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Couples celebrate lengthy marriages

by Margaret Nelson

Sunday, Aug. 20 was "one of the most joyous, uplifting days" for Archbishop Edward T. O'Meara as he celebrated the seventh annual Golden Jubilee Wedding Mass at St. Peter and Paul Cathedral. From the altar he could observe 150 couples who have been married 50 years or more.

In discussing marriage, Archbishop O'Meara told the jubilarians that the church does listen to "those who have made mistakes, for whom 'home' and 'family' are almost empty words."

But he said, "Marriage is a permanent, indissoluble union" and that "the sacrament of matrimony has added the grace of human participation relating to the whole pastoral mystery of Christ."

Archbishop O'Meara said, "I ask all of you to pray for the church as it faces these issues—as one of the few strong moral voices within our society—that as we go into the future, vision be given to decisions and courage be found on the part of all those involved."

He thanked God for the couples, saying, "Your fidelity has been bought at a high price. It is not easy, even with the most ideal of partners." But he said, "I can think of few ways that can show how God loves us more clearly and more perceptively than a man and woman in a happy, fulfilling marriage."

After asking the couples to pray for him and for the bishops of the church, the archbishop asked them if they wished "to renew your life together in the covenant of marriage?" Couples all over the cathedral held hands and exchanged vows.

John and Angelina Mercurio, married in Holy Rosary Church 67 years ago, were the longest-married couple renewing their marriage vows.

Runners-up for marital longevity honors were Eugene and Colette Dehner, St. Luke Parish, Indianapolis, who were married at Holy Cross Church 66 years ago. Not far behind are Bert and Cecelia Wawrzyniak, Christ the King, married in South Bend in 1925.

Three couples who have been married 63 years attended: William and Mary Garrett, St. Bridget, Indianapolis; Lawrence and Edna Schmutte, Immaculate Heart, Indianapolis; and Leo and Alma Wagner, St. Michael, Brookville.

An Indianapolis couple passed the 61st anniversary mark this year. Carl and Thelma Kingore of St. Pius X.

A Cambridge City couple—J. Donald and Lorraine Regan of St. Elizabeth Parish—marked their 60th anniversary year as did Clarence and Florence Volk of St. Gabriel, Connerville.

Nine Indianapolis couples will have passed the 60-year mark: Charles and Laura Browning, St. Simon, Theron and Ruth Kilander, St. Matthew, Herman and Elizabeth Koers,



FAITHFUL—John and Angelina Mercurio accept a religious memento and congratulations for 67 years of marriage from Archbishop Edward T. O'Meara at the

Golden Jubilee Wedding Mass at the cathedral on Aug. 20. The Mercurios were the longest-married couple present at the celebration. (Photo by Margaret Nelson)

St. Joan of Arc; Charles and Cecelia LeFebvre, St. Matthew; Joseph and Mary Catherine Ray, St. Rita; Charles and Flora Schludecker, St. Roch; and Harry and Betty Shoemaker, Holy Spirit.

At the end of the liturgy, the couples married more than 60 years received religious mementoes from the archbishop.

The record number of honored couples and their guests crossed Meridian Street for a reception at the Assembly Hall in the Catholic Center. There, Archbishop O'Meara visited with the jubilarians at their tables. Each couple received a commemorative certificate. The event was coordinated by the Family Life Office.

Vatican pleased by choice of Polish prime minister

by John Thavis

VATICAN CITY (CNS)—The selection of a Catholic citizen as Poland's designated prime minister has heartened Vatican officials, who described the move as a dramatic turning point for Eastern Europe's most Catholic country.

They said Tadeusz Mazowiecki, the

Solidarity leader chosen Aug. 19 to form a government, was an old friend of Pope John Paul II. The two saw each other frequently when the pope was archbishop of Krakow, and when they met at the Vatican in 1987 the pope embraced Mazowiecki warmly, they said.

"It's a dramatic and important development. It certainly represents a turning point in the history of Poland," said one Vatican official who deals with Polish affairs.

He said the selection of Poland's first non-communist prime minister since the war, along with a government led by the Holy Spirit, Solidarity movement, could have immediate positive effects for the church.

For example, the official said, the recent law granting the Polish church legal status would probably have an "easy" application under a Solidarity-led government. Under the old regime, he said, there might well have been conflict over specific points of the legislation.

The official said the church has had an indirect but important role in Poland's democratization. The Polish church encouraged and observed last spring's round-table talks that opened up the political process to opposition candidates. Local church leaders generally supported the Solidarity candidates in the June elections, which set the stage for Mazowiecki's selection.

These were extremely important elections. This meant the regime, at least

partially, recognized the sovereignty of the Polish nation. The pope has been insisting on this—in public and in private—for years," said the official.

The official cautioned that Poland's new leaders are inexperienced and "are bound to make mistakes."

"But they have potential talents to lead and rule the country. We are praying for them," he said. He added that Western economic aid will be essential to their success.

The pope, the official said, has followed the events "closely but privately—he's been careful not to be seen as intruding."

During a flight to Santiago de Compostela, Spain, the pope called the formation of the new Polish government "a step forward."

Having a non-communist government in Poland is "a very important event," the pope said on the plane Aug. 19. "That which has been done is very important."

Polish church leaders had a visible role in the events surrounding Mazowiecki's rise to power. Poland's primate, Cardinal Jozef Glemp of Gniezno and Warsaw, met with the president, Gen. Wojciech Jaruzelski, shortly before Jaruzelski nominated Mazowiecki, according to press reports from Poland.

After he was informed of the decision, Mazowiecki's first visit was to Cardinal Glemp's residence. The next day, Mazowiecki attended Mass in Gdansk, where

the local bishop introduced him to an overflow crowd outside.

A Polish Vatican source, reflecting on the sudden political turn in his homeland, said: "It seems difficult to imagine a prime minister wearing on his lapel a Solidarity button and another of the Madonna of Czestochowa. But at this point, it's just as hard to imagine a prime minister wearing a Communist Party pin."

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Annulments and marriage preparation

by John F. Fink

The 150 couples who celebrated 50 or more years of marriage in the cathedral last Sunday (see article on page 1) are an inspiration to all married couples. They show that it is still possible to remain married despite the modern pressures that seem aimed at destroying marriages.

We are all well aware of the way divorce has escalated during recent years. Two out of five, or 40 percent of marriages now end in divorce and virtually every family has been touched by it. Within the Catholic Church the number of annulments granted in the United States is now more than 36,000 per year—a far cry from the 300 or so per year back in the 1960s. This is despite the fact that fewer than 10 percent of Catholics who divorce try to have the marriage annulled, i.e., get a declaration from the church that a Christian marriage never existed because all the requirements for such a marriage weren't present. There are now about six million Catholics in the United States who have divorced and remarried outside the church.

ONE RESULT OF the escalation in the number of petitions for declaration of nullity has been the rapid expansion of marriage tribunals. A recent article in another Catholic publication described the marriage tribunal for the Archdiocese of Chicago, which takes up most of the fifth floor of the archdiocese's headquarters. There's a 30-member full-time staff, including nine judges, plus 70 field advocates who help annulment seekers prepare their petitions.

Here in this archdiocese, the marriage tribunal isn't quite so big, but its 14-member staff (at last count) takes up a wing of the Catholic Center. As the workload has



increased, the budget has, too, and the \$300 or so most people pay to go through the process is only about half the actual expenses.

Meanwhile, the archdiocese's Family Life Office, which sponsored last Sunday's Golden Wedding celebration, gets along with only a director, a newly hired part-time associate director, and a new secretary. Despite the small staff, the director, Valerie Dillon, has been effective in encouraging better marriage preparation in parishes throughout the archdiocese. If we are ever to put a dent in those divorce and annulment statistics, it must come from better marriage preparation.

MY WIFE AND I ARE among the married couples in the archdiocese who have been serving as sponsor couples for those planning to marry. When the engaged couple meets with the priest who will officiate at the wedding, he tells them that part of the marriage preparation is to meet with a sponsor couple two or three times. During those meetings they complete a marriage inventory—a questionnaire designed to discover areas of agreement and disagreement, probable strong points in their marriage and areas that might need some work.

I'm sure that the couples who come to our home to meet us for the first time and go through this process must look forward to it about as much as they do to a trip to the dentist. There are so many other things they would rather be doing, especially when they're trying to get ready for a wedding. But we're trying to help them get ready for a marriage, not just the wedding.

We have had couples who have been well prepared for marriage—mature, compatible, well aware of the commitment they were about to make. When the inventory results came back from the company that processes them, we were not surprised to find that they agreed on almost every point. On the other hand, we have also had couples whose point inventory results showed, and discussion confirmed, that they disagreed on almost every major issue—money, use

of leisure time, sex, friends, religion, etc. Sometimes it was obvious that they had never discussed these matters before. In one case the man disliked almost everything about his fiancée's personality.

One couple with whom we met only once, and who completed the questionnaire at that meeting, called to tell us they wouldn't be coming for a second meeting because they had called off the wedding. We rejoiced because, during that first meeting, it seemed rather obvious that they were not yet ready for marriage. The inventory results, which that couple didn't get a chance to discuss with us, confirmed our opinion.

But calling off the wedding doesn't happen very often. Usually the best that can be done is to make the couple aware of their strengths and weaknesses and encourage them to discuss them between themselves.

THE POINT IS, marriage preparation that takes place during wedding preparation is too late. Before the couple meets with a priest to talk about their wedding and go through the required preparation, the decision to marry has been made; parents and friends have been told, and the couple is immersed in the details of the wedding.

The decision to marry doesn't take place during engagement, but during courtship. The time for marriage preparation, therefore, should be well before wedding preparation. It should begin, in fact, early in life, first of all in the home and then in religious education programs. Fortunately, this is being done in our Catholic schools and in most of our CCD programs. But there obviously are still many couples who don't get the message and arrive at their wedding day ill-prepared for marriage.

If more couples were well-prepared for marriage there would be more real Christian marriages and hence fewer annulments because there would be no grounds for them. Then, 50 years from now, the cathedral couldn't hold all the couples celebrating their golden wedding anniversaries.

Perpetual adoration to start in Ritter chapel

Perpetual eucharistic adoration with exposition of the Blessed Sacrament will begin Sept. 14 in a newly created chapel at the Ritter Convent, 3356 W. 30th Street, and interested faithful are invited to participate in the continual prayer vigil.

St. Michael Church is the host parish for the perpetual eucharistic adoration, along with St. Gabriel and St. Monica parishes. Coordinator Mary Ann Schumann is seeking Catholics interested in committing one hour each week to prayer and reflection in the new chapel. Telephone 317-945-6546 to inquire about available days and times. Drop-in visits are also encouraged at the westside site.

"Great blessings come from this," Schumann noted. "Other churches that have done this have found greater parish cooperation, a sense of peace and harmony, as well as increases in vocations and conversions."

Father Joseph Schaedel, assisting pastor at St. Monica Parish, noted that, "In

perpetual eucharistic adoration, the host is in the monstrance, exposed on the altar as on a throne, and cannot be left unattended."

Volunteer participants in the prayer vigil

"sit in silence," he said, and "spend an hour in the presence of the Blessed Sacrament."

Although this is a "new opportunity" in the archdiocese, Father Schaedel ex-

plained, there have been a number of religious orders that have had perpetual eucharistic adoration at their motherhouses for many years.

At least one other parish has perpetual eucharistic adoration without exposition of the Blessed Sacrament. Parishioners of St. Luke Parish, Indianapolis, maintain a vigil in the church's chapel around the clock.

Three start postulancy for Sisters of Providence

by Anne M. Hichs

Three women arrived at St. Joan of Arc Convent, Indianapolis, Aug. 16 to begin a year of exploring their possible futures as Sisters of Providence.

As postulants, Eileen Pfeiffer of Indianapolis, Mary Ryan of Salem, Mass., and Maria Varela of Santa Ana, Cal., will spend the year at St. Joan of Arc immersed in the sisters' way of life, sharing in prayer life and community service as well as household responsibilities.

Pfeiffer, 30, a graduate of St. Mary of the Woods College, has taught for seven years, most recently as a special education teacher at Rogers Elementary School, Bloomington. She attended Nativity Grade School, Indianapolis, where she was first introduced to the Sisters of Providence. She wants to teach in a special education setting during her postulancy.

Ryan, 41, has spent the last two-and-a-half years as the educational services manager for the Salem Evening News, Salem, Mass. She has nearly 16 years of teaching experience in Catholic schools. This year she will teach at Holy Cross School, Indianapolis.

Varela, 24, has taught CCD classes for grades one through three for the past six years and was also employed part-time by

the chancery of the Diocese of Orange, Cal. During her postulancy year she hopes to work part-time in a day care center while she pursues her college degree at IUPUI in Indianapolis.

After their year of questioning and sharing as postulants, the three women will move to St. Mary of the Woods to become novices, a further step in the process of becoming members of the congregation.

The Sisters of Providence total more than 850 members and currently minister in 62 archdioceses and dioceses in 28 states in the United States and in Taiwan. October 22, 1989 will mark the beginning of a year-long celebration of the sesquicentennial of the Sisters of Providence in the United States.

St. Nicholas receives grant

Father Kelly's St. Nicholas Youth Center in Indianapolis will receive a grant of more than \$6,000 from Prudential Partners in Community Service, funded by The Prudential Foundation.

David Maloney, St. Ann parishioner who has been an agent for the insurance

company six years, brought the ministry to the attention of his company.

"The fact that The Prudential is supporting a street ministry of this kind will encourage others in the community to give," Maloney said. "It lends added credibility to our fund-raising efforts."

Maloney learned of the work of St. Nicholas four years ago. "I had heard of Father Kelly's work with the street gangs of downtown Indianapolis and I made arrangements to meet with him at his Brightwood/Martindale headquarters," he said.

"What I found was a very dedicated and selfless man counseling kids in a broken-down school building," Maloney said. "I have been a professional beggar for him ever since."

"Today, that area of the city is a better place because of Father Kelly's efforts," Maloney said. The insurance agent became a member of the volunteer board of directors three years ago.

Over the past 15 years, Father Kelly has helped than 5,000 teenagers through his program. St. Nicholas Youth Center holds regular council and leadership meetings and counseling sessions. Father Kelly sponsors dances and takes the kids on field trips and picnics. Each year, he helps about 100 young people to take part in a community summer job program.

Father John Betz dies in Florida

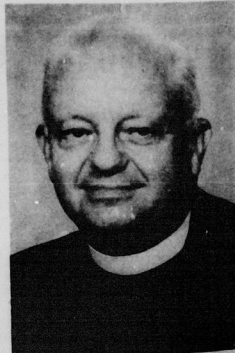
LAUDERHILL, Fla.—Father John R. Betz, a retired priest of the Indianapolis Archdiocese, died here Aug. 18 at the age of 78. His funeral was held on Aug. 23 in St. James the Greater Church, Indianapolis.

Father Betz was born in Indianapolis in 1911, and was ordained a priest at St. Meinrad Archabbey in 1936. He began his priestly career as assistant pastor of St. Patrick Parish, Terre Haute.

Father Betz's later assignments included: Our Lady of Lourdes, Indianapolis; St. Anne, New Castle; St. Mary, Greensburg; and St. John, Vincennes.

In 1944 Father Betz was named administrator of St. Nicholas Parish in Ripley County, and pastor in 1947. He became associate pastor of St. Catherine Parish in Indianapolis, and founding pastor of St. James the Greater Parish, in 1951.

Father Betz was honored at a celebration honoring 45 years of priestly service when he retired from St. James Parish in 1981. He is survived by one sister, Aileen Yocum.



Father John Betz



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ARCHDIOCESAN CATHOLIC CHARITIES

SILP brightens lives in the archdiocese

by Joyce Overton
and Barbara Williams

The Indiana Department of Mental Health calls it SILP which stands for Semi-independent Living Program. SILP was developed in 1986 in order to afford high-functioning, developmentally delayed individuals the opportunity to live alone in their own homes with enough supervision for them to maintain stability. Originally, SILP served approximately 70 residents state-wide. Currently, however, 625 residents are served by 40 SILP programs in Indiana.

Among the SILP providers in the state are New Albany Deanery Catholic Charities which serves nine residents living in Jeffersonville, Clarksville, and New Albany, and Catholic Social Services which serves 14 residents living in Indianapolis.

Individuals are evaluated and referred to SILP by the Department of Mental Health Division of Developmental Disabilities. Residents receive weekly supervision and training in such life skills as budgeting, cooking, shopping and cleaning as well as 24-hour crisis counseling. Financial assistance is available through the Department of Mental Health to supplement residents' wages and income they may receive from entitlement programs.

The New Albany Deanery Semi-independent Living Program calls itself L.I.F.E. which stands for Living in Family Environment. L.I.F.E. was one of the early SILP programs in the state, placing its initial residents in May of 1986. Since that time, 13 people have been served by the program.

The first two residents to be enrolled in L.I.F.E. are still in the program. Their lives, however, have changed dramatically during the past three years. One resident is a 37-year-old man we will call John, and the other is a 38-year-old woman we will call Susan.

John was referred to L.I.F.E. because he was in extreme need of help in handling his finances. John and his brother had virtually grown up in Muscatatuck State Hospital, spending more than 15 years of their lives in that institution. Aside from his twin, John had not seen his relatives in many years. He was extremely fearful at first, and it took time for him to develop a trusting relationship with his L.I.F.E. supervisor. Today, John is an excellent employee at the sheltered workshop where he makes dampers for fireplaces. He maintains a spotless apartment for which he has been able to buy furniture by living on a careful budget. John's health has improved to the point that he no longer requires the medication which three years ago was essential for his bleeding ulcer. Perhaps best of all, John located a sister whom he had not seen in more than 30 years. She is delighted to be reunited with her brother, and John is now awaiting a transfer to a SILP program in his sister's hometown.

At the time of her enrollment in L.I.F.E., Susan was living in a group home. She wanted her own apartment desperately and, since becoming a L.I.F.E. resident, she has blossomed in addition to being mildly mentally retarded. Susan also has cerebral palsy. Nevertheless, because of her personal determination and with the as-

sistance of L.I.F.E., Susan has made great progress in the past three years. Two years ago this month, she was married to her boyfriend of several years at St. Augustine Church in Jeffersonville. Many radiant brides have walked down the center aisle of that beautiful church, but none has been any happier or prouder than Susan the evening she made that journey, slowly and carefully on the arm of her father.

Currently, Susan and her husband, also a L.I.F.E. resident, maintain a stable life-style in their own apartment with a minimal amount of supervision. They both hold full-time jobs at a sheltered workshop and, although neither is able to drive a car, the couple can be seen around town on a "moped built for two."

The Indianapolis Semi-independent Living Program enrolled its first client in May 1988. Since that time a total of 18 people have been served by the program. The clients who were enrolled in the program had a variety of needs.

Ron, 25, is an example of a client whose needs have been met by SILP. Ron had lived with his parents until January when he decided to "run away" because they would not let his girlfriend sleep overnight. There was no contact with his parents for six weeks, during which time he was staying in shelters or sleeping in alleyways. Upon his return, Ron's parents, in desperation, requested help from the Department of Mental Health.

When Ron was referred to SILP, he had no daily living skills and had never been employed due to lack of motivation. He was very shy and always kept his head down. He had completed the 11th grade

(special education classes) and had an IQ of 75 with an average memory.

Ron has been in SILP since June '88. The case coordinator initially saw him 6-8 hours per week. Her last report includes: Ron has been working on budget training and can now complete grocery shopping without assistance. He prepares a shopping list and plans his own menus which are nutritionally sound. He is proud of his cooking and has invited his parents to dinner.

His self-esteem has improved greatly. He moves at a faster pace and holds his head up. Ron's greatest source of pride is his employment in which he does assembly work. He is seriously considering getting his GED.

Betty, age 28, is an example of a client who needed more supervision and assistance than SILP could provide. Betty had lived with her parents all of her life. She had become very dependent on them for financial support. Betty had become involved with a young man her parents suspected abused her mother. Betty attended family counseling sessions in order to strengthen the family's relationship. Betty, her parents and her counselor all agreed it was time for Betty to move to her own apartment and begin the journey to independence. Betty's mother contacted SILP after reading an article about the program.

Betty was enrolled in SILP in August. She moved into a very nice apartment which her parents helped her furnish. The case coordinator saw Betty 10-15 times per week, but Betty needed more supervision. She seemed eager to learn, but failed to follow through with tasks. After the coordinator had left, Betty became very uncooperative and withdrawn. She missed an average of three days per week from work and her employer was about to fire her. She "forgot" to pay her phone bill and her phone was disconnected. She stopped cleaning her apartment and neglected her personal hygiene. Betty also stopped visiting her parents and attending counseling sessions. The SILP staff and Betty's parents met with Betty several times to discuss ways to assist her with adjusting to her new life. Betty finally admitted she needed more supervision and reminders to help her.

In December, Betty was transferred from SILP to a group home where supervision is available 24 hours per day. Since the transfer, Betty has attended work every day. She has the highest production rate of all the employees on her shift. She has started to attend counseling sessions again. She and her roommate have decorated their bedroom and become "best friends."

Her hygiene habits have improved and she is teaching other residents to apply their make-up. Betty's parents moved to Wisconsin in February. She writes them and they have come to visit her. She plans to visit them at Christmas time.

OCE hosts new administrators' meet

by Margaret Nelson

The Office of Catholic Education (OCE) sponsored an orientation workshop for new administrators on Wednesday, Aug. 16 at the Catholic Center.

School principals and parish administrators of religious education were welcomed by Frank X. Savage, executive director of the OCE. Then the new leaders met the OCE staff.

Savage gave an overview of the archdiocesan education structure with the assistance of Ellen Brown, coordinator of boards of education. All administrators then took part in a commissioning prayer service, during which they committed themselves to their new ministries in education.

The 24 participants then took a tour of the OCE facilities in the building and had lunch in the resource center.

The afternoon schedule included department meetings. The parish administrators of religious education were led by Matt Hayes, director of religious education, coordinator of adult catechesis

for the archdiocese, and by Benedictine Sister Antoinette Purcell, coordinator of family-centered and childhood catechesis.

Providence Sister Lawrence Ann Liston, director of schools; G. Joseph Peters, coordinator of school services; and Mickey Lentz, coordinator of support services, met with the school principals. An informal reception for all religious administrators was held at the close of the afternoon.

New principals include: Kathy Fleming, Our Lady of the Greenwood; Greenwood, Rita Rathwohl, St. Nicholas, Sunman; John Guarino, St. Paul, New Alsace; Charlotte Hohnacki, St. Paul, Sellersburg; Mary Ann Lee, Sacred Heart, Terre Haute; Gary Pope, St. Joseph, Corydon; and James Renner, St. Mary, Aurora.

Principals new to Indianapolis schools are: Joanne Cauchi, St. Mark; Paulette Connor, St. Michael; Debra Dietrick, St. Pius X; Deborah Reale, Christ the King; Kent Schwartz, Holy Spirit; and Ed Smith, Chataud High School.

New parish administrators of re-

ligious education include: Providence Sister Nancy Brosnan, St. Paul, Tell City; Benedictine Sister Mary Cecile Deken, St. Lawrence, Lawrenceburg; Tony Dubois, St. Benedict, Terre Haute; Laura Fenton, St. Joseph, Rockville; Providence Sister Joan Frame, SS. Peter and Paul Cathedral, Indianapolis; and Mary C. Frederick, St. Anthony of Padua, Clarksville.

Other new religious education leaders are: Ursuline Sister Rose Karen Johnson, St. Michael, Bradford; Sharon Knierim, St. Thomas More, Mooresville; D.E. Marsili, St. Mary, Greensburg; and Teri McGraw, St. Patrick, Terre Haute.

Ray Merkel, Susan Schutte and Patty Simon, St. Maurice, Napoleon; Connie Neeson, St. Joseph, Terre Haute; Jeanne Robertson, St. Bernard, Frenchtown; and Linda and Paul Weckenbrock, St. Paul, New Alsace and St. Martin, Yorkville, are among other newly assigned parish religious education administrators.

Local NCCW backs water project for people of Third World nations

"Water for Life" is the National Council of Catholic Women (NCCW) program that helps provide safe, clean water for undeveloped countries, in cooperation with Catholic Relief Services.

Local participation in the program was one of the topics discussed at the first quarterly 1989-90 meeting of the Indianapolis Archdiocesan Board of the NCCW during its Aug. 16 meeting at the Catholic Center.

The Catholic women of the archdiocese have been asked to contribute to the \$100,000 national goal for the clean water program. The board hopes to collect funds at the churches on "Outpouring of Hope Sunday," Sept. 17.

The "Water for Life" program provides the Third World people with tools and teaches them how to install and maintain rainwater tanks themselves. Besides improving the health of the people, the accessibility to water frees the women who had to carry the water so that they have more time to care for their families and homes. Since its involve-

ment in 1978, the national NCCW "Water for Life" effort has raised \$501,384.

The women work through five commissions: church, community, family, international and organizational. The archdiocesan NCCW made 196 layettes during the past year, which they sent to the "Holy Father's storehouse" for distribution to infants all over the world.

Other local missions include drug and alcohol education, leadership training, and a program of volunteer respite care for families who provide care for the elderly home-bound.

NCCW women will assist the Office of Evangelization in the national evangelization teleconference to be held on Oct. 21, with a site to be provided in Indianapolis.

At the Catholic Center meeting, representatives from archdiocesan deaneries reported on the church and community work being done in their areas. It was reported that 10 women from the archdiocese will attend the national NCCW convention in Atlanta Sept. 28-Oct. 2.



ORIENTED—New archdiocesan principals Deborah Reale of Christ the King and Kent Schwartz of Holy Spirit check materials during a reception after the orientation workshop for new administrators. G. Joseph Peters, coordinator of school services; Lori Greeley, secretary; and Annette Lentz, coordinator of support services, show their interest. (Photo by Margaret Nelson)

Commentary

TO TALK OF MANY THINGS

Father Stallings caught in 'encore syndrome'

by Dale Francis

There's nothing that can be said in questioning the action of Father George Stallings in breaking away from the Archdiocese of Washington that he doesn't understand himself. He may say he wants his Imant Temple to remain Catholic but he knows that by every act he moves farther from the church. He may delude some black Catholics who followed him to the Faith Temple about this but he cannot deceive himself. And, because he is a priest who has loved the church, it must deep-down bother him, whatever rationalizations he offers.

He appeared on the cable-network



interview show of Larry King, that adaptable purveyor of black hat-white hat philosophy. He allowed King to portray Cardinal James Hickey as some kind of a bigoted racist oppressing black aspirations. It must have been difficult for Father Stallings to allow that impression to stand when he knew the very opposite is true, that Cardinal Hickey has from the beginning involved himself in fulfilling the aspirations of black Catholics, that he had chosen Father Stallings as the archdiocesan evangelist.

This is a hard time for Father Stallings, doing what he is doing, knowing what he knows; loving the church but plagued, as he has often been, by the beckoning of self-will, what he likes to rationalize by calling himself a maverick. It is harder than ever, almost beyond retrieval, now that he is caught in the encore syndrome.

The significance of the action of Father

Stallings was magnified beyond reality from the beginning. He utilized the secular press to publicize his position and found it eager to portray conflict in the Catholic Church.

When Father Stallings celebrated his first illicit Mass at Howard University with a mixed congregation of Catholics and those of other faiths, news reports the next day unbelievably reported it was the first schism in the Catholic Church since that of the Polish National Catholic Church.

The illicit Masses celebrated by Father Stallings do not constitute a schism, not when the 13 members of the hierarchy who are black have urged Father Stallings to return to the unity of the Catholic Church. So the situation today cannot be compared to the complex situation that led to the Polish National Catholic Church schism in 1897. But the precipitation of the 19th century schism and Father Stallings' demand for a rite for black Catholics do have some similarities.

In 1795, Poland was partitioned among Russia, Prussia and Austria and no longer existed as an independent country. But, while the people of Poland had no political independence, they retained their unity, language, culture and ethnic independence in the Catholic Church.

When many Polish immigrants came to the United States, they continued as Catholics but in parishes with a diversity of people with various national origins. Some of the people and pastors wanted churches of their own, where in the church they could continue their Polish identity. The schism came when a Polish Catholic priest took some Polish people into the schismatic Polish National Catholic Church, just as



Father Stallings proposes to take black Catholics into a black Catholic Church.

The problem is what I have called the encore syndrome. Father Stallings has created headlines by his statements. He called for "theological self-determination," whatever that means. But to continue getting headlines, he must come up with new startling demands and each encore carries him farther away from the church. He is in a situation in which his rebellion against the church has gained him the attention of the secular press, and to keep that attention he must encore with more of the same and that spins him farther from the church.

THE YARDSTICK

Voluntarism debate: the decentralization of government

by Msgr. George G. Higgins

It is apparent that the terms "liberal" and "conservative" are of limited value when it comes to labeling politicians, writers, editors and other public figures in the United States.

The current debate over voluntarism—the decentralization of government and the use of non-governmental agencies in the fields of health, housing, job training, etc.—serves to illustrate why.

The *Wall Street Journal*, generally regarded as a conservative paper, is in favor of voluntarism. But so are authors Norman Mailer and Daniel P. Moynihan, who generally are considered members of the liberal camp.

Mailer's commitment to the philosophy of voluntarism took a practical turn when he ran for mayor of New York City 20 years ago. To the surprise of many, he made the



decentralization of government a principal plank in his platform.

And why had he decided to run for mayor of a city in which "everything is wrong"? The conservatives "have been altogether correct about one enormous matter," he said in an article, namely, "that the federal government has no business whatever in local affairs."

I doubt that even the *Wall Street Journal* or Peter F. Drucker, an economist and management consultant, would go quite that far. Drucker, an influential exponent of decentralization, says in his book, "The Age of Discontinuity," that there is widespread disenchantment with government, which "cuts across national and ideological grounds."

Why such disenchantment? And why do people of many different persuasions call for the decentralization of government?

The principal reason, Drucker insists, is that government has not performed. "The record over these last 30 or 40 years," he says, "has been dismal. Government has proved itself capable of doing only two

things with great effectiveness. It can wage war. And it can inflate the currency."

People "expected perfection from government," he adds. "Instead we only rarely obtained even below-average mediocrity."

Drucker emphasizes that he was not calling for a return of a laissez-faire approach in which the economy is left completely alone. A strong and active government is needed, he says. The main purpose of decentralization ("reprivatization" is the term he prefers) "is to restore strength and performance capacity to sick and incapacitated government."

For Drucker, that is accomplished by restoring to the state its proper function of making fundamental decisions on the local level, focusing the community's political energies, dramatizing issues and presenting fundamental choices.

Decentralization, Drucker concluded, would not be another form of "federalism" in which the localities are left to the government discharges the "doing" tasks. Instead, it would be a systematic policy of involving non-governmental institutions where possible in solving problems.

I have no way of knowing whether, or to what extent, the Bush administration's announced preference for a program of voluntarism is based on Drucker's writings. I would be happy to learn, however, that the administration is listening to Drucker. He is a sensible advisor in the field of economic and social policy.

It would be most unfortunate, however, if the administration were to base its own program of voluntarism on a partial or distorted reading of Drucker's writings on this subject. His philosophy of decentralization begins with the assumption that the country needs a vigorous, strong and active government, and that decentralization is a necessary means to this end.

If the Bush administration's program of voluntarism is based on the same assumption, it deserves to be given a fair trial.

If, on the other hand, it is based on the opposite assumption, that we can get along with a weak and negative government, it will do more harm than good.

Vital as they are to the overall effort, voluntary agencies are incapable of doing the whole job.

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THE HUMAN SIDE

Sabbaticals offer hope as priests struggle to apply faith

by Fr. Eugene Henrick

Prior to the Second Vatican Council, sabbaticals for priests were unknown almost. If they took one it was usually for reasons of health, and sometimes to deal with "a problem." On occasion, sabbaticals were taken to study for a degree.

Today, priests are being urged to take sabbaticals in order to be renewed and freed from stress.

Some may wonder why priests get sabbaticals when those in the business world and trades don't normally have this opportunity. It almost seems that there is an injustice here since they work just as much or more.

One argument for priests' sabbaticals might be that priests are not in a profession in which time is measured by profit, nor are they driven by the same motives as those in the marketplace.

But the reasons for priests' sabbaticals

go much deeper than that. Today, there are fewer priests and this has doubled their work load. Usually their place of work and their home are the same so that they are at the mercy of the public constantly.

No matter how dedicated a priest is, it is very difficult to stay fresh at a job when your daily routine means you go from being responsible for a funeral to counseling a drug addict to celebrating a wedding.

If these begin to double and triple, a priest could end up being perfunctory—going from one task to the next without giving any task the personal, sacred touch it requires.

With priests, as with social workers and psychiatrists, working closely with others' psyche and soul takes a toll. The profession of a priest touches a human being at the deepest level possible and requires intense empathy and soul-searching.

But taking a sabbatical has an even more important aspect than providing the physical and emotional renewal needed for intense work. The values which religion must address have become extremely complex.

In the field of medicine alone, there are complex questions on AIDS, genetic engineering, abortion and birth control. Even though the church has refined its teaching on these issues, constant updating is needed to be able to understand the teaching and to make it understandable to those most affected.

The moral theology books of 25 years ago never confronted some of the knotty problems we are seeing presently.

There are many priests and lay people who don't agree with the above. They argue that sabbaticals give an elitist appearance to the priesthood, which is supposed to be totally service oriented and to be lived on the same level as the life of any parishioner.

True as those objections may be, priests need updating and sabbaticals are one of the best ways to do it. If there is difficulty in seeing this, one might imagine what it would be like if a dentist never updated his or her technology. People would be subjected to the old, painful, slow drill that once was considered state of the art.

Although there is no guarantee that sabbaticals will make a priest's work less

painful, they do offer hope, both to priests and others, that a period of updating ultimately enables priests to serve Catholics better as they struggle to apply the faith to everyday tasks.

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To the Editor

Weekly rosary for end to holocaust

We had a warm, worthwhile experience last Saturday that we would like to invite others to join. Father Donald Schmidlin, pastor of Nativity Parish, led the rosary across the street from the Abortion Clinic at 38th St. and Parker. There were 35 men, women and children attending representing many parishes.

It took only a half hour of time to send prayers and song to Jesus through his mother. We prayed for lost babies of the past and for an end to this present day holocaust. This is an on-going gathering, each Saturday at 9:30 a.m.

Jeannette & Penny Hall

Indianapolis

Pro-choice or pro-abortion?

The Criterion used the term "pro-choice" several times in discussing the results of the recent poll on abortion. I believe that there is no difference between being pro-abortion and pro-choice. Why should we use their term and avoid the use of the term "pro-abortion"?

Bernard J. Theigs

Indianapolis

(Editor's reply: For the same reason we call those opposed to abortion "pro-life" instead of "anti-abortion." Since many people who oppose abortion are not really "pro-life" when it comes to issues other than abortion, the most accurate terms for both sides would be "pro-abortion" and "anti-abortion." But since we prefer to

debate the issues through facts rather than labels, we call each side what they want to be called.)

Muddy-minded Modernism

I would like to compliment you for publishing in The Criterion's Aug. 10 issue the letter written by Leon H. Burke, Ph.D., and ask you to do me the favor of

LIGHT ONE CANDLE

Don't miss the movie 'Romero'

by Fr. John Catoir
Director, The Christophers

"Romero," a spellbinding movie of sweeping power and profound spiritual depth, is coming to your local theater soon. It opens in New York and Los Angeles on Aug. 25 and in the rest of the country on Sept. 8. Don't miss it.

The story is about the murder of an archbishop who began his priestly career as a Jesuit seminary professor. He was catapulted to prominence when Pope John Paul II named him Archbishop of El Salvador, Latin America. It was an appointment that surprised everyone, himself included.

Romero, played superbly by actor Raul



passing on to Dr. Burke my congratulations for writing this splendid letter in which his clear thinking and accurate description of genuine Catholicism make a shambles of the muddy-minded Modernism so often espoused in Criterion articles and editorials.

Harry Ohlhaut

Moores Hill

Evangelization congress in 1990

As chairperson of the evangelization team for St. Lawrence Parish, Lawrenceburg, I was thrilled to hear that an evangelization workshop will be held in Indianapolis in 1990.

The workshop will be held each afternoon during the North American

Congress on the Holy Spirit and World Evangelization. This event, which I consider to be the greatest Christian gathering ever held in Indiana, will be held at the Convention Center and the Hoosier Dome on Aug. 15-19, 1990. Nearly 40,000 people are expected to attend the congress.

My reason for writing this is that I believe everyone should plan to attend this congress and these workshops. Since, as Pope Paul VI said in his encyclical "Evangelii Nuntiandi," "the church exists to evangelize," all who call themselves Catholic should consider attending. It is my understanding that our archbishop, other bishops and cardinals, plus many priests will be part of the congress.

Betty Craven

Lawrenceburg

death on March 24, 1980, while saying Mass in a hospital chapel.

Paulist Father Ellwood Kieser, executive producer, said that making the movie was a religious experience for everyone involved. Raul Julio said he experienced a conversion of heart himself. It is not surprising, I knew the story before I went to see the movie, but I was caught up in the drama from the opening scene. I saw as though for the first time the horror of evil as it confronts opposition. Jesus was living in the archbishop, experiencing again a violent death.

The suspense builds as families begin taking sides. It's frightening to see good people show their true colors when their pocketbooks are threatened!

Try to see "Romero" early. It is likely to come and go and you'll miss a religious experience. I came away feeling proud to be a Catholic and proud of our bishops for their denunciation of systematic political violence in Latin America.

(For a free copy of the Christopher News Notes, "Violence: What You Can Do About It," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017)

Julio, began his new assignment humbly, almost apologetically. His first instinct was to cool down the hot-headed priests who were speaking out for justice while flirting with recourse to revolutionary violence. In a land where millions have endured the hardships of grinding poverty for centuries it was understandable, but Romero knew the cross of Christ calls us to non-violence. Jesus said, "Overcome evil with good." Archbishop Romero wanted peace and moderation. "Change will come," he insisted, "but slowly, in God's good time." The radicals wanted change now and when they spoke out the military reacted predictably with brutal force.

So-called trouble-makers were beaten and gunned down. Priests were no exception. When Romero saw the escalating violence he became indignant. More than 50,000 people were murdered in El Salvador in that decade. He spoke out in defense of those being slaughtered. Soon he was a marked man.

Oscar Arnulfo Romero was shot to

Point of View

An open letter to Father Stallings

by Ivan J. Kauffman

Dear Father Stallings,

The first thing that has to be said is that you're right. Racism is a sin and it's still very much with us, both in the Catholic Church and in American society. That's not something those of us who are white are proud of, to say the least, but it's true nevertheless.

We're trying to change but it's not easy. That doesn't excuse our slow progress, but there's no use being unrealistic about it. Things as deeply ingrained as the racial attitudes you were taught as a child don't go away just because you want them to go away.

The second thing which needs to be said is that you certainly have gotten our attention. The nationwide furor which your decision set off is an indication that you've touched a very sore spot in the national conscience. Racism has moved way up, both on the church's agenda and the nation's agenda, as a result of your action.

When you say we've been sweeping the violence of racism under the rug, unfortunately you're telling it like it is. The truth is we white Americans have been depending on the patience and good will of African Americans and other minority Catholics to suffer in silence so the rest of us could ignore the problem and pretend everything is OK. Thanks to you, we can't do that anymore.

But there's a problem. What are Catholics and other Americans who agree with your basic points supposed to do? It appears you've decided the problem is so hopeless there's nothing to do but split up into separate churches—one for African Americans and another for the rest of us.

What isn't clear is how dividing the

church yet another time will help end the sin of racism. After struggling to end the myth of separate but equal public schools why would we want to establish separate but equal churches?

Many of us had hoped the Catholic Church was helping lead the nation toward real integration. The appointment last year of Bishop Eugene Marino as Archbishop of Atlanta seemed to indicate that was happening. Your own exceptionally effective pastoral leadership in the Archdiocese of Washington was another hopeful sign to many of us, white as well as black.

But now what had been hope has turned into puzzlement. What are we supposed to do? If we understand your public statements correctly you aren't expecting white Catholics to join your new organization, and aside from that there doesn't appear to be anything white Catholics can do.

What we need are some concrete steps we can take to get you back. Telling the church we're racists certainly gets our attention, but it doesn't tell us what to do. We can't change if we don't know what we're doing wrong. It may be perfectly obvious to you but it isn't to us. The worst thing about racism is that it's so deeply ingrained in our minds we're not conscious of it.

And this also must be said. Racism isn't the only sin. Schism is also a sin. Those of us who were openly critical of Archbishop Lefebvre when he left the church can hardly remain silent when we see you doing the same. The best way to end racism, it seems to many of us, is for you to stay in the church and insist our white racist attitudes be exposed and our racist actions and policies be changed.

The Catholic Church may not be perfect but it's all we've got. If you leave those of us who stay will be deprived of your prophetic voice, and you will have founded yet another small, isolated, racially segregated denomination which will live on long after you're gone. That's not going to be good for any of us.

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Storm fails to cancel 'Marketplace 29 A.D.'

by Mary Ann Wyand

Great winds came, and the 12 tribes of Israel felt the wrath of the storm as their tents were wrenched from the earth and scattered across the land.

Verily the people came together as one tribe to build anew. And God saw that it was good.

What could have been a Bible story really happened at St. Monica Parish in Indianapolis last week.

Recreating the time of Jesus as part of a vacation Bible school program called "Marketplace 29 A.D.: A Bibletimes Experience" August 14-18 proved to be fun and educational for children from a number of parishes who dressed in tribal robes and observed the duties, customs, and rituals of the Jewish culture.

But when heavy winds and rain destroyed their "village" in the field behind the church and school August 15, it looked as though the five-part program would have to be cancelled for the next day.

Vacation Bible school coordinators Mary Jo Thomas Day and Terri Bolles found tents and poles strewn across the field and onto the lawns of neighboring homes. Some of the tent parts were bent or missing.

"When I saw the empty field," Day remembered, "I said, 'Tell me I'm dreaming.' After all that work, 11 tents just blew away! Someone called us and said one of our tents was in his front yard."

Father Clem Davis, St. Monica parish, came to their aid with a plea for help during

the evening Mass on the feast of the Assumption. And parishioners enthusiastically responded with offers to help pitch the tents for the second time or loan others to replace those damaged in the storm.

Using automobile headlights to increase visibility, volunteers worked late into the night on this holy day to reconstruct the tribal village so the children could return the next morning.

"It was really wonderful," she said. "Right away, people came up and offered us new tents. They just knew we needed help again. At 11 p.m., we were still putting tents together."

Shaded by the largest tent, the restored marketplace teemed with activity as usual the day after the storm. Children seated on the grass formed pottery from clay, wove thread into rope, and made paper by hand, among other crafts.

Participation in life experiences common to the people of Israel in the years of Christ's adulthood helped the children to better understand the beginnings of Christianity, according to Day.

"The children even gathered water at the well," she explained. "One parishioner told us that now her little girl really understands the things that Jesus did."

Complete with child beggars dressed in rags and vendors hawking their wares in the marketplace, the unique and creative vacation Bible school theme helped children accustomed to modern conveniences realize there was another way of life in a more primitive time.

Preschoolers mixed with elementary school students formed the 10-member tribes named after Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin.

Dramatizations featured actors and actresses in the roles of Jesus, the disciples, and other contemporaries, who brought the Scriptures alive with their skillful storytelling. Biblical narratives included the story of the shepherd and the lost lamb, the woman who is healed as she touched the robe of Jesus, and Mary Magdalene's description of her first meeting with Christ.

On this day, actress Nikki Mathioudakis of Indianapolis, in character as Mary Magdalene, rushed into the marketplace to share the good news of her encounter with Jesus. And as the children watched and listened attentively, she blended her enthralling fictional tale into a faith-filled message with a poignant ending.

"And now I know," she said aloud, "that wherever I go, Jesus holds my hand."



POTTERY—Children learn the art of pottery making during "Marketplace 29 A.D."

Benedictines honored by parish

The Benedictine sisters who served Christ the King Church throughout its 50 years were honored at a "standing-room only" liturgy on Sunday, Aug. 20.

More than 40 Benedictine nuns sat in the front row or sang with the Beech Grove Benedictine Musical Ensemble during the Mass. The pastor of Christ the King, Father Kenny C. Sweeney, gave the homily.

He thanked the Benedictines and told the assembly they "have contributed so much of their time, efforts, love and dedication to raise your children and grandchildren."

Noting that their example should "en-

courage all of you to be men and women of enthusiasm," Father Sweeney said, "The good which has been done down through the centuries has been done by women like these."

He added, "We thank God in a special way for those who have served here at Christ the King. We are grateful for the seeds these sisters have planted in hundreds and hundreds of young people."

Parishioners and former students visited with the Benedictine sisters at a formal reception in the school after the liturgy. The gathering was sponsored by the 50th anniversary committee.



TINY TRIBE—Young participants in "Marketplace 29 A.D., A Bibletimes Experience" at St. Monica Parish in Indianapolis, await instructions from their tribal leader outside their tent. (Photos by Mary Ann Wyand)



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BENEDICTINE SUNDAY—About 40 former educators at Christ the King Parish are honored at a special Mass during the 50th anniversary year. (Photo by Margaret Nelson)

Pro-lifers use concrete blocks and super glue in latest demonstration

by Mary Ann Wyand

Fifteen Operation Rescue supporters were arrested during pro-life demonstrations outside two Indianapolis abortion clinics August 18 as they sought to prevent access to the facilities with concrete blocks and "super" glue in door locks.

Indianapolis Rescue coordinator Ernest Rosenthal of Fishers, along with three other Indiana men, faced felony and misdemeanor charges for locking themselves to 100-pound concrete blocks in front of both entrances to the Clinic for Women on East 38th Street.

Rosenthal joined St. Mary parishioner Robert Rust of Greensburg, Quentin Patch from Columbus, and St. Nicholas parishioner Thomas Weisbrod from the Ripley County community of Milan in prone positions chained by the neck to the concrete placed in front of clinic doors. Their protest lasted nearly five hours.

First used by pro-life demonstrators in Houston, this "block and lock" obstruction technique stymied city law enforcement officials and required assistance from Indianapolis firefighters, who used heavy-duty pneumatic cutting tools to release the men. Police also summoned a locksmith to open the jammed doors.

Pro-life supporters representing many faiths picketed the intersection of 38th St. and Parker Avenue and urged women not to enter the clinic. Their graphic color posters of an aborted baby bore the message, "Whose Choice?"

Protesters also picketed the Affiliated Women's Clinic near the Indianapolis Airport, resulting in 11 arrests at that site.

Demonstrators at the East 38th St. clinic told *The Criterion* they were there to spread the pro-life message and shut down the clinics to save the lives of innocent babies.

However, a Clinic for Women spokesperson later told media representatives that 25 abortions were performed as scheduled that day in spite of the delay caused by protesters. Further, she said, men should not be able to tell women what to do with their bodies.

As Weisbrod's wife, Barbara, watched firemen extricate her husband from the lock and concrete, she talked of moral responsibilities.

"This abortion issue starts with sex education," she emphasized. "When are parents going to accept the responsibility for teaching their children what they're supposed to learn (about respect for life)?"

Andrew Stoner, public information

officer for the Indianapolis Police Department, said the men will be charged with disorderly conduct for impeding pedestrian traffic, criminal trespass, and forcibly resisting arrest. Additional charges may be determined by the judge at their preliminary hearing.

Also present at the northeastside Operation Rescue demonstration was Joseph Scheidler, executive director of the Pro-life Action League, headquartered in Chicago.

"We would like to point out that a WIC program (government food assistance for poor women, infants, and children) is housed in the same building as this abortion clinic," Scheidler said. "There certainly is a paradox here."

Scheidler also quoted an Aug. 16, 1989, judgment from St. Louis County Circuit Court in Missouri affirming that, "The overwhelming credible evidence in this case is that life begins at conception" and "that abortion kills an unborn child."

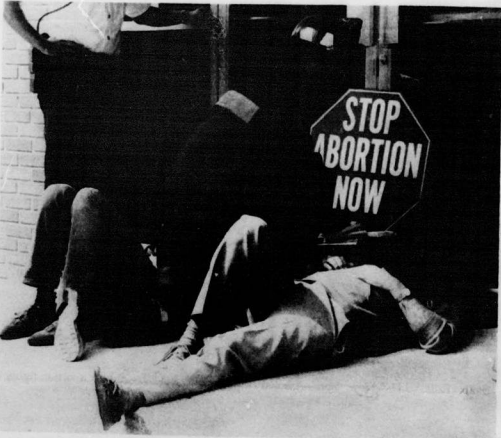
While IPD operations division personnel and special investigators worked with firefighters to reopen the clinic, interested neighborhood residents watched the pro-life demonstration from outside the restricted area.

"Those dudes must be crazy to do that," one man remarked. "They got their heads chained to that concrete!"

Four young girls curious about the mass of police vehicles and firetrucks watched in silence for a while, then asked, "What all's goin' on here?"

When Scheidler explained that the men were trying to save the lives of babies, the girls looked amazed. "Doctors kill babies here?" they asked. "Why?"

Later, Scheidler noted that, "Children are just naturally pro-life."



BLOCKED—Indianapolis fireman Steve Bauer prepares to cut through a heavy metal lock encased in concrete and fastened around the neck of Indianapolis Operation Rescue coordinator Ernest Rosenthal during an anti-abortion demonstration August 18 at the Clinic for Women. (Photo by Mary Ann Wyand)

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New Albany Deanery launches school year at Mass, meeting

by Cynthia Schultz

About 150 teachers and priests from the New Albany Deanery gathered at St. Mary Church in New Albany on Aug. 17 to celebrate a liturgy marking the start of the 1989-90 school year.

The theme for the day was "Teachers Make the Difference." Father William Ernst, pastor of St. Mary, told the assembly, "The Lord is with you in a special way."

In his homily Father James Farrell, pastor of Sacred Heart, Jeffersonville, went a step further, making reference to Jesus' role as a teacher in Scripture.

Father Farrell told how Jesus changed the lives of people dramatically in a momentary meeting. "Someone is healed or brought back to life; sins are forgiven—encounters that all of us as teachers experience."

The homilist told the educators that they may sometimes see a positive change in a student because of their influence, but other times they may not. But he stressed that teachers can make an impact on lives.

"We make a difference in them," Father Farrell said. "Sometimes it's the people we least expect. Students' most influential teachers weren't the ones whose lifestyles they admired or the ones with the most knowledge, but the people who loved the best."

Charlene Caufield, a computer instructor at St. Anthony School, Clarksville, found the Mass uplifting. "It built me up. It was like a pep session before a ball game."

Carol Read, a third grade teacher from Our Lady of Perpetual Help in New



Sister Mary Angela Shaughnessy

Albany, talked about the homily: "It made me stop and think what my students think of me."

The 13th annual liturgy for deanery educators was followed by a luncheon and service at St. Mary School. Sister of Charity of Nazareth Mary Angela Shaughnessy of Louisville discussed legal matters pertaining to teachers and schools.

She distributed a recommendation sheet with tips on legal issues and gave the educators an oral test on legalities. State and federal constitutional law, common law, statutes and regulations, and contract law were discussed.

"The most important kind of law in Catholic schools is contract law," Sister Mary Angela told the educators.

Many support Operation Rescue, but not all

by Laurie Hansen

WASHINGTON (CNS)—The bishop of Steubenville, Ohio, spent six nights in jail in July for his participation in an anti-abortion demonstration, said he did not think he was the church too often "ducks" major issues.

"Frequently in the church we tend to go on with business as usual," said Bishop Albert H. Ottenweller of Steubenville. "Not enough was done to protest Vietnam or to support the civil rights struggle. The people of Germany were accused of (similar negligence) with the Holocaust," said the bishop.

"Since 1973, 21 million babies have been aborted. I'm concerned that years from now when we take a more solemn look at this, people will say, 'Where were Catholics while all this was going on.'" Bishop Ottenweller told Catholic News Service in an Aug. 17 interview.

The 73-year-old Bishop Ottenweller and 46 students and faculty from the Franciscan-run University of Steubenville were arrested July 15 in an Operation Rescue demonstration outside the Mahoning Women's Center in Youngstown. They were charged with criminal trespassing and thrown in jail after refusing to pay bail. All were released six days later after changing their original not-guilty pleas to no contest.

Operation Rescue demonstrations typically involve large sit-down protests in front of the doors of abortion clinics, with arrested protesters going limp in the arms of police who drag them away.

In the late 1980s, anti-abortion sit-ins, which have attracted large numbers of evangelicals and Pentecostals and a somewhat smaller group of Catholics, have grown in popularity, with some 20,000 Operation Rescue participants arrested in 1988.

In addition to Bishop Ottenweller, bishops who have been arrested during such protests are Bishop Paul V. Dudley of Sioux Falls, S.D.; New York Auxiliary Bishop Austin B. Vaughan and retired Auxiliary Bishop George E. Lynch of Raleigh, N.C.

Operation Rescue has been the marriage of what is considered a liberal tactic—civil disobedience—with what some view as a politically conservative issue—opposition to abortion.

Jesuit Father Daniel Berrigan, known for participating in many anti-war protests and having served two years in federal prison for burning draft files in 1968, an action which many say helped galvanize resistance to the Vietnam War, is among

prominent Catholics who have joined in Operation Rescue protests.

John Pantuso, a spokesman for the Milwaukee-based Catholic League for Religious and Civil Rights, contends that the media have "really played down the liberal Democrat" participating in Operation Rescue, photographing instead "the person waving the rosary."

Juli Loesch Wiley, former communications coordinator for Operation Rescue, said news reports of a recent rally attended by 3,500 in Los Angeles ignored Los Angeles Archbishop Roger M. Mahony's endorsement of Operation Rescue and focused on "some yahoo who yelled, 'Lesbians are going to hell.'"

At the Aug. 11 rally, Archbishop Mahony told the crowd that "non-violent civil disobedience, to call attention to unjust laws, has been a part of our American tradition since the founding of our nation."

Not everyone agrees, however, that civil disobedience is the most effective way for abortion opponents to win their case. Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, for example, said in an interview that in his archdiocese, "we engage only in peaceful legal picketing."

"While we share the same motivation as those who choose civil disobedience," he said, the archdiocese views Operation Rescue's tactics as "counter-productive."

He said it is easier to sway public opinion in favor of outlawing abortion by taking a lawful approach. "We don't believe lives are saved" by blocking the entrances to abortion clinics, he said. Pregnant women confronted at clinics "just go somewhere else" to get their abortions, believes Archbishop May.

Working through the legal system has been effective in Missouri, noted Archbishop May, pointing to the Missouri law restricting abortion that was upheld by the Supreme Court July 3 and has prompted those on both sides of the issue to look to the states as sites of new abortion fights.

Mrs. Loesch Wiley said that while "the lines were not firmly drawn" when she first participated in abortion clinic sit-ins in 1978, there were two distinct trends within the movement that she calls the "peaceful presence" approach and the "frank harassment" approach.

The "peaceful presence" proponents, she said, focused on solidarity with pregnant women and their children. The "frank harassment" groups believed in "trying to get the abortion clinics evicted and discouraging young medical students from going into the business," she said.

"by showing them that if they did they'd pay a high emotional cost and their names would be on billboards dripping with blood."

While some "frank harassment" backers remain in the movement, most Operation Rescue leaders nationwide believe "in keeping the atmosphere at protests as prayerful as possible," she said.

In fact, she said, participants in rescues now are asked to sign a pledge to refrain from engaging in verbal exchanges with pregnant women coming to the clinics, clinic staffers, hecklers or police. They do not carry picket signs or even umbrellas on rainy days, she said, since anything that could be construed as a weapon is forbidden.

Such an ambience is necessary in order for Operation Rescue participants to do sidewalk counseling of pregnant women and for "conversion" of abortionists and their staffs "to be a possibility, argued Mrs. Loesch Wiley.

"It has to be an exceptional issue to cause me to break the law... but I think what I did was right," said Bishop Ottenweller, adding that he does not see himself becoming a regular at Operation Rescue demonstrations because he is too busy running his diocese.

But the bishop is one of what appears to be a growing number of Catholics and others so outraged by abortion that they are willing to go to jail for what they believe is right.

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Pleasant Dreams

Our family is living in a convent

by Susan Fey

My house-fickle husband Frank has done it again. He's sold the house and we've moved for the seventh time in eight years.

Since 1981, we've lived in four houses, a garage storehouse and a remodeled chicken coop, but it's our current residence that takes the cake.

Now we're living in a convent. The St. Joseph Convent in Corydon became vacant when its resident nuns, Benedictine Sisters Mary Benedict and Mary Raymond, retired and moved last month to Beech Grove.

When Frank and I got word that our two-story brick house had sold, I knew we had to vacate fast to accommodate the buyers. They have a pre-teen and a teen-age daughter, and we didn't want to add to the girls' trauma of enrolling in new schools by not allowing them a reasonable amount of time to get settled.

So I pounced on the phone and called the St. Joe principal. I explained our predicament and asked him to plead our case before the priest. Father Tully gave his permission and we moved a couple of weeks ago.

The convent's great. The sisters kept it neat as a pin, it's only two blocks from my office, it's shady on the outside and cavernous on the inside. But some pretty strange things have happened.

For example, on moving day, I stubbed my toe on our sturdy oak rocker. I yelled

"*#!\$, then quickly muttered an Act of Contrition, something I probably wouldn't have thought about before.

On Sunday, a well-meaning, Bible-thumping type spied the convent sign and walked up to the doorknob, presumably to spread the word to the former occupants who were so steadfast in their Roman Catholic belief.

I heard the doorknob and headed for the door with the baby on one hip, the two-year-old on the other, and the three-year-old bringing up the rear. As I got closer, I could see his face grow more puzzled with every step I took.

Think about it.

Frank doesn't spread the word, but his given name is Francis Xavier. He thinks the house should now be called the Order of St. Francis. No way, I said, thinking of the mortars of laundry, ironing, and dirty dishes, the Sesame Street theme song blaring from the TV, and the phone ringing off the hook. I'm for calling it the Disorder of St. Francis.

And finally, I've found that living in a convent gives me unprecedented power over my family. Frank and I were discussing what to have for dinner the other night. I wanted fried chicken and he was pushing for roast beef.

"We just had chicken the other night," he argued.

"Tough," I said mercilessly. "I'm the Mother Superior in this house!"

He grinned—and we had fried chicken.

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PRELATES AND PATRIOTS

Bishop England defended both the church and American principles

by John F. Fink
Editor, The Criterion
Fifth 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.)



When Bishop John England arrived in the United States from Ireland Dec. 30, 1820, James Monroe was nearing the end of his first term as U.S. president. The population of the United States was listed at 9,638,453, fewer than 100,000 of whom were Catholics.

The diocese of Charleston, which included the present states of North Carolina, South Carolina and Georgia, had 1,482,559 people, according to the latest census, of whom it was estimated about 3,600 were Catholics "of a kind." The city of Charleston itself had about 1,000 Catholics, but only a few practicing Catholics, in a population of 37,555.

The new bishop spent most of 1821 visiting his diocese and a great deal of the rest of the United States to learn all he could about the conditions he was to face. His travels to Baltimore, Philadelphia, New York and other cities acquainted him with the workings of the Protestant mind in the U.S. He soon learned that the American people were generally extremely ignorant about Catholic doctrine.

He discovered, as he was later to write, that Protestants honestly believed that, according to Catholic teaching and practice, "absolution of sins could be obtained for money; permission could be procured

under the name of indulgence to perpetrate future crimes of the most atrocious nature at an exceedingly moderate charge; the principle that no faith was to be kept with heretics; that kings or princes who were not of the obsequious minions of the pope should be deposed and put to death; that all persons who were not members of the Catholic Church and consequently slaves to Rome should be exterminated whenever the opportunity was presented—these and a variety of similar assuasions were held to be the true features of Popery."

Against these attacks on the Catholic Church Bishop England found no defense. There was not one paper in the entire country dedicated to the service of the church, while there were many anti-Catholic publications.

Not one to vacillate when he saw a need, Bishop England started a newspaper that would defend the church. The first issue of the *United States Catholic Miscellany* was published June 5, 1822, the first Catholic newspaper in the U.S. After a troubled start the paper finally took hold and lived on to carry Bishop England's message until well past his death in 1842. It was the leading Catholic publication in the country until 1861, when it became a victim of the Civil War.

It was in his numerous sermons, that Bishop England not only defended the church but also defended the American principles of freedom. He was convinced that the Catholic Church would grow in an atmosphere of religious freedom, where the Constitution guaranteed that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

So Bishop England started defending the American people to Europeans. Four times between 1832 and 1841 he journeyed to Europe to search for funds and personnel for his diocese and, as would be expected from a man of his tempera-

ment, he attracted quite a reputation throughout Europe as a defender of Americans.

During his first trip in 1832, he was in Rome when word arrived of the death of Charles Carroll of Carrollton, the Catholic who signed the Declaration of Independence and the last of the signers to die. Bishop England took the occasion to preach a sermon in the Church of St. Isidore in which he praised the signers of the Declaration, sketched the history of the Constitution and our political system, and praised the principles of democracy.

Europe at that time still had not taken gracefully to the American ideas of government, and the sermon made news throughout Rome. A distorted version was reported to the Holy Office which conducted an investigation for possible heresy. There was no heresy, of course, and the investigation ended in England's favor.

The agitation stirred up by England's oration brought him in close contact with Pope Gregory XVI, who was not slow in recognizing the bishop's worth. England was made an assistant to the Pontifical Throne, and as such attended the pope at Mass in the Vatican on Easter Sunday. The pope also appointed him papal legate to the island of Haiti, a position that was to consume a great deal of his time.

As Bishop England's fame grew, many of his friends in Rome and Ireland tried to get him transferred back to Ireland and to have him made a cardinal. But Bishop England wanted none of that. "An American citizen by choice and from adoption," he wrote, "I feel it to be my duty to contribute my humble efforts to sustain the character of our country."

"In that sentence," wrote Father Joseph L. O'Brien in his book "John England, Bishop of Charleston" and subtitled "The Apostle to Democracy," "John England gives his own interpretation of his vocation." Father O'Brien

wrote that Bishop England did not care to be great in Rome and he didn't want to renew his fame in Ireland. Instead, he preferred to cast his lot with the struggling church in the United States and to do his best to plant the faith in a land founded on the principles of liberty. "He sensed truly the destiny of these United States and he visioned the march of democracy down the ages. Europe did not need him, but the United States did," O'Brien wrote.

For 22 years, from 1820 to 1842, Bishop John England was the outstanding spokesman for the Catholic Church in this country. He felt that he had two missions in life: to ensure that his fellow Catholics were granted the religious freedom proclaimed in the Declaration of Independence and guaranteed in the Constitution, and to convince all who would listen that Catholics could not only be good American citizens but the best.

He became known as a powerful orator who was asked to speak wherever he traveled, both in the U.S. and in Europe. The two-hour speech he gave in the U.S. House of Representatives (see last week's article) was not unusual for him. He spoke without manuscript and his printed addresses were written after the speech had been delivered.

Brownson's Review gave this description of the bishop in the pulpit: "As he stood, with folded arms, pausing at the close of some luminous argument and surveying his audience to discover whether they felt and acknowledged its force, all remained entranced."

He must have been impressive. When he spoke "On American Citizenship" in Boston on May 14, 1841, the *Boston Transcript* reported that he spoke for two-and-a-half hours "eloquently, brilliantly, powerfully, critically, and his printed addresses were written after the pure and holy spirit of heaven-born charity and kindness."

The *Boston Pilot* was similarly effusive: "His irrefutable arguments and his exalted powers of reasoning may be reduced to paper. But the deep, impassioned earnestness, the majestic eloquence, the eye kindled with the fire of divine truth; the form rising with the lofty conceptions of the mind; the mute eloquence of the countenance are characteristics of the sermon that none but those who were present can know."



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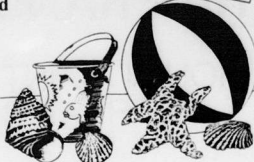
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TWENTY-FIRST SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 27, 1989

Isaiah 66:18-21 — Hebrews 12:5-7, 11-13 — Luke 13:22-30

by Fr. Owen T. Campion

The Book of Isaiah is splendid in its writing, and historically very popular among both Jews and Christians. It is the source of this week-end's first reading.

In reality, the Book of Isaiah is three distinct prophecies. The first of the three was the work of Isaiah. The following two sections were written by his admirers or students. This week-end's reading is from the third section.

Implications, and similarities, lead scholars today to the conclusion that the third section of Isaiah occurred after God's people had undergone enormous hardship. Enemies had invaded the Jewish homeland. Many died. Many others were abducted or enslaved. Others were removed as hostages, or human plunder in the grotesque style of warfare in those times, to distant regions.

Surely, one lingering question facing prophets must have been why and how would God allow such outrages to descend

upon his people? This weekend's reading suggests that God's people are scattered. The reading mentions Javan, in the Ionian Islands, near Greece, and Tubal, near the Black Sea. It is as if we today spoke of Outer Mongolia or the moon even.

The reading's conclusion, of course, is that those exiled and driven away have their special task as God's representatives. Through them, the knowledge of God will penetrate even the distances beyond which those foreign places lie. To those places, and their people, God's glory also will come.

Providing this weekend's second reading is the Epistle to the Hebrews. Abundant in its Judaic imagery, powerful in its forcefulness, and graceful in its expression and its invitation, Hebrews long has been a favorite source of Christian reading.

In this weekend's passage, Hebrews admits the travail that the faithful may experience. After all, the epistle rose from an atmosphere unfriendly to the Christian gospel. Yet, nevertheless, the reading this weekend insists, God relates to those who love him not as avenger or as heartless judge, but as father. Hardships that come into life are devices by which believers

reinforce and focus their resolve to be true to the Father.

There is a starkness very often in St. Luke's Gospel. That surely is the case this weekend when St. Luke supplies the Gospel reading. Not only is the reading stark, it is actually threatening when viewed from a particular angle. Disconcerting is the statement that to follow Jesus a person must pass through the narrow gate, and the warning that in time the Lord himself will lock that gate against the pleas of those outside.

However, the reading underscores God's free gift of faith, the free will of humans, the impact of their decisions, and reward for those loyal to God.

Reflections

The liturgical readings in these weeks of summer 1989 repeat the great, reassuring Christian belief that God extends lavishly his gift of faith and his reward of everlasting joy and life, although he offers that gift in differing ways, at different times, and always it is subject to a person's free and determined choice either to accept it or not.

This weekend's first reading sets a stage. By the instruments long ago of the Jews, of the dispossessed sent away, and more recently in the history of the church that continues God's great act of com-

munication through Jesus himself, God has reached out to people and touched them. It has been a warm, supportive, strengthening touch, as the hand of a father lovingly guides the first footsteps of a child.

No person automatically is excluded from being eligible for that gift. Certainly no accidental, such as race or circumstance, precludes anyone. Neither does any past fault.

But God does not come to human hearts as a conqueror. Each person freely chooses to accept God and to live God's law. It is a momentous choice.

For those who so choose to love God, the reward is great. It is nothing less than eternal life.

Nevertheless, the gate is narrow. God did not build the narrow gate. Human instincts and short-sightedness built it in the early inclination to think chiefly of self, and to fear, and to hate.

God still reaches out, as he did in history. Just as once his followers went to Javan or Tubal, or others lived in the threatening air of the Roman Empire, we who serve him today bear his love to our households, companions, and activities, inviting others to take the wide step through the narrow gate into God's own city.

THE POPE TEACHES

Pentecost fulfills paschal mystery

by Pope John Paul II

Remarks at audience Aug. 9

The descent of the Holy Spirit at Pentecost was the definitive fulfillment of Christ's paschal mystery. As such, it was also the fulfillment of the entire Old Testament.

God had established his covenant with Israel by giving the chosen people his law. But because of Israel's infidelity, he had promised, through the prophets, that he would establish a new covenant with his people.

In this new covenant, God's law would no longer be written on tablets of stone. Instead, it would be written by the Spirit upon man's very heart.

We have received this new law, this new covenant, in Jesus Christ. Through the outpouring of the Holy Spirit, we have been transformed and have been enabled to fulfill Christ's commandment to love God and our neighbor.

Deep within our hearts, the Holy Spirit guides us to imitate the teachings and example of Jesus. This new "law of the Spirit" in no way restricts our human freedom.

Rather, it restores and perfects that freedom, so that we may live and act fully in accordance with God's plan, sharing in the life which he has offered us in Christ. The law of the Spirit is a law that sets us free.

The book of the Acts of the Apostles reveals how the gift of the Holy Spirit enabled the early Christians to fulfill Christ's law of love.

Through the enduring power of the Spirit, we have received the possibility of living according to a new morality that is not merely a code of laws, but the life of the new and eternal covenant, the life of the Spirit. Through the Spirit who dwells in our hearts, we receive the power to love God and our neighbor with all our heart, as Christ has taught us.

MY JOURNEY TO GOD

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A cloudy wet rainy day,
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and everything looks different.

Seems God can and does change
things very quickly,
at times, his perfect time.
When things look the worst,
the bluest,
he brings all sorts of revolutionary
changes.

Faith and patience are the most
important keys.

Waiting is hard,
and always looking for the promises

to be fulfilled at the present moment,
makes time pass slowly.

We need to be busy
with what God has called us to do.
Our songs and prayers of praise to

the Father,
can and should lead us into our
"work,"
whatever the Lord calls us too, of
praise.

God is not slow to act,
we are slow in doing what he calls
us to do.

So, get on with your life,
"Do whatever Jesus tells you to do,"
as Mary said, and watch your cloudy
day turn
into son-lit glory and joy.

— by Therese LaRochelle

(A member of St. Joan of Arc Church in Indianapolis, Therese LaRochelle is active in the Catholic Charismatic Renewal and Separated, Divorced, and Remarried Catholics.)

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Entertainment

VIEWING WITH ARNOLD

Romero film preserves the archbishop's legacy

by James W. Arnold

"He who does justice will live in the presence of the Lord."—Psalm 15

A small measure of well-deserved cinematic heroism is finally earned for the martyred priests and people of El Salvador in "Romero." The new film is built on a gripping charismatic performance by Raul Julia as Oscar Romero, the valiant archbishop slain as he offered Mass in March 1980.



Scheduled for release this week, "Romero" is out of place in the heavy load of summer movie fluff. This first theatrical movie for writer-producer John Sacret Young, creator of TV's nurses-in-Vietnam series, "China Beach," concentrates on the changes in Romero under the pressures of the polarized, Right-Left civil war and the terror and poverty suffered by his people.

Julia's owlish, bespectacled cleric begins as a "bookworm," appointed prelate as a lackluster, status quo-preserving compromise. He is a cautious man unlikely to rock boats. ("I'm not qualified" are his first words as archbishop.)

We see him learn and develop to heroic proportions, a man who died hopeless odds to take a passionate stand for peace, justice, common sense. In the end, the humble scholar joined the long line of Christians, too many of them dead, who spoke for truth and love.

"Romero" is likely to be an eye-opener for most American moviegoers, whose

knowledge of El Salvador is largely restricted to Oliver Stone's Vietnam War film of that title. While currently on the backburner of Central American trouble spots, El Salvador is unlikely to remain there long. As the film notes in its end titles, more than 60,000 Salvadorans have died violently in the nine years since the archbishop's assassination.

Young's script all but ignores American involvement or political values beyond El Salvador. The film's chief flaw, in fact, is the dearth of context, either on the war or the major characters.

Julia moves us by the sheer power of performance. In every inflection and glance he suggests depth and Christian anguish; he projects fear, anger, compassion and gentleness, grief and frustration. But no others have such impact, and we are mostly uninvolved as events happen and they react generously or selfishly.

We see the oppressed, mostly campesinos, terrorized by the military government and its allies, the death squads. Brave young priests (their leader is well played by Richard Jordan) side with the people but all the upper classes, including the bishops, support the regime out of fear of the Marxist rebels.

Australian director John Duigan structures the film (shot in Morelos, Mexico) to alternate violent atrocities (a priest is killed or tortured, troops massacre citizens at a religious festival) with the stalemated reaction of the hierarchy. Romero realizes that neutrality won't stop the violence.

"Somebody has to have the courage to say enough!" he cries in desperation. As he moves to defend his priests and people, Romero becomes an eloquent spokesman for change, and for the idea that the



UNDAUNTED ARCHBISHOP—Actor Raul Julia as Archbishop Oscar Romero in the film "Romero" moves from being a withdrawn scholar to a champion of human rights in El Salvador. The U.S. Catholic Conference says that Julia's performance reflects an "intense spiritual dimension." Produced by Paulist Father Ellwood E. Kieser, the film is classified A-II, adults and adolescents, by the U.S. Catholic Conference. Some material may be inappropriate for children under 13. (CNS photo from Warner Bros.)

church, in identifying with the poor, finds its own salvation. The film rushes then to its sad end.

"Romero," executive-produced by Paulist Father, Ellwood Kieser (TV's "Insight" series, the TV movie "We Are the Children"), has spectacle but lacks the intense personal story ("Gandhi," "Gone with the Wind") usually vital to theatrical movies about real-life tragic heroes (in contrast to TV docudrama). But it has moments of grace, including stirring Romero sermons delivered memorably by Julia.

Among the best is a sequence that begins with a confrontation between Romero and soldiers who have set up their staging area inside a village church. An arrogant sergeant responds to Romero by riddling the altar with bullets, then orders him to leave. As he goes, the prelate sees the people watching him. So he bravely goes back to pick up the scattered hosts.

Again, he is brutally ejected. He gets into his car and begins to leave, then returns once more. In surprise and stole, he re-enters the church, followed by the whole crowd, brushing past the soldiers.

"You are the church," he tells the

people. "You are Jesus in the here and now. He is crucified in you, just as he was in Jerusalem. Your pain and suffering will contribute to El Salvador's liberation."

Romero lived his own prophecy, though the liberation remains uncompleted. Until then, it is a comfort to have his legacy in film.

(A contemporary Catholic hero's final years, poignant and often potent; violence; recommended for mature viewers.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

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

Cary Grant documentary explores actor's life, work

One of America's most enduring screen idols is both demythologized and venerated in "Cary Grant: The Leading Man," airing Wednesday, Aug. 30, 9:11 p.m. on PBS.

Movies with his larger-than-life characters have always fostered the cult of the star. Most screen biographies trade on this built-in appeal of their subject and seldom rise far beyond the level of uncritical fan loyalty.

The documentary on Cary Grant's career has a little of that breathless fan quality but, in the main, does a creditable job in separating the man from the screen image without damage to either.

Grant became a Hollywood superstar in the 1930s and held that rank until he retired from the screen after the unmemorable "Walk, Don't Run" in 1966. Along the way he created his own unique character, that of the debonair and witty romantic lead with whom male audiences could identify and whom female viewers found appealing.

This screen persona served him well in a wide variety of movies, including several relatively unsuccessful attempts at serious roles. Excerpts from many of the 72 movies in which he starred prove that his screen presence is as compelling today as it ever was.

The documentary's contention is that when Grant came to Hollywood, he invented his own movie character which he then played off screen as well as he did in front of the camera. Some of those interviewed in the Hollywood community seem to back this up with comments about how difficult it was to know the person behind the actor.

Born Archibald Leach in Bristol, England, Grant's childhood was troubled by his mother's disappearance, something for which he blamed himself until learning years later that she had been sent to a mental institution. At age 14, he began doing acrobatic turns in British variety acts. He came to the United States as a young man with a touring vaudeville troupe and when they returned to Britain, he stayed in New York.

After several years of struggling, success finally came in 1932 with a Hollywood contract and the change of his name to Cary Grant. He was a self-made actor in many ways, most notably in being one of the first Hollywood stars to realize that he could do better on his own than as a studio contract player.

For an actor of only a few years' experience in the business to buy back his contract was an act of supreme self-confidence that paid off handsomely as Grant proved a keen judge of what roles best suited his screen talents.

Though he was to stay on top of his profession for the next 30 years, he had a reputation for being extremely careful in spending money. Unfortunately, he was not as careful in his selection of wives, resulting in four failed marriages.

Produced and directed by Gene Feldman and Suzette Winter for Wombat Productions, the documentary is the fifth presentation of the occasional series called "Hollywood Legends." Though it never gets very close to the private world of its subject, the documentary offers some insights into what motivated the professional life of one of Hollywood's best-remembered actors.

TV Programs of Note

Friday, Aug. 25, 10:11-11:30 p.m. (PBS) "John Wayne Standing Tall." Rebroadcast of a recent documentary hosted by James Arness in which Wayne's friends and co-stars talk about his love of movie acting, the West, women and politics. Program makes good use of film clips, news footage, comments from the Duke himself and interviews with one-time movie actor Ronald Reagan and other notables.

Saturday, Aug. 26, 3:30-4 p.m. (PBS) "Think Fast! A Rockin' Safe Summer." The last of three programs designed to teach young people about the dangers of drinking and driving to be presented by CBS Sports.

Sunday, Aug. 27, 7:30-8 p.m. (PBS) "Troubled Waters." The world's coastal waters, which are essential for sustaining much of the ocean's marine life, are being increasingly polluted, and the program focuses on scientific efforts to avert this threat to sea life and human health.

Sunday, Aug. 27, 8-9 p.m. (PBS) "Grizzly & Man: Uneasy Truce." Actor Robert Redford narrates this rebroadcast of a "National Audubon Society Special" tracing the plight of the grizzly bear, first as a creature to be feared and more recently as a misunderstood and threatened species.

Monday, Aug. 28, 8-9 p.m. (PBS) "Mysteries of Mankind." Rebroadcast of a "National Geographic Special" exploring the mystery of the origins of the human race by taking viewers around the world and back millions of years in search of fossil clues to the course of prehistoric human development.

Monday, Aug. 28, 9:10 p.m. (PBS) "Lillian Gish: The Actor's Life for Me." Rebroadcast of the 1988 "American

Masters" documentary in which the distinguished screen actress reflects on her extraordinary career, with film clips of her performances over the years from D.W. Griffith's silent epics to her most recent starring role in "The Whales of August" (1987).

Monday, Aug. 28, 10:11 p.m. (PBS) "Dance in America: Agnes the Indomitable DeMille." Rebroadcast of the 1987 "Great Performances" tribute to choreographer Agnes DeMille in which she discusses her achievements in ballet, Broadway and movies.

Tuesday, Aug. 29, 10:11 p.m. (CBS) "The Valvoline National Driving Test." Christopher Reeve ("Superman") hosts this entertainment special set to utilize state-of-the-art camera technology to place viewers in the driver's seat while testing their knowledge of defensive driving techniques.

Tuesday, Aug. 29, 9-10 p.m. (PBS) "The Price of Democracy." The eighth program in the 10-part series, "The Struggle for Democracy," considers the connection between economic wealth and political systems through a series of case studies, including the role of the International Monetary Fund in Jamaica's recent economic crisis, the social security system of East Germany and Margaret Thatcher's capitalist revolution in Britain.

Wednesday, Aug. 30, 8:30-9 p.m. (PBS) "The Fall of Byzantium." The historical "Timeline" series brings viewers back to 1453 by the means of dramatization and the techniques of contemporary broadcast journalism in reporting on the siege and conquest of Constantinople by Ottoman Turks.

Wednesday, Aug. 30, 10:11 p.m. (PBS) "Book of Days." The experimental video series "Alive from Off Center" presents a work by Meredith Monk exploring the parallels and contrasts between our own time and the Middle Ages—ages of uncertainty, spiritual apocalypse and upheaval.

Thursday, Aug. 31, 10:11 p.m. (PBS) "Once Upon a Time." In a rebroadcast of the nine-part video history, "The Struggles for Poland," the series begins with a look at pre-World War II Poland—a land partitioned among its more powerful neighbors—and its reconstitution as an independent state following the Versailles Peace Treaty in 1919. The program airs on the eve of the 50th anniversary of Hitler's invasion of Poland and the start of World War II. (Check local listings to verify program times.)

QUESTION CORNER

Faith fuels family friction

by Fr. John Dietzen

Q I am a Christian of the Protestant faith. When my husband and I approached his priest about our wedding, we discussed the religious needs of our future children.

The priest told us it was not necessary to sign any guarantee that the children would be Catholic. He said ours was to be a Christian home and that was all that mattered. Signing the marriage, went back to early times when Christians wanted to marry pagans.

Our children have attended both our churches and Sunday schools. We discuss differences in religion but respect each other's right to worship in a way that makes us feel closest to Christ.

The problem is that our children have chosen the Protestant church as their preference for worship. Our oldest is about to enter the confirmation class.

My husband's family believes I have committed an unforgivable sin by not forcing the children to be Catholic. They refuse to speak to me or see their grandchildren, and refuse to believe I did not sign a paper promising to raise the children Catholic. Their anger is hurting our family and making my children feel as if they have done something seriously wrong.

Our children were baptized Catholic and went through training and received first Communion. But they have since decided they prefer another church. Is there anything you can say that might help our situation? (Delaware)



A The Catholic Church's current practice (since 1970) in such marriages is the following: The Catholic partner signs a statement that he or she (1) reaffirms his or her faith in Jesus Christ and intends to continue living that faith in the Catholic Church; and (2) intends to do "all in my power" to show that faith with the children by having them baptized and raised as Catholics.

The non-Catholic partner signs nothing. The priest or other person arranging the marriage signs a statement affirming that the non-Catholic partner is aware of these beliefs and intentions of the Catholic.

Several points need to be made about this. The declarations signed by the Catholic add nothing to what an ordinary knowledgeable and committed Catholic already believes. When people present themselves to the church for marriage, the church normally assumes there is some minimal Catholic life there. If there is not, it must help clarify that belief in anticipation of their new state of life.

The church also assumes that, whether they belong to a particular religious denomination or not, the non-Catholic partner also possesses adult convictions and beliefs about God, life, marriage, and obligations toward the formation and development of any children they might have.

FAMILY TALK

Gifted child needs fun

by Dr. James and Mary Kenny

Dear Mary: I am a single parent and have been blessed with four gifted children. My difficulty is the youngest one, age 11, who has skipped two grades and is now in eighth grade. He has an IQ of 138.

This grading period he barely passed several classes. His teachers say he is bored. There are several accelerated classes available, but when given this option he has a fit. His older brother, whom he adores, married and is wrapped up in his new life. I have no male relatives willing to develop a relationship with him. We are active in our church, but my son is quiet and a loner.

I teach in a small Christian school and also have two other part-time jobs. I try to spend as much time as possible with him and his older brother (the other two are married). Sometimes this is almost more than I can handle. (Illinois)

Answer: Holding three jobs and raising children would be more than most people can handle. You need not apologize.

You seem to have two challenges: securing an education for this very bright child, and providing an environment which allows him to develop emotionally and spiritually.

First, his education. You have accelerated him two grade levels, but if anything his educational setting is worse. Listen to your son's teachers. Decide together which accelerated classes might benefit your son. Seek activities that are not purely academic to develop all his talents.

Accelerating him two grades probably was unwise. Developmentally, he has the body and emotions of a sixth-grader. The years of early adolescence are difficult and being with older children could become intolerable.

Why not repeat eighth grade now, focusing on accelerated courses, arts, music, fine arts activities, any one that challenge him? He needs fun activities.

Take another look around in seeking male models. Your married son, his unmarried brother, or an organization like Big Brothers offer ways for your son to have an older male friend. Or let him take on a part-time job, such as a newspaper route, to boost his self-esteem.

The religious dimension of life is one that can cause tragic misunderstandings and divisions later on, as your own family exemplifies. Thus the church wishes to be sure, at least to this degree, that both partners face each other's beliefs honestly, and decide whether and how they will be able to live their marital and parental life so that both can follow their sincere consciences before God.

Assuming you reflect accurately what the priest told you, it seems to me he was not at all clear on the meaning and implications of this part of the preparation for a Catholic-Protestant marriage. If the church meant nothing more than "raise your children to be good Christians," there would be no point to the policy at all.

I sympathize with you in the hurt and disappointment you are experiencing. It sounds as if you sincerely attempted to live up to what you personally considered your obligations to your husband and your children. The confusion, in yourselves and in your children, apparently stems, at least to some significant degree, on his lack of awareness about Catholic belief and practice, but is something you cannot easily resolve at this point.

Of first importance is that you and your husband clarify

together your own religious convictions and re-establish your commitments.

One goal of the church's policy I described is to facilitate such religious clarification before marriage. Thus, if the transmitting of some particular faith tradition is seen as a common goal, parents can cooperate in a consistent way to achieve that goal.

In effect, you and your husband have together agreed to say to your children through the years, "We're not concerned which religious faith you choose as long as you are 'good Christians,'" however you might define that. I stress that word "together" because your parents-in-law are very unfair to blame you, let alone your children, for something you and their son in some fashion agreed upon. If I read correctly, beyond seeing to their baptism and first Communion, your husband, for whatever reason (lack of sufficient knowledge or of commitment to his Catholic faith) other priorities, some feelings of frustration about his ability to pass on his faith intelligently? has not disagreed seriously with the policy you followed for your children.

I understand his parents' disappointment, but I fail to see how their reaction is helpful in any way. It is surely giving your children an unfortunate experience of how Catholics deal with others.

At any rate, you should not be bearing the brunt of their hurt that their grandchildren will not be sharing the faith that means so much to them.

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

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Gatlinburg/Pigeon Forge, Tenn. — Oct. 21-23
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PRICE: \$227.00 per person/dbl. occ.
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(Includes transportation, hotel, admissions, dinner cruise & brunch)
Washington, D.C. — Oct. 26-29
Tour historical Mt. Vernon, Washington Monument, Lincoln Memorial, Embassy Row, Capital Building, Smithsonian, Jefferson Memorial, Arlington Cemetery and the Washington Cathedral.
PRICE: \$209.00 per person/dbl. occ.
\$269.00 per person/trip. occ.
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Derby Playhouse — Nov. 12
"Big River"
PRICE: \$30.00 per person
(Includes transportation, buffet lunch and show)
Louisville, Kentucky — Nov. 21
Dickens on Main Street & Light-Up Louisville Christmas Shopping in the Galleries Shops, celebrate a Victorian Christmas on Main Street and travel to Louisville Government Square to experience the lighting up of their canopy of lights.
PRICE: \$29.00 per person (includes transportation & refreshments)
Churchill Downs — Nov. 25
Tour of the Derby Museum and trip to the race. Sky Terrace seating indoors.
PRICE: \$32.00 per person
Chicago Christmas Shopping — Nov. 25, Dec. 2 & 9
Water Tower Place or State Street Mall.
PRICE: \$28.00 per person
Schaumburg, Illinois — Dec. 2
Christmas Shopping in one of the Chicago area's largest Malls.
PRICE: \$29.50 per person (includes transportation & refreshments)
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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 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 Center chapel, 46th and Illinois Sts.

☆☆

The Medjugorje Network will sponsor a free talk by Dr. Jessie Das 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.

☆☆

St. Philip Neri Club Pack #125 will hold a Rummage Sale from 8 a.m.-3 p.m. at 550 N. Rural.

August 26-27

Secena Memorial High School Class of 1999 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. 58-person. For details call Diane 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, 54 band Sat., chicken and beef dinners, adults \$5.50, kids \$2.75, 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 McKinley 317-351-9817 for information.

☆☆

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

a.m. and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

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

☆☆

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

☆☆

The Secular Franciscans of the Sacred Heart Fraternity will visit the Poor Clare nuns in Kokomo in place of their regular meeting. Transportation furnished; leave Sacred Heart Parish at 12:15 p.m.

August 28

An hour of prayer for Peace and Justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Anderson J. Brown Ave. Benedictine 9 p.m.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Dinner at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Bring covered dish, dessert or salad.

August 28-29

New Albany Deaneary Youth Ministry will sponsor a Beginning Catechetical Workshop from 7:10 p.m. each night at the Aquinas Center, Clarksville. Pre-registration required. Call 812-945-0354.

August 29

The Catholic Alumni Club (CAC) will sponsor a gourmet evening at the Cracker Barrel Restaurant, W. 38th St. at 1:45 and 7:30 p.m. For reservations call Mary at 317-255-3841 by Aug. 27.

☆☆

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

September 1

Channel of Peace charismatic community will sponsor First Friday Mass at 7:30 p.m. in St. Mark Church, 6047 S. East St. Soup and Bread Supper 6 p.m. Call 317-787-8246 for information.

☆☆

The 15th Annual Benefit Dance for Catholic Charities of Terre Haute will be held at 8:30 p.m. in St. Mary of the Woods dining room. Call 812-232-1447 for details.

☆☆

Little Flower Parish, 4720 E. 13th St. will sponsor a free Outdoor Music Festival presented by the religious education department and David J. Burkhardt at 6:30 p.m. Sandwiches and soft drinks sold, sing-a-long, open stage, two band performances.

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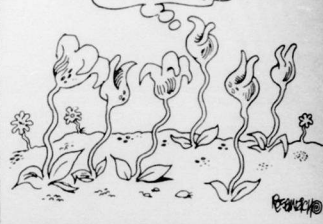
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IS IT MY IMAGINATION, OR DID SOMEBODY TIPTOE THROUGH US LAST NIGHT?



September 1-4

A retreat on "Writing Your Life Story: Journal With Scripture and Prayer" will be presented at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

September 2

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

☆☆

A FIRE chapter meeting follows 8 a.m. Mass and Fatima devotions at St. Nicholas Church, Sunman.

☆☆

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

☆☆

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

September 3

A National Family Planning Class will be held from 9 a.m.-12 noon in Room B-17 at St. Louis Parish School, Batesville. \$15 fee. For reservations call 812-934-3338.

☆☆

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

☆☆

St. John the Evangelist Parish, Ellettsburg will hold its Annual Church Picnic from 11 a.m.-6 p.m. Chicken dinners, turtle soup.

☆☆

New Albany Deaneary Young Adult Ministry will hold a planning meeting at 7:30 p.m. at the Aquinas Center, Clarksville.

☆☆

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

Serena retreat house September/October

The correct phone number for information about the Women's Serenity Retreat is 255-8135.

Sept. 22-24 — Women's Serenity Retreat. For those whose lives have been affected by alcohol. For costs and registration information call (317) 255-8135.

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Division, violence and charity mix in the troubled Holy Land

by Msgr. Elmo Ramagosa
Former Editor,
Clarion Herald, New Orleans

OCCUPIED TERRITORIES, West Bank (CNS)—The Holy Land is a place where I found division, violence and charity co-existing in the daily atmosphere of confrontation between Israelis and Palestinians.

Jews have a claim to the land that is thousands of years old. So do the Palestinians, who trace their ancestry to Abraham.

Israel's former ambassador to the United Nations Abba Eban says the issue is "where to draw the dividing line" in the racially, religiously, socially and culturally divided region.

It became clear to me in a 10-day visit to the area earlier this year that the Israeli government is trying to suppress every display of Palestinian identity in the West Bank.

Not only is showing the

Palestinian flag and its colors prohibited, but so are professional associations, unions and a Palestinian press association. Additionally, Israeli authorities closed 108 Palestinian charities.

Even more destructive is the closing of schools, including the Vatican-founded and funded Bethlehem University. Israeli authorities say schools are sources of unrest.

Is it any wonder that 318,000 students forced out of school in the occupied territories are throwing stones at Israeli soldiers?

The jarring signs of occupation are in the holiest of places.

After celebrating Mass in Bethlehem's Church of the Nativity and praying in its shrines, it was an ugly intrusion into the peace of the town to emerge from the church and face a steel-walled army command post occupying a large portion of Manger Square.

Many Palestinians told me

how for 20 years they quietly accepted Israeli military presence in the hope that promises made in the Camp David meeting between Israel, Egypt and the United States would end that occupation.

Since that did not happen, the Palestinian uprising called the "intifada" was born. For more than 18 months it has cost the Israelis financially—in maintaining occupation troops—and in lost credibility as a peace-loving democracy.

Not only has the ever-present military caused bitterness among Palestinians, but the situation has been intensely aggravated by Israeli settlers who have encroached on the territory where 1.7 million Palestinians live. At least 70,000 settlers have built 130 villages on land Israel took from Jordan in the 1967 war.

On visits to Bethlehem and Jerusalem I found examples of love as well as of violence and death.

In Bethlehem I visited with the Missionary Sisters of the Apostles, who care for 35 orphan girls from age 4 to 18. Sister Madeleine Isaac and her four co-workers feed, clothe and teach the girls. They take real pride in their computer class, which is designed to provide the girls with skills suited to future employment.

Next I visited the Holy Family Creche where Sister Sophie Boueri and her staff care for abandoned Moslem infants who range in age from 4 days to 5 years.

Since the intifada began, Sister Boueri said, there has been no government assistance for their program. "We live on Providence," she said.

At Bethlehem University,

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Christian Brother Cyril Litecki, the academic vice-president, said despite the Israeli prohibition on education, the brothers have decided to continue teaching quietly on and off campus. Without that effort, the futures of their students would be seriously imperiled.

I later met a young man who had been beaten by soldiers and shot seven times for doing no more, I was told, than trying to retrieve his little brother who had wandered across a road toward the troops.

In Jerusalem I met a woman who had been shot twice with plastic bullets. The shooting had occurred while she was at the wake of a 12-year-old boy killed by Israeli soldiers. She gave me one of the projectiles. It is a metal slug as large as that of a plastic-covered bullet from a .45-caliber weapon.

In an interview, Jerusa-

lem's Latin Patriarch Michel Sabbah, the first Arab to hold the post, linked the United States to the problems in the occupied territories. He said the United States should insist on "equal rights" for Palestinians as well as Israelis. "If the United States decides to solve the problem, it will be solved," he said. "If it does not decide, it will not be solved."

Early in my visit, I spent an evening with Dominican Father Bruno Hussar, a French-

man of Jewish ancestry, now an Israeli citizen who has taken on a mission of peace. He is a founder of Neve Shalom (Oasis of Peace), a cooperative village of Israelis and Palestinians, all Israeli citizens.

Father Bruno sees peace as mutual relinquishing. "Neither the Israelis nor the Arabs will win unless both groups are willing to lose a little," he said. "But in the end, the loss for each will be a victory, because it will mean peace."

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SCHEDULE**

Sept. 1-4 **WRITING YOUR LIFE STORY — JOURNAL WRITING WITH SCRIPTURE AND PRAYER**

This retreat is for those interested in deepening the practice of journal writing or in deepening their present journal experiences and prayer life by using the Scriptures.

Presenters: Rev. William Varnos & Ingrid Clever

Cost: \$130/couple

Sept. 8-10 **PARENTS-TO-BE WEEKEND**

This weekend is designed for couples who want to take time out from their busy schedules to relax and to prepare themselves for the challenge and changes facing them with the remainder of pregnancy and the birth of their first child.

Presenters: Alverna Marriage Team

Cost: \$130/couple

Sept. 10 **INTRODUCTION TO THE ENNEAGRAM**

This course will provide a basic introduction to the Enneagram and will assist participants to discover their own type on the Enneagram circle. Sessions will deal with basic Enneagram theory, the identification of the nine types and how to use the Enneagram as a tool for spiritual development.

Presenter: Karen McBride

Cost: \$85/person

Sept. 15-17 **GUIDED RETREAT**

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Director: Fr. Clarence Korgie, O.F.M.

Cost: \$35/person+meals

Oct. 15 **NEWLY MARRIED DAY (Couples married 1-5 years)**

This one-day program allows couples to become aware of the pressures operating in their lives, of the adjustments they have successfully made and the challenges which still exist to their relationship.

Presenters: Alverna Marriage Team

Cost: \$25/couple

Oct. 21-22 **AUTUMN PASSAGES FOR SINGLE PARENTS**

You struggle to fill many roles and responsibilities, sometimes losing sight of your most valuable resource — YOURSELF. This 24-hour retreat is a time to relax, reflect and gain new perspectives on the challenges of single parenting with other people like yourself.

Presenters: Peter Sebert, M.Div. & Tahirah Abubakar

Cost: \$50/person

Nov. 3-5 **A TASTE OF TAIZE — MEDITATION, BIBLE STUDY & PRAYERS**

This retreat will be modeled after the ecumenical religious community in Taizé, France. Prayer and Bible study will be the focus.

Presenter: Rev. Canon Robin Myers

Cost: \$60/person

Nov. 10-12 **THE MAN JESUS / A CHALLENGE, A CHAMPION — A RETREAT FOR MEN**

This is a scripture based retreat for men who are committed to following Christ in their worlds of work and family.

Presenter: Fr. Silas Oleksinski, O.F.M.

Cost: \$75/person

Nov. 17-19 **SINGLES RETREAT / DISCOVERING THE GIFT OF BEING SINGLE**

A weekend retreat for singles who are concerned with the wholeness of their being. Take time for your own personal growth and explore with others such topics as: Celebrating the mystery of who I am, Created to be loved and to love.

Presenter: Fr. John Doctor, O.F.M.

Cost: \$70/person

Youth News/Views

Deanery tackles drugs

New Albany Deanery is one of the sponsoring agencies for a special program called "Safe Homes," a project of the Floyd County Youth Coalition.

Designed to educate both parents and teenagers on the insidious dangers of drug and alcohol abuse, "Safe Homes" involves a pledge that parents will make their homes safe gathering places for their teen-age children and friends.

By accepting the pledge, parents affirm that:

► they will not allow parties or gatherings in their home without parental supervision.

► they will not serve or allow youth under the legal drinking age to consume alcohol or use drugs on their property.

Senator Coats pledges to fight illegal drug use

United States Senator Dan Coats (R-Ind.) recently announced that fighting illegal drug use is his number one legislative priority in Congress.

"Four out of 10 high school seniors use illegal drugs regularly," Senator Coats lamented. "One in 12 uses cocaine. The average age for first-time drug abuse has dropped below 13."

Further, he charged, "Drugs are threatening our future by destroying those who will create it. Addiction deserves our condemnation, but families strained by addiction deserve our compassion and help."

► they will contact other parents for information when their children are invited to a party.

► they will welcome calls from other parents concerned about the whereabouts of their children.

Concerned Floyd County residents decided to participate in the national "Safe Homes" project after New Albany and Floyd County police officers arrested or cited 169 teen-agers for alcohol or drug-related violations of the law last year.

A deanery official also said there were "a large number of young people who died this past year because of alcohol and drugs."

Many residents also plan to participate in "Red Ribbon Week," another drug awareness project sponsored by the Floyd County Youth Coalition.

The National Federation of Parents for Drug Free Youth has declared Oct. 22-29 as "Red Ribbon Week" to call attention to the fact that communities can and need to do something about drug problems among their youth.

"Red Ribbon Week" observances coincide with National Catholic Youth Week. Participants are asked to wear a red ribbon and decorate the community with red ribbons that week to symbolize the message that residents would like a drug-free environment for their children.

"Safe Homes" and "Red Ribbon Week" organizers hope their concerted efforts will go beyond the "Just Say No" message to reach and help teens already involved in drug abuse.



ENSLAVED—Twenty years after Woodstock, some youth still buy into the drug culture and use newer and even more dangerous types of mind-altering chemicals. Addictions of any kind tie us and enslave us. They indicate that our capacity for making decisions and for developing the potential in our lives is not being fully utilized. Often, addicts discover that their addiction—whether it is excessive eating or compulsive drinking or marijuana smoking or something else—are causing pain and harm to themselves as well as to their family and friends. And more often than not, they learn this difficult lesson the hard way. This photograph was posed with paid models by Catholic News Service photographer Alan Cliburn for distribution with a religious education series several years ago. It was done to illustrate the dangers of peer group pressure in illegal activities.

Drug/alcohol abuse endangers health and lives

Starting statistics released by "Safe Homes," a national drug abuse awareness program, reveal that:

- the average age when children start drinking is 12.
- there are 3.3 million alcoholics ages 14 to 17 in the United States, and 35,000 of them reside in Indiana.
- 61 percent of America's high school seniors have used drugs.
- one in six 13-year-olds has used marijuana.
- the drugs that students are taking today are more potent, more dangerous, and more addictive than ever.

Teen-age addicts need help and understanding

by Mick Conway
Catholic News Service

A young client recently said to me, "I need someone to talk to about the problems I'm having with using drugs. I can't talk to my parents. They would never understand how important drugs have become to me."

Many teens are afraid to tell their parents when alcohol or drugs become an integral part of their lives. Some hesitate because their parents are authority figures, while others want to avoid the hassle of an emotional scene. Often it is because they don't like to let their parents down or provoke a loss of trust.

So what should teen-agers do when they feel the out-of-control pull of chemical dependency?

Parents are certainly a choice to start seeking help if good communication is in place. A trusting relationship should be the forum for this honest and painful discussion.

Prayer is helpful too. Comfort can come from asking God for guidance when searching for the way out of the maze of alcoholism or drug addiction.

In many communities, teens can turn for help to trained addiction counselors knowledgeable about chemical dependency. Many are recovering from the disease of chemical dependency themselves. Such personal experience is invaluable in helping others recover.

What do addiction counselors do?

► They educate their clients on what chemical dependency is and what it isn't.

► They assist them in identifying how alcohol and drugs have affected their lives and the lives of others.

► They help clients break through the denial that acts as a protective shield around addicted people, keeping them out of touch with reality.

► In short, addiction counselors help people get well, and they put great emphasis on confidentiality.

Building a trusting relationship with those who are vulnerable because of their illness is a high priority. Indeed, the laws about confidentiality in the field of chemical dependency are stringent. Protection of the individual and his or her rights is important.

Allowing dependency on alcohol or drugs to continue unabated is a serious mistake. Addiction claims the lives of young people at an alarming rate each year. It is, in fact, the leading cause of death among teen-agers in the United States, a fact that speaks of the magnitude of the problem.

Contacting a professional substance-abuse counselor may be the first step toward regaining the health and happiness of young adulthood.

Parental cooperation and involvement will certainly help to restore a family fractured by substance abuse. Sharing problems lightens burdens for everyone.

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'Seven Super Mondays' course begins Sept. 18

Don't be shy!

The Catholic Youth Organization invites archdiocesan youth to participate in "Seven Super Mondays," a seven-part informational series on teen-age sexuality and values beginning Sept. 18 and continuing on the third Monday of each month through March at the CYO Youth Center in Indianapolis.

The free, two-hour programs from 7 p.m. to 9 p.m. each month address "Me and the Opposite Sex," "Dating Relationships," "Confidence in Communication," "Sexuality," "Sex, Sin, and the Catholic Church," "Myths About Sex and Dating," and "Stress, Maturity, and Love."

Seminar discussions are designed to help teens learn how to "handle your hormones, get the straight scoop on love and sexuality, and discover how God can be part of your dating relationship."

Goals include discovering what is normal regarding sexuality, seeing where God fits in the sex scene, becoming more confident in relationships with the opposite sex, understanding the meaning of intimacy and commitment, and learning how to express feelings about sexuality.

Parents are welcome to attend the Monday night sessions. A special orientation workshop for adults will be presented as part of the Sept. 18 programming.

"Learning how to relate in wholesome, helpful ways with members of the opposite sex is an essential and lifelong task we all face," according to Richard Reichert. "Being a sexual person involves our total experience of reality. It involves our total person. We came into this world male or female—and God saw that as good! That means that we have gifts and talents to develop and share, friendships to forge, and many other ways to express our sexuality besides sex itself."

Contact the Catholic Youth Organization at 317-632-9311 for registration information on the free "Seven Super Mondays" programming.

Encounters with "Beauty and the Beast" among Ron Perlman and other Hollywood stars were action fun highlights for St. Roch Parish youth group members during an outing to Los Angeles earlier this year.

While in southern California, youth ministry leaders Dick Gallamore and Karen Kiefer arranged visits to the Johnny Carson Show and Scribble Game Show as part of a tour of the NBC Studio.

At NBC, youth group members were asked to "sit in" on Johnny Carson and Ed McMahon for a simulated taping, then later were able to view themselves on television.

Universal Studios, a popular tourist spot, also provided excitement for the St. Roch group. Stars Bill Cosby, Danny DeVito, Michael Douglas, and Scott Baio were filming on location during their visit.

Other favorite activities were tours of the World Famous Wax Museum, Mann's Chinese Theater, homes of celebrities, and a walk down the famed Hollywood Boulevard, billed as "the Avenue of the Stars." Visits to the San Diego Zoo and Mexico climaxed the weeklong trip.

After their exciting tour of the West Coast last year and this year's journey to southern California, St. Roch youth group members are busy discussing travel ideas for next year. But wherever the group decides to go, youth ministry leader Karen Kiefer promises that it will be a trip long remembered.

"Youth Ministry Leaders Day," an archdiocesan workshop scheduled Sept. 16 at the St. Columba Parish Hall in Columbus, will address the topic of "Adolescents and Human Sexuality."

Bob Bartlett, coordinator of adolescent catechesis and sexuality education for the Archdiocese of St. Paul, Minn., will facilitate the seminar for parish youth ministry coordinators, administrators of religious education, high school teachers, catechists, and youth ministry workers.

From 9 a.m. until 3:30 p.m., participants will learn to articulate the Christian value of sexuality and the role that commitment exercises in the Christian understanding of sexuality. Discussions will also cover American cultural values and youth cultural values regarding adolescent sexuality, developmental issues, and school programming.

Contact the Catholic Youth Organization office at 317-632-9311 for registration information.

Mary Queen of Peace parishioner Melanie Canatsey of Avon attended the National High School Institute at Northwestern University for a five-week theatre arts course.

This honor resulted from Melanie's outstanding academic record, recommendations, and extracurricular achievements, which placed her in the top ranks of a highly competitive group of students seeking admission. This year, the institute drew junior and senior high school students from all 50 states and five foreign countries.

The intensive program required students to spend each morning attending core classes in theatre arts and every afternoon attending three elective classes before spending the evening in rehearsals. Once a week, the group traveled to Chicago to attend a play.

Mr. and Mrs. Jack Canatsey of rural Avon are Melanie's parents.

Roncalli High School senior Marc Schmalz received a college-sponsored Merit Scholarship from Ball State University and plans to study architecture at the Muncie school.

He is the son of Mr. and Mrs. George Schmalz of St. Mark Parish in Indianapolis.

Four Brebeuf Preparatory School students received

individual awards in Spanish competitions during the IV Congreso Academico de Competencias de Español at the University of Indianapolis earlier this year.

Alex de Gortari earned first place in native recitation, while Scott Williamson and Bryan Jose placed second in the first year non-stop conversation category. Jojo Ravindran received a third place award in the second year vocabulary competition. In overall point totals, Brebeuf's representatives placed seventh in the state.

Terre Haute Deane youth representing Sacred Heart, St. Ann, and St. Benedict parishes recently volunteered their time serving the poor at a local soup kitchen.

Youth minister Janet Roth said Emily Walters, Lon Schaffer, Alicia Humphrey, Angie Reagan, Katie Reagan, Angie Rittman, Emily Manwaring, Chris Brooks, Leslie Schaler, Kathie Harrison, Tammy DeFasse, and Amy Myers helped with food service at the soup kitchen during the summer.

Other soup kitchen volunteers included Teresa Dwyer, Leslie Miller, Dawn Cornelius, Jon Williams, Loretta Williams, Rita Harris, Jessica Ulm, Kristen Wagner, Rick Davis, Kris Haney, Gary Shook, Brad Rusin, Sharon Loftus, and Melanie Tredanari.

St. Joan of Arc Parish in Indianapolis sponsored a picnic and swimming party at Eagle Creek Park August 12 for junior and senior high school students.

Brebeuf Preparatory School student Wendy Kirschner recently received a \$1,000 partial scholarship to study in Japan as part of the Youth For Understanding International Exchange summer program.

She is one of two state alternates for the 1989 Japan-U.S. Senate Scholarship Program and was selected for the summer learning experience after completing a written application that demonstrated personal qualities essential for becoming an exemplary exchange student.

As part of the Japanese study program, Wendy is staying with a Youth For Understanding host family and participating in a variety of special activities.

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ON LOCATION—St. Roch Parish, Indianapolis, youth group members met actor Ron Perlman, star of the television series "Beauty and the Beast," during a Hollywood tour earlier this year. Posing with the Beast are (front row) Elaine Schaler, Liz Penna, and youth minister Karen Kiefer, and (back row) Jason Greene, youth ministry leader Dick Gallamore, Ted Thompson, and John Abbott.

Roncalli High School seniors Keith Gantner and Scott Sahn were selected to the second team of the all-state soccer team by the Indiana Soccer Coaches Association.

Both Gantner and Sahn were two-year starters for Roncalli's soccer team. Gantner leaves Roncalli as the single season and career scoring leader and Sahn was a defender and a key leader for the Rebel soccer club. They participated with the north team in the North/South Senior Bowl July 23 at the Indianapolis Soccer and Sports Complex.

Other Rebel soccer players recognized by the Indiana Soccer Coaches Association were junior goal-keeper Randy Miller, who received honorable mention all-state honors, and Roncalli juniors Jeff Urmage and Paul Rehle, who were selected to the academic all-state team based on both scholastic and athletic achievements.

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BOOK REVIEW

Priest authors cult handbook

CULTS, SECTS AND THE NEW AGE, by Father James J. LeBar. Our Sunday Visitor (Huntington, Ind., 1989). 288 pp., \$7.95.

Reviewed by James C. O'Neill

Within the past 30 years an estimated 2,500 new cults and sects have sprung up in the United States with a membership total of 3 million to 10 million adherents, many of whom have been and still are victims of deceptive and destructive brainwashing.

The typical cult recruit, according to "Cults, Sects and the New Age," is of average intelligence, well-adjusted, adaptable, from a middle and upper-class family. Interestingly enough, "Catholics and Jews are involved in cults in larger proportions than in the general population."

To help Catholic and other parents, teachers and leaders learn more about the new cults and sects, Father James LeBar of New York and three other Catholic priests have put together this informative handbook.

The authors are concerned especially with the "destructive, pseudo-religious cults which deprive a person of

freedom" by means of "indoctrination procedures filled with deception, manipulation and control to an excessive degree."

This volume discusses at length how to deal with "ex-cultists," men and women who have broken with a group but who still are deeply under the influences of the cult's mind-bending conditioning. Also emphasized is the need to prepare young people with a solid understanding of their faith to prepare them to deal with the attractions of the "new" religions.

Among the cults or sects listed as "pseudo-Christian groups"—the author's term—are the Children of God, Unification Church, The Way International, the World-Wide Church of God, and Scientology. Others based on Eastern mysticism or human potential concepts include: the Divine Light Mission, Hare Krishna, The Forum and transcendental meditation.

The author also looks at Christian fundamentalism and its various manifestations, and signs of cult/sect similarities. These include the aggressive proselytism of Hispanic and other ethnic groups by local Bible churches, the hidden agenda of fundamentalist recruiters on

campuses and the financial exploitation of believers by some television preachers.

Another chapter is devoted to groups within the Catholic Church which, if not cults, exhibit various cultic practices. Included are "the Fatima Crusaders, also known as the Tridentine Latin Rite Church," the "Brooklyn 'Bayside Movement'" and others.

The book explores Satanism, which is described as "the negation of everything positive and good and the embodiment of all that is evil." The chapter sets forth Catholic doctrine about Satan and current aspects of Satanic religion and practices.

The New Age movement, as the author states, "is not easily defined." Often blending Eastern religious expressions with Western psychology, the New Age seeks to find new spiritual experiences through group training sessions, witchcraft (Wicca) or altered states of consciousness.

The book also includes 11 appendices containing official documents and other material issued by the Vatican and the bishops of the United States.

Useful as this volume is, the lack of an index is disappointing, as is the repetition due to multiple authors going over the same ground in certain sections, repeating information.

(O'Neill is a publicist and free-lance writer.)

Interesting books for Catholic readers

by Richard Philbrick

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

"The Bible and the People of Other Faiths," by the Rev. S. Wesley Anarjah, Orbis, \$7.95, 71 pp. Methodist minister argues that the Bible is not a wall between communities but the basis for a more genuine Christian dialogue with other faiths.

"New Hope for Divorced Catholics," by Father Barry Brunson, Harper & Row, \$8.95, 126 pp. Offers compassionate, enlightening advice for divorced and remarried Catholics who are confused about their relationship with the church and sacraments.

"Sin As Addiction," by Marist Father Patrick McCormick, Paulist Press, \$7.95, 200 pp. Examines the traditional approaches to sin and describes the additive nature of it.

"God's Incredible Mercy," by Jesuit Father George A. Maloney, Alba House, \$9.95, 183 pp. Helps to rediscover the incredible mercy of God and tells how to share it with others.

"Spirituality of Hope," by Segundo Galilea, Orbis, \$9.95, 116 pp. Brief reflections on the meaning, importance and realization of hope.

"The Parables in the Gospels," by John Drury, Crossroad, \$9.95, 180 pp. Examines the use of parables in the Old Testament and other ancient literature and explores how Jesus invoked in light of their settings within specific narratives.

"Journey Without End," by Little Brother of the Gospel Carlo Carretto, Ave Maria Press, \$5.95, 135 pp. Extended meditation on the sanctity of life, and a contemplative's look at life as eternal.

"Love One Another, My Friends," translated by John Leinenweber, Harper & Row, \$13.95, 118 pp. Abridged English version of St. Augustine's homilies on the First Letter of John.

+ Rest in Peace

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

† ADAMS, Mary Alice (Bailey), 80, St. Bridget, Indianapolis, Aug. 11. Sister of Nora Corrine.

† BOYER, Josephine (Seffrin), 82, St. Elizabeth, Cambridge City, Aug. 11. Sister of Francis and Wagonman and Hildruth Nicholson.

† BYERS, Henrietta Sheets, 86, St. Patrick, Indianapolis, July 31. Mother of Beatrice Ragland, Myrtle George, Joanna Schmiedt, Lawrence M. and Robert Sheets, and Robert L. and Cleve, grandmother of 19.

† COLLINS, Charles E., 77, St. Luke, Indianapolis, Aug. 17. Father of Susan C. Smith and Amy M., brother of Robert, grandfather of six.

† FLEMING, Benedictine Father Plus, 72, St. Meinrad Archabbey, Aug. 14.

† SCHEIDLER, Stella M., 71, Immaculate Conception, Millhousen, Aug. 14. Wife of Norbert G.; mother of Teresa Merkel, Maria Cohen, Laura Ross, Sue Reich and Denise; sister of Lawrence, Carl, Ralph and Walter; Mooman, Alina Schwoering, Lucille Bager, Martha Batta, Mary Yager and Eileen Schebler.

† SIENER, Helen "Pic," 94, St. Mary, North Vernon, Aug. 15. Aunt of Joseph, Charles Norman, Clara Laith and Barbara Diekhoff.

† SPETH, Leonard, 74, St. Roch, Indianapolis, Aug. 11. Husband of Edith; father of Stephen, James, Linda, McSwane and Anne McGowan; brother of Francis, Louis, Edward Jr., Paul, Antonette Seyfried, Mary Wellman and Betty McCoy; grandfather of 10.

† VIROTSKO, Pearl, 68, St. Joseph, Rockville, Aug. 12. Mother of James, Robert, Thomas, William, and Evelyn Ushman.

† WOELFEL, Catherine Ann, 81, St. Pius X, Indianapolis, July 9. Wife of Joseph; mother of Joseph E., Robert L., John G., W. Dennis, Lynn Boone, and Sister Christine Krammer; grandmother of 13; great-grandmother of two.

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Frozen embryos case presents new dilemmas

by Julie Asher

WASHINGTON (CNS)—The divorce trial of a Tennessee couple over the fate of seven frozen embryos is "one of the most tragic instances of technology dragging us along" into ethical dilemmas, said a priest who specializes in medical-moral issues.

The Catholic Church "maintains that life begins at conception. Even if someone is placed in the state of suspended animation, that person is still a human being, including frozen embryos," said Father Russell Smith, who heads the Pope John XXIII Medical-Moral Research and Education Center in Bantree, Mass.

Judge W. Dale Young of the State Circuit Court is expected to render a decision within 30 days of the trial, which ended Aug. 11 in Maryville, Tenn.

Mary Sue Davis, 28, is seeking implantation of the embryos—fertilized through the *in vitro* process by her estranged husband, Junior Lewis Davis, and frozen in liquid nitrogen—to try to become pregnant. *In vitro* fertilization is a laboratory procedure in which the father's sperm fertilizes the mother's egg outside her body.

Mrs. Davis and her lawyer say the embryos are "preborn children" with rights of their own. Her husband argues that he does not want to be a father and has a right to control his own reproduction. He is suing for veto power over the embryos' use and has said he wants to keep them in storage.

Judge Young must decide whether the embryos deserve consideration as a potential child and who would better serve the interests of a child, or whether they should be regarded as property and settle the matter as a property dispute.

Originally there were nine fertilized eggs, and two were unsuccessfully implanted in Mrs. Davis before the marriage broke up.

In an interview with Catholic News Service, Father Smith called the trial and the events leading to it an illustration of the "tail wagging the dog."

The situation "should have been thought out with greater clarity and wisdom," Father Smith said, adding that there are gaps in the protocols of fertility clinics governing the *in vitro* procedure that result in "grave injustices for parents and children."

Life has become "a product we can accept or reject, and the sacredness of human life is further compromised," Father Smith said.

"From a natural law perspective the rights that are not being talked about are the rights of the embryo, the patient," because the trial has focused on the couples' rights, he said.

Father Smith said he thought the embryos should be implanted in the mother two at a time until eventually they are used up.

"She took the responsibility of deciding to bring them into being and now has the responsibility to provide for their life and welfare," he said, adding that the church teaches that "one has a right to be born of their parents."

The Catholic Church has ruled out *in vitro* fertilization as immoral even when the reproductive cells come from husband and wife, because fertilization is then separated from the conjugal act. The 1987 Vatican document on procreation said that "human embryos obtained *in vitro* are human beings and subjects with rights" and cannot be destroyed deliberately. It also condemned freezing embryos because of "grave risks of death or harm."

In 1987 the bishops of Great Britain said that spare or "orphan" embryos should be implanted in the mother or

some "willing woman" or if that was not possible should be "retained and cared for as long as they can be judged to be alive."

Indiana attorney James Bopp Jr., general counsel for the National Right to Life Committee, viewed the trial as a custody battle and said the winner should be the one "who has the best interest of the child in mind." In his view Mrs.



EMBRYOS' MOTHER—Mary Sue Davis, accompanied by an attorney, arrives at the courthouse in Maryville, Tenn., for the trial in which she is seeking control of the human embryos she and her now-estranged husband, Junior Davis, produced by *in vitro* fertilization and had frozen. The case has raised ethical issues involving human life and medical technology. (CNS photo from UPI)

Davis should get custody "because she intends to implant the embryos."

He told CNS the Davises' dilemma could have been avoided. "What is happening didn't need to happen. Where ethical considerations are given, you only fertilize the number that will be implanted," he said.

Father Joseph Kukura, vice president for theology, mission and ethics at the St. Louis-based Catholic Health Association, told CNS Aug. 15 that the trial should remind society "of its obligation to do some ethical reflection at the head and not the tail" of such a situation.

"Ethical uncertainty does not mean license to proceed, but rather challenges society to come to grips with the values which might be supported by or undermined by various choices," he said.

In other comments about the trial, Dr. William May, professor of ethics in the School of Theology at The Catholic University of America in Washington said the embryos are "human beings with potential and not potential human beings" and that they should be implanted in the mother's womb and brought to term.

Jesuit Father Richard McCormick from the University of Notre Dame, called the frozen embryos "human life" but said "the question is whether it's a person endowed with inalienable rights."

During the trial, Mrs. Davis called on leading French geneticist Jerome Lejeune, discoverer of the genetic cause of Down's syndrome and a member of the Pontifical Academy of Sciences. In his testimony Lejeune said the embryos were "early human beings" and have been since the moment of conception. "Putting tiny human beings in a very cold space, deprived of liberty, deprived even of time, they are suspended as it were in a concentration camp," he said. "It is not as hospitable a place as the secret temple of a woman's womb."

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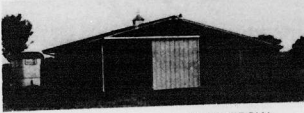
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Debate continues on needs of African-American Catholics

by Mark Pattison

WASHINGTON (CNS)—Since Father George A. Stallings established the Imani Temple in early July, the debate over how to best meet the spiritual and educational needs of African-American Catholics has continued unabated.

The most recent entrants into the debate were two of the United States' African-American bishops and the National Office for Black Catholics.

Cleveland Auxiliary Bishop James P. Lyke, one of 13 black bishops in the United States, said Father Stallings' decision to establish Imani Temple may be "a decision in conscience," but the Washington priest would have to accept the "necessary consequences" if that decision disrupts church unity.

"We must respect his (Father Stallings') conscience," Bishop Lyke told an assembly of pastoral staffs in Cleveland's African-American community Aug. 14. But "there are necessary consequences to a decision in conscience which threatens or disrupts the unity of the church."

Father Stallings, former evangelist for the Archdiocese of Washington, was suspended by Cardinal James A. Hickey of Washington after Imani Temple liturgies began July 2.

Bishop Lyke challenged a number of issues raised by Father Stallings since the debate began this summer, including Father Stallings' use of the word "catholic" to describe Imani Temple, the "strikingly non-collegial" way Imani Temple was established "without prior formal and open consultation," and "the bold assertion that the church is a racist institution."

Father Stallings, Bishop Lyke said, "appears to

conveniently forget that the church for decades and up to the present has worked with the black community" and cited the rising numbers of African-American bishops and diocesan offices for black Catholics in the past decade.

Chicago Auxiliary Bishop Wilton D. Gregory, another black bishop, avoided referring to Father Stallings by name in an Aug. 9 address at a Detroit liturgy conference. But he said "the events of the summer" are raising "some of the most profound and complex liturgical issues that Catholics have faced since the Second Vatican Council."

While he sees a "need to review" a possible African-American liturgical rite, Bishop Gregory said the bigger issue in the discussion is "cultural self-determination."

African-American Catholics, while maintaining "we belong in the heart of the church," Bishop Gregory said, "do not yet feel that we truly are in the heart of the Catholic

Church. . . If we are, indeed, in the heart of the church, then one must need a powerful liturgical response."

The Catholic Church, Bishop Gregory said, "is facing a complex moment in its history. We are part of a universal church, but we derive from many different cultures, and liturgy is one obvious tool" for Catholics of any culture to proclaim their identity.

"We know that many other ethnic, linguistic and cultural communities are wishing this summer's drama with great interest because of its impact upon their own relationship with the church."

The National Office for Black Catholics on Aug. 6 designated Feb. 4, 1990, as a national day of prayer for the African-American community.

The call came one day after Franciscan Father James Goode urged the national day of prayer during a meeting in Atlanta sponsored by the National Office for Black Catholics.

"We as a people must come together and unite to build our communities and save our black families," Father Goode said. "As African-American Catholics we must move beyond the Father George Stallings question and be the body of Christ in the black community."

"Discussions of Father Stallings' topic was not on the meeting agenda, but was a major topic of conversation among participants."

New foundation aims to help black students

STOWE, Vt. (CNS)—Seven U.S. bishops and five presidents of U.S. Catholic universities have been named to the board of directors for the Sister Thea Bowman Black Catholic Educational Foundation.

The foundation is named for Sister Thea Bowman, a member of the Franciscan Sisters of Perpetual Adoration, whose work in intercultural awareness and evangelization has brought her acclaim.

The foundation's goals, according to Mary Lou Jennings, president, include tuition assistance for 50 African-American students attending Boston College; The Catholic University of America, Washington; the University of Notre Dame, and St. Michael's College, Winooski, Vt.

Mrs. Jennings said the foundation also hopes to establish a black mentor support group at each campus and plans to provide financial support to Catholic grade and high schools that educate African-American students but are in danger of closing. The board, at its first meeting Oct. 19, will decide which schools to help. Mrs. Jennings told Catholic News Service.

To fund the projects, the foundation hopes to raise \$700,000 through the sale of "Thea Paper"—gift wrap with Sister Thea's picture on the cellophane wrapping. Jennings said the Knights and Ladies of Peter Claver, two affiliated African-American Catholic fraternal societies, have already committed to selling 200,000 rolls of the wrapping paper.

The foundation hopes to sell 300,000 rolls.

Archbishop Eugene A. Marino of Atlanta is chairman of

the board and one of four African-American bishops on the board. Others are Los Angeles Auxiliary Bishop Carl A. Fisher, Cleveland Auxiliary Bishop James P. Lyke, and Baltimore Auxiliary Bishop John H. Ricard.

Other bishops on the board are Bishop William R. Inoué of Jackson, Miss., Bishop Kenneth E. Untener of Saginaw, Mich., and Detroit Auxiliary Bishop Thomas J. Gumbleton.

College presidents on the board are Jesuit Father William Byron, Catholic University; Norman Francis, Xavier University, New Orleans; Holy Cross Father Edward Malloy, Notre Dame; Jesuit Father Donald Monan, Boston College; and Paul Reiss, St. Mary's College, Winooski.

For more information write to the Sister Thea Bowman Black Catholic Educational Foundation, R.R. 2, No. 1039, Stowe, Vt., 05672, or call (802) 253-9289.

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