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Bishops intend to be part of abortion debate

by Mark Pattison

WASHINGTON (CNS)—The U.S. Supreme Court's July 3 ruling that allows states to enact more restrictive abortion statutes "marks the beginning of a new debate," said a statement issued Aug. 9 by the National Conference of Catholic Bishops' Committee on Pro-Life Activities.

The debate requires that "many voices must be raised in defense of life," said the statement, titled "The Supreme Court's Webster Decision: An Opportunity to Defend Life."

"We do not intend to be ruled out of this or any social debate," said the seven bishops on the committee, headed by Cardinal Joseph L. Bernardin of Chicago, in the statement.

Ruling in Webster vs. Reproductive Health Services—one of the most hotly debated abortion cases since its original Roe vs. Wade ruling 16 years ago—the Supreme Court upheld most parts of a controversial Missouri law making it more difficult to obtain an abortion.

The bishops said the new ruling "opens up challenges" to "develop and expand efforts" in the areas of:

►Education and public information.

►Pastoral services for women, children and families.

►Public policy efforts to ensure effective legal protection for the right to life of the unborn."

The statement said the "central truth" about the humanity of the unborn child "is often obscured in the current debate, where abortion is presented solely as an exercise of personal autonomy or as a conflict between state prerogatives and the individual right of privacy."

But "as Catholics and as U.S. citizens we have a duty to participate in shaping our nation's public policies so that they truly protect, nurture and defend human life," the statement said.

The bishops said anti-Catholic sentiment "has never been entirely absent from the pro-abortion campaign," but abortion-rights advocates seem to be trying to put new life into it "now that the efforts of Catholics and other pro-life citizens have begun to bear fruit."

Catholics involved in the abortion debate are accused, the statement said, of "seeking indiscriminately to impose our moral ideals on other Americans; an attitude that would exclude us at the outset from this debate."

But, the statement said, "We are committed to establishing constitutional protection for the unborn child to the maximum degree possible." The statement urged

"legislators, especially Catholics, to help build a consensus in our society in support of the unborn child's right to live."

The Webster case has opened "limited and complex" opportunities to state legislators, the bishops said, but added that some short-term efforts could address limits on direct and indirect government funding of abortion; parental notification and consent; safeguards to prevent

uninformed abortion consent; and restrictions on late-term abortions.

Lawmakers will be urged to "improve public programs of prenatal care, parental leave, child care and other needs of pregnant women and their families," the statement said, to complement "essential programs" sponsored by

(See BISHOPS' STATEMENT on page 14)



ON STAGE—Holy Spirit parishioner Angela Williams dances to a second-place finish in the dance division of the 36th annual Catholic Youth Organization talent contest August 13 at the Garfield Park Amphitheater. A junior at

Warren Central High School, Angela is the daughter of Mr. and Mrs. John Williams of Indianapolis. See story on page 20 for more about the CYO talent contest. (Photo by Mary Ann Wyand)

150 couples are expected at Golden Jubilee Mass

Nineteen-hundred-thirty-nine—it was a very good year. The Great Depression was clearly over. For Americans World War II had not yet begun. And, with a bright future beckoning, young couples got married in droves.

Result: This Sunday's Golden Jubilee Wedding Mass, sponsored by the Archdiocese of Indianapolis, will have the largest number of participants since its beginning seven years ago.

Some 150 golden jubilarian couples—80 of them reaching the 50-year milestone this year—will be on hand for the 900 joined by their families, a total of 900 persons are expected for the 2:30 p.m. ceremony at St. Peter and Paul Cathedral, Indianapolis. Archbishop Edward T.

O'Meara will celebrate the solemn liturgy and will lead jubilarians in a renewal of their marriage vows. He also will bestow a special marriage blessing on the couples. More than 8,000 years of married life will be represented by the jubilarians. Seventeen couples have been married 60 years or more, including John and Angelina Mercurio, 67 years, and Paul and Colette Dehner, 66 years. At the

close of the liturgy, the archbishop will present all 60-year jubilarians with religious mementoes.

Pastors and priest-sons of the jubilarians will celebrate the Mass. These include Father James Farrell, pastor of Sacred Heart Church, Jeffersonville, son of Mr. and Mrs. James Farrell of Indianapolis; Father Wilfred Day, director of the Office of Priest Personnel, son of Mr. and Mrs. Wilfred

Day of Lanesville; and Father Paul F. Richard, U.S. Air Force chaplain, who will come from Colorado Springs to celebrate. His parents are Mr. and Mrs. Aloysius Richard of Indianapolis.

According to the Family Life Office, which coordinates the celebration, jubilarians will come from 37 Indianapolis parishes and from virtually all parts of the 39-county archdiocese. Such communities as Cambridge City and Columbus, Batesville, Brookville and Bedford, Lanesville, Morris and New Albany, Shelbyville, Terre Haute, St. Meinrad and Seymour will be represented.

A reception at the Catholic Center will follow the Mass. Couples marking 50 years in 1989 will receive personalized certificates at the reception.

Cardinal says leaving church is not the solution to racism

by Jerry Enderle

RICHMOND, Ky. (CNS)—Racism does exist in the Catholic Church, but leaving the church is not the logical solution to the problem, said Cardinal Joseph L. Bernardin of Chicago.

"The church is more than 90 percent non-black and racism is a reality we need to address," he said. "We must try to find how to really respect people of different races and recognize the fact that they are children of God."

The cardinal made the comments at a press conference in Richmond, where he spoke at an evangelization symposium.

He was asked about Father George A. Stallings, former evangelist for the Archdiocese of Washington who founded the Imani Temple, a church for black Catholics, in Washington July 2.

"I do not agree with his decision to go out on his own," he said, adding that he felt the problems should be addressed within the Catholic Church.

Father Stallings has said he intends to stay within the Catholic Church, but Cardinal James A. Hickey of Washington suspended him for celebrating unauthorized liturgies at his Imani Temple.

"The whole situation is very sad," Cardinal Bernardin said. "Father Stallings has raised issues that have been addressed before and need to be addressed more in the future."

Father Stallings has argued it should be possible for African-Americans to have a specific rite that reflects their history, culture and needs just as the church has allowed distinct rites for Latin and Eastern churches.

Cardinal Bernardin said the media have mainly focused on Father Stallings' call to change the liturgy, but that the deeper problem is the existence of racism in the church.

The cardinal added that he met with black clergy of his own archdiocese and was told that they did not feel the need to leave the church, but all agreed racism should be addressed.

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Baby Sara entered heaven on August 6

by John F. Fink

Sara Cahill entered heaven on Sunday, Aug. 6.

Each of us has a mission on this earth and she completed hers faster than most of us because she was only nine months old, as we have become accustomed to figuring ages, when she died.

Many of us spend years trying to learn what God's will is for us, what mission he had in mind when he created us. With Sara it's pretty clear what that mission was: to help unite, to inspire, and to bring joy to the members of St. Luke's Church in Indianapolis and other friends and relatives of the Cahills.

You see, when Lucy Cahill first became pregnant with Sara, she and her husband Joe knew that there was a good chance that the baby wouldn't grow to maturity. They had already lost two other babies before they were a year old. They all died from Werdnig-Hofmann Syndrome, a genetic disease that caused them to grow weaker and weaker as they got older. Christopher died after only six months while Karen lived for nine months.

Joe and Lucy have three other children. Emily, 12, and Pat, 8, were adopted as babies and Mike, 5, did not have the disease that killed his brother and sisters.

JOE AND LUCY HAVE long been active parishioners at St. Luke. They are the co-chairpersons of the Liturgy Committee for the parish's Renew process and have been responsible for planning imaginative liturgies. Joe and his guitar seem to be permanent fixtures, not only in the parish but in other places in the community, too. He is a member of the group that leads the singing at St. Luke's 9 o'clock Mass on Sunday mornings and he leads the singing at St. Luke's 8:15 Mass on Saturday mornings, a



Mass that usually fills St. Luke's chapel with parishioners and people from other parishes as well.

Joe and Lucy have also been active in the Cursillo movement in the archdiocese, with Joe leading songs at Cursillo Ultrayes and both of them serving on the Cursillo weekend teams. Joe and I are members of a Cursillo group that meets Saturdays before that 8:15 Mass, so I have gotten to know him well. He attends Mass frequently at St. Mary's in Indianapolis during the week and gets involved with some of Father Mauro Rodas' projects to serve the poor and the elderly.

Whenever there is something that needs to be done, you can always count on Joe and Lucy to be involved. Shortly after they learned that Sara did indeed have the disease that was to kill her, Lucy spoke at all the Masses at St. Luke's to encourage parishioners to sign up for Renew small groups. She had volunteered to do that during a Renew coordinating committee meeting. Lucy was also in down ministry; her clown character is Glitter.

SARA CAHILL WAS a member of the St. Luke community for more than a year, well before her birth, which shows how inaccurate it is to determine age from the date of birth. Almost from the time that Lucy knew she was pregnant, the Saturday morning Mass crowd started praying for her during the prayers of the faithful. And after Lucy had tests that showed that the baby was a girl, we were able to pray for her by name.

Sara was welcomed into the St. Luke community at her baptism during a Saturday morning Mass. From then on, Lucy and Sara were there in a pew while Joe was in front leading the songs. Once in a while Sara would fuss and Lucy would have to take her out, but usually she was very well behaved. Thanks particularly to Lucy's efforts, the Cahills got the message across that Sara belonged to the whole St. Luke community.

All the while Joe and Lucy were watching for the symptoms that would tell them that Sara had the

disease. Was she progressing like normal babies? There was a lot of tension. Then came the day that they knew. I will remember how Joe told us in our Cursillo group. The rest of us uttered some platitudes, but we could only imagine how Joe and Lucy must have felt.

Meanwhile Sara continued to grow. She liked the attention she received and would smile broadly. She got her first tooth. Visitors and those not knowing would comment how pleasant she was but also that she was very quiet. It was obvious that she was getting weaker even as she continued to grow.

A special ceremony for the conferring of the sacrament of the sick was arranged on a weekday night, and most of the Saturday morning crowd was present, plus other friends and relatives of the Cahills. Still later, less than two weeks before she died, Sara received the sacrament of confirmation from Msgr. Francis Tuohy. On the day of her death, Father Bill Stumpf, Sara's godfather, included prayers for Sara at all Masses. At the 9 o'clock Mass, Joe, standing with the other members of the singing group, quickly wiped away a tear. Sara died a few hours later.

THE WAKE WAS HELD in the church. Sara looked beautiful sleeping in front of the altar. A large crowd stayed for Evening Prayers from the Liturgy of the Hours. Three priests celebrated the funeral Mass—Father Marty Peter, who had baptized her, Father Steve Jarrell, and Franciscan Father John Doctor, who had conferred the sacrament of the sick.

In his homily Father John told about the ways Sara had spoken to us: "It is good for us to be here—to celebrate the gift that I am," he said that Sara said. And, "It's OK to be human, to be vulnerable, powerless. I need you—your love and your care. But you need me, too. We need each other. That's part of being human." Father John spoke for all when he thanked God for allowing Joe and Lucy to allow us to share the gift of Sara.

Principals learn more about spiritual leadership

by Margaret Nelson

"We try to take our principals away from the school setting to reflect on their roles," said G. Joseph Peters, coordinator of school services for the Office of Catholic Education.

"Spiritual Leadership in the Catholic School, or Who Really Runs This School Anyway?" was the topic for the annual summer inservice for principals Aug. 8 and 9 at Spring Mill State Park. This year we had Father Keith Hoesy and Precious Blood) Sister Maureen Wargan lead the principals through a workshop on spiritual leadership in the Catholic schools," Peters said. The two direct the

Pope John XXIII Diocesan Retreat Center in Hartford City.

"They took them through some reflections and thoughts on their individual spirituality, which is a necessity for leadership of a religious institution. Then they expanded that to include spirituality of a faith community—the Catholic school," Peters said. Father Hoesy told the group that the leadership role is "the glue" that holds the institution together.

The priest said to the 78 administrators, "You are either God or you are working for God." He illustrated how spirituality progresses in stages by using examples from the Old Testament and the history of the Jewish people. He defined them as: belonging, law, unconditional love, and becoming an extension of God by beginning to build his kingdom.

Sister Maureen led a period of reflection to help the principals determine what stage they were in. They were asked to recall spiritual progress during certain periods of their childhood. Peters said of the presentation, "It was really effective."

Father Hoesy then talked about community spirituality, recognizing that most of

the principals were lay people. He reminded them that Jesus was a "lay man" also. He explained, "Even though you are lay men and women, you are the religious leaders of the school."

Father Hoesy told elementary school leaders that they are dealing with the first religious phase of the student, belonging. He said that it is important to give each child an initial sense of belonging to the faith community.

At the secondary level, principals learned that students often begin to enter the third phase of spirituality—unconditional love. They were told that religion can come back very strongly at adolescence. The principal is in the position to model this stage, while still maintaining the role of disciplinarian.

Father Hoesy said that it is important to know the rhythms of faith. "Like Moses, we need to keep turning to God." Then he observed, "Moses was so humble that God spoke to him face to face. He knew who was running 'the school. No one becomes a minister. God only expresses his ministry through us."

During the Wednesday liturgy, Father

Hoesy asked the principals to commit to some spiritual change and to dedicate some time each day to being in touch spiritually.

Topic sessions were also along spiritual leadership lines, including sacramental preparation models, Catholic identity, retreat and recollection planning, theological update and faculty faith development. The second day included "nuts and bolts" information covering quite a few state and national issues. According to Peters, state issues will be especially important this year.

Archbishop O'Meara's Schedule

Week of August 20

SUNDAY, Aug. 20—Golden Wedding Anniversary Mass, SS. Peter and Paul Cathedral, Indianapolis, 2:30 p.m. followed with reception in the Assembly Hall of the Catholic Center.

FRIDAY thru WEDNESDAY, Aug. 25-Sept. 20—Fifth United States Bishops Consultation, North American College, Rome.

OFFICIAL APPOINTMENTS

Effective August 9, 1989

REV. WILLIAM ERNST, appointed Dean of the New Albany Deanery.

REV. RICHARD LAWLER, appointed Dean of the Indianapolis South Deanery.

REV. J. LAWRENCE RICHARDT, appointed Dean of the Tell City Deanery.

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



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THE CRITERION

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OCE welcomes new teachers with inservices

by Margaret Nelson

About 70 new teachers for the archdiocesan schools met at the Catholic Center on Monday, Aug. 14. The orientation was sponsored by the Office of Catholic Education (OCE).

Stephen Weber, principal of St. Malachi, Brownsburg, and Jeannine Duncan, St. Monica, Indianapolis, told the new teachers about the importance of Catholic identity in the schools.

Management tips included talks by Kathleen Fleming on discipline; Annette Lentz discussed working with parents; and Maggie McClain talked about classroom management.

Rex Camp talked with the new teachers about employee benefits. The teachers then took a tour of the OCE Resource Center and the offices that administer payroll, insurance and retirement benefits.

After a liturgy at SS. Peter and Paul Cathedral, the new teachers had lunch together at the Assembly Hall in the Catholic Center.

Providence Sister Lawrence Ann Liston, director of schools, explained the arch-

diocesan structure to the new employees. And Kathy Tischner explained the mentor/intern program.



GETTING ACQUAINTED—Rolin L. Haag (from left), Lori A. Norton, Mary Hodges (hidden) and Donna S. Hall gather for the New Teachers' Inservice at Providence Sister Lawrence Ann Liston, director of schools, looks on. (Photo by Margaret Nelson)

UPC: SURVIVE AND THRIVE

Education outreach breaks cycle of poverty

by Margaret Nelson
(Third in an eight-part series)

"We know that education breaks the cycle of poverty. And we are all poor in some way," said Daughters of Charity Sister Margaret Marie Clifford, director of the Indianapolis Urban Parish Cooperative (UPC).

UPC coordinates the resources of 11 center city parishes, while each operates independently. Sister Margaret Marie said, "Since poverty is the biggest problem for these parishes, education is the way we as church have to address this issue."

Seven of the UPC parishes have their own schools. The others with school-age children are part of a cooperative school or have agreements with the school of a neighboring parish. And seven parishes have religious education program directors.

Principals of the UPC schools meet monthly to coordinate efforts, as do parish directors of religious education (DREs). Though the needs of each parish differ, the administrators discuss ways to make the best use of their own available strengths and give priority attention to improve where there are weaknesses.

When the UPC publicized a special registration for its schools recently, calls came from outside the UPC parish boundaries from parents wanting to enroll their children in these units of "quality education," according to Sister Margaret Marie.

In fact, several of the schools are experiencing increases in enrollment. Holy Cross Central School already has quite a few more students registered for the 1989-90 sessions than it did this last year.

The Holy Cross neighborhood covers a wide range of ethnic and socio-economic backgrounds. But the school ranks very well in student test scores.

The principal, Providence Sister Barbara McClelland said, "We become so much more than a school for these people—not just for the kids, but the whole family. It becomes an important part of their lives. There's just something here that is special to our lives."

Sister Barbara said that many of the students come back to visit. And the staff was very pleased that more than 87 percent of the graduating class went to Catholic high school.

"Holy Cross Catholic Central School not only offers a strong quality education," Sister Barbara said, "but it nurtures the seeds of God's love in the church. Many of the families are unchurched and we have become a presence of church for them. We always extend a gentle invitation to become a part of our God-centered community."

Holy Cross is not the only center city school with increased enrollment in the upcoming year. St. Andrew will have more students this year; more than 85 percent will be non-Catholic.

St. Andrew principal Ivy Menken saw to it that the UPC schools had a special brochure during the OCE "Yellow Brick Road" school publicity campaign last spring. She did it because she believes that center city schools fill unique needs in the community.

"I think we have a totally different mission than most Catholic schools," said Menken. "All of those parents make a commitment, knowing their children will be getting a Catholic education. They know how we are about their kids."

But she said that because of the Yellow Brick Road campaign, the school received quite a few more enrollments than it usually did through the "natural progression of grade levels."

St. Andrew graduates have been very successful academically, in athletic circles and professionally, the principal said. A very large percentage go on to a Catholic high school. Menken keeps a bulletin board showing the grades and accomplishments of former students. And she said that one of her biggest satisfactions comes from the large number of former students who visit and correspond with their former teachers.

"We want them to know that we still think about them and care about them. We want them to know that we are still here to help if they have problems," she said. Menken taught at the school 14 years before becoming principal.

She talked about one high school student who came to St. Andrew school from a single-parent family situation. Menken was her sponsor when she later asked to be baptized as a Catholic. Now a student at Cathedral, the young woman has never missed being on the honor roll and has made the junior and senior high "Who's Who" lists. "I know that St. Andrew School made a big difference in her life," Menken said.

St. Andrew uses a creative curriculum. And each year it sponsors a Career Day, inviting adult "role models" to discuss their jobs with the students and to encourage them to set goals.

Daughters of Charity Sister Mary Clare Mulloy, said the final number enrolled at St. Rita won't be known until after this week's registration. But the principal added, "We have been having lots and lots of calls, many of them for the upper grades. This pleases me very much."

Sister Mary Clare said, "I think we are doing a lot to help the neighborhood and the parish. Father Ramos has always given strong support to the school."

Divine Word Father Panciano Ramos is the pastor of St. Rita. A small school opened there in 1919. The late Father Bernard Strange built a school at the site of the present kindergarten in 1945. The building now used for classes was built in 1954. Many of the St. Rita graduates now have significant positions in the community.

"The work of the school is very important," said Sister Mary Clare. "Just in the year that I have been here, I have seen how it has helped a lot of people feel better about themselves. In some cases, we have been able to help families."

She said that men of the parish joined the janitor and others in an effort to thoroughly clean and paint the building this summer to show their appreciation of the school. They took one room a week and made sure everything from the light bulbs to the walls was clean and new-looking.

"The teachers were so thrilled when they saw their rooms!" Sister said.

As an outgrowth of the UPC directors of religious education meetings, several of the parishes will use the Little Rock Scripture Study as part of their adult programs this year. (It was originally designed to be administered by lay people in Little Rock, Arkansas, because of the shortage of clergy and religious there.) Verlaan Major, a



CAREER DAY—St. Andrew student Beverly Carpenter (from left) tries something new on the computer at one of the school's annual Career Days, guided by professionals R. Dorsey and J. Dingle. The two men join adults from many walks of life who come to the school to suggest goals for the students. (Photo by Margaret Nelson)

pastoral associate at Holy Cross, is giving the six-part instructions to the UPC parish leaders.

Dorothy Fanning, director of religious education at St. Bridget, has finished half of the training in preparation for the parish sessions which will begin in late September. The parish has had Bible study meetings for eight years, but Fanning thought the parish was "ready for something a little more in-depth."

"I like the sequence," Fanning said. "It starts with Acts. And it always involves you and your church community. A tape goes along with each lesson. Or you can have a speaker come to reinforce the Scripture message."

Through the years, the St. Bridget group has usually numbered about nine. If more people respond to this program, there is a way to go into smaller groups, Fanning said.

Holy Cross, St. Andrew and Holy Angels parishes will also offer the Little Rock Scripture Study this fall. And Holy Cross will take the program to its chaplaincy at the Women's Prison.

Major said, "It has been a real enriching experience. Now it is going to blossom in five places. Besides the Scripture and lesson, it encourages people to pray together and share their faith. That is really the highlight. It builds small faith groups."

Holy Angels is also sponsoring a series of four sessions on Christian parenting this fall.

There are more than these individual and cooperative neighborhood parish efforts to educate people of all ages. The UPC offers concentrated seminars each year and retreats during Advent and Lent to train parish leaders, with special emphasis on evangelization and outreach.

The Volunteers in Ministry arm of the UPC also provides training sessions for those who offer their services to the UPC parishes or to the projects and ministries those parishes conduct.

Sister Margaret Marie summed up: "Every parish needs to look at all the ways to share our ministries and gifts instead of duplicating our efforts."

(Next: Staffing of center city parishes)

St. Francis Hospital obtains imaging center

St. Francis Hospital Center has expanded its comprehensive health care services on the Indianapolis southside with the acquisition of an imaging center near Greenwood Park Mall.

Hospital president Paul J. Stitzel said St. Francis acquired the Madison Avenue Breast Imaging Center and Madison Avenue Radiologic Services, located at 8778 S. Madison Ave., on August 8 and will operate the facility as the St. Francis Imaging Center.

"The acquisition of the imaging facilities will allow St. Francis to continue to improve its ability to provide the high

quality outpatient services it has been known for," Stitzel explained, "but in a more convenient location for many of those we serve."

Purchase of the imaging center is part of a continuing outreach growth to the south by the hospital.

"The new imaging center brings St. Francis quality closer to those who live in Greenwood and Southport," Michael D. Vollmer, vice president for professional services, noted. It will support many of the hospital's outpatient services.

Within the past year, St. Francis has built new outpatient facilities at Southport

Road and U.S. 31. This fall the hospital will open a second building there, which will house outpatient physical therapy, outpatient sports medicine, and the hospital's new "return to work center."

St. Francis Hospital Center also owns 60 acres at the corner of Todd Road and South Emerson Avenue, just north of County Line Road to the east. Planning is currently underway to evaluate uses for that property.

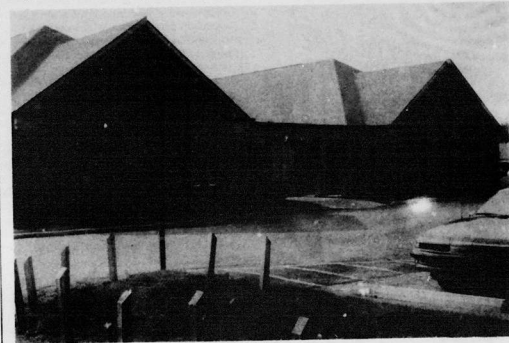
In 1988, the hospital recorded more than 232,000 outpatient visits, and those services are up nearly 10 percent for the first six months of this year. More than 136,000 radiologic procedures were performed last year, and that number is also expected to increase this year.

As part of the hospital's radiology department, the new center will provide traditional X-ray, ultrasound, and breast mammography imaging services. Hospital administrators are also considering expansion of those services to include computerized tomography scanning and magnetic resonance imaging.

"Imaging technology like CT scanning and MRI imaging is being used for more and more diagnostic tests all the time," Tom Jamison, director of radiology services, explained. "We are excited about this new area of imaging."

The hospital's radiology department has been one of its fastest growing health care services during the past two decades. It is also one of the largest departments, with nearly a dozen different imaging procedures performed as both inpatient and outpatient procedures.

St. Francis Hospital Center is owned by the Sisters of St. Francis Health Services, Inc.



The new St. Francis Imaging Center

Commentary

THE BOTTOM LINE

Fr. Gerard M. Hopkins: A man of unusual faith

by Antoinette Bosco

This year marked the centennial of the death of a most extraordinary man, the Jesuit priest-poet Gerard Manley Hopkins.

His name is familiar to most people who have completed high school since some of his poetry, most often "The Wreck of the Deutschland," is generally among the poems studied in English classes. But not much more is known of this unusual man, who in his lifetime saw practically none of his works published.

I first became acquainted with Hopkins 25 years ago when I was at the lowest point



in my life. My marriage was disintegrating; I was working day and night to care for and provide financial support for my six children; I was feeling the effects of this relentless strain physically and the future looked desolate.

A priest I went to see for some counseling put a book in my hand. When I went home I read for the first time some of the most astounding poetry. The lines that froze my attention were gripping—I so related to them: "I cast for comfort I can no more get by groping round my comfortless, than blind eyes in their dark can day, or thirst can find thirst's all in all in a world of wet."

And there were other lines like, "I wake and feel the fell of dark, not day," and the astounding lines: "When, when, peace, will you, peace? I'll not play hypocrite to my own heart. I yield you do come sometimes; but that piecemeal peace is poor peace. What pure peace

allows alarms of war, the daunting wars, the death of it?"

I had found someone who knew, someone who understood, someone who had gone through despair, someone who could cry out to God his feelings of abandonment. Hopkins became my "mentor," the voice, or better yet, the brother who gave me permission to say with him, "Hope had grown gray hairs. Hope had mourning on."

Naturally, I wanted to learn more about this man I found myself relating to so surely. And it was an inspiring discovery.

He was the first of eight children; his educated parents were fairly prosperous and devout Anglicans. Young Gerard went to Oxford University and was influenced by the Roman Catholic convert and future cardinal, John Henry Newman who received him into the church. Hopkins entered the Jesuits, worked briefly as a teacher and a parish priest, wrote fewer than 50 poems, virtually none published in his lifetime, and died June 8, 1889. He was 44.

Fortunately for the world, Robert Bridges, named Britain's poet laureate in 1913, was Hopkins' classmate and friend at Oxford. Bridges sent him, and in 1918, nearly 30 years after Hopkins' death, had them published.

What characterized Hopkins in his work and his life was his absolute awe of individuality and independence of spirit. Because so much in life blocks both the recognition and practice of these values, his frustration had to be enormous.

He always felt as if he had accomplished nothing of much importance. The fact that



he suffered a great deal from poor health did not help, either. No wonder he saw himself as "time's eunuch" and endured the agonies of near despair so powerfully expressed in his later poems.

Yet, the verses which gave me so much strength are not the voice of despair. They are the cry for God's hand, and only one who has deep and true faith can utter that cry. Hopkins did, and shared that cry with us.

His dying words were, "I am so happy, I am so happy." And I am ever grateful for the legacy of Gerard Manley Hopkins.

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THE YARDSTICK

by Msgr. George G. Higgins

The United Auto Workers recently held an all-out campaign in an effort to organize a Japanese-owned auto plant in Tennessee. It lost by a big margin. This led a number of commentators to predict that the U.S. labor movement is irretrievably on the skids.

Where have I heard that before? There is seemingly no end to the speeches, articles and books by intellectuals to predict the decline and fall of the U.S. labor movement.

For some years now I have collected them as a hobby and there often is a dreary sameness about them. With rare exceptions, their diagnosis of what is wrong with the labor movement tends to be simplistic.



As a general rule, they make two points in particular and hardly ever bother to come up with any supporting evidence for either one.

1. American unions in the 1930s and 1940s exercised militant leadership in social justice, but they have become ultraconservative since then.

2. Rank and file union members still are a constructive force potentially, but they are being sold down the river by union leaders who are said to be living too high off the hog.

Fortunately, a few highly qualified students of labor-management relations have taken a different tack, among them John T. Dunlop, distinguished arbitrator and professor of economics at Harvard University, and Derek C. Bok, president of Harvard University.

Their book, "Labor and the American Community," is one of the most important studies of the U.S. labor movement published in recent years. It shows a decent

respect for facts and goes out of its way to take account of the political, economic and other tangled complexities of labor relations in the United States.

Dunlop and Bok, after citing a representative sampling of statements on the decline and fall of the U.S. labor movement, point out that "one must be cautious in evaluating these opinions."

In their view, the comparison with the 1930s "seems seriously distorted. Much of the radical ethos surrounding the unions in the Depression was supplied by outsiders who joined the movement temporarily, either to help the underdog or to engineer a social revolution."

They write that labor's mainstream "did not depart fundamentally from its traditional goals of winning new members and bargaining for better wages and working conditions. If anything, it was less concerned than it is now over social and economic issues outside the range of its own immediate interests."

Today, they add, "more manpower is being used to lobby for these causes, more space is devoted to them in union periodicals, and more money is being spent to support candidates who favor social reform" than was done in the 1930s.

Dunlop and Bok warn of "the danger in assuming too quickly that the faults of unions lie mainly with their leaders." If the assumption is inadequate or incorrect, they add, a great disservice will be done by many union officials and "society may also go badly astray in trying to construct a viable labor policy."

Dunlop and Bok also are aware of labor's many faults and imperfections. When the facts seem to warrant it, they are critical.

Overall, the authors have approached their study of the movement with a decent respect for facts and have avoided the use of the slogans which are the trademark of so many of labor's critics.

This scholarly book will stand the test of time far better than most other books of its kind. It is in a class by itself.

EVERYDAY FAITH

Do liturgies fail to touch the hearts of believers on Sunday?

by Lou Jacques

It was about 9 p.m. on a Friday night, and I had the sunroof cranked back and the radio cranked up as I set sail down U.S. 27 toward the Ohio line. The sky above was filled with the original "thousand points of light" on a night as clear as the world must have witnessed when God had first finished his handiwork.

I had George Jones on the radio, a can of diet pop propped against the dashboard and, for the moment at least, not a care in the world. It was almost a religious experience. In fact, it was a religious experience. It was a night made for praying out loud to this God who has given us so much but asks for such a life-changing commitment in return. So I prayed out loud.

That's when I started to think about a fundamental question: Why don't our religious experiences seem to be as exciting as other experiences in our everyday lives? In other words, why can't my relationship with the Lord move me to the exhilaration

I feel driving down U.S. 27 on a starry night with that pure country voice of George Jones pouring out of the rear speakers?

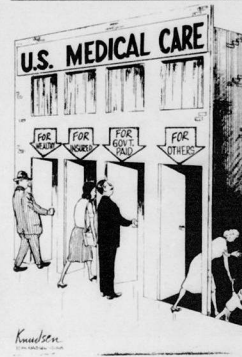
This is not an idle question. We're not talking musical tastes here. The issue at hand is how organized religion can

compete with the secular society for our hearts and minds.

I work hard to keep faith at the heart of my life. But even at that, there are few times when a liturgical experience—to pick just one example—moves me deeply within the way a song, a movie, a book, or even a drive down a deserted highway on a starry night can. In this regard I don't think that I am all that different from the great mass of men and women who seek a religious dimension to their lives.

It could be argued, I suppose, that my religious experience might be richer if I lived in an area with better liturgical celebrations. But that's not the issue here. Whether dioceses have the best of intentions or little interest in developing liturgical life at all, the results seem to be much the same: grass-roots Catholics (right, left and center) keep saying that something is often missing these days at the core of Catholic worship. For some reason, we're failing to touch the deepest religious longings of our people. The thrill is gone.

There is no more central act of worship in our faith than the Mass, and none more important in giving us an opportunity to meet the Lord as a community of believers every Sunday. Yet too often our liturgies fail to touch the hearts of our people the way something as mundane



as a George Jones song or a blockbuster movie or a drive in the country on a starry night seem able to.

We need to develop a theology of worship that touches our daily lives with the same fervor that we find in other experiences in America's secular culture. Until we do, we're simply not going to see our pews filled again for a long, long time.

THE CRITERION

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To the Editor

TV churches and money of the poor

What are some of the TV churches doing to the honor of God and the money of the poor?

The TV preacher of the Crystal Cathedral, Rev. Robert Schuller, says he has a wealthy sponsor and is now ready and able to establish a One World Religion, if only his listeners will send in more money.

Rev. Pat Robertson says he is converting

the whole world and that his people are the real Catholics, so keep that money coming in, folks.

Rev. Lester Sumrall says he can drive out devils and, if he lives long enough, he may reach the whole world, so why would he have anything to do with the Roman Catholic Church?

The word "universal" is the boast of all, one way or the other. Of course, freemasonry believes that it is the only truly universal organization in the world, and has made a point of comparing itself to the Catholic Church in this regard.

It is ironic that Rev. Jimmy Swaggart

says true holiness can come only from his teaching and that Catholic honor towards Mary, the mother of Jesus, is idolatry.

Catholics may be included by these people if they will only leave the Roman Catholic Church. Of course, to make things more interesting, the breakaway Catholics will often blame, in some way, the dear innocent nuns who taught them when they were children.

We hear also that the word "religion" is real bad, and that the Mystical Body of Christ is who they claim they are. All they need do is call on the name of Jesus and believe in the Bible. Faith to them is highly simplified, and true theology is suspect and not to be trusted.

I personally feel a secret freemason brain trust is cooking behind these people, especially with that One World Religion idea. So many ministers are masons in the higher degrees and may be witting or unwitting tools of that occult organization. We are nearly overthrown as a nation because of the brotherhood's secret activities.

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

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If one reads "The Mystical Body of Christ in the Modern World," by Father Denis Fahey, and "The Plot Against the Church," by Maurice Pinay, or studies the cassette tape series by Dr. John Coleman, he or she might understand my concern. An accurate view is not possible if one depends only on the secular media for information.

Mrs. William Rosner

Indianapolis

Point of View

The spirituality of stewardship

by Sr. Marie Werdmann, OSF

Stewardship is God's invitation to a way of life that touches every area of our lives. We believe that everything we are and have is a gift from God. Believing this begets the attitude that shapes the spirituality of stewardship.

Knowing that all is gift, our response must be one of gratitude. Being good stewards of these gifts is a way of saying thanks to God.

The spirituality of stewardship has its basis in both the Hebrew and Christian Scriptures. The ancient Hebrew people, being nomads, had a profound sense of God's goodness in the gift of land. In every instance when they received land, however, the Israelites were reminded it was a gift and that they should accept it graciously as well as share it generously. There were three specific practices prescribed for the Jewish people to help them remember this truth and their responsibilities. First, they were to keep holy the sabbath. The sabbath is for honoring land and giving earth a "rest." Secondly, they

were to care for sisters and brothers in need, especially the stranger, the widow, and the orphan. These held no land and thus needed to be housed and cared for. Thirdly, the Israelites were to tithe or offer the first 10 percent of the land's produce in gratitude to God.

In the Christian Scriptures we find clear stress on thankfulness to God, concern for the needy, and generosity in sharing what we have with others. The early Christians took all those words seriously and sought to put them into practice. There is no mention of 10 percent of giving, but really much greater generosity.

Along with the challenges we find a call to trust in the Scriptures. In Malachi we read: "Bring the whole tithe... and try me, says the Lord. Shall I not open for you the floodgates of heaven to pour down blessing upon you without measure?" Jesus' beautiful, frequently quoted discourse on anxiety is found in Matthew 6:19-34 and Luke 12:22-31. This trust teaching could be summarized in the one sentence: "Seek first God's reign over you, God's way of holiness and all these things will be given you besides."

The challenge of stewardship: to reverence all gifts of God, to share our gifts with those in need, and to return to God the first fruits of our gifts, is ours today, tomorrow and every day.

LIGHT ONE CANDLE

The uniqueness of Christianity

by Fr. John Catoir
Director, The Christophers

Taking issue with the late Joseph Campbell on matters pertaining to comparative religion is like "beating up on Mother Teresa" according to John Garvey in his excellent article "God's True Brew" in *The Commonweal*. I couldn't agree more. I criticized Campbell myself when he advised everyone to follow their bliss no matter what. The Campbell fans let me have it.

In this article Garvey takes his intellectual scalpel and goes to work on Campbell's relativism—a fuzzy belief that all religious systems are more or less the same in that they aim in different ways at a point out there in the great beyond which none of them can fully articulate. Campbell argues that the stories of all religions are worthy of equal veneration.

Not so, says Garvey. He supports his point with a story about a Greek woman who, as a girl, was imprisoned by the Nazis. An order to kill a specific number of prisoners was issued by the S.S. and the girl was chosen for death. She remembers vividly an old woman pleading to take her place so she would have a chance at life. The guards accepted the woman's plea and the girl was spared. Garvey argues that "she is alive today

because of something much more than a story... she is alive because she was in fact died for."

Christianity has insisted from the beginning that this very thing happened for all of us and for each of us. Whereas Buddhism and the religions of the East suggest that the meaning of life lies passive and hidden at the center of the universe, and that at the end of time all individuals will be annihilated, absorbed into one world-soul like drops of rain disappearing into the sea, in Christianity we believe in a personal God and a personal destiny in heaven. We know that God "has moved toward us and is not passive." That is the whole meaning of grace and the sacraments.

The good news of the Christian Gospels is that the one whom humankind has searched for through the ages has not only been searching for us, but he sent his only begotten son to lay down his life that we might live. This wonderful fact is the cause of our joyful celebration. "We are Easter people and Alleluia is our song" (St. Augustine).

Campbell places the story of our salvation on the same level as all the other religions. The fact we were died for by someone who loves us, says John Garvey, is more than an interesting story.

Amen to that.

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



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That in all things God may be glorified.

by John F. Fink

Then, in the 1970s, a group of Trappist monks at St. Joseph's Abbey developed centering prayer, based on a 14th century classic, "The Cloud of Unknowing." Father Thomas, Father Basil Pennington and Father William Menninger offered this method of prayer at the guest house in Spencer. The response was so positive

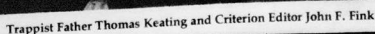
The instructions continue: "When you become aware that you are thinking something other than the sacred word, return to the sacred word as the expression of your intent. The effectiveness of this prayer does not depend on how distinctly you say the sacred word or how often, but rather on the gentleness with which you introduce it into your imagination."

response to each. "As you quiet down and go deeper," Father Thomas' book says, "you may reach a place where the sacred word disappears altogether and there are no thoughts. This is often experienced as a suspension of consciousness, a space. The experience of interior silence or 'resting in God' is beyond thinking, images, and emotions. This awareness tells you that the core of your being is eternal and indestructible and that you as a person are loved by God and share his divine life."

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Serra v.p. describes trip to Poland

by George Maley

(Indianapolis businessman George Maley is a vice president of Serra International. He reports here on his recent trip to Poland.)

On Sept. 1, 1939, the second great war of this century commenced when Nazi Germany trampled the rights of Poland by invading its border in the early hours of the morning.



On Sept. 1 of this year, we will celebrate the 50th anniversary of this infamous event that led to devastation beyond the comprehension of our political leaders at that time. In the final aftermath of that war, communism engulfed the tiny country of Poland. Yet for the past 45 years, the Russians have been unsuccessful in breaking the spirit, the traditions, and rich commitment of the Catholic faith of the Polish people.

Several years ago, Bill Cherhelski, past president of Serra International, visited Poland to see if there would be an interest on the part of the Catholic hierarchy to allow the formation of a Serra Club. Serra International is a lay Catholic organization which promotes vocations to the priesthood and religious life. Presently, Serra has 17,000 members throughout the world on every continent but none behind the Iron Curtain. President Cherhelski was unsuccessful in his effort because the Communist state of Poland at that time did not allow any Western type international organizations to form affiliates in Poland except in rare cases and certainly Serra was not a rare case in the communists' eyes.

This past spring, a new wind blew through Poland—a wind of political

change. Solidarity was recognized by the government as a viable political organization and was allowed to run against Communist Party politics. The results are now known—Solidarity won hands down! Another remarkable event also occurred. The Communist Party formally recognized the right of the Catholic Church to exist in all of its legal manifestations.

With the winds of change rapidly taking place, I decided as a vice president of Serra International to go to Poland again to see if this country, rich in Catholic tradition, could entertain a Serra Club.

On July 16, my wife, Bette-Jane, and I left for three weeks in Poland with letters of introduction from Cardinal Józef Glemp of Warsaw and Franciszek Macharski of Cracow. I had interviews with both men to discuss Serra and Club.

The timing for the trip could not have been more appropriate for a variety of reasons. I had the opportunity to see the country prior to and after Russia came off food products resulting in price increases of milk, cheese, butter and meat 400 to 500 percent. As we left Poland on August 5, the full impact of the price increase was starting slowly to be felt. This, in turn, was triggering a series of work stoppages and strikes.

While we were in Poland, a new prime minister had been chosen but the communists could not choose a cabinet nor could they build a coalition government in their parliament. In effect, we were experiencing a kind of change that were for the first time taking place since the communists imposed their rigid rule of control back in the late '40s.

What is Poland like, particularly to a person who has enjoyed a first world mentality for all of his life? Poland is a rich country in its tradition, its rich and committed faith of Catholicism, its character and its tenacity to survive. It is a poor

country in materialism, individualism, wealth, and consumer goods.

Poland today is living in the aftermath of World War II as if the war only ended several years ago. In the eyes of many Poles whom we talked to, the Russians didn't liberate Poland but rather reconquered it from the Germans. The Russians demanded much from the Poles and in the eyes of this observer, are continuing to exploit the country even today. As an example, the Lenin Steel Works which lies upwind from Cracow produces pig iron solely for the Russians. This is a dirty process and produces a tremendous amount of pollution. Not having proper pollution equipment on their smokestacks, all of the soot of this dirty steel making process blows downwind over the city of Cracow resulting in a rapid deterioration of the age-old monuments of the past.

While we were in Poland, there was an abundance of meat for hard currency tourists. There was none in the stores except on a very limited basis for those Polish people who got up at 4 a.m. to stand in a queue at 5 a.m. hoping that the butcher shop would get in a small portion of meat for that day. In the latter part of July, there was no sugar to be found in the stores as well. In fact, all of the stores were sparsely supplied.

While we were in Poland, we went to the Auschwitz Museum which to the Americans means the Auschwitz concentration camp where so many Jewish people as well as Poles were exterminated. I had heard prior to going to Auschwitz that there was a major confrontation taking place between the Jewish interests of the world and the Catholic Church because of a Carmelite monastery that is built adjacent to the museum but on grounds that formerly housed a portion of the concentration camp. Even though the Carmelite nuns

are praying for all of the deceased victims that died in this camp, the Jewish factions put enough pressure on the church to have the Carmelite monastery closed down as soon as an appropriate replacement was found but this has not taken place yet. Needless to say, the Polish people would like for the monastery to remain right where it is.

Another strong factor that stood out to us was an extremely strong commitment to traditional Catholicism. There is no shortage of vocations in Poland. Clergy and religious walk the streets in full religious garb while priests walk the streets in cassocks not seen by me since pre-Vatican II. There is a deep devotion of the Blessed Virgin Mary who is also the patroness of the country. There is also a very strong veneration of the Blessed Sacrament. One can walk in almost any church during the daytime and see the Blessed Sacrament exposed. Who attends the churches? People of all ages.

To those in the West, the question may be asked, is this form of Catholicism outmoded? Polish Catholicism is traditional, it is committed, and it is real. Should the winds of political change bring in new winds of Western materialism, can the church cope? I think so since the immediate past will long be remembered in the minds of the Polish people.

Whether Poland ever achieves a standard of living anywhere close to that of Western Europe in my lifetime is doubtful. The church no doubt will maintain its strong presence in the Polish community since this country is between two giants, Russia and Germany, that over the years have tended to mold Poland.

As September 1, 1989 comes into view, Poland is still caught in a pincer movement from the last war, in which the pressures of these two hostile powers are still present. But there is an air of change and hopefully the next 50 years will bring to Poland a new and better era where the Polish people will be the eventual masters of their own destiny.

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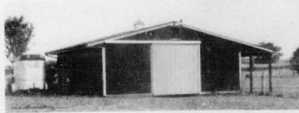
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'A.M. INDIANA' EXAMINES VOCATIONS FOR WOMEN

Former and current nuns debate religious life

by Mary Ann Wyand

Issues raised from complaints about a male-dominated church to praise for a rewarding life of service to God when current and former religious recently debated the pros and cons of community life on two segments of WTHR-TV, Channel 13's "A.M. Indiana."

Host Dick Wolfie initiated the dialogue in May with a program featuring a panel of former sisters who expressed anger and displeasure about religious vocations for women.

Their complaints focused on life in what they said is a "very abusive system" that restricts women to a "subservient role in a white male church."

Further, the former sisters charged, daily life within the religious order was one of "total isolation" in which they were "never given a moment's privacy."

And one former nun lamented that she has had "a hard time recovering from the experience" because "there is a lot of grief that has to be gone through."

Responding to these emotional complaints aired during the first program in May, three committed members of religious orders joined Wolfie for a follow-up dialogue on "A.M. Indiana" August 10.

Franciscan Sister Rita Hermann, Benedictine Sister Mary Luke Jones, and Providence Sister Dawn Tomaszewski, with another former nun, Joan Murray, spoke candidly about their life in the church as other sisters listened in the studio audience.

"I felt that their (the former nuns) feelings are legitimate," Sister Mary Luke noted. "In any life, there are days of disillusionment."

Sister Rita, who is the associate vocations director for the archdiocese, emphasized that, "Every community is different. There are thousands of women communities in the United States."

And, Sister Rita noted, "In the early '60s, it was a different world, a different culture. Church and family life were different."

Since Vatican II, women's roles in the church have changed dramatically, she added, with many communities abandoning their traditional clothing styles and Old World rules.

"Some of the rules did seem stupid,"

Sister Mary Luke acknowledged, "but at the time they (community leaders) thought it was the right thing to do."

However, she said, after Vatican II religious communities became more aware that, "When you enter the monastery, you don't leave yourself behind."

Vatican II gave many dissatisfied religious the courage to leave their orders, Sister Rita said, and an estimated 75,000 sisters did choose to change vocations.

"I think people came wanting to serve God in a religious community," Sister Mary Luke added, "but they found out that it wasn't right for them."

Formerly, young women entered communities early in life, usually by age 17 or 18. Today, Sister Mary Luke told Wolfie, most women who join religious orders are in their early 20s.

"A vocation to the religious life is between a woman and God," she said. "However, now we insist that women be somewhat older so they have had some life experiences."

Reflecting on her decision to enter a religious community, Sister Dawn noted that, "I wasn't coming to religious life to escape life. I had to make sure that I was coming for the right reasons. I was motivated by wanting to serve other people, and by my love of God."

And, she discovered, "It felt right. I've been happy since I entered."

Looking back on her years as a nun, former sister Joan Murray said, "Convent life draws people from all nationalities and all backgrounds. When I left (after seven years of reflection), it was difficult because I was leaving women that I loved and respected."

The process of leaving a religious order requires a lot of discernment, she said, and the leaving takes is somewhat like a divorce experience.

"It's not difficult to leave the church and the community," Murray said, in reference to official procedures, "but it's hard personally."

When Wolfie invited members of the studio audience to join the dialogue with questions or comments, Franciscan Sister Catherine Schneider, an archdiocesan pastoral planning staff member, commented on allegations from the former nuns that community life is unhealthy.

Citing statistics about the number of women who have left religious orders, Sister Catherine pointed out that those figures don't mean that religious life is unhealthy just as the increasing number of divorces don't prove that married life is unhealthy.

During an interview August 14 with *The Criterion*, Sister Rita reflected on the "A.M. Indiana" commentary.

"Basically," she said, "they (the former nuns) were saying that the convent is a dysfunctional society, a closed group that doesn't allow any correction or input from any outside source, there are many unhappy sisters who don't really like the convent but are afraid to leave, and that they were left high and dry by their communities when they left, and it took a long time for them to get healthy."

On the topic of healthy lifestyles, she said, "I think everyone is healthy or unhealthy on given days or in given situations. Something like 98 percent of American families are somewhat

dysfunctional. Most of us have learned to cope."

Noting that "there are problems inherent in any lifestyle," Sister Rita repeated a statement made by Sister Catherine during the "A.M. Indiana" program.

"The fact that people are leaving (religious orders) doesn't make it an unhealthy situation," she stressed, "any more than marriage is an unhealthy situation because people are divorcing."

Today, Sister Rita said, "Religious orders are constantly evaluating their communities and trying to make life meaningful for themselves and for those they serve. They are constantly trying to be the best people that they can be."

And throughout history, she emphasized, "Religious women have been a prophetic voice for the church, and sometimes they have done it despite the fact that it has caused a lot of problems within the church and the community."

Addressing the issue of women's rights, she acknowledged that, "It's true that the church is a male-dominated society, but so is the world."

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Impoverished faithful in Mexico turn to God for hope, strength

by Maureen Geis

Aware of the strange and unfamiliar smells surrounding me, I was immobilized by the poverty I saw. Many questions came to mind, but there was one question in particular that seemed most important to me. To whom do these people turn for support when they are discouraged?

I was visiting Mexico as part of a program developed by the Cuernavaca Center for Intercultural Dialogue on Development, located about 50 miles south of Mexico City. My time there, July 17-30, was filled with awakening and challenging experiences.

I learned that the poor live a day-to-day existence, struggling for survival and daily food. Some of the people find work; others do not. I met a woman in a mountainous village who had eight children, and the second youngest child was sick with diarrhea. There was no money for medicine.

Everywhere I went, the story was the same. The people cope with hunger, illness, and death.

During a visit to a poor settlement called "La Estacion" in the city of Cuernavaca, one of the people in our group asked a woman if she had any hopes or dreams. The woman said her hope was to live to see her children grow up.

One of the most inspirational experiences I had was the opportunity to visit the base Christian community meeting in a local home. These people gather there once a week to share and celebrate. The structure of the meeting is simple. They

begin with an opening song, then the Gospel reading for the next Sunday is read and discussion follows on how the Gospel is relative to their own lives.

They also talk of local issues, as well as issues and problems on a worldwide scale. Solutions to their problems are presented, and words of encouragement are expressed. It is obvious that God is present in their daily struggle for survival.

Regardless of where our group went, the poor did not ask for handouts or charity. Instead, they asked that we take back to our country the knowledge we had gained and also speak of peoples' rights to the fruits of their own labors and the freedom to determine their own political future.

The stark reality of disease, broken families, hunger, insufficient housing, and polluted water is marked in my mind and heart forever. Never before had I seen a people with as little as a dirt floor to sleep on. Never again would the conveniences of electricity, clean water, a bed, and shoes be taken for granted. The deafening cry for social justice is ringing in my ear.

While visiting a poor settlement, I was especially moved by one woman's courage. The woman's husband had left her with 10 children to feed, and often there were times when the children didn't have much to eat. I managed to muster the courage to ask the woman a question I had so often asked myself. When she gets down or discouraged, where or to whom does she turn?

With great conviction in her voice, the woman answered, "When I'm discouraged, I turn to God. Who else is there?"

PRELATES AND PATRIOTS

Bp. John England vs. John Quincy Adams

by John F. Fink
Editor, The Criterion
Fourth 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 patriots.)



On Jan. 8, 1826, a 39-year-old man with strong many features, long sideburns but clean-shaven elsewhere, a broad high forehead, and long auburn hair, stepped up to the speaker's rostrum in the United States House of Representatives. History was being made because this was the first time a Catholic clergyman had ever spoken before the legislature of the United States.

Crowds had gathered for hours before the time set for the speech, and the chamber of the House of Representatives was packed for this momentous occasion. It was so packed, in fact, that it was reported that President John Quincy Adams found it difficult to get in, and, once in, much more difficult to find a seat. (There was no Secret Service in those days and presidents had to fend for themselves.)

But Adams did get in, because he more than any other man wanted to hear what Bishop John England of Charleston had to say. For Bishop England, although in this country only five years, already had the reputation of being a courageous and brilliant defender of the Catholic faith. And at this point in the history of the Catholic Church in the U.S., the church needed a strong defender.

John Quincy Adams, himself a great orator and a man of courage when it came to standing up for the things in which he believed, unfortunately also ranks among the really great anti-Catholic leaders in the history of this country. Considering his high rank and influence, he had done the Catholic Church considerable harm.

One of his orations in particular, delivered July 4, 1821 in Washington, was especially offensive, for he had contrasted freedom of religion and American democracy with "that pretentious system of despotism and superstition which, in the name of the meek and humble Jesus, has been spread over the Christian world." Adams was then secretary of state under President James Monroe.

Bishop England had first met Adams in October 1821 when England had called on President Monroe and Adams in Washington. England was then on an informative tour of the eastern seaboard of the U.S., for he had only arrived in the United States on Dec. 30 of the previous year, and he wanted to learn as much about his new country as possible.

England did not, of course, answer his host's Fourth of July assault while on this courtesy call, but undoubtedly hoped for the opportunity to do so publicly sometime in the future.

This opportunity came on Christmas Day, 1825, when Bishop England was again in Washington. He met the Adams speech point by point. But now he was retorting to the president rather than the secretary of state. It was this Christmas Day sermon that brought the invitation to address Congress.

Never before had there been such an opportunity for a representative of the Catholic Church to state that church's position. And what an audience! Besides the president, it was composed of the lawmakers of the nation, most of whom had been nurtured in the anti-Catholic tradition of the times.

For two hours Bishop John England tried to give his audience a true picture of what the Catholic Church taught, emphasizing the relations of the church to the state and the state to the church. He told them that he meant to answer the two burning questions of the day: "Can a free government possibly exist with the Roman Catholic religion?" and "Can a good Roman Catholic be a loyal American citizen?"

He said: "I would not allow to the pope, or to any bishop of our church outside this Union, the smallest interference with the humblest vote at our most insignificant balloting box. If that tribunal which is established by the Creator to testify to me what he has revealed... shall presume to go beyond that boundary which circumscribes its power, its acts are invalid; my rights are not to be destroyed by its usurpation; and there is no principle of my creed which prevents my using my natural rights of proper resistance to any tyrannical usurpation."

He told the president and the Congress, "You have no power to interfere with my religious rights," and added in

the same breath, "The tribunal of the church has no power to interfere with my civil rights."

John England loved his adopted country, the United States. (He received his U.S. citizenship paper less than a month after his speech before Congress.) In later years, he was to defend the United States to Europeans as vigorously as he defended the Catholic Church to Americans. And the church needed defending in those days because, although the Constitution guaranteed Catholics freedom of religion, most Americans had been so indoctrinated in anti-Catholic prejudice that freedom of religion was easier preached than put into actual practice.

England had made a reputation as a courageous defender of the faith before he was made the first bishop of Charleston in 1820. Indeed, he must have been well known to the Holy See to be appointed a bishop at the age of 33 and to be sent to a part of the U.S. where Catholics were hated with as much vehemence as anywhere in the country.

He had made his reputation in native Ireland, where he was ordained, after being granted a special dispensation, at the age of 22 (a man is supposed to be at least 24 before he can be ordained a priest). His first assignments were in Cork where he soon acquired national repute as a fearless fighter for Irish rights against the British.

He was later made pastor of a parish in Boston, Ireland, which boasted a sign above its gates that read, "Turk, Jew, or Atheist May Enter Here; But Not a Papist." In three years Father England succeeded in removing the prejudice, bigotry and intolerance for which the city was noted and brought together Catholics and Protestants in a bond of social and civic brotherhood.

Then, in 1820, he was appointed the first bishop of Charleston. After a long and extremely difficult voyage across the ocean, he stepped ashore in Charleston on Dec. 30, 1820.



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TWENTIETH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 20, 1989

Jeremiah 38:4-6, 8-10 — Hebrews 12:1-4 — Luke 12:49-53

by Fr. Owen F. Campion

Jeremiah is one of the great prophets of the Hebrew tradition. He wrote with power and eloquence, and his renown easily is understandable. This week, his writings supply the first reading in the Liturgy of the Word.

The words of Jeremiah are not artificial in their expressiveness. He lived in very demanding times, and he was steadfast in his own loyalty to God amid circumstances that very much were to the contrary. The event reported in this reading was not rare among his experiences. Others resented him and his frank rebukes of their idolatry and sluggishness in worship. The king even ordered his writings destroyed. He is venerated today, but he very often was most unpopular in his own time.

In this reading, as throughout his prophecies, he summons God's faithful to be obedient to God despite the costs, and he relies upon God's idolatry and reward him, or give him survival, if that be God's will.

Presented as the second reading this weekend, the Epistle to the Hebrews is one of the most colorful, and intriguing, works within the New Testament. For anyone familiar with the personalities, symbols, and moments of the Old Testament, the Epistle to the Hebrews comes forward with extraordinary strength.

Just as Jeremiah so frequently called the people of his era away from sin to righteousness, so does the Epistle to the Hebrews. In this weekend's reading, the epistle repeats a reality in the life, and in the writings, of Jeremiah.

Obedience to God in any meaningful sense in human life and human society is no casual or undetermined undertaking. It requires true commitment, and lifelong dedication.

The epistle revolves its demand around the example, and the effect, of the Lord's sacrificial passion and death. The epistle reminds its readers also that Jesus endured the opposition of sinners throughout his teaching and healing ministry. It asks its readers to keep their eyes fixed on Jesus, who kept before him the joy of God's glory even though access to that glory passed across Calvary.

St. Luke's Gospel is the source of this weekend's Gospel reading. As a very compelling literary technique, St. Luke places the Lord on a path over which he walks in a great mission. It is a path that leads to a terminal, the great city of God, Jerusalem, the golden. There in Jerusalem, on Calvary, in his death and resurrection, all that went before, and all that Jesus taught, find their ultimate purpose, end, and meaning.

That literary technique brings to Luke's Gospel an urgency and purposefulness. At times, Luke's choice of words themselves underscore the drama. Such is true this weekend. The

Lord, according to Luke, came to "cast fire on the earth." In the gospel, the word "fire" indicates that those true to God must purify their intentions in the often unfriendly flame of contrary instincts, customs, beliefs, or persons. Continuing, Luke reports that the Lord did not come to give peace at any price. He came bringing peace, but in the realization that opposition to his message for a time will seek to divert or discourage any Christian.

Reflection

In late January 1972, Bishop Joseph A. Durick, of Nashville, now retired, ordained to the priesthood Father James A. Black, who once wrote this column, and who died of cancer in 1984. The bishop built his remarks for that occasion around the text from St. Luke's Gospel read in the liturgy this weekend:—"I have come to light a fire on the earth."

As a relatively few years passed, Father Black situated himself within the meaning of that text. Cancer befell him in 1974, and

it gradually but unrelentingly exhausted and stilled him in his work, and in the very process of living. Scores of treatments and operations were as troubling almost as the illness itself.

For those who read Father Black's weekly columns in the Catholic newspapers, or his book, or those whom he taught, or his friends, those years now stand as the course by which daily he purified his resolve to follow the Lord, to trust utterly in God, and to love God and God's will regardless of the cost.

Millions of others around the world are sick or suffer hardship, oppression, or the likelihood of death. For humans all, such is inevitable.

What overcomes the inevitable is the determined, steadfast grasp of the fact that lies in Christian belief that joy reposes in the present in living for and with God, and that everlasting joy awaits those whose own spiritual strength and achievement have brought them with God's willing help to victory.

Joy awaits those whose spiritual strength and achievement have brought them with God's help to victory

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THE POPE TEACHES

Pentecost fulfilled new, everlasting covenant

by Pope John Paul II
Remarks at audience August 2

Today we consider the coming of the Holy Spirit at Pentecost as the fulfillment of the new and everlasting covenant between God and humanity.

Jesus sealed this new covenant with his own blood, as he indicated at the Last Supper when he said: "This cup is the new covenant in my blood."

The new, everlasting covenant sealed in the blood of Jesus and completed when the Spirit came at Pentecost was prepared and foretold in the Old Testament.

In the covenant with Noah, God showed his intention to establish a covenant not only with humanity but also with the created world. By choosing Abraham and his descendants as sharers in a covenant with himself, God revealed his plan to choose a specific people, Israel, from which the promised Messiah would be born.

In the covenant which he established with Moses on Mount Sinai, God gave the law, the Ten Commandments. God would continue to regard Israel as his special people, as "a kingdom of priests and a holy nation," on condition that they remained faithful to his law.

But the history of Israel's infidelity shows many instances of Israel's infidelity to God. Hence God sent the prophets as his messengers to call the people to conversion, to warn them of their hardness of heart, and to foretell a new covenant still to come.

The new covenant foretold by the prophets was established through Christ's redemptive sacrifice and through the power of the Holy Spirit. In the wonderful event of Pentecost, God offers the Holy Spirit as a gift to all men and women of every age. This "perfect gift from above" descends to fill the hearts of all people and to gather them into the Church, constituting them the people of God of the new and everlasting covenant.

MY JOURNEY TO GOD

God Walks With Me

When I was just a child, it seems, my journey had begun. And as I grew, the paths were laid for me to walk through life. A little one, he carried me through the valleys of death.

With him I walked through childhood into womanhood and stood at the altar of love. He stayed with me through childbirth, life just beginning, and skipped with me through the lives of our children as they grew. He carried me on their journeys and took me through their tears, sorrows, joys, and always love.

God always walked my journey with me. He never let go, even when I did. He gave me life, exciting in my youth, full of choices to make, and his love to give as only he knew how.

As I approach the twilight time he brings me peace and contentment, praise for a life he chose, hope for a greater life to be.

When I look at the faces of my husband, children, and most of all my grandchildren, I see him anew through their eyes, hear him on their lips, and know that he lives forever in their hearts.

How can I not be anxious for my journey to be done?

—Marjorie Biro

(A resident of Indianapolis, Marjorie Biro is a member of St. Catherine of Siena Church.)

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Entertainment

VIEWING WITH ARNOLD

The killing continues in 'Lethal Weapon 2'

by James W. Arnold

Late in "Lethal Weapon 2," heroes Mel Gibson and Danny Glover as Los Angeles cops are in the hold of a ship looking at a mountain of illegal cash.

Mel suggests that Danny take a few loose bills, that the money would put all his kids through college. Nah, it's drug money, Glover says with distaste. You'd be putting it to some good use at last, Gibson suggests. Glover is still giving it some thought when he's distracted as the inevitable action starts to roll again.

This moment of ethical handwringing is definitely a ludicrous aberration in a movie that entertains with two hours of exuberant, non-stop killing, glorified revenge, sadism, and semi-jokes built around condoms, staple guns, strait jackets, careening car chases and exploding toilets. There is also one beheading via flying submachine. No surprise here: "Lethal 2" is currently America's favorite box-office film, a jump ahead of "Batman," and a symptom of values in disarray.

The sequel is just as brain-numbing as the 1987 original, which varied the white-black cop team formula by casting the white partner (Gibson as Riggs) as wild, crazy and take-nothing-from-nobody, while the black (Glover as Murtaugh) is a conservative, fiftyish family man.

The director (Richard Donner) is the same (and still adept at the sicker side of violence). Writer Jeffrey Boam is fresh from "Indiana Jones and the Last Crusade," and the story, like the original, is about a truly arrogant, ruthless gang of killers making big bucks off drugs.



Instead of ex-Viet CIA assassins, the heavies this time are white South Africans, which is a barometer of the changing times. One of the movie's few distinctions is that the heavy-jowled, middle-aged chief bad guy is Joss Ackland, the magnificent British actor who recently played C.S. Lewis in TV's memorable but largely unseen "Shadowlands."

Protected by diplomatic immunity (one of several laws the movie treats with scorn), the racist-fascist Afrikaaners hope to discourage police interference by terror during their off hours. They attack them while swimming, playing poker, or (in Murtaugh's case) going to the bathroom.

The consulate also employs a blonde secretary (Patsy Kensit), who is, of course, unlike the rest of them. Riggs falls in lust with her, but like many ladies in thrillers, she's destined for a short role. Enraged, Riggs squashes the villains all over the screen, sometimes crushing a fellow's neck repeatedly, with a car door, or pulling the stiffs from under a posh home in the Malibu hills (an impressive slow-motion fall to oblivion).

"I'm not a cop now," he says, "it's personal." These are the magic words uttered in bad movies to allow and justify whatever nastiness the cop hero does to thrill the audience.

Riggs, no Carl Sagan, is just a normal movie hero. He dresses down (in a ten jacket and jeans), watches the Three Stooges with his dog, lives in a trailer on the beach (somebody here has seen "Rockford"), and opens beer bottles with his teeth.

Glover's job as Murtaugh is mostly to be embarrassed. When he invites friends and family to watch his daughter's debut in a TV crossover, it's one of those "safe sex" pitches for condoms, and the continuing gag goes on forever. But Glover gets an occasional James Bond line. E.g. after zapping two thugs with the staple gun, he observes, "Nailed 'em both."



POLICE PARTNERS—Actor Tom Hanks teams up with a sloppy, junkyard dog named Hooch in "Turner & Hooch." The U.S. Catholic Conference describes the film as "an endearing man and beast comedy." Due to some minimal locker-room language, brief but mildly intense violence, and an implied sexual encounter, the USCC classification is A-III, adults. (CNS photo from Touchstone Pictures)

"LW 2" has few positives, but one is the friendship between the interracial lead duo. Another is the addition of Joe Pesci as a comically over-confident pipsqueak accountant the two are assigned to protect. The idea was probably lifted from "Midnight Run," but then nobody will remember this movie for its manners or originality.

(Slick mix of violence, sadism and glorified sex, with a little humor and friendship; also language, brief nudity; not recommended.)

USCC classification: O, morally offensive.

VIDEOS DATE BACK TO 50S

Two 1950s movies of religious interest have finally become available on video.

Especially welcome is "The Prisoner" (1955), which offers a memorable performance by Alex Guinness, then in the prime of his popularity, as a Minskian-like cardinal imprisoned and brainwashed by communists in an east European country. Jack Hawkins is also outstanding as his tormentor-interrogator.

While the gloomy, black-and-white Cold War attitudes are dated, and this stage-adaptation shows its talky origins,

the film is artfully subtle in suggesting how a good man can be broken down. It's not by physical torture, but by playing, ironically, on his virtues and strengths.

"Seven Cities of Gold" (1955) is basically a typical Hollywood technicolor historical adventure, but a cut above average. Its loosely fictional account of the Spanish conquest of California casts Franciscan Father Junipero Serra as the hero who resists exploitation of Indians and nature. Michael Rennie is strong as Serra, and the good cast includes Anthony Quinn, Rita Moreno and Richard Egan.

Recent USCC Film Classifications

The Abyss	A-III
Four Adventures of Reinette and Mirabelle	A-II
Lock Up	O
Young Einstein	A-II

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.

For Neil Simon, comedy is no laughing matter

by Henry Herx and Judith Trojan

Back in the 1960s, "The Odd Couple" made entertainment history as a hit Broadway comedy that was made into a smash Hollywood movie and then a popular TV series, one still flourishing as a perennial favorite on the rerun circuit. Its author is profiled in the "American Masters" presentation of "Neil Simon: Not Just for Laughs," airing Monday, Aug. 21, 9-10 p.m. on PBS.

Starting with "Come Blow Your Horn" in 1961, Simon has written more than 20 plays and 17 feature movies—most of which have been blockbuster hits at the box office. Though he has been showered with awards and popular acclaim, it apparently still bothers him that some critics dismiss his accomplishments with such phrases as he's "a good writer, very funny, really interesting—but certainly not Arthur Miller."

The program shows that for Simon, comedy is no laughing matter. It is serious business and getting a laugh is hard work. Moreover, he considers it a vocation, a job which he responded when growing up in New York, a youth recalled in his "Brighton Beach Memoirs" trilogy.

In the early 1950s, Simon and his older brother, Danny, joined the comedy writing staff of Sid Caesar's "Your Show of Shows." Working with such a talented group of writers as Larry Gelbart, Woody Allen, Mel Brooks and Carl Reiner was a heady experience for the young author who honed his skills and gained confidence in his own abilities while with the show.

Simon, however, most credits the influence of his brother for his ability to see the comic potential in ordinary situations. For instance, it was Danny who came up with the idea for "The Odd Couple"—two divorced men, one obsessively neat and the other hopelessly sloppy, who share an apartment.

When he had trouble trying to script it, Danny turned the concept over to Neil, who developed it.

Though Simon moved from New York City to Los Angeles in the 1970s, he never went Hollywood. That he has

never lost his New York roots is obvious as he takes his daughter and grandson on a tour of his old neighborhood and the places he enjoyed in his youth.

In the documentary, Simon shares some of his personal feelings about life and the craft of comedy. He is serious about his writing and his conversation has wit, but he could never be a stand-up comic like Woody Allen—and there's no reason he should.

The program ends with his latest Broadway comedy, "Rumors," which Simon says he wrote simply to get laughs. Though the play was a box-office success, as usual some of the reviews found the humor too facile and of the anything-for-a-laugh variety.

At this point in his career, Simon can afford to be thick-skinned about the critics who find his writing lacks depth and substance. Yet it ranks him because he knows that great comedy is really tragedy seen from a different perspective.

Produced by Manya Starr and directed by Amram Novak, the documentary makes generous use of movie clips and interviews with Jack Lemmon, Walter Matthau and other professionals associated with Simon's career.

The result is a program for anyone interested in American popular culture and a writer who takes it seriously as an art form.

Programs of Note

Friday, Aug. 18, 8-11 p.m. (CBS) "The Last Days of Patton." George C. Scott reprises his Academy Award-winning role as Gen. George S. Patton Jr., here chronicled during his last days, both public as the military governor of Bavaria and private. This rebroadcast also stars Eva Marie Saint and Richard Dysart, directed by Delbert Mann.

Friday, Aug. 18, 10-11 p.m. (PBS) "The Wyeths: A Father and His Family." The story of N.C. Wyeth as gifted artist and adored father is told through the recollections of his equally gifted children in this Emmy Award-winning "Smithsonian World" program hosted by David McCullough. Choice family fare.

Sunday, Aug. 20, 7-8 p.m. (ABC) "ABC Sports: Trans-Antarctica Expedition." Update on the first-ever unmechanized traverse of the continent of Antarctica picks up on the seven-month expedition as its members battle severe weather conditions to reach the most scenic portion of the crossing.

Sunday, Aug. 20, 7:30-8 p.m. (PBS) "The Heat Is On." The "Innovation" science series focuses on the efforts of conservationists, botanists and naturalists who have abandoned theoretical arguments about the "Greenhouse Effect" in favor of developing environmental reclamation and preservation projects.

Sunday, Aug. 20, 8-9 p.m. (PBS) "Snarks." Peter Benchley, the author of "Jaws," narrates, "This National Audubon Society Special" which journeys to the Bahamas, the Sea of Cortez and Australia to show what scientists have learned about these ancient and feared creatures.

Monday, Aug. 21, 8-9 p.m. (PBS) "Those Wonderful Dogs." Rebroadcast of a "National Geographic Special" on the history of canines and roles they play in hunting, war, herding, racing, rescue efforts, and helping the handicapped.

Tuesday, Aug. 22, 8-9 p.m. (PBS) "In the Land of the Polar Bears." Beautiful and desolate Wrangell Island—a Soviet possession 300 miles off the coast of Alaska—is shown through the eyes of Soviet filmmaker and naturalist Yuri Ledin in this rebroadcast of a 1985 "Nova" documentary.

Tuesday, Aug. 22, 9-10 p.m. (PBS) "The First Freedom." The seventh program in the 10-part series, "The Struggle for Democracy," examines why freedom of expression and information is fundamental to the development and practice of democracy, though this right goes against the grain of government authority.

Wednesday, Aug. 23, 8-9 p.m. (PBS) "Frog." Rebroadcast of a "Wonderworks" comedy, loosely based on the classic fairy tale, "The Frog Prince," in which a teen-ager, his favorite girl and his pet, a talking frog, save the day when chaos breaks loose at the school science fair.

(Check local listings to verify program times.)

QUESTION CORNER

Rite belongs in church

by Fr. John Dietzen

Q Recently I needed to inquire of our priests about the possibility of marriage outdoors, or any place other than our Catholic Church.

I was told that if a Catholic marries a Jewish person the priest could perform the ceremony away from the church. If this can be done for such a marriage, can it not be done for two good Catholics who would love to be married in a beautiful garden? (New Jersey)

A Our Catholic tradition and teaching holds that all marriages, even those between two people who do not even believe in God, are sacred actions and have an exceptionally intimate role in God's plan of creation.

As you must know, a marriage between two baptized Christians (Catholic or otherwise) takes on a special sacramental character. The living out of their lives as husband and wife and as father and mother gives them a unique role in the salvation of each other and of the world and is a sign of the love between Christ and his people.

St. Paul says this marriage relationship "is a great mystery" ("mysterium," a word St. Augustine translates as sacrament), and refers to the relationship between Christ and his church.

With this understanding of Christian marriage, it is



obvious why the church is concerned that weddings take place where that community worships and celebrates the Eucharist and other sacraments.

Some flexibility should be allowed for unusual circumstances, but the parish church or other chapel for worship is obviously where such a public Christian commitment should be made and witnessed.

The church attempts to consider all those factors, and your parish priest was correct.

Briefly, the marriage between two Catholics or a Catholic and a baptized non-Catholic Christian is celebrated in the parish church of the Catholic party. The pastor or bishop may allow the celebration to take place in another chapel or shrine for a sufficient reason.

Just so there is no confusion, remember that if the bishop dispenses from the requirement that a Catholic be married before a Catholic bishop, priest or deacon,

obviously that marriage would be performed outside the Catholic church building. Even then, however, the church urges that when both are baptized Christians the ceremony should reflect the religious and Christian character of the marriage union.

When one partner is not a baptized Christian, as in the situation you mention, the marriage may be celebrated in an appropriate place outside church. Here, too, the ceremony should reflect a special dignity and sacredness. As Scriptures tell us, even those marriages in their own way reflect and express the love of God for us and our love for him in return.

To provide for those unusual circumstances I mentioned above, the local bishop in certain instances may allow even a marriage between two baptized Christians to take place outside a church or chapel.

Some may view these provisions as unnecessarily detailed. They are simply one more way, however, that the church seeks to express and safeguard the goodness and dignity of married life and, in a particular way, of Christian marriages (See Canon 1118).

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

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FAMILY TALK

Wean baby gently to reinforce love, security

by Dr. James and Mary Kenny

Dear Mary: I wrote you earlier and told you that I nurse my baby in our bed during the night. You said this is all right, but I still have several questions. Will it be difficult to wean my baby? How do I wean him? Will I turn him into a dependent, clinging toddler? (Pennsylvania)

Answer: Will nursing your baby on demand lead to a clinging, dependent toddler? Human behavior cannot be reduced to a simple cause-and-effect equation. But the likelihood is that nursing on demand, together with all the other ways you nurture your child, will create an atmosphere of love and security. The secure child is less apt to become a clinging toddler.

Your task as a parent during your child's first year is to communicate that the world is an okay place. Your child learns this when his needs are met with reasonable consistency. When you are unhappy, you are fed; when cold, you are warmed; when unhappy, you are held and rocked and loved.

Sometimes as a parent it is difficult to meet your child's needs. Sometimes you are tired or upset or you do not feel good. Sometimes it is hard to reach out to your child when you yourself could use some nurturing. That is okay too. Do the best you can.

You do not have to be a perfect parent. But stick to what your heart tells you. The more you hold and cuddle and soothe your baby, the better. Sometimes your baby might cry because you do not have the resources to deal with him at that moment. But do not let him cry because it is good for him. It isn't.

Mothers who wean the easy way follow their baby's lead. In baby-led weaning, the child becomes more and more interested in the world around him/her. He/she begins to like to do things alone, enjoys finger foods, likes to explore.

All this activity leaves less time for nursing, and nursing becomes less interesting. Eventually, the only time the baby wants to nurse is before sleep.

Such weaning takes place over a period of weeks and months. It is so gradual that mother may not even be able to pinpoint when the child was weaned. Both mother and baby grow into a new stage in life.

Here are some suggestions if you wish to hurry the process along without upsetting your child.

► Do not refuse your child when he wants to nurse, but don't offer.

► Offer finger foods and allow self-feeding as much as possible.

► Let your husband or a loving grandma put baby to bed while mother stays out of sight.

Try to relax about weaning and forget about a prearranged weaning schedule. Most mothers who enjoy nursing their babies find weaning to be a bittersweet time. They are happy to see the child grow, but sorry to lose the precious close time of infancy.

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

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Christians paying price in *intifada*

by John Thavis

ROME (CNS)—Palestinian Christians are "really paying the price" of the *intifada*, the Palestinian uprising, said the church's custodian of Christian sites in the Holy Land.

Franciscan Father Carlo Cecchitelli said the small Catholic minority in the West Bank and other Israeli-occupied territories has been largely forgotten during the 20-month-old uprising in support of a Palestinian state.

While Moslems have received outside aid to help them cope, most Christians have not, he said. The current poverty and despair is driving many Catholics out of the area, and could threaten the oldest Christian community in the world with extinction, he said in an interview in Rome Aug. 10.

Father Carlo said the popular conception of the *intifada* as a strictly Moslem cause is inaccurate. There have been a number of Catholics among the more than 500 people killed by Israeli soldiers during the uprising, he said.

"Some of the boys throwing stones are

Catholics, Christians. In our parish in Jerusalem at least two have died. In Bethlehem, four or five," he said. "Many have been wounded."

Most of those killed and injured in the uprising have been stone-throwing youths shot by Israeli soldiers.

Forced school closings have made education practically impossible during the last two years, the priest said. The limiting of store hours—by both Israeli authorities and Palestinian activists—has cut deeply into family incomes, he said.

"Christians are poor and out of work, and have no hope. So they are leaving," he said. Father Carlo noted that in Bethlehem last year, nearly 100 young Catholics moved out, most of them to Canada, Australia or Latin America.

The emigration trend began years ago, and the *intifada* has greatly accelerated it, Father Carlo said. He said an Israeli study predicts the virtual disappearance of the Christian presence in the Holy Land by the year 2010.

"The risk of extinction does exist," he said.

The priest said Moslem Palestinians

have received ample aid during the crisis from Western organizations and from rich Arab states. But Palestinian Christians have received "only the crumbs," he said.

"Christians feel demoralized. They see all the aid going to the Moslems and feel forgotten," he said.

"The Christian is really paying the price of this *intifada*. In Bethlehem, there are Christians dying of hunger," he said. Meanwhile, Father Carlo added, "the Moslems are constructing and building. The Holy Land is being Islamized."

The Moslem community is being strengthened, he said.

"There is even a certain fundamentalism spreading," the Franciscan added, "and that is a serious danger."

Relations between the church and the Moslem community in the region are generally good, Father Carlo said. At the beginning of the uprising, some Moslems criticized Christians for not becoming involved, but that has changed over the months, he said.

The church's attitude toward the *intifada* is a delicate issue, Father Carlo said.

In general, he said, pastors support the goals of the movement, including full citizenship and statehood for Palestinians. But it has to be careful "not to foment violence," he said.

"Our role is to be peacemakers, reconcilers, but also to defend certain rights—the right to go to school, to work, to be considered a citizen like anyone else," he said.

Study says pupils in Catholic schools do better in reading

WASHINGTON (CNS)—Students in Catholic schools outperform their public school counterparts in reading tests, according to a study released Aug. 9 by the National Catholic Educational Association.

The NCEA study, conducted by researchers at the University of Michigan, found the difference greatest among Hispanic students.

The study indicates Catholic schools are more effective with students who are at some social or educational disadvantage.

The study measured the average reading ability of a random sampling of 500 to 970 Catholic school students in grades three, seven and 11 based on 1985-86 National Assessment of Educational Progress test scores. Among the findings were:

► Catholic students surpassed their public school counterparts at all three grade levels and in all racial and ethnic groups.

► Minorities, while not matching the scores of whites, came closer to matching them in Catholic schools than public schools.

► In Catholic schools, students whose parents express no interest in their school-reading scores as well as students whose parents talk to them about it on a daily basis.

► The lack of early educational experiences appears to make little difference in the reading proficiency of Catholic school students, while it "seems to have an adverse relationship" for public school students.

The report's release will have a "special impact" since "literacy has emerged as a pressing national problem," NCEA president Sister Catherine T. McNamee, a Sister of St. Joseph, said in a statement.

A statement deploring an array of human rights abuses, signed in April by Father Carlo and eight other religious leaders in the region, brought sharp Israeli criticism, he said.

"They think that we should stay inside the churches. We explained that we do not want to meddle in politics, but we cannot simply keep our mouths closed," the priest said.

Father Carlo, 53, has been custodian of the holy places for three years and has worked in the Holy Land since 1953. He said he has seen the political situation there go from bad to worse. Currently, he said, there is no realistic chance of a settlement between Israel and the Palestinians.

One positive development has been the re-opening of elementary and secondary schools from August to November, he said. But he added that Israeli authorities could close the schools again "on the slightest excuse."

Despite the financial drain, the church has continued to pay the more than 500 teachers in its school system during the period of closure.

The *intifada* has also created financial problems for the church's pilgrim houses and centers. In the first year of the uprising, Father Carlo estimated, pilgrimages dropped about 80 percent. This year the numbers are back up a little, he said.

The priest said the church ministers to about 60,000 Catholics in the occupied territories. Through services such as clinics; centers for the aged, blind and handicapped; orphanages; and housing programs, he said, the church has tried to help its people through the uprising.

Christian Brother Robert Kealey, NCEA executive director for early education, told Catholic News Service Aug. 11 that the study shows the reading proficiency "gap becomes greater" between Catholic and public school students as they grow older.

He attributed the widening gap to the "impact of children who remain in our schools," showing "the quality not only of individual teachers but the quality of the school program."

Brother Kealey said that as Catholic schools helped improve the standards of the mainstream at the turn of the century, "the determination of our teachers that every student can succeed" is helping the "new immigrants," referring to black and Hispanic students.

The study showed Hispanics in Catholic schools scored 6.4 points better than those in public school in seventh-grade average reading proficiency, and 8.1 points better in 11th grade. For blacks, Catholic school students outperformed public school students by 3.9 points in seventh grade and 4.2 points in 11th grade.

The study revealed that students in grades seven and 11 whose parents work part time achieve higher reading proficiency levels than students whose mothers work either full time or not at all outside the home.

Barbara Keebler, NCEA spokeswoman, told CNS the study corroborates three past studies conducted in the decade by the University of Michigan researchers on Catholic school effectiveness using the National Assessment of Educational Progress results.

Bishops' statement on abortion

(Continued from page 1)

dioceses and Catholic organizations that "must be continued and expanded" in their service to pregnant women.

The statement said church-sponsored services include free or low-cost maternity care, adoption services, and emotional and spiritual support; educational and vocational assistance; and foster care, social services, and other assistance to neglected or needy children.

"Providing alternatives to abortion serves all of us, especially mother and child," the statement said.

"By working together with other concerned Americans we can bring about a

change of heart and a change of policy in our society so that unborn children will enjoy the law's protection," it said.

What abortion opponents demand of civil law, it said, is "recognition of the principle that all human beings—regardless of age, sex, race, ability or condition of dependency—share the same inalienable right to life."

Signing the statement were Cardinal Bernardini, Cardinal John J. O'Connor of New York, Archbishop William J. Levada of Portland, Ore., Bishop Edward D. Head of Buffalo, N.Y., Bishop James T. McHugh of Camden, N.J., Auxiliary Bishop Francis J. Dunn of Dubuque, Iowa, and Auxiliary Bishop Edward J. O'Donnell of St. Louis.

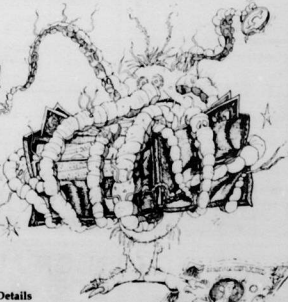
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Quality, not quantity, key to religious life

by Lisa Floch

MILWAUKEE (CNS)—If numbers accounted for success in religious life, then the 1950s would qualify as a boom and the 1980s as a bust. From 1950 until the early 1960s, communities of women religious would have several hundred members taking vows. Now most of them are happy with one or two annually.

But Sister Sandra Schneiders, a member of the Sisters, Servants of the Immaculate Heart of Mary, isn't wringing her hands over the situation.

Religious life is in a state of crisis only if one insists on looking at it "in the American way which says bigger is better," said Sister Sandra, a theologian on the faculty of the Jesuit School of Theology and the Graduate Theological Union in Berkeley, Calif.

"There are fewer people entering religious life now because only those who really feel called are entering," she told the *Catholic Herald*, newspaper of the Archdiocese of Milwaukee.

Before the 1950s, Catholics who "were called to more independent expressions of themselves as women" often chose religious life, Sister Sandra said.

In the 1960s the feminist movement opened career and lifestyle options not available before. At the same time the church was gradually expanding its notion of ministry, a process spurred on by the Second Vatican Council.

"Now you can be a lay missionary, you can be a pastor of a priestless parish, you can be anything and do that religiously as a ministry without becoming a sister," Sister Sandra said. The same is true for men, who no longer have to be ordained to function in specialized ministries.



Sister Sandra Schneiders

The essence of religious life hasn't changed, but "the context in which religious life is lived has changed immensely, and that makes it look different," she said.

Throughout the history of the church the number of people genuinely called to

"consecrated celibacy" has been few, Sister Sandra said. The far more common, but equally valid, lifestyle is that of marriage.

After all, she said, "we are men and women and the attraction between the sexes is there for a purpose."

But "one thing that celibacy says is that God is really sufficient for the human heart," Sister Sandra said.

While that truth applies to everyone, she added, it is lived out most clearly by celibates. "Their lives bear witness to the integrity and fullness of the human person," she said.

But religious life is not holier than or superior to other vocations or careers. A married couple makes a much better image of the "mutuality and interdependence" to which the whole Christian community is called, Sister Sandra said.

Each lifestyle reflects a particular Gospel call which together offer a complete picture of God's plan for his people.

"We need the mutual witness of Christian matrimony and consecrated celibacy (to reflect) the paradoxical reality that we are alone before God, and yet we are called to be together before God," Sister Sandra said.

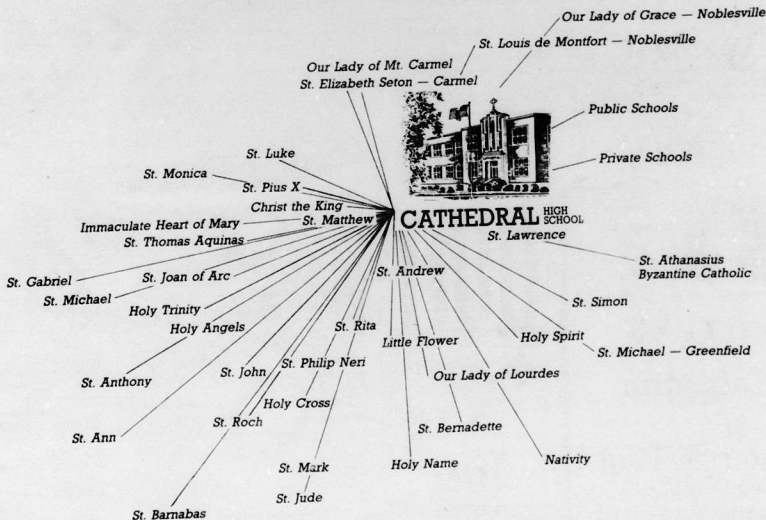


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Cardinal Law confers with Bush, who seeks prayers for hostages

by Liz Scheutchuk

WASHINGTON (CNS)—Cardinal Bernard F. Law of Boston joined President Bush for lunch in the White House Aug. 9, where the two discussed issues of world peace.

Bush also asked Americans to pray for the hostages in Lebanon and cited his ties to Pope John Paul II and his willingness to learn from "wise people."

The public comments came when a press pool was allowed to briefly question the president as he welcomed the cardinal to the Oval Office.

"His eminence has a keen interest in many areas in the world, including Cuba, Haiti and Eastern Europe," Bush said. "I talk to a lot of people outside of the White House and outside of our government in order to learn... how we can help the cause of world peace, the cause of human rights. And I expect we're going to touch on those three areas here, along with others."

"His eminence knows of my respect for the Holy Father, indeed has been—has helped me understand the dedication that the pope has to world peace."

He added that "perhaps through Cardinal Law I have a more personal feeling about the Holy Father than I have in the past." Bush said he picked up the telephone and called him to ask for his help in the return of (William) Higgins, the U.S. Marine lieutenant colonel who was apparently murdered by terrorists.

"And so, you learn—I learn from wise people," the president said.

In a 12-minute phone conversation with Pope John Paul Aug. 1, Bush asked for and obtained the pontiff's pledge of help in getting Higgins' body back.

Bush also told reporters that "I just want to suggest that this weekend, each in our own way, that we say a prayer for the American hostages, for their families, and indeed for world peace."

"I believe in prayer," he continued. "And I think it would be most appropriate with the situation that we consider this. So I would ask the churches and other places of faith to say a special prayer this weekend."

A reporter questioned the reason for the cardinal's visit, asking, "Do you have some special message—(from) Divine Providence or from anywhere else?"

"No," Cardinal Law said. He did not comment further.

The White House did not reveal the substance of Bush's talk with the prelate, described by the chief executive as "a friend of long standing and a man for whom I think we all have great respect."

Presidential spokesman Marlin Fitzwater, during his briefing for the press earlier in the day, said he thought the incentive for the luncheon came from the cardinal. "The cardinal requested the meeting with the president—no specifics on why," Fitzwater said.

However, that notion was disputed by the Archdiocese of Boston. "It was my understanding that it was not his idea," said Joan Carney, associate director of the Office of Communications in the Boston Archdiocese. "I think it would be unusual for the cardinal to ask the president for a meeting. It's not his style. I can totally discount that (report)."

She said she thought that Cardinal Law



SERIOUS TALK—President Bush gestures during a photo session in the White House Aug. 9 shortly before he and Cardinal Bernard F. Law of Boston, right, met for a private lunch and discussion of world issues. (CNS photo from UPI)

had already been invited to private ceremonies Aug. 9 for the swearing in of Thomas P. Melady as ambassador to the Holy See and that the separate White House lunch invitation "came very late in the game."

Cardinal Law later said that he thought Bush's appeal for prayers was "a wonderful thing."

He said that he himself offered a prayer

at the lunch, which was also attended by Bush's Chief of Staff, John Sununu, who is Catholic, and National Security Adviser Brent Scowcroft.

Lunchtime conversation included not merely "the terrible situation of the hostages" but in addition "the broader issue of Lebanon. The hostage situation has to be seen in the context of the question of Lebanon as a whole," he said.

Catholic officials react to decisions on contras

by Laurie Hansen

WASHINGTON (CNS)—The days of a U.S. president declaring "I am a contra" and warning that communists might soon be infiltrating Harlingen, Texas, appear to be gone for good.

Despite former President Ronald Reagan's fervent support—which translated into eight years of U.S. foreign aid and may have led, observers say, to the politically damaging Iran-contras debacle—the Honduras-based Nicaraguan rebels appear to be on their last legs.

Having failed in its last-minute lobbying to keep the contras alive until after Nicaragua's elections slated for next Feb. 25, the Bush administration in early August endorsed a plan by five Central American presidents to disband the rebels.

During an Aug. 5-7 summit in Tela, Honduras, the presidents of Honduras, El Salvador, Nicaragua, Guatemala and Costa Rica hammered out an accord that called for a complete demobilization of the contras and their repatriation in Nicaragua or elsewhere by Dec. 5.

The decision by the Bush administration is "to be applauded," Thomas Quigley, adviser on Latin American affairs in the U.S. Catholic Conference's Department of Social Development and World Peace, told Catholic News Service Aug. 10.

"There are plenty of other incentives, including economic incentives," to encourage the Nicaraguan Sandinista government to keep upcoming elections fair and clean, said Quigley. "One doesn't need a stick held over the heads of the Sandinistas," he said.

Jesuit Father William Miller, assistant to the president of the Washington-based Jesuit Conference, agreed. "The stronger incentive by far is the need for financial aid from Europe," he commented.

"We believe (Nicaraguan President Daniel) Ortega's promise to go along with the Central American leaders' agreement is a good one," said Sister Dorothy Vidulich, a Sister of St. Joseph of Peace and spokeswoman for Network, a national Catholic social justice lobby.

While pleased with the Bush administration decision, Network remains vigilant, telling its membership to urge congressional representatives to oppose any attempt to send U.S. aid to influence elections in Nicaragua.

Throughout the past decade, the issue of funding the contras produced emotional and lengthy debate, dividing the church as it did the nation.

Entering the fray were Catholic priests, religious and lay people—Jesuits, Maryknollers and others—who have worked or have friends who work in Nicaragua. Expressing strong opposition to U.S. military support for the contras, they voiced concern that the political debate failed to keep in mind the effects of violence on the lives of the Nicaraguan poor.

People like Maryknoll Father Daniel P. Driscoll, a missionary in Nicaragua since 1986, tried to keep the devastating effects of war in the U.S. consciousness. In a July 31 interview, he noted that killings and kidnappings by small bands of contras were still a fact of life in the vicinity of the town of Esquipulas, where he is pastor of a church with some 20,000 parishioners.

Equally vociferous in their support for contra aid were some Nicaraguan church leaders, including exiled Bishop Pablo Antonio Vega, who called the Sandinista government "communist" and charged that religious persecution had become

public policy in his Central American homeland.

The bishop of Juigalpa, Prelature, who now works in a parish in Okeechobee, Fla., Bishop Vega has testified before Congress that cutting the "humanitarian aid" to the contras, in that case, explained Quigley, the aid was supported because it was seen as the only viable alternative to a lethal aid package.

The U.S. bishops, in their 1987 statement on Central America, urged backing the Central American peace plan proposed by Costa Rican President Oscar Arias and called support for the contra policy that was "flawed morally, however sincere the intentions of the persons who have crafted and implemented it."

"We ask our government to do everything possible to support regional efforts to turn war to negotiations, from violations of human rights to respect for human freedom," the bishops wrote. "Let us also together work to overcome the economic injustices which are still at the heart of so much conflict in this troubled region."

Quigley said the USCC continues to feel strongly about the need for "efforts by the five (Central American) countries themselves" to solve regional problems.

So do the leaders of that region. At an Aug. 7 news conference President Arias declared, "The Central American presidents have taken the destiny of Central America in our hands."

"We are telling the world that we are not afraid of diplomacy. We believe in it. War is not the solution. Violence has to be replaced by negotiation," he said.

During the eight years the U.S. government kept the contras afloat, members of Guardian Angels Parish in Lake Elmo, Minn., were offering Nicaraguans a different kind of life.

The Minnesotaans bought a herd of dairy cows for St. Rita Parish in rural Teustepe, Nicaragua, built parishioners covered baseball stands and is funding a secretarial school that they have equipped with 40 typewriters and other office supplies.

U.S. policy in Central America has been a failure, said Thomas Regan, a Guardian Angels parish member who has spent time in Teustepe, in a telephone interview. "Nicaragua is terrorized. El Salvador is a big refugee camp. Honduras is occupied. Guatemala is killing their Indians with our training and weapons," he said.



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Pope says Syria is trying to destroy Lebanon

CAST (GANDOLFO, Italy (CNS)—Pope John Paul II accused Syria of trying to destroy Lebanon and warned the major powers that they would be guilty before God if they failed to defend the tiny Middle Eastern nation.

In some of his strongest and most direct language yet on the crisis, the pope Aug. 15 appealed to Syria "in the name of God" to stop the shelling in Lebanon. "Do not act like Cain," who murdered his brother, he told the Syrians.

It is unusual for the pope to openly censure a country by name, a Vatican official said.

The pope said the situation in Lebanon has reached the point of "genocide," with "cruel and savage attacks every day." He spoke as Christian positions in the country came under fierce attack.

Pope John Paul warned that stronger countries that fail to defend a weaker country like Lebanon are "guilty" in

front of God and history. But he reserved his sharpest comments for Syria, which has upwards of 40,000 troops in Lebanon and controls much of the country's territory.

"In the name of God! In the name of God, I ask the Syrian authorities to cease the bombardments that aim at destroying the capital of Lebanon and the entire country. Do not act like Cain, who was guilty of the murder of his brother," the pope said.

The pope spoke during an Angelus blessing at his summer villa at Castel Gandolfo outside Rome. The day before, the pope met with a French envoy who briefed him on France's latest proposal for Lebanon.

Lebanon has been ravaged by 14 years of warfare pitting Lebanese Christian forces against groups of their Moslem countrymen and against Syrian forces. Britain, the United States, France and Italy have also at

various times been directly involved in the Lebanese crisis.

Vatican press spokesman Joaquin Navarro-Valls said the pope's plea to Syria was a departure from his more general and cautious statements in past years.

"Today the pope, as he has done very few times in his pontificate, singled out a country by name, using the biblical comparison of Cain," Navarro-Valls said. "It was a dramatic appeal, and you could tell it in the pope's tone of voice."

Vatican sources said a similar message had been sent to Syria through diplomatic channels. The Vatican and Syria have diplomatic relations.

The sources said the pope's comments reflected deep personal concern over the escalation of the Lebanese fighting, which has left hundreds dead and thousands wounded in recent weeks. Syria and the militias it supports have been shelling Christian sectors, and in mid-August Syrian-backed ground forces attacked strategic Christian positions near the capital, Beirut.

Christian sources in Lebanon estimate that Syria now controls some 70 percent of the countryside.

The pope quoted from a written message received from Christians in Beirut recounting how families were huddled in underground shelters beneath the "shriek of the rockets and the explosion of the shells" that were destroying what was left of their homes above.

"In front of the eyes of the whole world, a process is being played out—I would say, a process of genocide—which involves the responsibility of the entire international society. It is a process that is leading to the destruction of Lebanon," the pope said.

Lebanon, he said, was suffering from "the violence or the indifference" of stronger states. He repeated a point he made in a message last May to leaders of 16 interested countries, including the United States, Israel and Syria: that "the moral blame also falls on those who, in such situations, fail to defend the weak when they could have and should have."



SEEKING A SAFE HAVEN—Two children in Beirut carry their belongings and loaves of bread as they leave the devastated area where they live in search of a safer place in Lebanon. (CNS photo from UPI)

Mickey Leland was haunted by plight of hungry, says his bishop

by Laurie Hansen
and Ines Pinto Allica

WASHINGTON (CNS)—Rep. Mickey Leland, D-Texas, who died in an airplane crash on his way to a refugee camp in Ethiopia, was "a man on a mission" haunted by the plight of the hungry, said Bishop Joseph A. Fiorenza of Galveston-Houston.

"Mickey wanted his career to make a difference. He worked hard at being a Catholic," said Bishop Fiorenza.

Leland had "witnessed the angel of death hovering over the skins and bones" of the starving in Africa, said Bishop Fiorenza, making reference to a story Leland often told about a little African girl, suffering from extreme malnourishment, who died in front of him while he was talking to a relief worker about her.

A U.S. Air Force helicopter Aug. 13 found the wreckage of the small twin-engine airplane that disappeared six days earlier while carrying Leland and 15 others to a refugee camp in Ethiopia.

Leland, 44, who was in his sixth term in the House of Representatives and was chairman of its Select Committee on Hunger, was on his sixth visit to refugee camps along the Ethiopian-Sudanese border when his charter plane crashed into a rocky cliff 300 feet below the peak of a 4,300-foot mountain.

Basilian Father Vincent Thompson,

associate pastor at St. Anne's Parish, told CNS Aug. 14 that Leland was known at the parish for "his concern for the underdog and the poor."

He said the baptism of Leland's child at the parish last August had "turned into a dramatic event" in the church's history because of the presence of Anglican Archbishop Desmond Tutu of Capetown, South Africa. Leland's wife, Alison, is pregnant with the couple's second child.

Leland was chairman of the Congressional Black Caucus in 1981-85. He represented Texas's 18th Congressional District, which is 70 percent black and Hispanic and includes one of Houston's poorest neighborhoods.

Among his major achievements was obtaining congressional approval for nearly \$800 million for starving Africans during the sub-Saharan famine in 1985. A year later, he and others won approval for an aid package for U.S. homeless, including easier access to food stamps and job-training programs.

"He was an upbeat person who had time for the little people even though he moved in the circles of the famous and powerful," Bishop Fiorenza told CNS.

He said that after an audience with Pope John Paul II a couple of years ago the legislator had voiced his pleasure with the pope's knowledge of Leland's work and with the pontiff's own commitment to fighting hunger.

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The Active List

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

August 18

Catholic Adults Reaching Out (CARO) and the Catholic Alumni Club (CAC) will play volleyball from 8:10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Call Linda 317-879-0536 for information.

August 18-20

A Men's Retreat will be conducted at Mount St. Francis Retreat Center, Call 812-923-8817 for information.

August 19

The Catholic Alumni Club (CAC) will attend the State Fair. Call Mary 317-255-3861 between 9:30 a.m.-11 p.m. or Dan 317-842-0855 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.

Roncalli High School Class of 1984 will hold a 5-year Reunion

August 20

Second annual Backyard Croquet and Basket Buffet to benefit Holy Cross Food Pantry, sponsored by Mr. and Mrs. Eugene Witcher at the home of Dr. and Mrs. Hans Geisler. For ticket information, contact the Holy Cross Parish office at 317-672-2620.

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will attend 6:30 p.m. Mass at Holy Spirit Church, 7243 E. Tenth St. Pizza later. \$3 cost. Call Dan 317-842-0855 evenings for information.

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8:00 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30

a.m. and Holy Spirit, 7243 E. Tenth 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.

Holy Trinity Parish will sponsor its annual Parish Picnic beginning at 11 a.m. in Slovenian Park, W. Tenth St. Dinner, games.

Precious Blood Parish, Jasper will sponsor a Parish Picnic serving dinners from 11 a.m.-5 p.m. Quilts, awards.

A Benedictine Sunday honoring Benedictine Nuns Service will be held at Christ the King Church, 827 Kessler Blvd., E. Mass 10:30 a.m.; reception following. For information call Rose Stenger 317-255-3666 or Larry Mago 317-263-2100 days.

August 21

Separated, Divorced and Remarried Catholics (SDRC) will meet for group discussion on dysfunctional families at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its Annual Picnic at 6 p.m. at the home of Rosemary Cox, 2310 Brewer Dr.

August 22

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, 376 N. New Jersey St. Call 317-786-7517 for information.

August 24

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

August 25

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

The Medjugorje Network will sponsor a free talk by Dr. Jesse

Dias on her recent Medjugorje trip. Video shown. For information call 317-255-7076 evenings.

August 25-27

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

August 26

Mount St. Francis will hold its annual Picnic from 11 a.m.-11 p.m. Chicken or ham dinner with dumplings, beer, garden, booths.

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

The Catholic Alumni Club (CAC) will meet at the Indianapolis Zoo at 2 p.m. Dinner later. For information call Dan 317-842-0855.

August 26-27

Socinea Memorial High School Class of 1959 will hold its 30th Reunion. Picnic Sat.; Mass and brunch Sun. Call Phil Wilhelm 317-359-5411 for information.

Catholic Adults Reaching Out (CARO) will camp at CYO Camp Christina in Brown Co. \$8/person. For details call Dianne Lecher 317-291-5210.

St. Lawrence Parish, Lawrenceburg will hold its annual Church Picnic from 3-12 p.m. Sat. and from 11:30 a.m.-6:30 p.m. Sun. German dinner, band Sat.; chicken and beef dinners, country western band Sun.

August 27

St. Charles Borromeo Parish, Bloomington continues its 125th anniversary celebration with a Pitch-In Picnic at 1:30 p.m. Games, magician, outdoor Mass.

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Annual Picnic at the Citizens Gas Co. grounds, 7600 E. Thompson Rd. Mass at 1 p.m. Call Michael McGinley 317-351-9817 for information.

In honor of the Feast of St. Monica Parish, 6131 N. Michigan Rd. will present a Christian Concert for families featuring singing Katrina Rae at 6:30 p.m. Free-will offering.

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30

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p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius 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 #138, 6:00 p.m.; 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 #37, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:35 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council #437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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Sept. 11 (M) — Scripture Evening. "Book of Isaiah." Kevin De Prey, Fatima director. Cost: \$10; non-refundable deposit, \$5. Light supper included.

Sept. 12 (T) — Leisure Day. "Raising your Children with Self Esteem." Valerie Dillon. Cost: Adults, \$10, children \$3. Non-refundable deposit, \$5. Child care provided.

Sept. 15-17 — Scripture Retreat Weekend. "The Wisdom Books." Father Conrad Louis, OSB. Cost: \$75; non-refundable deposit, \$25.

Sept. 19 (T) — Over 50 Day. "The Working of the Holy Spirit in our Lives." Father John Maung. Cost: \$10; non-refundable deposit, \$5.

Sept. 22-24 — Women's Serenity Retreat. For those whose lives have been affected by alcohol. For costs and registration information call (317) 255-8139.

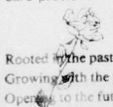
Sept. 29-Oct. 1 — Women's Serenity Retreat. See information above.

Oct. 9 (M) — Scripture Evening. "The Book of Jeremiah." Kevin De Prey, Fatima director. Cost: \$10; non-refundable deposit, \$5. Light supper included.

Oct. 13-15 — Inner Journey Retreat, Part II. For those who have completed Part I. Sister Peggy McGurn, IHM. Cost: \$100; non-refundable deposit, \$25.

Oct. 17 (T) — Over 50 Day. "Handling Stress in our Daily Lives." Father Tom Stepanski, ST. Cost: \$10; non-refundable deposit, \$5.

Oct. 19 (Th) — Leisure Day. "Dysfunctional — Me?" Mary Frances Crowley. Cost: Adults, \$10, children \$3. Non-refundable deposit, \$5. Child care provided.



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Auschwitz project, papal talk ruffle Jewish-Catholic relations

by Bill Prichard

WASHINGTON (CNS)—A cardinal's decision to suspend an interfaith project at the former Nazi death camp of Auschwitz, a papal speech and Jewish protests have turned up the tension between the Catholic Church and Jewish organizations.

Meanwhile, some prominent Jewish figures counseled calm and dialogue, and France's Cardinal Albert Decourtray said the Auschwitz project must be completed as agreed upon in a Catholic-Jewish pact.

The latest twist in the Auschwitz controversy came when Cardinal Franciszek Macharski said it was impossible to continue work on an interfaith center near the camp because of a "violent campaign of accusation and defamation" against the Carmelite nuns in a convent located at Auschwitz.

"This kind of attitude and actions make the realization of the center, as I had undertaken, an impossibility," the cardinal said in his Aug. 10 statement. "In the atmosphere of aggression and disquiet sown among us, there is no way for undertaking together the building of a place dedicated to reciprocal respect."

Jewish reaction to Cardinal Macharski's statement ran from anger to concern over interfaith relations.

Rabbi Marc Tanenbaum, a major American figure in Catholic-Jewish dialogue, warned of turning Auschwitz into a symbol of Christian martyrdom rather than of the Holocaust which took millions of Jewish lives. But he also said Aug. 11 that he was told that Cardinal Macharski intends to continue construction once tempers have cooled.

Other reaction ranged from condemning the cardinal's statement as "brutal" to denouncing it for increasing interreligious tensions.

Rabbi Tanenbaum, a consultant with the American Jewish Committee, which he once chaired, said he fears that extremists on both sides are seizing the initiative in the controversy.

"We simply cannot let them have the field," he said.

However, the rabbi also warned that many Jews and sympathetic Christians see the Christian symbolism at the camp as signifying Auschwitz "is now being commemorated as a place essentially of Christian martyrdom."

In 1987 high-ranking Catholic and Jewish representatives forged an accord which calls for relocating 14 Carmelite nuns housed in the convent and establishing the interfaith center for education, information and prayer a short distance away from the camp. Jewish organizations had protested the convent's sitting at the camp, which they regard as the major symbol of the Holocaust which took 6 million Jewish lives.

The World Jewish Congress called Cardinal Macharski's statement "brutal and violent" and said the Vatican should take direct responsibility for carrying out the 1987 agreement.

The Synagogue Council of America said protests at the convent "reflected the extent of the frustrations and disappointments of the Jewish people."

"I look forward to the Polish Catholic authorities and other leaders of the Catholic Church fulfilling their commitment and (taking) all steps necessary to relocate the convent," said council president Rabbi Joel Zaiman.

Bronx Rabbi Avraham Weiss, one of seven American Jews beaten by Polish workers after attempting to hold a vigil on the convent grounds July 14 after scaling the convent fence, called the cardinal's statement "repugnant." He said it could lead to a "tragic rupture" in Catholic-Jewish relations.

The cardinal's statement followed weeks of escalating tension in Jewish-Catholic re-

lations triggered by the failure to meet the Feb. 22 deadline for relocating the convent.

On another touchy point, a major international Jewish organization asked the Vatican to clarify what it said were "unavoidably prejudicial" remarks by Pope John Paul II and said the papal comments implied the Jewish people no longer have a special bond with God.

The Anti-Defamation League of B'nai B'rith said that the pope's remarks, delivered at his Aug. 2 audience, implied that the Jewish covenant with God has been superseded by the Christian covenant.

According to a Vatican text, Pope John Paul said: "The history of the Old Testament shows many instances of Israel's infidelity to God. Hence God sent the

prophets as his messengers to call the people to conversion, to warn them of their hardness of heart and to foretell a new covenant still to come."

"The new covenant foretold by the prophets was established through Christ's redemptive sacrifice and through the power of the Holy Spirit," the pope said.

The ADL's U.S. director, Abraham Foxman, said in a statement he was dismayed by the pope's implication that the Jews are no longer God's "special people."

Eugene Fisher, executive secretary of the U.S. Bishops' Secretariat for Catholic-Jewish Relations, said the ADL had made a hasty reading of what the pope said. He said the audience talk "neither asks nor answers" the question of God's fidelity to the Jewish people.

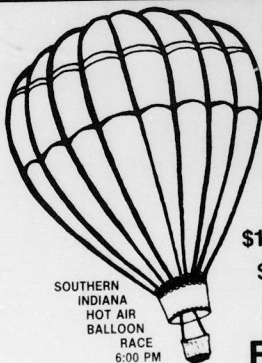


CONVENT PROTEST—Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, N.Y., climbs over a fence during a protest against the presence of a Carmelite convent at the former Nazi death camp at Auschwitz. Relocation of the nuns, under a Catholic-Jewish agreement, has been delayed, angering Jewish groups. (CNS photo from UPI-Reuters)

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TEENS, ADULTS EXCEL AT CYO SHOW

Renee Peters delights crowd with piano solo

by Mary Ann Wyand

From tap dancing to flash dancing and ballet to the twist, the 36th annual Catholic Youth Organization talent contest August 13 offered plenty of action and variety for the near-capacity crowd at the Garfield Park Amphitheater on the Indianapolis southside.

But it was an instrumental performance, rather than choreography, that captured the judges' favor and prompted the audience to respond with an especially enthusiastic and prolonged applause.

Roncalli High School sophomore Renee Peters expertly recreated the spirit of "Maple Leaf Rag," a lively piano tune with a contagious beat, to win best act of show honors Sunday night. She is the daughter of Mr. and Mrs. G. Joseph Peters of St. Mark Parish in Indianapolis.

Melanie Canatsey from Mary Queen of Peace Parish in Danville finished first in the vocal category with a professional solo rendition of "Can't Help Loving That Man." Mr. and Mrs. Jack Canatsey of rural Avon are her parents.

Bounded by chains, St. Lawrence parishioner Katrina Phillips of Indianapolis displayed her dramatic expertise with an intense and emotional monologue based on the story of St. Joan of Arc to clinch top honors in the variety division.

Synchronized dance steps to the song "It Don't Mean a Thing" earned a first place award in the dance category for Nancy and Nina Paquette from St. Bernadette Parish in Indianapolis, while Valerie Mobley from St. Lawrence Parish finished first in the instrumental division with her piano solo.

Second place trophies in the four categories went to Angela Williams, Holy Spirit Parish, Indianapolis, dance; Laura Mann, Mary Queen of Peace Parish, vocal; and Jeanette Munoz, St. Lawrence Parish, instrumental. Holy Spirit parishioner

Christina Cooper finished with a third place award in the dance division.

Ron Baughman from St. Lawrence Parish sang an original song, "I'm Going Home," with guitar accompaniment in the tough vocal category, and St. Mark parishioner Missy Mappes also competed in that division. St. Roch parishioner Kim Ratliff performed in the equally competitive dance division.

Alumni acts interspersed with junior division entries added to the fun and nostalgia of this 50th anniversary event as former CYO members returned to the stage after more than two decades.

St. Mark youth minister Eva Corsaro stepped back into tap shoes for an energetic dance solo to the music from "Lover," while Margee McHugh, Marianne McGee, and Bernie Price billed themselves as "The Golden Oldies" and danced to the song "Rock Around the Clock."

At the conclusion of their nostalgic song and dance routine, the trio displayed a happy birthday message in honor of Corsaro's special day.

"It felt great to be on stage again," Eva Corsaro told *The Criterion* after her performance. "But at the time I was a nervous wreck. I kept thinking, 'Why am I doing this?'"

Reflecting on her performance, she admitted, "It took a while to get it all together. I can't do the same steps that I used to."

Another CYO alumna, Jane Killian from Holy Name Parish, chose a very appropriate song for her return to the stage at the Garfield Park Amphitheater.

Her professional rendition of "I've Had the Time of My Life" was another crowd pleaser.

The former vocal winner serves as secretary of the CYO board of directors and continues to be actively involved in Catholic Youth Organization activities.

In previous years, she has judged the



WINNERS—Award winners in the 36th annual CYO talent contest August 13 are (seated, from left) Christina Cooper, Angela Williams, Nina Paquette, and Nancy Paquette, and (standing, left to right) Laura Mann, Melanie Canatsey, Phillips, and Renee Peters. Vocalist Melanie Canatsey (at right) thrilled the audience and judges with her strong solo performance. (Photos by Mary Ann Wyand)

talent contest, but this year she sang alone, then joined a large group of old friends from Holy Name School for the grand finale number to close the show.

A medley from the musical "Grease" provided plenty of opportunities for the Holy Name alumni to steal the show as they danced the twist and Funky Chicken, preened in authentic '50s era clothes, and belted out the lyrics to "Summer Nights," "Greased Lightning," and "We Go Together."

Their fast-paced song and dance routines left the crowd laughing with delight. And just in case anyone ran out of breath during the rigorous performance, the Holy Name group had arranged for a wheelchair and oxygen tank near the stage.

Registered nurse Michelle Kuntz Wood, a St. Francis Hospital Center employee and daughter of the late Bill Kuntz, former CYO executive director, was on hand to assist anyone who needed medical care after the grand finale.

Adrenalin apparently kept everyone going throughout all three numbers, although more than a few group members were huffing and puffing after the very memorable CYO talent show.



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Youth Events

August 19—St. Paul Parish, Tell City, youth group fundraiser, car wash at St. Paul Youth Ministry Center from 9 a.m. until 3 p.m., \$3 per car, rain date is August 26.

August 20—Youth Mass and dance at St. Catherine Parish, Indianapolis, with Mass at 6:30 p.m. and the dance from 7:30 p.m. until 10:30 p.m., \$2 per person.

August 26—New Albany Deaneary picnic at Mount St. Francis, 10 a.m. until 10 p.m.

August 27—New Albany Deaneary youth Mass, St. Mary Parish, Navilleton, 6 p.m.

August 28-29—New Albany Deaneary "Beginning Catechist" workshop, Aquinas Center.

August 29—Entry deadline for participation in CYO "Quest Retreat" for freshmen and sophomores scheduled Sept. 29-30.

Sept. 11—New Albany Deaneary Youth Ministry Commission meeting, Aquinas Center, 7 p.m.

Sept. 13—CYO Leadership and Service Institute for all youth leaders, CYO Youth Center, 6:15 p.m. to 10 p.m.

Sept. 16—Youth Ministry Leaders Day, featuring workshop on "Adolescents and Human Sexuality" at St. Columba Parish Hall, Columbus, 9 a.m. to 3:30 p.m.

Sept. 17—St. Paul Parish, Tell City, Heritage Fest volleyball tournament.

Sept. 17—Youth Mass and dance at St. Mark Parish, Indianapolis, beginning with Mass at 5:30 p.m. and followed by the dance from 6:30 p.m. until 9:30 p.m.

Sept. 17—Our Lady of Perpetual Help Parish, New Albany, early adolescent picnic, Falls of the Ohio.

Sept. 18—Seven Super Mondays, first session, CYO Youth Center, Indianapolis, workshop on "Me and the Opposite Sex" with special orientation for adults, 7 p.m. to 9 p.m.

Sept. 23—Tell City Deaneary Day, sponsored by Archdiocesan Youth Council and Tell City Deaneary, featuring guest speaker, workshops, dinner, and dance.

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

POPE WILL ADDRESS GATHERING AND CELEBRATE MASS

Kostas journeys to Spain for World Youth Day

WASHINGTON (CNS)—Seven young Americans, including St. Luke parishioner Stephen Kostas of Indianapolis, are representing the National Conference of Catholic Bishops at the International Youth Day Forum, which started August 13 in Santiago de Compostela, Spain.

The forum precedes Pope John Paul II's visit to Spain August 19-21. He will take part in World Youth Day with thousands of young people on pilgrimage to the tomb of St. James the Apostle in Santiago de Compostela.

The seven U.S. representatives, ages 18-20, were joining 250 youths from around the world for the three-day forum, sponsored by the Pontifical Council on the Laity.

These youths will then join 200,000 World Youth Day participants, including 50-60 other young Americans, for the next three days in spiritual preparation for a meeting with the pope, who is scheduled to address the World Youth Day gathering August 18 and celebrate Mass with the youths on August 19.

This is the first time since World Youth Day began in 1986 that the pope has not celebrated it on Palm Sunday.

The Vatican decided to change the date for the world observance so that it coincided with the international youth pilgrimage to Santiago de Compostela.

In the United States, World Youth Day is observed on the 30th Sunday in Ordinary Time, which falls on Oct. 29 this year.

In addition to Kostas, the American youths and their hometowns are Jonathan Broussard, Orange, Texas; Colin Hueston, Penn. Winnie, Pa.; Maureen Matthews, Adelphi, Md.; Maria Patau, Pennsauken, N.J.; Irma Ruiz, Chicago; and Christopher Sherman, Beaumont, Texas.

Both Kostas and Ruiz represent Region VII of the National Federation for Catholic

Youth Ministry. The youths are either regional representatives to the National Federation for Catholic Youth Ministry or participants in youth ministry in their home dioceses.

Upon their return from Spain, the youths will prepare a report for the bishops' Committee on the Laity. They will also take the experience back to their

schools, where they spent time before the trip with fellow students to find out their concerns for the youth forum.

Kostas is the son of Mr. and Mrs. Angelo Kostas of St. Luke Parish on the Indianapolis northside. A graduate of North Central High School, he will continue his education at the Indiana University School of Business.

Utilize God's gifts of time and talent to the fullest

by Verlan Major

Two of the most precious gifts that God gives us are the gift of time and the gift of talent. We have certain responsibilities as stewards of these gifts.

In trying to learn to be good stewards of our time, we might ask ourselves:

►How do I cherish the gift of time that God gives to me?

►Do I give a portion of my time back to God as a way of expressing my gratitude?

►Do I give a part of my time each day, each week, each month in fostering my relationship with God through prayer, Bible study, community worship, personal reflection, and faith sharing with others?

►How am I learning to generously share my time in service to others, to my community, especially the poor and needy?

►Are there any consistent uses of my time that I might need to consider changing?

God also gives each of us the valuable gift of our talents, our own unique self.

Perhaps many of us have grown up with the narrow idea that if we can't sing, dance, or draw, then we don't have any talent! What a limited view! There are undoubtedly a great variety of talents that God has poured out upon us.

I suggest three important steps to becoming good stewards of our talents:

►We acknowledge and humbly accept our talents as gifts from God.

Unless we recognize the ways we are talented, we cannot hope to be able to use these talents for God's kingdom.

At times, we may have trouble being able to identify the ways God has blessed us with talent in a particular area. We may ask someone who knows us well to tell us what they think about our talents.

However it is that we come to know our talents, each of us is called by God to use these gifts to promote God's life on earth.

Each of us will be held accountable for the ways we have used our talents.

►We develop our talents to their fullest potential.

Some talents that come to mind clearly need hard work to bring them to life. Musical and athletic talents are examples. But other talents need work as well.

Being a good listener requires practice and patience. Parenting skills must be consciously developed to be the best possible.

►We share our talents generously with others.

Our talents have been given to us by God to be used in loving service for others. In this way, we return to God in love what has been entrusted so lovingly to us. We want to be challenged to use these gifts of time and talent as good and faithful stewards.

(Verlan Major is a pastoral associate at Holy Cross Church in Indianapolis.)

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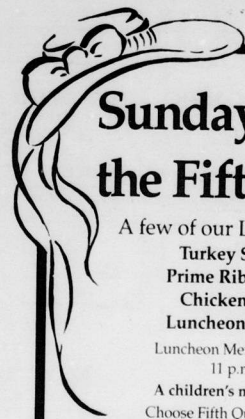
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BOOK REVIEW

Worship language is examined

WORSHIP: SEARCHING FOR LANGUAGE, by Gail Ramshaw. The Pastoral Press (Washington, D.C., 1988), 213 pp., \$11.95.

By Shirley Vogler Meister

Medieval cover art—a personification of Grammar, one of the seven liberal arts—caught my eye first. Then the book title intrigued me, for I'm not only an advocate of proper formal language but interested, too, in the language of a faith-filled life.

In "Worship: Searching for Language," Dr. Gail Ramshaw, a scholar of liturgical languages, examines this many-faceted subject through essays about words of faith that come from tradition but change with each generation.

Ramshaw's "Learning from Literature" section encompasses themes from the Bible, ancient and contemporary readings and children's books. These stress the human need to "hold together life and death in God" and how the liturgy with its texts, lessons and festivals, helps us do this.

"Mary as the Symbol of Grace" and "The Cross of St. Francis" are two of the six chapters in the second section about symbolism—from liturgical objects to the liturgy of the dance. "Let us be about the labor of birthing again the old creative typology, for the deepening of our preaching, our catechesis, and our art, and for the happy surprise of finding images of grace where we had been too nearsighted to see them before," says Ramshaw.

The six chapters of "Analyzing Liturgical Language" are the most representative of the book's title, with essays about choosing words for the Church, teaching children proper words, the poetic language of liturgy, Eucharistic praying and the image of sin. Liturgies exist, she reminds us, primarily because God was first on the cross. "Only when we realize that we can do nothing but kneel at the cross is there any use in talking about kneeling as metaphor or about liturgy as poetry to God."

The first chapter of her "Naming God" section reflects the tone of the final chapters, too: "Language about God: Muddle and Mystery." Here, Ramshaw delves not only into

liturgical prayer, but into the naming of God, with the accompanying controversy about gender and the essence of the Trinity. She realizes the futility of resolution because "God and God's gift of grace are prior to human language, and thus to human categories. Yet only through word and sacrament do the faithful receive the Gospel and so appropriate grace."

In the introduction, the author hopes her book will bring the reader "to study and prayer." In my opinion, it succeeds. (Shirley Vogler Meister is an Indianapolis free-lance writer and poet whose writings appear in many Catholic publications.)

Books of interest to Catholics noted

by Richard Philbrick

WASHINGTON (CNS)—Here are some books of particular interest to Catholic readers.

"Jesus and Caesar Augustus," by Msgr. Vincent A. Yzermans, Twenty-Third Publications, \$7.95, 165 pp. Surrounded by accurate geographical and historical data, Jesus as an adolescent comes alive in this fictitious account of a journey across the Mediterranean to Rome.

"Capitalism or Socialism," by Jesuit Father Henry M. Urena, Franciscan Herald Press, \$14.95, 256 pp. Undercuts the myth that Marxist economic socialism is theoretically closer to the Gospel than any possible form of free-market economy.

"Child at Dawn," by Molly Fumia, Ave Maria Press, \$5.95, 116 pp. Healing experience of a mother who grieved for years after the death of her infant son.

"The Numinous Universe," by Daniel Liderbach, Paulist Press, \$9.95, 159 pp. Explores the divine harmony discovered in the universe through modern physics in building a bridge between science and faith.

"Commitment, Compassion, Consecration," selected and compiled by Thomas J. Mueller and Charlotte A. Ames, Our Sunday Visitor, \$5.95, 108 pp. Quotes from the speeches and writings of Holy Cross Father Theodore M. Hesburgh, retired president of the University of Notre Dame.

"Alleluia Woman," by D.A. Chapon Kazel, Resource Publications, \$5.95, 64 pp. This is a biography of Sister Dorothy Kazel, one of four American missionaries murdered in 1980 in El Salvador, written by her sister-in-law.

† Rest in Peace

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

† **VOLPERT, Cletus J.**, 73, Our Lady of Perpetual Help, New Albany, Aug. 7. Husband of Clara J. (Parr); father of John and Stephen; brother of Paul, Helen S., Mary Craig, Elizabeth Park and Cecelia Daugherty; grandfather of four.

Sister Apollonie dies August 12 at St. Augustine

INDIANAPOLIS—Sister Apollonie of St. Augustine, a member of the Little Sisters of the Poor, died on Aug. 12 at the age of 92. She had spent the last 10 years serving the elderly residents of St. Augustine Home for the Aged on the northside of Indianapolis.

The former Louise Armande Grolleau was born in St. Maurice le Girard, France. She entered the Little Sisters of the Poor



community in 1919 and made her final vows in the motherhouse La Tour St. Joseph in St. Per, France.

Soon afterward, Sister Apollonie came to the U.S., where she spent 67 years serving the aged poor in Cleveland, Ohio; Wilmington, Del.; Pittsburgh, Pa.; Savannah, Ga. and Indianapolis.

Until the age of 90, Sister Apollonie continued to serve meals to the aged and feed those who could no longer feed themselves. She is survived by one brother, Raymond Grolleau, and two sisters, Helene Lumineau and Marie Briffaud, all of France.

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When can food and water be withdrawn from hopelessly ill?

by Greg Erlandson

VATICAN CITY (CNS)—Six days before Carrie Coons suddenly awoke from a coma last April, a New York court had authorized her family to withdraw her feeding tube because of her "irreversible" and "hopeless" state.

Her surprising return to consciousness illustrates the problem facing doctors, courts and the church in determining when a person's condition is so hopeless as to warrant the withdrawal of nutrition.

The fast-changing legal and ethical developments regarding the withdrawal of nutrition and hydration from the comatose and terminally ill are spurring two new church statements on the subject.

Both the Vatican's Congregation for the Doctrine of the Faith—which issued its last document on euthanasia less than 10 years ago—and the U.S. bishops' Secretariat for Pro-Life Activities plan to address the issue of nutrition and hydration in coming months.

Mention of the two statements was made by Chicago's Cardinal Joseph L. Bernardini, chairman of the bishops' pro-life committee, at a press conference in Rome last March. No dates have been announced for their release.

The nutrition and hydration controversy is related to an issue that the last Vatican document on euthanasia tried to address: the "ordinary" and "extraordinary," or "proportionate" and "disproportionate," means of medically sustaining human life.

A variety of recent cases have highlighted a growing effort to classify nutrition and hydration as extraordinary means not morally required when administration is through a tube and there is little hope a patient will recover.

Bishop Louis E. Gelineau of Providence, R.I., earlier this year publicly concerned with the judgment of his diocesan moral theologian that providing food and water through a tube was a "medical treatment" that was "disproportionate and unduly burdensome" in the case of Marcia Gray, a woman in a coma who was described as having no "reasonable hope for recovery."

The bishop underlined a perceived need for some sort of Vatican statement on the issue of feeding when he said that "the magisterium of the church has not yet issued a definitive statement regarding the need to provide nutrition and hydration to the permanently unconscious person."

What the forthcoming statements are likely to say about nutrition and hydration is not now publicly known. The 1980 doctrinal congregation declaration did not address this issue specifically. However, in a 1981 document for medical personnel called "Question of Ethics Regarding the Fatally Ill and the Dying," the Pontifical Council "Cor Unum"

specifically included feeding in its definition of "obligatory minimal measures."

"There remains the strict obligation to apply under all circumstances those therapeutic measures which are called 'minimal,'" the statement said. "That is, those which are normally and customarily used for the maintenance of life (alimentation, blood transfusions, injections, etc.) To interrupt these minimal measures would, in practice, be equivalent to wishing to put an end to the patient's life."

This Cor Unum statement was more recently endorsed in a 1987 editorial on euthanasia by the authoritative Jesuit journal *Civitas Cattolica*.

Father Wim Eijk, a Dutch theologian who is an expert on euthanasia issues, said the withdrawal of food and water is "virtually the same as causing intentionally the death" of a patient who is comatose but not terminal. Since it directly causes the death, it is morally forbidden, he judged.

Just as the issue of *in vitro* fertilization was boiled down to a "simple case" for the purpose of clarifying the moral issues involved, there is a "safe case" in terms of nutrition and hydration, according to another Rome theologian, who asked not to be named.

The "safe case" is where there is imminent danger of death, meaning within one to two days.

In this case, not the withdrawal of nutrition and

hydration but the disease itself would be the direct cause of the patient's death, the theologian said.

The "safe case" standard would appear to rule out the withholding of nourishment from a person in a coma, however, since death is not imminent regardless of feeding. A group of prominent U.S. theologians in 1987 endorsed a slightly more nuanced position on "feeding and hydrating the permanently unconscious and other vulnerable persons."

Signed by Bishop James T. McHugh of Camden, N.J., and such theologians as William May and Germain Grisez, the statement called the nutrition and hydration of "non-competent individuals such as infants and the unconscious" a "grave duty."

However, it said that if the means for such treatment are "judged either useless or excessively burdensome," then withdrawal would be acceptable and would not be done with the intention of ending life.

The statement said there must be "moral certainty" of when the effort is useless and too great a burden, and listed two examples: when "a person is imminently dying," or when the "person is no longer able to assimilate the nourishment or fluids thus provided. Unless these conditions are verified, it is unjust to claim that the provision of foods and fluids is useless," it concluded.

Other theologians leave more room for the withholding of nutrition and hydration. Dominican Father Benedict Ashley told U.S. bishops in 1987 that in the case of a coma judged irreversible, the "benefits" of nutrition and hydration for the comatose person must be weighed against "the burdens to those who supply the care."

Where the U.S. bishops and the Vatican will draw the line on what is ordinary or proportionate medical assistance and what is not waits to be seen.

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Biden says brush with death gave him new outlook on life

by Marianna McLoughlin

WILMINGTON, Del. (CNS)—A brush with death has given Sen. Joseph R. Biden Jr. a new outlook and lease on life, the Delaware Democrat said.

"It's like a new sense of optimism has overtaken me," he told *The Dialog*, newspaper of Diocese of Wilmington. "I've always been an optimistic person, but I'm more so now than I've ever been in my whole life."

Biden, a Catholic, said he's optimistic "not only about my personal life and circumstances, but also about those things in the world that are likely to be done with or without me."

In February 1988, Biden underwent an operation for an aneurysm at the base of his brain. During the surgery, doctors discovered a second aneurysm. Before that could be repaired, he suffered a blood clot in his lung that March that had to be treated. The aneurysm was repaired in May 1988.

Biden, 46, said that at times he is somewhat perplexed as to why God gave him a second chance. He was told he had a 60 percent chance to live and if he survived, the odds that he would be able to function as he does today were about 15 percent.

He attributed his successful recovery to three factors—his relationship to God, the tremendous support of his family and his good physical condition.

He said the ordeal affected mostly his relationship with

God. "I find myself deriving more comfort from my religion than I did before," said Biden, a member of St. Joseph-on-the-Brandywine Parish in Greenville, Del.

He now goes to daily Mass when he can and carries a rosary in his pocket.

"Every time I felt a twinge of concern in the hospital about what was to happen, I said the rosary, it was quieting," he said. "It's not because I was closer to God then, but we tend to lean on those things that have always given us comfort, sustenance and solace."

Another source of comfort for him was the reception of the sacrament of the sick, he said.



Senator Joseph R. Biden (D-Del.)

Biden, whose aneurysm was discovered while he was campaigning in 1987 for the Democratic nomination for president, advised others not to ignore the warning signs of an illness. He suffered frequent headaches and blacked out before he found out about his illness.

"There is a direct correlation between timeliness of diagnosis and survivability," he said.

Biden said he now takes his life on a day by day basis. "As a consequence of my recent experiences, I don't make plans for my life far in advance," he said. "When certain things are thrown my way, I believe I can have some influence on my fate, but I can't completely determine my fate."

He said he planned to seek re-election in 1990 to the Senate; he was first elected to that body in 1972 at age 29. He is chairman of the Senate Judiciary Committee and ranking Democrat on the Foreign Relations Committee.

Biden said his recent illness has made him more aware of the critical need for health care legislation.

"This is the second time I've become painfully aware of the high cost of medical care," he said, referring to extensive treatment his sons underwent for injuries they suffered in an automobile accident in 1972. The accident killed his first wife, Neilia, and baby daughter Casy. He has since remarried.

He said he paid for all of the medical expenses not covered by his health insurance.

"Someone who doesn't have enough income to have good medical coverage could be in desperate difficulty," he said.

About 16 million people in the United States do not have adequate health coverage because of their incomes, he said. Studies show there are 37 million Americans who lack health insurance.

Among those it most affected are children in families who don't qualify for Medicaid in states where a family's income is too high, Biden added.

Earlier this year, the senator introduced legislation in Congress to provide free medical care for all children whose families' income is below the poverty level but above the qualifying salary to be eligible for Medicaid.

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