or shine. Doors open 7 p.m. Entertainment by The Marlin's.

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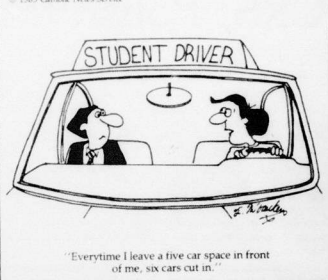
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food and refreshments available. Admission \$5.

July 28-29

The 1964 graduation classes of Cathedral, Ladywood and St. Agnes schools will hold a 25-Year Reunion. Snooty Fox restaurant, 1435 E. 86th St. 8 p.m. Fri. dinner/dance Sat. Call 317-842-2663 or 317-257-1318 for information.

July 29

All Saints School Alumni Association will sponsor a trip to Riverdowns. Call 317-638-7287 for information.

☆☆☆

Catholic Adults Reaching Out (CARO) will take a Canoe Trip on Whitewater River. Call Chuck 317-356-1659 for details.

☆☆☆

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

July 29-30

St. Martin Parish, Yorkville will

hold its Annual Church Festival from 2-11 p.m. Sat. and 10 a.m.-7 p.m. Sun. EDT. Chicken dinners, quilts, booths.

☆☆☆

A "Summer Celebration" Single Parents' Workshop will be held at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

July 30

Catholic Alumni Club of Indianapolis (CAC) will attend 5:30 Mass at St. Joan of Arc Church, 42nd and Central. Dinner afterward. Call Mary 317-255-3841 for information.

☆☆☆

St. Augustine Parish, Leopold will hold a Homecoming and Parish Picnic from 11 a.m.-7 p.m. Homecooked dinners, drawings, horsehoes, quilts.

☆☆☆

Chatard High School Class of 1984 will hold a Reunion at Dawson Lake. Call Imelda Clapp 317-283-3021 for information.

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3rd Brass Headboard

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Annual
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Sunday, August 6th

Dinners Served
10:00 AM-3:00 PM (Slow Time)
— ALL DAY CARRY-OUT —

- ✓ Homemade Ice Cream
- ✓ Games
- ✓ \$1,000 Main Drawing

— Everyone Welcome —

Located 6 Miles West of Brookville on St. Mary's Road, Midway Between Oldenburg & Brookville or I-74 to Brookville Exit, Northwest.

July 31

Separated, Divorced and Re-married Catholics (SDRC) held a Pitch-in Dinner at 7 p.m. in the Catholic Center, 1400 N. Meridian St. Bring dish to share.

☆☆☆

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.

August 1

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

August 4

Channel of Peace charismatic community will celebrate First Friday Mass at 7 p.m. in St. Gabriel Church, 6000 W. 34th St. Soup and Bread supper 8 p.m.

☆☆☆

A Hawaiian Happening will be held for the benefit of the Southside Work Center from 8 p.m.-midnight at the K of C, U.S. 31 and Thompson Rd. For reservations call Linda Schafer 317-788-1623 by July 28.

August 4-5

St. Patrick Parish, 950 E. Prospect St. will hold an Irish Street Festival from 5-11 p.m. Fri. and from noon-midnight Sat. Dancing, dinners, games.

☆☆☆

St. Ann Parish, 2862 S. Holt Rd.

will hold its Summer Festival from 4 p.m.-midnight. Food, CYO dance Sat., barbershop quartet.

August 4-6

A workshop on "Wonderful Life of Prayer" stress management and empowerment will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

August 5

St. Thomas the Apostle Parish, Fortville will hold its Annual Summer Festival from 11 a.m.-10 p.m. Chicken noodle dinners; adults \$3.50, children \$1.50. Log Cabin pattern quilt drawing; music by Green River Band; pony rides, dragster car display. Eca market.

☆☆☆

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

☆☆☆

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

☆☆☆

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

☆☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m.

Mass at St. John of Arc Church, 42nd and Central. Rosary, procession.

☆☆☆

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

August 5-6

A weekend retreat on "Free to Feel: Learning Acceptance of Feelings and Emotions" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-283-8818 for information.

August 6

St. Cecilia Parish, Oak Forest will hold its Annual Festival with Chicken Dinners served from 10 a.m.-3 p.m. slow time. Home-made ice cream, beer garden. \$1,000 drawing.

☆☆☆

St. Boniface Parish, Fulda will hold a Picnic from 11 a.m.-7 p.m. Chicken or beef dinners, home-made turtle soup.

☆☆☆

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

☆☆☆

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

☆☆☆

New Albany Deanery Young Adult Ministry planning meeting will be held at 7:30 p.m. at the Aquinas Center, Clarksville.

☆☆☆

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. John of Arc Church, 42nd and Central.

☆☆☆

A Catholic Alumni Club convention begins in Ft. Lauderdale, Fla. continuing through Aug. 12. Call Dan 317-842-0855 for reservations.

☆☆☆

A Directed Retreat continuing through Aug. 11 begins at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

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 6138, 6:05 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. Deauville, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; 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, 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.

Five more churches close in Detroit restructuring

DETROIT (CNS)—Five more Catholic churches closed in Detroit July 16 as the Detroit Archdiocese neared the final stages of its plan to close 30 parishes in the city. It is one of the most massive parish restructuring projects in United States history.

Two days earlier opponents of the closings lost another legal battle when the Michigan Court of Appeals refused to hear their appeal of a lower court ruling denying them an injunction to block the closings.

The new shutdowns brought the total of closed parishes to 26. Of the remaining four, one is scheduled to close in August and the other three upon the retirement of their current pastors.

ST. MARTIN — YORKVILLE, INDIANA

PICNIC

— SATURDAY, JULY 29, 1989 —
3:00 PM-11:00 PM

Volleyball Tournament
OUTDOOR MASS 5:00 PM

— SUNDAY, JULY 30, 1989 —
Country Style Chicken Dinner
Serving: 12:00 Noon-5:00 PM (EDST)
Adults: \$5.50 Children 2-12: \$2.50

Reservations: (812) 623-2252

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MASS AT 8:30 AM (EDST)

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4:00 PM-Midnight

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— AND —

- ★ CYO Dance Saturday Night, 8:30-11 PM — Admission \$1.00
- ★ Children's Games ★ Beer Garden
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Youth News/Views

Friends share dreams

by Michael Warren
Catholic News Service

Everybody knows how important friends are. Even a child of five or 10 knows that friends make each day exciting.

But it is usually around the age of 12 that friends become more and more important in everyone's life. That's when we begin to look for friends to share our deepest thoughts with.

When we find that first friend who will listen to our dreams, our fears, our hopes, our frustrations, we have found a person whose name we will remember for the rest of our lives. When that friend in return trusts us enough to share his or her dreams and fears, we have found a gift that no money can buy.

An interesting question to ask is, "What are the names of the three most important friends you have had in your life?" In some way you would be a different person today if you had not known these friends.

Did you ever think that there are friends you have who could say, "I wouldn't be the person I am now, my life would be

different, it would be less if it were not for you."

Unfortunately, not everyone understands what friendship is all about. Some people call almost anyone they get along with, a friend. They don't distinguish between a friend and an acquaintance.

You can have endless acquaintances, but only a few friends. Why? Because friendship involves a deep kind of sharing with another, a deep kind of knowing and of letting yourself be known by others.

If I meet someone often, say at school or at work or through some activity I am in, and if I know lots of superficial information about that person but don't know what is really important to that person, then I figure I don't really know the person.

Everybody suffers, everybody has fears, everybody has deep moments of happiness, everybody has the place in the whole world they love the most, everybody dreams about what kind of life would make them most happy. If I know none of these things about the other person, then I don't really know that other person. Until I know even a little about some of these things, I cannot care deeply about the other person.

People who don't know the difference between acquaintances and friends could



FRIENDS—Catholic Youth Organization counselors (from left) Jim Gries of Indianapolis, Angi Sullivan of Nashville, and Ned Endris from the Bedford area share stories July 13 about the many good times at Camp Rancho Framasa in Brown County. Counselors develop friendships with campers and other staff members as a result of this unique summer job opportunity. (Photo by Mary Ann Wyand)

go on for years thinking of others as friends who are in fact not friends at all. They don't know these people, and aren't known by these people, in any deep way. If one were in some kind of personal trouble, these "friends" would not be there to listen and understand and help.

I often see high school students who casually call one another friends but who don't seem to really care about each other, except as someone to help them have a good time.

But I also see those who somehow have

come to understand friendship in deep ways. When they call a person a "friend" it means that they know that person in a special way and know they are pledged to that person. They hope to be that person's friend 10 years from now.

They would want that person to be at their wedding in a place of honor, and when a loved one dies they will look desperately to that person for comfort.

They know that friendship is fun, but it isn't only fun. It is commitment too.

— FULL-TIME — Youth Ministry Coordinator

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Some Experience Desired.

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Give Them
a Chance



Catch all the rides!

Archdiocesan teen-agers will journey to a popular amusement park near Cincinnati, Ohio, July 26 for participation in the Indianapolis Archdiocesan CYO King's Island Day. For more information, contact the CYO Office at 317-632-9311.

☆☆☆

Our Lady of Providence High School incoming freshmen interested in playing on the Providence football team should meet at the school's football field July 29 at 10 a.m. for an orientation session.

If unable to attend the preliminary meeting, contact Ed Jackson at 812-288-7687 for registration information.

☆☆☆

Tell City Deaneary youth will journey to St. Meinrad Seminary for an overnight camping trip July 29-30. Activities include swimming, hiking, and games, with a special literary planned for the event. For more information, contact the deaneary youth ministry office at 812-843-5474.

☆☆☆

All adults working with high school youth are invited to an adolescent catechesis training session offered by Bob Meany of the Office of Catholic Education on July 25 from 6:30 p.m. until 8:30 p.m. at St. Margaret Mary Parish in Terre Haute. Call 812-535-3391 for information.

Youth Events

- July 23—New Albany Deaneary youth Mass at St. Joe Hill Parish, followed by coed softball jamboree.
- July 23—St. Lawrence Parish, Indianapolis, cookout and miniature golf outing for junior high students, 1:30-3:30 p.m.
- July 24—Registration deadlines for participation in CYO fall kickball and football leagues.
- July 25—Terre Haute Deaneary youth ministry workshop on confirmation and religious education, St. Margaret Mary Parish, 6:30 p.m. to 8:30 p.m.
- July 26—CYO archdiocesan King's Island Day, registrations due by July 21.
- July 29—Archdiocesan youth minister's retreat.
- July 29—Providence High School football registration, 10 a.m. at the football field.
- July 29-30—Tell City Deaneary camping trip to St. Meinrad, 5 p.m. until noon.
- August 24—CYO retreat team training workshop.
- August 4-5—Terre Haute Deaneary overnight youth commission gathering at Brentlinger's cabin.
- August 4-5—Summerfest at Sacred Heart Parish, Terre Haute, with dance August 4 at 9 p.m. in the Sacred Heart gymnasium.

Submit items for the biweekly calendar by 10 a.m. Monday to Youth Calendar, P.O. Box 1717, Indianapolis, Ind., 46206.

For more information, call the Catholic Youth Organization, 317-632-9311, Connorsville Deaneary, 317-825-2944; New Albany Deaneary, 812-945-0354; Tell City Deaneary, 812-843-5474; Terre Haute Deaneary, 812-232-8400; or individual parishes.

SIMILAR FORUM SET FOR LOUISVILLE

Youth share concerns, questions with bishops

DENVER (CNS)—In a discussion session with five bishops, young people from throughout the western United States shared their concerns about their place in the church and asked questions about church teaching on women priests, sexuality, and other topics.

The youth-bishop forum was sponsored by the U.S. bishops' Committee for Marriage and Family Life as part of the National Federation for Catholic Youth Ministry's western conference in late June.

A youth delegation from the Archdiocese of Indianapolis will participate in a similar dialogue with bishops and other teen-agers from the eastern United States Nov. 16-19 at Louisville, Ky.

More than 20 teens asked questions of Bishops Bernard J. Ganter of Beaumont, Texas; Richard C. Hanifen of Colorado Springs, Colo.; Arthur N. Tafaya of Pueblo, Colo.; and Auxiliary Bishops Robert J. Carlson of St. Paul-Minneapolis and Dale J. Melczek of Detroit.

"High school youth are eager to participate and should be afforded the opportunity," said Bishop Carlson when asked why youths aren't serving on parish councils and committees.

"The church needs to support young people every day of their lives, not just in times of crisis," Bishop Tafaya said.

Bishop Melczek said bishops need to support youth ministry, especially peer ministry programs, and that young people need to have visible roles in the liturgy.

The bishop said young people should be represented on parish liturgy committees and their ideas for meeting the needs of young people should be listened to.

One young man from the Midwest asked why special liturgies could include the music and cultural symbols of Poles, Hispanics, blacks, and other groups, but music meaningful to youth is forbidden.

Bishop Melczek said he was in favor of

celebrations with appropriate music for young people.

The use of girls and women as altar servers was supported by the young people, and also by the bishops.

"We need to get on with more important issues in our lives and faith than a preoccupation with girls serving on the altar," Bishop Ganter said.

One teen asked the bishops why the church teaches that premarital sex is wrong, even if the couple is really in love. The teen added that Adam and Eve didn't have "a piece of paper" saying they were married, yet the church considers them to have been in the marital state.

The youths applauded when the bishops explained that the church does not view sexual intercourse as a recreational activity.

The majority of the 1,200 teens at the conference seemed to agree that priests

should be able to marry, and that ordination should be open to women, even though the church teaches that the disciplines governing priesthood in the Latin rite are modeled on Jesus' ministry.

Bishop Ganter said, "The bottom line is because the pope says 'no.'"

Bishops plan dialogue

Responding to today's youth, a panel of American bishops will address teen-agers from the East and Midwest during a forum at the National Catholic Youth Conference Nov. 16-19 in Louisville, Ky.

The three-day event is sponsored by the Eastern Conference of the Federation for Catholic Youth Ministry. For more information, contact the Catholic Youth Organization office at 317-632-9311.

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BOOK REVIEW

Necessity of grief explained

DON'T TAKE MY GRIEF AWAY FROM ME: HOW TO WALK THROUGH GRIEF AND LEARN TO LIVE AGAIN, by Doug Manning. In-Sight Books (Hereford, Texas, 1979), 128 pp., \$6.95.

Reviewed by Mary Ann Wyand

"Grief is not an enemy—it is a friend," longtime pastor and counselor Doug Manning explains in his profound self-help book on loss and healing. "It is the natural process of walking through hurt and growing because of the walk." And he advises, "Let it happen."

Manning's book reads like a conversation with a friend. His soothing words are both educational and inspirational. In the dedication, he offers a brief explanation that the night of his two friends' great loss—the sudden death of their child—gave birth to "Don't Take My Grief Away From Me."

Sharing tragic life stories, Manning creates vivid mental images of painful scenarios that enable the reader to feel emotion and understand the grief process.

One particularly memorable story of the family that inspired the book relates the last moments of an 18-month-old child's life. Understandably concerned about

their daughter's sudden attack of croup, the parents rushed her to the hospital for emergency treatment. "In 30 minutes," he writes, "the child was dead. Just dead. This beautiful, effervescent life was gone."

As the young mother tried to grasp the knowledge that her child had died, she began to cry hysterically. "Nothing is more natural than to cry," Manning explains, and "nothing gets as quick a reaction from us as someone crying out of control. Everyone there that night began to react."

Brushing aside their words of comfort, she angrily announced, "Don't take my grief away from me. I deserve it. I am going to have it."

Too often, the author laments, people refuse to give themselves permission to grieve. "There is no set timetable for recovery," he adds. "The problem will not only be that people may not give you the time to recover. The problem will also be that you may not give yourself time to recover."

Manning further emphasizes that, "To fight against yourself is to add tension and add hurt to the grief. To fight against yourself takes away energy desperately needed in grief recovery."

And, he continues, "Grieving is the natural way of working through the loss of a love. Grieving is not weakness nor

absence of faith. Grieving is as natural as crying when you hurt, sleeping when you are tired, or sneezing when your nose itches. It is nature's way of healing a broken heart."

Whether the grief experience is related to death, divorce, or another traumatic loss, Doug Manning supports the bereaved person through the painful step-by-step adjustment period with caring dialogue that addresses critical life issues and inspires serious reflection.

"Do you want to get well?" he asks. "Do you want to go on with your life?" And, Manning reminds his readers, "Wouldn't it be just like God to make even death a pleasant experience?"

† 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 only where in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **ARIAS, Abraham**, 86, St. Mark, Indianapolis, July 5. Husband of Carmen (Reyes); father of Rachel and Mickey; brother of Meopha Samoa.

† **BAUER, Bertha V.**, 82, St. Meinrad, St. Meinrad, June 30. Sister of Augusta Wissel, Mayme Holman and Helen Kaufman.

† **BAURLE, Rose M.**, 78, St. Ambrose, Seymour, July 11. Aunt of nine.

† **BEANE, Agnes "Geck" M. (Niper)**, 73, St. "Ark, Indianapolis, June 28. Wife of Fred M.; mother of John Randy; sister of Mary Loftus, Margaret Zagrone, Bernadine Steele and Veronica Chamberlain.

† **CLEMENS, Mary A.**, 84, St. Philip Neri, Indianapolis, June 24. Mother of Thomas F.; sister of M. Inger and Irene Marsh; grandmother of Mark T. and Kelley S.

† **COCHRAN, Wilma Jean**, 51, (formerly of St. Thomas More, Mooresville), July 17. Wife of Gordon P.; mother of Jeffrey M., Clifford W., Douglas J. and Michael J.; daughter of Mary Helen (Carnoo) Krebs; adopted daughter of Mary Gehlena Gregg, niece of Cecelia (Ca...co) Higgs; great-niece of John and Herman Lents.

† **CORSI, Nuncio**, 83, St. Mary, Richmond, July 10. Brother of Rose Roman.

† **DENNERT, Dr. George**, 85, St. John the Baptist, Osgood, July 3. Husband of Kathryn.

† **ERNST, Leo F.**, 95, St. Meinrad, St. Meinrad, June 30. Father of Victor, Richard, Pearl, Rita, Schaefer, Rita, Gogel, Lucille Hendricks and Mary Lee Quinlin; grandfather of 31; great-grandfather of 33.

† **FORD, Cynthia (Stevenson)**, (formerly SS. Peter and Paul Cathedral, Indianapolis), July 9. Mother of Carl, Chris and Cathy; daughter of Cecelia Stevenson.

† **HAMILTON, Homer B.**, 67, St. Mary, Richmond, July 7. Brother of Walt and Janet Wallace; uncle of Toney and Jeannie Carey.

† **HARMON, Virginia**, 74, Holy Spirit, June 30. Sister of Ruth Riggs and Mary Townsend.

† **HENRY, Alberta**, 89, St. Mary, Richmond, July 2. Sister of Eleanor Beckman.

† **JAMES, Newland H.**, 84, St. Mary, New Albany, July 6.

† **KISTNER, Herbert Joseph**, 74, St. Philip Neri, Indianapolis, July 1. Brother-in-law of Lucille.

† **LONG, Lillard (Gee)**, 52, St. Agnes, Nashville, June 29. Husband of Charlotte; father of Gary and Brenda Conny; stepfather of Kelly; brother of Bill and Mary Ann Walker; grandfather of Michelle Conny.

† **MOORMAN, Robert F.**, 71, Holy Spirit, Indianapolis, July 2. Father of Jean Marie Moran, Robert Edward, William Joseph

and Edward H.; brother of Teresa Riley; grandfather of 12; great-grandfather of three.

† **NEAL, Mary E. (Roach)**, 67, Holy Name, Beech Grove, July 5. Wife of Irvin M.; mother of Lee Ann Hathaway, Anna Gurganus, Michael and John P. Haley; stepmother of Karen Leavelle and Nancy Bourfi; sister of Ronald Roach, Agnes Schaubach, Frances Roberts and Patty Linzmeier; grandmother of 15.

† **PALMER, Charlotte**, 76, St. James the Greater, Indianapolis, July 2. Mother of Judith Golay and John R.; sister of Gus, Frank and James Mueller; grandmother of six.

† **PIANSTIEL, Ronald Earl**, 43, St. Lawrence, Indianapolis, July 8. I-wsband of Linda (Hendley); father of Gregory, Steven and Andrea; son of Albert and Jeanne.

† **RICE, Alphonso J.**, 87, St. Bridges, Indianapolis, July 6. Cousin of Elizabeth M. Hamilton; uncle of Kathy Webb.

† **RIEHL, Lorena**, 68, St. Nicholas, Sunman, July 3. Wife of Anthony; mother of Agnes Clark, Donald, Clifford, Rita Schutte, Harold, Audrey Hornberger, Delores Ripberger, Ralph and Richard; grandmother of 24.

† **RISACHER, John J.**, 73, St. Anthony of Padua, Clarksville, July 5. Father of Ruth Ellen Tate; grandfather of three.

† **SCHOEFER, Lottie Myrtle**, 85, St. Joseph, Shelbyville, July 11. Mother of James M., Russel, Dale, Irene Henderson, Alma Aubly and Wilma Schuck.

† **SIMS, Goldie R.**, 83, St. Michael, Cannelton, July 5. Mother of Warren, Merle, Fashback and Jacqueline Hachmeister; sister of Michael, Bernard, Lindsay and Edward Reed; Leona Marshall and Gladys Cassidy.

† **STEINBUCH, Harold C.**, 67, Our Lady of Lourdes, Indianapolis, July 6. Husband of Ruth (Rekart); father of Lynn M. Dwyer, Darrell A., Gary W. and Rick D.; grandfather of one.

† **TIEMAN, William E.**, 76, St. Mary, Richmond, July 11. Brother of Francis, Joseph and Florence Rozelle.

† **VOLKER, Pauline M. (Polovich)**, 72, Holy Trinity, Indianapolis, July 10. Wife of Joseph F. Sr.; mother of Joseph F. Jr. and Patricia Price; sister of Nicholas Polovich and Margaret Eick; grandmother of five.

† **WHITLOCK, Steven**, 26, St. Monica, Indianapolis, June 28. Son of John and Annette; brother of Michael J. (twin), Mark L., John III, Christopher, Debbi DeCloud and Cheryl Kelley.

Benedictine Sr. Petronilla dies

BEECH GROVE—The Rite of Christian Burial was celebrated on July 21 at the Lady of Grace Monastery for Benedictine Sister Petronilla Fritz, 67, who died on July 18.

Sister Petronilla was one of the founding members of the Beech Grove community in 1956. She served on the St. Paul Hermitage staff since 1964.

She is survived by three sisters, Theresa Buechlein, Louise Hemsath and Catherine Moorman; and a brother, Lawrence Fritz.

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Parishes must raise money like colleges do

TOLEDO, Ohio (CNS)—Parishes that rely merely on the offertory collection, bingo, raffles and festivals to finance services, especially Catholic education, won't survive in the 21st century, said the development officer for the Diocese of Toledo.

"Many parishes and especially those with schools, are surviving by withdrawing from past savings, and others are just barely managing to balance the books at the end of the year," said the official, Richard Waring.

Waring, who has 20 years experience in fund raising for private colleges, dioceses and parishes, advocates planned-giving programs and the creation of endowment funds for long-term financial stability of the church facilities.

Waring, a former board member of the National Catholic

Stewardship Council, is the author of several publications, including "Financial Organizer," a personal estate planning guide; "How To Save Our Catholic College," a profile of the financial status of Catholic colleges in the United States; and "Preserving and Extending Our Catholic Heritage," an estate-planning pamphlet intended for distribution by parishes to parishioners.

His office has recommended a variety of fund-raising methods to parishes and schools. The recommendations include tithe, "insurance programs, wills and bequests, but Waring said the most effective have been tithing and estate-planning programs.

"Through a good sacrificial giving or titling program, the basic operating expenses of virtually any parish can be

met, and good financial planning can be undertaken by the parish," he said.

He added, however, that "advance planning on the part of Catholics to include the church in their wills is the only way that major improvements programs and major preservation programs in our aging and inefficient buildings and facilities will be financed in the future."

Parishes in the Diocese of Toledo received \$27 million in bequests in the last 15 years. There were bequests to high schools, diocesan ministries and to national ministries such as the Society for the Propagation of the Faith, worth many millions of dollars as well, Waring said.

"We simply must begin now to generate a financial endowment to replace the living endowment which sisters and priests have provided in the past," Waring said.

Through the parishes, the diocese has sponsored free seminars on estate planning. More than 5,000 people attended and Waring credits a portion of the bequest totals to the seminar effort. In 1987-88, the largest total for bequests was \$247,000 in one parish, he said.

Such success could be experienced in parishes across the country, but Waring said few parishes have established endowment funds to attract wills and bequests.

"As a development director, I see the potential which planned gifts hold for almost 2,300 Catholic parishes in the United States," Waring said.

Salvadoran archbishop sees worrisome signs

SAN SALVADOR, El Salvador (CNS)—Archbishop Arturo Rivera Damas of San Salvador said recent arrests and murders by the military are "worrisome signs" that political violence in the country is on the rise.

He also warned against an increase in human rights violations, saying, "The world has its eyes fixed on us (watching) all that pertains to respect for human rights."

During a July 9 homily in San Salvador's Metropolitan Cathedral, Archbishop Rivera Damas said the archdiocesan human rights office had notarized evidence of murders of civilians carried out recently by Salvadoran troops.

He also denounced the detention of the families of members of agricultural cooperatives. The cooperatives are demanding the extension of the country's agrarian reform program. He also publicized the case of three children killed by an explosive in the western department of Ahuachapán July 6. Who planted the explosive remains unknown.

Referring to claims by the military and the Farabundo Martí National Liberation Front guerrillas of their respective gains made in the country's nine-year civil war, Archbishop Rivera Damas said that "we cannot reduce the history of our country to a daily war of numbers in which each party to the conflict claims so many enemy casualties."

He criticized the decision by President Alfredo Cristiani's government not to invite the Catholic Church to participate in the repatriation later this month of 4,000 Salvadorans from refugee camps in Honduras. He also said the government was making a mistake by not including the armed forces in proposed peace talks with the rebels, because "the war is a political and military problem."

Under the administration of former President Jose Napoleon Duarte, the Catholic Church played a key role in assistance to people displaced by the war and the repatriation of refugees. Archbishop Rivera also mediated unsuccessful peace talks between the government and the guerrillas in 1984 and 1985 and has frequently been the go-between in negotiations for temporary cease-fires.

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When freedom of religion and church/state separation collide

by Laurie Hansen

WASHINGTON (CNS)—Two longtime U.S. democratic traditions, freedom of religion and separation of church and state, appeared to collide during Supreme Court debate over a nativity scene inside a Pennsylvania courthouse.

So, too, did the views of court watchers who commented on the justices' decision to disallow the Christmas creche. The creche in question, placed inside the Allegheny County Courthouse during the Christmas season by members of the Pittsburgh diocesan Holy Name Society, included figures of the infant Jesus, Mary, Joseph, farm animals, shepherds, wise men and an angel bearing a banner proclaiming "Gloria in Excelsis Deo."

The high court in a 5-4 vote ruled July 3 that some government-sponsored religious displays are permissible if they do not have "the effect of promoting or endorsing religious beliefs," but said the Allegheny County creche violated that principle.

In the same case the justices voted that a menorah, a nine-branched candelabra commemorating the Jewish holiday of Hanukkah placed outside a Pennsylvania city-county building, did not appear to endorse Judaism because of its "particular physical setting."

The difference, said Justice Harry A. Blackmun, writing for the majority, was that the creche—unadorned by secular Christmas season symbols—conveyed an endorsement of Christianity. Poissettias and small evergreens which were surrounding the nativity did little to detract from the creche's overt, seemingly religious message, in Blackmun's view.

In contrast, he said, the menorah, which stood next to a lighted Christmas tree and a sign with the mayor's name declaring a "salute to liberty . . . must be understood as conveying the city's secular recognition of different traditions for celebrating the winter holiday season."

Some Christians may wish to see the government proclaim its allegiance to Christianity, but the Constitution doesn't permit the "gratification of that desire," Blackmun declared.

While Blackmun argued that the creche in the courthouse violated the separation of church and state, dissenting Justice Anthony M. Kennedy said the majority's decision showed a "latent hostility" or "callous indifference" to religion.

According to the majority's ruling "the only Christmas the state can acknowledge is one in which references to religion have been held to a minimum," said Kennedy, a situation he called "antithetical" to the First Amendment's call for freedom of religion.

The debate so split the court that Blackmun, in announcing his opinion and the votes, joked that it reminded him of hawkers selling baseball programs to identify all the players and numbers.

The creche ruling came in contrast to a 1984 high court decision that allowed the city of Pawtucket, R.I., to continue

Court's decision showed a 'latent hostility' to religion

to place a nativity scene that included such symbols as Christmas trees and a Santa's house in a park owned by a non-profit group.

In that decision, then-Chief Justice Warren E. Burger wrote for the majority that the Constitution did not require complete separation of church and state. Instead, "it affirmatively mandates accommodation, not merely tolerance, of all religions and forbids hostility toward any," he wrote.

To Father Paul E. Yurko, director of the Pittsburgh Diocesan Holy Name Union responsible for providing the nativity scene, the July 3 decision was "naturally disappointing."

By refusing to allow Holy Name Society members to display the creche in the courthouse—as they have for the last 18 or 19 years, said Father Yurko—the high court has obscured the "true meaning of Christmas" and given in to

the views of a vocal minority, "members of the local American Civil Liberties Union."

"The majority of people weren't offended" by the nativity scene, he told Catholic News Service July 13. "And those that were just walked by and looked the other way. It wasn't being forced on them."

Franciscan Father Thaddeus Horgan, associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, said in an interview that Christmas is one of several "festivals with religious roots that have entered into the American cultural experience."

"I don't think the government should promote religion, but to suggest that certain festivals like Christmas don't have religious overtones is naive," he said.

Even in interfaith circles, he said, different religious symbolism is allowed. "Good relations with people means honesty. We present ourselves as who we are. If we go to meetings we wear Roman collars even though nobody else does. We don't tell Jewish people to take their yarmulkes off," said Father Horgan.

Yarmulkes are skullcaps worn by some Jewish men and boys, especially when they are at prayer, studying or during meals.

On the other hand, Abraham H. Foxman, national director of the New York-based Anti-Defamation League of B'nai B'rith, said the high court's ruling to disallow the display of the creche on public property was a "welcome reaffirmation of the principle that the government may not place its imprimatur on any one religious faith."

Rabbi Daniel Sympson, president of the New York-based Union of American Hebrew Congregations, concurred. He said the court "wisely upheld the principle of church-state separation enshrined in the First Amendment."

The separation of church and state, said Rabbi Sympson, has "enabled organized religion to flourish in our country like nowhere else in the world."

And he said the court erred in its decision to allow the menorah to be shown on public property. The menorah, Rabbi Sympson said, is a "traditional and widely recognized representation of Judaism" and "has no place on premises purchased and maintained with taxes imposed on all persons."

The history of the Jewish people, the rabbi noted, has made Jews "acutely aware of the dangers of official support of particular religious beliefs."

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