

Archbishop asks support for CRS in Lebanon

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has asked parishes throughout the United States to conduct a special voluntary collection for, the work of Catholic Relief Services (CRS) in Lebanon.

The archbishop wrote to his brother bishops in his capacity as chairman of the board of CRS. He also has written to the pastors in the Archdiocese of Indianapolis asking them to respond to his appeal.

In his letter to the U.S. bishops, Archbishop O'Meara said that, although Lebanon is "a seemingly total and endless disaster, there are still some millions of people there, among them the only sizable Christian community in that part of the world. Should we write off the hungry there, the sick, the aged, the orphaned and the homeless just because their suffering seems without end?"

The archbishop said that CRS is in Lebanon, with an all-Lebanese staff, "and we are able to help in the misery of

many, both Christian and non-Christian alike. But our funds for this work are exhausted. We have spent over \$3 million of our own funds in Lebanon, since 1976."

Archbishop O'Meara acknowledged that American Catholics are "outstandingly generous" to CRS when catastrophic disasters strike, such as famine in Ethiopia and earthquake and mudslide in Mexico and Colombia. "But when a disaster drags on from days to months to years, this type of response does not happen. Lasting long

enough, constant physical destruction and human misery seem to cause boredom and apathy in TV viewers and newspaper readers," he wrote.

He then asked his brother bishops to "consider asking your parishes for a voluntary collection on a weekend between now and the end of September." In his letter to pastors, he made the same request, stressing, however, "that this is an entirely voluntary response on your part and on the part of your parish leadership and parishioners."

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Flap grows over Auschwitz convent

by John Thavis

OSWIECIM, Poland (CNS)—Despite continuing calls for peaceful dialogue, the war of words over a Carmelite convent at Auschwitz escalated rapidly in late August and early September.

At Oswiecim—the Polish name for Auschwitz—and elsewhere in Poland, major Jewish organizations boycotted ceremonies for the 50th anniversary of the start of World War II to protest the refusal of top Polish church authorities to honor a 1987 agreement to move the convent from its site near a former Nazi death camp which Jews regard as the chief symbol of the Holocaust.

Cardinal Franciszek Macharski of Krakow tried to defuse some of the tensions with a plea for "an end to hostility and hatred toward Judaism" during a ceremony Sept. 2 near the twin death camps of Auschwitz and Birkenau, where some 4 million people, most of them Jews, were killed during the war.

"In this horrible place, the decision must be strengthened against evil which dominated here. No—to hostility and hatred toward Judaism. No—to all contempt and racial prejudice. No—to the will to dominate over others, to conquests, disdain and destruction of religion," he said.

The cardinal made no move, however, to reverse his decision to suspend indefinitely the removal of the convent. He told reporters only that he was "committed to dialogue" as the way to settle the dispute.

Just before the ceremony he told Albert Asseline, a Parisian Jew and one of the few Jewish leaders who attended, "I hope that despite all the obstacles, the dialogue will continue."

The newest round of bitter controversy over the convent began Aug. 10 when Cardinal Macharski, complaining of "bad faith" and "a violent campaign of accusations and defamation in some Western Jewish communities," said he would not move the Carmelite nuns under those circumstances.

Cardinal Jozef Glemp of Gniezno and Warsaw, head of the Polish hierarchy, fueled the fires further in a sermon at Czestochowa Aug. 26. He characterized a mid-July protest demonstration in which seven U.S. Jews tried to scale the convent walls as an "attack" that threatened the lives of the nuns. He said the nuns had a right to pray at Auschwitz, and he said that Jews control the mass media in many countries and were using their power to "spread anti-Polish feeling."

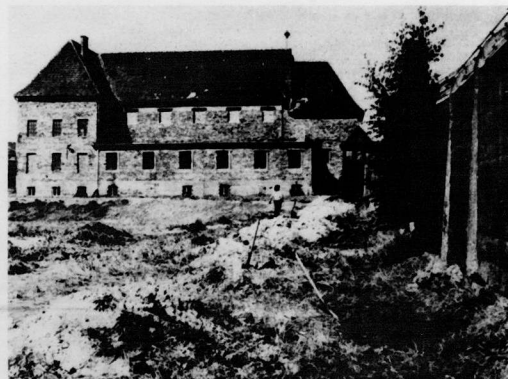
The storm of protest that followed Cardinal Glemp's sermon went well beyond the Jewish community. Cardinal John J. O'Connor of New York said he was "shocked" that the Polish prelate seemed to be reneging on the commitment to move the convent.

Los Angeles Archbishop Roger M. Mahony said he joined in Cardinal O'Connor's comments.

Archbishop Rombert G. Wozniak of Milwaukee said Cardinal Glemp's remarks were "uncalled for and harmful." He said he hoped the Polish prelate would "seek some kind of reconciliation with the Jewish community that he has offended" before his approaching visit to Milwaukee and several other U.S. cities.

Cardinal Glemp provoked another round of protests when he told reporters in Warsaw Aug. 31 that the 1987 agreement to relocate the convent, worked out by an international group of Catholic and Jewish representatives in Geneva, should be "renegotiated," and this time "not by some cardinals who don't understand the situation."

Among the nine Catholic and nine Jewish representatives who worked out the agreement were four cardinals: Cardinal Macharski and Cardinals Albert Decourtray of Lyons, France, Jean-Marie Lustiger



CONTROVERSIAL CONVENT—Located in the old camp theater just outside the walls of the Nazi World War II death camp of Auschwitz, a Carmelite convent has incited a bitter Christian-Jewish debate. (CNS photo from KNA)

of Paris, and Godfried Danneels of Malines-Brussels, Belgium.

The three French and Belgian cardinals responded with a statement declaring that "the agreement undertaken must be respected."

"Cardinal Glemp could only be expressing his personal opinion when he spoke about renegotiating the Geneva accord," they said.

Sharply disputing his challenge to their competence, they asked, "If four cardinals,

including the archbishop of Krakow, are not qualified to represent the Catholic side, who is?"

Cardinal Glemp's remarks also surprised one of Cardinal Macharski's top aides, Jesuit Father Stanislaw Musial, who advises the Krakow prelate on Jewish affairs and had helped negotiate the Geneva accord.

Recently returned from France, Father Musial said in an interview with Catholic News Service Sept. 3, "At this point, the whole issue could be transferred to a national level, and that might be for the best. But the idea of clearing the table and saying, 'These cardinals didn't know what they were doing—that's incredible.'"

Father Musial said Cardinal Glemp's comments about Jews in his Aug. 26 (See WAR OF WORDS on page 2)



DAILY BREAD—Young people await their dinners in Budapest, Hungary, at a camp established by West German and Hungarian Catholics to assist East Germans fleeing their communist country. Thousands of East Germans have escaped to more reform-oriented Hungary, where they await permission to enter West Germany or cross borders on their own following removal of border blackades. (CNS photo from KNA)

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

One way to teach children about justice

by John F. Fink

America magazine is undeniably one of the best Catholic publications anywhere. Published by the Jesuits in New York, every issue has interesting and valuable articles. (My predecessor as editor of this newspaper, Father Tom Widner, by the way, is now an associate editor of America.)

A particularly good article back in its July 22 issue was about teaching children about justice. The title was "The Journey to Justice," and it was written by Jesuit Father William J. O'Malley. The article contained many gems. Here are a few of them:



"THERE IS A BASIC misapprehension about justice: that justice and morality have something to do with religion. But justice and morality have nothing whatever to do with any religion; they are what we owe one another as fellow equally human beings. Even good atheists want to be just and moral. It is an anomaly that at least one purpose of public education is to civilize the young, and yet public education is forbidden to teach precisely what civilizes human beings: justice and morality."

Father O'Malley wrote it is not true that justice has something to do with the Gospel: "The Old Testament is about justice; the New Testament is about love. There is a vast difference between the justice of Solomon and the forgiveness of the prodigal father. Justice demands that, once the criminal makes amends, he or she must be forgiven. Love forgives the criminal before he or she has merited it."

He continued: "Each of us has a right as a human being to life, not out of love or charity, but out of justice. And if we have a right to life, we have a right to those things

without which life is impossible: food, clothing and shelter. Only Christian schools take upon themselves the final stage of the map, beyond justice to loving service. But every school takes upon itself the journey to justice: to form citizens who honor our moral ecology."

TO LEAD CHILDREN TO understand justice, Father O'Malley has them play The Weird Monopoly Qualifier. He draws up a chart that gives bonus points for obvious advantages some students have without having done anything to "deserve" them—height, hair and skin color, family income, parents' education, etc. The eight with the most points are sent out to play Monopoly while the rest go back to work. "That's not fair!" the students say. That's right.

In the next class the eight players "die" and pass along the results of their game to their "children," the next eight in the qualifier. "Inevitably," Father O'Malley wrote, "one youngster is going to end up with Mediterranean Ave. and \$200. That's not fair! You're right. But Monopoly's the only game in town. Play or starve."

As a result of the game, he wrote, "most are no longer as smug about Welfare—realizing that children from Appalachia and Bedford-Stuyvesant and migrant camps have to compete in the same game with children from Scarsdale and Beverly Hills and Grosse Pointe."

Father O'Malley also uses an Almanac as a tool: "For a mere six bucks a copy, I brandish a weapon to belie the belief that I'm only saying all this stuff because I'm priest and the church makes me do it, and to defuse the very tricky situation where Father is saying things directly contradictory to what the student's own father says about capitalism and Welfare cheats."

"When I talk about Welfare, I'm almost inevitably talking to their fathers," he wrote. "It invariably uncovers an anecdotal flood, each one beginning, 'Listen, I know this guy. . . . And the guy is not only on Welfare but makes \$150 a day as a caddy and drives a Mercedes that

has a television and a bar in the back." His solution: "Out come the Almanacs. Surprise! The only people eligible for public assistance are children, the blind, the crippled and the aged. Let's look on page 543. In 1987, what was the average monthly payment per family in New York State for Aid to Families with Dependent Children? The fingers move down the column. Then the heads pop up, '\$490.69?' It must be a misprint. Now, divide by four weeks, then by seven days, then by four people. How much for each person per day? \$4.38. And how much is one Big Mac? Also, that \$4.38 has to cover everything, not just food but heat, rent, electricity and so forth. In Mississippi, it's \$1.03 a day, and in Puerto Rico, 91 cents each. Would anybody really want to be on Welfare?"

FATHER O'MALLEY TEACHES how demoralizing it is to get slapped down every time you try to stand up; it asks them to consider where they peg themselves among their peers as students—what their grades suggest, their parents' and teachers' expectations of them. Are you more or less content to go along with that? Think of the two or three academic hot-shots in your year. Have you more or less 'adjusted' to the fact that you'll never be in their number? Now put yourself into the pseudo-Nikes of a third-generation Welfare kid, who watches the same TV programs you do, the same every-10-minutes incitements to permanent infatigable greed. What would you say to convince him not to steal? Silence.

"Demoralized" doesn't mean only dispirited, limpsouled, defeated. It also means eroded morals, lax conscience, the need for vengeance," he wrote.

He quoted G.K. Chesterton: "You've got to hate society enough to want it changed, and love it enough to pitch in and help save it." And he concluded: "You can't crusade for everything, but if you want to share in the benefits of society—and especially if you want to call yourself a Christian—you by God have to crusade for something, and better for people than for whales."

War of words grows over Auschwitz convent

(Continued from page 1)

sermon had caused an "enormous negative reaction." It was not only a Catholic-Jewish rift, he said. "The fact is, this issue is dividing Christians, too."

The escalating conflict led to new Jewish appeals for Pope John Paul II to step in and resolve the issue.

The 14 nuns in the convent, which was

erected in 1964 just outside the Auschwitz camp, have maintained silence amid the furor surrounding them.

The local Carmelite superior in Krakow, Father Anastazy Gadek, told CNS in an interview Sept. 2 that the nuns would be willing to move if ordered to do so by the Vatican. He said the 1987 agreement was unfair because it did not take the nuns' position into account.

The proper Vatican agency to deal with the issue would be the congregation that oversees religious orders, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, he said.

Cardinal Bernard F. Law of Boston urged the nuns to take the initiative to end the growing furor by moving away from the Auschwitz site.

In an open letter to them published Sept. 1, Cardinal Law said there was "little hope of an early resolution" to the controversy "except by a gracious act of reconciling love which only you can make."

Jews objected to the establishment of the Carmelite convent because they saw it as an attempt to "de-Judaize" the Holocaust, the extermination of some 6 million Jews by the Nazis.

Under the 1987 agreement, the convent was to be moved by February 1989 to a new site about a mile away, which would become an interfaith center commemorating all who died in concentration camps.

Polish church authorities blamed con-

struction delays at the new center for a failure to meet the deadline for moving the convent. But some Jewish leaders were angered at further construction at the original convent site in the meantime, especially the raising of a large cross on the convent grounds overlooking the entrance to Auschwitz.

At a meeting Aug. 27 in Loch Sheldrake, N.Y., more than 1,000 Jewish survivors of the Holocaust issued a joint statement urging the pope to intervene and order the convent moved.

"Neither a convent nor a synagogue

should be on the grounds of Auschwitz. The holy martyrs of Auschwitz should be left undisturbed," they said.

Seymour D. Reich, president of B'nai B'rith International, said that "the international Jewish community awaits the repudiation of Cardinal Glemp's statements by the Holy See."

Vatican officials have repeatedly defended the pope's public silence on the controversy. Cardinal Roger Etchegoyan, president of the Pontifical Council for Justice and Peace, said Aug. 26 that the pope had not become involved because he "respects local churches" and is "especially respectful of the local church from which he comes." The Polish-born pope is former archbishop of Krakow.

Ugandan bishop visits here

On Aug. 27, Bishop James Odongo of Tororo, Uganda, East Africa, visited St. Simon Parish, Indianapolis, to make a mission appeal.

The native African, who was the second bishop to be named for the diocese, visited Father James Barton and the staff of the Society of the Propagation of the Faith office on Aug. 28.

Born in 1931, Bishop Odongo attended the minor seminary in Nyenga operated by the Mill Hill missionaries and the major seminary at Gaba. He then went to Urban University in Rome for his degree in theology. Father Odongo was ordained in Rome in 1956.

Returning to Uganda, he began his pastoral work and became the bishop's secretary. He was elevated to auxiliary bishop in 1964.

After the death of Bishop Greif, James Odongo became the new bishop of the Diocese of Tororo.

Bishop Odongo guided the church during the dictatorships of President Idi Amin and his predecessor, Prime Minister Milton Obote. The bishop told the Propagation of the Faith staff that priests, religious, and many lay Catholics have suffered persecutions, hardships and even massacres.



Polish Cardinal Jozef Glemp



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THE CRITERION

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Masses scheduled for Colts games

St. John the Evangelist Church, across the street from the Hoosier Dome in Indianapolis, has scheduled special Masses on the Sundays when the Indianapolis Colts play home games.

According to Father William Stinemman, pastor, post-game Masses will be celebrated approximately 30 minutes after the games end. In addition, regular Sunday Masses have been modified to serve the Catholics who attend Colts games.

The schedule is as follows:
Sept. 10, Sept. 24 and Oct. 8: 8 and 9:30 a.m. and 3:30 p.m.
Oct. 29, Nov. 26 and Dec. 17: 8 and 11 a.m. and 4:30 p.m.



Father James Barton and Bishop James Odongo

ARCHDIOCESAN CATHOLIC CHARITIES

14 school social workers teach life skills

Each school day brings unique challenges and opportunities as Indianapolis Catholic Social Services (CSS) works with 22 Catholic elementary schools and three high schools within the Indianapolis metropolitan area.

For the 1989-90 school year, CSS will employ 14 school social workers to meet the needs of these individual schools. Each contracts with CSS for the number of service days it receives from the agency. On the average, each school receives two days of social work services per week during the academic year.

Typically, a day will include individual counseling students, meeting with

teachers to plan services for students, interviewing parents, and contacting community agencies to access needed resources.

One of the most exciting and motivating parts of the counselor's schedule is working with an entire classroom or small group in teaching decision-making, communication and friendship skills. The goal is to offer services prior to the point of student failure, not to wait until problems occur.

"Teaching kids how to strengthen their own abilities and personal resources will help minimize problems later," said Joyce Kuntz, school social worker. Kuntz facil-

itates classroom groups at Central Catholic and Our Lady of Lourdes schools.

During the 1988-89 school year, 95 group sessions were offered in schools. They covered issues of self-esteem, conflict resolution, motivation, and grief and loss.

The groups have been well received. One of the goals in all the services of school social workers is to improve the cooperation and communication between the school and family. Parent education and involvement are very important to maximizing a student's success in school. Research shows that children have an advantage in school when their parents support and encourage school activities.

The CSS staff assists parents in strengthening their parenting skills and improving communication with the school to help build a greater understanding between the school and home.

Today's society is moving so rapidly that parents are facing many pressures with little help. Little is offered to us as parents to be parents," said Linda Evans, school social worker at St. Andrew and Holy Name schools. Evans offers parenting education groups during the year.

Further information about the School Social Worker Program may be obtained by calling Mil Penner, program director at Catholic Social Services, 317-236-1500.

New Albany junior high students get a taste of college life

by Cynthia Schultz

During their summer vacations, 26 junior high students from Holy Family School in New Albany got a taste of college life and a chance to explore possibilities for the future.

Holy Family principal Harlan Uhl was concerned with helping students reach their full potential. College professors at a local university shared his concern. They obtained a \$3,000 grant from a local bank.

This was the first summer for the Summer Enrichment Academy, an intensive two-week session on the campus of Indiana University Southeast. The Holy Family students attended classes from 8 a.m. until 5 p.m., studying courses ranging from leadership development to creative writing to making a video.

Uhl took the college concept to his students. The only qualifications required were an eagerness to go and a clean behavior record. A \$200 fee was charged per student, but Uhl said that no one was denied admission to classes because of financial need.

Proud that Holy Family was the first school to be awarded the grant for college experience, Uhl said the program will be offered to other schools in the future. The Summer Enrichment Academy was made possible through Teacher and Advocates for Pupil Excellence (TAPE) and was sponsored by the First National Bank of Louisville and Indiana.

Uhl said, "Educators are missing the boat" with young people who need to have their potentials tapped at an early age. He said children who haven't been encouraged to develop their talents and interests are "at risk." He said, "It's something I have seen for years—at risk children."

The students gathered in the Holy Family school cafeteria a few days later, eager to share their experiences.

Michael Kapfhammer, 13, described himself as a leader. "I like to be in charge," he said. But he said the college courses will



Michael

Julie

Shannon

Mandy

only make him a better leader. After taking the career planning course, Michael wonders about a possible future in politics: "I want to be president," he grinned.

The college experience was an investment for Jenny Andres, who was so anxious to attend that she paid for it with babysitting earnings. "Dad was proud of me for my independent decision," she said. Jenny explained that the leadership course helped her overcome "a shyness in front of strangers." It also helped her appreciate wearing the school uniform, because coordinating outfits for class became a hassle.

"The arts are what I was concerned about," said Shannon McDaniell, 14. She enjoyed the acting, especially when students got to modernize fairy tales. "I am taking acting in high school," she said. And she may even go to the West Coast in the future.

Vince Rose enjoyed the freedom of the college campus, adding that it made him more eager to learn. His favorite class was sociology.

After taking a career planning test, 12-year-old Mandy Cahill narrowed her choice of future professions to "private lawyer." Before taking the class, she always felt "shaky in front of crowds." But she is more confident after receiving the tip: "Get to know your audience."

Willy Dierking, 13, has always been "curious about everything." He learned that his previous ambition to become a doctor was not high on his career list

results. Instead, he rated high in the field of accounting. He was not surprised. "I'm really good at numbers," he said.

Greg Lecher memorial fund established at Marian College

by Mary Ann Wyand

Recently, a Greensburg family discovered that the unexpected tragedy of suicide "can happen to anyone."

But Charles and Ruth Lecher told *The Criterion* they hope the establishment of a memorial scholarship fund at Marian College will help others as they try to ease the pain of the loss of their 21-year-old son.

Greg died July 22 near Bakersfield, Calif., of a self-inflicted gunshot wound, and the reason for his suicide remains a mystery. Relatives remember him as a good student and a hard worker. He had successfully completed a difficult engineering test while still enrolled at Rose Hulman Institute in Terre Haute.

Family and friends will gather for a memorial Mass at 6:30 p.m. Sept. 9 at the Marian College Chapel for prayer and reflection. His birthday would have been Sept. 29.

"At first I didn't want to talk about it

Going to the university to improve his study skills, George Buehler discovered some other things. "I learned to write poetry and analyze dreams," he said.

Jenny Brodfeuer, 14, enjoyed the college experience because she likes challenges. But she was impressed with the dedication of the professors. "The professors made you feel unique. They understand kids want to learn," she said.

Jenny summed up her feelings, "It was the best two weeks of my life."

And George Buehler was concerned about readjusting. "Now that I've gone to college, how can I go back to grade school?"

because Greg's death was a suicide," his mother explained, "but now we are trying to use his death in a positive way."

One of 10 children, Greg's death came as a complete surprise to those who know the St. Mary parishioners.

"People in Greensburg were shocked," Ruth Lecher said, "but they have been very kind and supportive."

Friends had asked the family what they could do to help, so the Lechers decided to establish the Greg Lecher Memorial Scholarship Fund for Marian College students.

"It is hard to give up a son at such a young age," she said, "but maybe his death, as sad as it has been, can bring something good to someone else. We would like to establish a scholarship fund to further the education of some other bright students who might otherwise lack this opportunity without outside assistance and encouragement."

The idea for a scholarship seemed so appropriate, she added, because "education is and has been very important to the Lecher family. We are certain there are many families in which education is a priority, but higher education must be put aside due to financial difficulties."

Scholarship monies will assist area students graduating from Greensburg Community High School, North and South Decatur High Schools, the Oldenburg Academy of Immaculate Conception, and Batesville High School who choose to attend Marian College in Indianapolis.

Donations to the Greg Lecher Memorial Scholarship Fund made payable to Marian College may be sent to the college at 3200 Cold Spring Road, Indianapolis, Ind. 46222, or to either Union Bank and Trust, 201 North Broadway, Greensburg, Ind. 47240, or Fifth Third Bank, P.O. Box 66, Greensburg, Ind. 47240.

Dr. Louis Gatto, retired president of Marian College, is working with Glenn Tebbe, St. Mary's School principal, attorney Bill Robbins, bank officials, and others to establish the framework for the new scholarship fund.

"We would like to thank everyone for helping young people, the backbone of the future, to have a chance to succeed," Ruth Lecher emphasized. "Our Greg had reached his goal, a professional engineer-in-training, at the age of 21. Maybe his simple but full life can be an example to young people."

Staff studies American dream vs. Christian values

"The interview was one of the most profitable and inspiring conferences that a Catholic school faculty would ever dream of participating in," said Darlyne A. O'Brien, principal of St. Simon School, Indianapolis.

She was talking about a staff meeting held at the school prior to its opening. Leader of the seminar was Bob Meaney, coordinator of youth catechesis and catechetical formation for the Office of Catholic Education. His subject was "The Purpose of a Catholic School and Faculty."

He stressed the importance of teaching Christian values in the classroom. Reflection and discussion focused on "The American Dream vs. Christian Values."

Examples of the differences were the "American" idea of motivation—"money" vs. Christian motivation—"dignity of the human being." And the popular idea of how to relate is "one up, or down on everyone" compared to the Christian thought: "We are all family. We are called to be a reflection of God's love."

Principal O'Brien concluded, "It made us proud to be Catholic school educators! It's a challenge we can't afford to ignore."



STAFF STUDIES—Bob Meaney (from left) leads an interview for the faculty of St. Simon School. Participating in the discussion are Julie Lemke, Joan Stewart, Lisa Etchason and Diane Eltzroth.

Commentary

THE HUMAN SIDE

Will we capitalize on the 'Catholic moment'?

by Father Eugene Hemrick

Catholics in the United States have the potential at this moment in history to make an impact on their country as never before.

Statistics reveal that Catholics are more numerous, better educated and have made their way higher up the ladder of politics. They also have an effective educational system and a tradition respected by society, one that could be further vitalized by new immigrants in the country.



Statistics also show that:
 ▶ In 1947 there was one Catholic to every three Protestants. Today there is one to every two Protestants.
 ▶ In 1960 25 percent of U.S. college graduates were Catholic; now 45 percent are Catholic.

▶ Catholic incomes are higher today, and the support of Catholics for civil liberties and women's values surpasses that of other denominations. In fact, according to social analysts George Gallup and James Castelli, "The strong Catholic support for women's rights and minority rights is one of the most overlooked social phenomena in the nation today."

Gallup and Castelli also tell us that Catholics "will be a major force for arms control, reduced military spending and a

prudent foreign policy for the foreseeable future."

The Catholic school system contains a set of values and traditions which have become the envy of a society worried about the millions of young people exposed to drugs and other negative elements.

The 1987 James Coleman research report on high schools concluded that Catholic high schools have greater "social capital" than other high schools. The social capital consists in human resources available to children and families for productive use.

In the eyes of Alan Kraut, a professor of history at American University in Washington, D.C., today's immigrants may well fuel the economy as well as intellectual and cultural life. A high percentage of the immigrants are Catholic. They will be the church of tomorrow in America.

It might be objected that I am being overly optimistic because the church is polarized today and is limping along with too few priests and Religious.

It is true that the church is experiencing tensions today. But also true is the fact that it has a strong tradition desperately needed by society as well as an educational system capable of delivering the goods. And if immigrants receive the best Catholicism can offer, they will bring added vitality to the church.

I believe that the Catholic Church in America can seize the moment. But to do so, two things are essential.

First, leadership must be more vision-



ary. If leadership is strangled by local problems, it won't be able to look beyond them to the bigger picture and the opportunities the church has as a whole.

Second, most social observers agree that paranoia is at a high level in the church now. People are far too suspicious of each other. Somehow we need to get over this and to increase our efforts to believe in and promote Catholicism in America.

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THE BOTTOM LINE

You're never too old to volunteer services

by Antoinette Bosco

I read two stories recently which are worth some attention. One was an article on how, after 18 years of uninterrupted service to helping others, a FISH (Friends in Service to Humanity) group in a small Connecticut town will stop operating. This group will no longer be available to provide emergency aid for people needing help in such areas as food and transportation to doctors and hospitals.

The reason given for this end of service is the lack of volunteers. Women between the ages of 20 and 40, who long have been the mainstay of volunteerism in the United States, are simply not available any more. They are working, most of them out of necessity.



The other article I read was about a volunteer service in my town that is in a very healthy state.

It is called Mr. Fix-it, a program that elicits the help of senior citizen volunteers to help other senior citizens with minor household repairs.

The volunteers for this are retired men with a skill. People using the service pay only for materials used. There is never a handyman fee.

The jobs they do range from changing a lightbulb in a hard-to-reach spot to replacing broken windows, fixing door knobs, locks and hinges, and other types of handyman jobs.

The response from the seniors being helped has been understandably positive. Not only does it save money, but more than that, people know these men are doing something with the specific intention of helping them.

So here you have a program where seniors are volunteering their time and talent to help other seniors, and it made

me think about the Friends in Service to Humanity story again.

Several of the people quoted in that piece indicated that a pool of volunteer workers today must be sought in one of two groups—younger or older persons.

It was felt, however, that it makes more sense to look to the senior population than to teen-agers as the future source of volunteer help.

Yet, it was said, there has been much resistance on the part of retired persons over 60 to making a commitment to volunteer work.

"Seniors in large part don't seem to want to help," said one longtime volunteer, adding, "I'll be a senior next year. I don't understand why they can't help one another."

I have talked to many older people over the years, some of whom found a new life for themselves by volunteering.

I have seen them as foster grandparents, as money raisers for church projects, writing letters for Amnesty International to

try to get political prisoners of conscience freed, as hospital volunteers doing everything from emptying bedpans to running the gift shop.

I wonder if there aren't a lot more healthy, retired people out there who could give a few hours a week to do something for their neighbors in need.

The facts are that in ever-increasing numbers today we are living longer, retiring earlier and with more money than ever before, and enjoying good health into our 70s and 80s.

It seems to me that there is a responsibility, as neighbors to one another, to help others if we can.

Certainly this responsibility does not end simply because we reach a 60th birthday.

Volunteerism in the United States could be healthy, indeed, if seniors make this their primary project or activity for the 1990s.

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EVERYDAY FAITH

Afraid to let the world know that you believe?

by Lou Jacquet

In an era when nations worship at the shrine of the sordid and the trivial and societies profess a general dislike for anything sacred, there's something remarkable about witnessing any outward display of inner belief. The other day I saw such a display and it stopped me in my tracks.

The event was so low-key that it took up no more than a moment. After the morning Mass in my parish, those who had gathered headed toward their cars to begin the work day.

Most of us were already driving away when an elderly man came slowly out the church doors and began walking home.

There was a rosary wrapped around his fingers and he prayed as he walked. He passed teen-agers at a bus stop, early morning shoppers outside a convenience store, and joggers out doing some morning laps. People stared. But he never put the rosary away.

Such a public display of faith could, of course, have been designed to attract

attention. But the old man, bent over from the years and walking with great difficulty, seemed more intent upon simply moving down the street than on making any public display of religiosity.

The real danger was that, lost in his reverie, he might be hit by a car while

crossing the street. But he walked on, deep in prayer.

An elderly man lost in prayer in public does not rank as a newsworthy event. No TV crews with mini-cams raced to cover this gentle, forgotten soul who had simply begun a rosary during Mass, continued it while walking out of church, and was intent upon finishing it on his way home.

He seemed to give absolutely no thought to what a profound statement of faith lay in his carrying that rosary through the morning traffic.

But his actions gave me pause to reflect on my own attitudes about public displays of faith.

Essentially I am a private person. If I'd begun a rosary in church during Mass—which in fact I would not do, since I'm not comfortable with anything that diverts my attention from the sacrifice taking place at the altar—I'd certainly put it away once I walked out into the streets.

At the least I'd carry it in an inconspicuous manner so that no one would know I was immersed in prayer. Being caught publicly in the act of prayer these days is awkward, indeed, for most of us.

Yet here was this elderly, bent, faith-filled old man utterly oblivious to what the world might think.

He walked down the main street of a

small town carrying a rosary in full view, as they say, of God and everybody.

I don't know what the town thought of the man.

But I couldn't help but think that the Lord held put him in our path that morning to make us realize how timid most of us are about giving any outward and visible sign to the world about what we really believe.



THE CRITERION

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Point of View

What can we do for drug situation?

by Ivan J. Kauffman

"Drug addiction is more than a sickness of the body. It is a sickness of the soul."—Pope John Paul II, Rome, June 21, 1986.

If there's a war against drugs going on in the United States these days it appears that the drugs are winning. Regardless of what we do the problem only gets worse.

So far we've tried to deal with drugs primarily through law enforcement—by trying to keep drugs out of the country and by arresting drug dealers. But this approach to the problem has failed. Put one drug dealer in jail and two more seem to

take his place. Each month drugs are more readily available throughout the U.S.

In a free-market society like ours, which emphasizes individual liberties, it's virtually impossible to keep people from doing what they want to. We've created an economy designed to give people what they want, and if they want drugs they will get them—one way or another.

That fact forces us to ask, "Why do so many people in the U.S. want drugs?"

To a very large degree our culture is based on the philosophy of materialism—the belief that only the visible and the physical are real. In the world of materialism the rules are, "If I can't see it, it's not there. If I can't count it, it doesn't count."

This view of reality is taught in our schools, propagated by television and movie producers, aggressively promoted by the advertising industry, and practiced

by much of the medical profession. It's so deeply entrenched in our culture that anyone who challenges it risks being considered insane.

But, in fact, this view of the world is flat wrong. Reality consists of much more than the visible and the material, and people who ignore the realities they can't see pay a terrible price.

When we approach life in strictly material terms we immediately begin to experience a great emptiness, feelings of being somehow cut off from life, feelings of being terribly alone and frightened, feelings of vague dissatisfaction. It's the kind of inner hollowness which everyone has experienced at some point, and which can't be ignored.

At first, because we're still operating under the illusion that our feelings are caused by material objects, we assume our pain is caused by the lack of something physical.

We go over all the things we've ever wanted, trying to decide which one it is. Sometimes we decide it's a new car or a new boat, sometimes it's a new wallpaper in the living room, sometimes it's a new husband or wife, sometimes it's another helping of chocolate chip ice cream.

But none of these "solutions" ever works, leaving us feeling even more empty than before. So we begin all over again,

trying something new, and that too leaves us dissatisfied. Since we're trying to fill a spiritual need with a physical object we're doomed to failure, regardless of what we do.

Finally, after we've tried everything else, we turn to drugs. At first it may be something as harmless as aspirin, but eventually—unless we face up to the real cause of our pain—we turn to increasingly powerful drugs until finally we're addicted.

After all, haven't we been told since we were babies that when you feel bad there's something out there to swallow which will make you feel better?

If materialism is at the root of the drug problem, what can we do about it?

The most important thing is to confront the materialism in our own lives. Until we've dealt with that, and with the addictions it produces, we're part of the problem, not part of the solution.

The next thing is to start talking about the spiritual dimensions of our lives—not in a preachy way but in terms of our own real life experiences. That's the way AA members have been able to deal with their addictions.

That's a new approach for most of us, but it's clear that dealing with the drug epidemic as a physical problem only makes it worse.

To the Editor

Let's not criticize, only evangelize

This letter is in response to the letter from Mrs. William Rosner ("TV Churches and Money of the Poor," Aug. 18 issue).

I respect and admire all the persons she mentioned in a critical manner. Their programs are all interesting and enlightening. I only wish Catholics would become as interested in saving souls as the persons she criticized.

Maybe I will live to see the day our Catholic Church reaches out to others in much the same manner. We should get on

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

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indpls., IN 46206.

TV and invite everyone to our local churches and share our faith.

Let's not criticize, only evangelize! Only God knows the hearts of men.

Mrs. Robert Graves

Indianapolis

Says Fr. Stallings is the true racist

Is Cardinal Bernardin speaking for himself or Rome when he says racism exists in the Catholic Church? The church has always discriminated against women, especially nuns. The church accepted Protestant preachers, married, rather than nuns as priests.

As to Father Stallings, he should be excommunicated. He puts himself above Rome's rules. He, in my opinion, is the true racist, with gospel music and African drums. He should start his own religion. Many others before did the same thing.

Eugene A. Marks

Greenwood

LIGHT ONE CANDLE

The secret of happiness

by Fr. John Catoir
Director, The Christophers

Some laborers are driven by greed. They work 12 hours a day or more because the longer they work the more money they make, and the more money they make the more things they can buy for themselves and their family. But in the process they become slaves to their passion for more things.

It doesn't have to be that way. Let me tell you about someone who learned how to be happy by banishing greed from his life.

I hopped a cab one day in New York. It was at the height of the rush hour. The streets were jammed with anxious commuters scurrying to get home as fast as possible. Horns were blaring, cars were jockeying for position, everyone was in a rush. I told the driver where I wanted to go, and as I settled back I noticed his face in the rearview mirror. His serene smile intrigued me.

Q. "How long have you been driving a cab?"

A. "Since 1963."

Q. "My goodness, that's a long time. What's the secret of your ability to stay calm in New York traffic?"

He looked back at me still smiling and said one word.

A. "Poverty."

Never having heard anyone outside a monastery give credit to poverty for anything I was a bit taken back.

Q. "Poverty? What do you mean?"

A. "Poor people know how to be happy."

Q. "How so?"

A. "They find happiness in little things. At the end of the day, if I have a lot of money or only a little money, I'm happy either way. I don't have to press for more. I grew up in the Philippines and poverty taught me to stay happy no matter what happens."

I sat silently for a while absorbing his wisdom and then thanked him for sharing his secret of happiness: being satisfied with what you have. It was a memorable ride.

Jesus said, "Seek first the kingdom of God and all things will be added to you." The kingdom of God is a happy place where everyone lives in harmony with one another, all surrendering joyfully to the will of the Father.

Some people are able to begin heaven earlier than others. For those who have faith and a little imagination all the way to heaven is heaven.

(For a free copy of the Christophers Note "Economic Justice for All," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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CORNUCOPIA

We're in this together

by Cynthia Deves

The big deal nowadays is communication. Counselors are forever pushing it, divorce statistics are blamed on the lack of it, and people obtain college degrees in it.

Nevertheless, no one has communicated to us exactly what communication is. Is it conversation? Sign language? Psychoanalysis? Touchy, feely?

All we need to do is reflect on our own language and we'll see how uncommunicative communication can be. This fact became impressive recently when a friend said to me was leaving, "Tell everybody I said Hi!"

"I will," I smiled.

Later, I thought: Wait a minute! Everybody?!!!!



Another time, also in farewell, someone said, "Give my best to the family!" And again, I agreed (maybe goodbyes make us goofy).

At any rate, the thought presented itself: his/her best what? Best wishes? Best efforts? Best of show? And if they give their best away to casual acquaintances, what's left over for Significant Others?

We find ourselves in trouble with other "communications," too. We say, "Take my word for it as a way of shutting people up and stopping further arguments."

The implication is that our "word" has some mystical significance, as in Scripture. Come to think of it, we do take Scripture's word for just about everything.

"Over my dead body" carries an interesting message. It's supposed to demonstrate one's determined opposition to something. But once in a while the listener almost wishes it would happen.

Especially when the stubborn one cries that Rose vs. Wade will be forthcoming "o.m.d.b." It does seem to work through out ultimatums that ignore other people's (babies') dead bodies.

"Have a nice day" is probably the grandparent of every dimwitted expression of goodwill going from mouth to mouth today. It sounds O.K. until you analyze the "nice" part. To know the edge no one, not even a nice person, has ever defined satisfactorily what "nice" means.

"Tell me about it" is an open invitation. If you're lucky, you'll spend a few hours of your time with a fixed gaze. If not, you may need to buy an answering machine or leave town.

Speaking of town, "Call us when you're in town" sounds friendly until it happens. The caller finds that he's arrived on the very night the callee is celebrating his wedding anniversary at an intimate candlelit dinner for two.

Or the callee spends five minutes hedging on the telephone because he can't for life of him/her remember the name of the caller. So much for snugly-warm phrases.

It's hard to be tactful, accepting, firm, informative, pleasant and professional, all at the same time, mainly within the confines of the English language. We can only expect so much for words or gestures or written expression.

But the Latin root of "communicate" is "together." The trick is to pay attention to each other when we want to share meaning.

benefit of the St. Mary of the Woods College Alumnae Club Scholarship Fund will be held at noon on Saturday, Sept. 23 at the Cafe Oasis in Terre Haute. Fashion by Anne Pister Cronin will be modeled. The fund supports women from the Wabash Valley who are SMWC students. Tickets are \$15; reservations due by Sept. 14. For reservations call the SMWC Alumnae Office at 812-535-5211.

The Indianapolis Hebrew Congregation will host its **Third Annual Institute for Christian and Jewish Clergy** from 10 a.m. to 2:30 p.m. on Wednesday, Sept. 13. Servite Father John T. Pawlikowski, Ph.D., professor of ethics at the Catholic Theological Union and its former acting president, will be the featured speaker. His topics will be: "Jesus and the Judaism of His Day" and "Recent Christian Theological Approaches to Judaism." Call 317-255-6647 to register for the free event.

The **Beech Grove Benedictine Center** offers personal improvement and fitness courses for all ages. Yoga, walking, open swimming and swim dancing and other activities which are available. Call 317-788-7581 for details.

A live concert of classical music, featuring cellist Geoffrey S. Lapis, pianist John Gates and soprano Rebecca Vernon will be held at 7:30 p.m. on Tuesday, Sept. 12 in SS. Peter and Paul Cathedral, 14th and Meridian Sts. The concert is sponsored by WFMY FM 90 as part of a fund drive. It will be broadcast at 7 p.m. on Thursday, Sept. 14 on FM 90.

St. Charles Borromeo parishioners will honor Mary on her birthday Sept. 8 beginning with the rosary at 7 p.m. and follow with a vigil on the life of the Mother of God and fellowship at the Bloomington church, located at 2222 E. Third St. Father Ron Ashmore, pastor, invites guests to attend the three-hour program. For more information, call 812-336-6846.

tips...

"Conversation: A Discipline for Studying and Teaching the Lectern," a paper written by Philip J. McBrien, has been accepted for publication in the Association of Professors and Researchers in Religious Education issue of *Religious Education*. A \$200 prize accompanied the acceptance of the paper, which will be presented by 14 McBrien at the Association's annual meeting Nov. 3-5 in New York City. McBrien is DRE at St. Thomas Aquinas Parish in Indianapolis.

Cathy Jansen has been appointed director of the Simeon House, a congregational living facility for people aged 60 and over, located in St. Andrew's Parish in Indianapolis. She holds a B.S. in public health from I.U. Formerly she worked with the terminally ill at Hospice of Bloomington, and with disabled individuals in a program sponsored by the department of Parks and Recreation.



St. Mary of the Woods College will sponsor a **free Math Workshop for high school senior girls** from 9 a.m. to 4 p.m. on Friday, Sept. 29 at the college. Topics to be covered include requirements for college majors in mathematics and computer information systems, and job opportunities in mathematics and related fields. Lunch is included in the free event, and lodging is available. Registration deadline is Sept. 13. For information or application forms contact: Providence Sister Conrad Monrad, Science and Arts Building, St. Mary of the Woods College, St. Mary of the Woods, Ind. 47876, 812-535-5266 or 812-535-6136.

New Mass schedules for IUPUI and Butler University students have been announced by Father James Wilmoth, chaplain. Sunday Mass will be celebrated at 5:30 p.m. at IUPUI Student Center, 1309 W. Michigan St. and at 1:30 p.m. in Room 326 of the Atherton Center on the Butler campus. Weekday Masses will be celebrated at 12:10 p.m. on Mondays, Wednesdays and Fridays at the IUPUI Center, and at 12:10 p.m. on Tuesdays and Thursdays at the Newman Center at Butler. Student Masses will no longer be celebrated at St. Bridget Parish.

A luncheon and fashion show for the

The Ad Game

— \$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled last week's puzzle:

Erwin Riter, St. Simon; Virginia K. St. Joseph; Shelbyville; Paula Kline, St. Joseph; Shelbyville; Paul St. John; St. Joseph; Shelbyville; Megan Kline, St. Joseph; Shelbyville; Christine Boehman, St. Meinrad; M. Menard; Paul Kneibitz, St. Andrew; Seymour; Aurelia Kneibitz, St. Roch; Indpls; Lorita Kneibitz, Holy Name; Beech Grove; Sharon Taylor, St. Martin; St. John; Fred Prueher, St. Martin; St. John; Mega Ventresca, St. Meinrad; St. Meinrad; Ruth Weyer, St. Meinrad; St. Meinrad; Lillian Kline, St. John; Encino; Linda Lecher, St. John; Encino; Carla Otto, St. Martin; St. John; Steven Hagel, St. Mark; Tel. City; Sylvia Schmitt, Holy Spirit; Indpls; Ruth Stiller, Little Flower; Indpls; John Burnett, St. Mark; Indpls; Michael O'Connor, St. Gabriel; Indpls; Justin Lake, St. Barnabas; Indpls; Robert Jones, Holy Spirit; Indpls; Mary Kneibitz, St. John; Indpls; Nancy Beaver, St. John; Indpls; Alan Scott, St. Lawrence; Lawrence; Ruth Eckstein, O.I. Greenwood; Greenwood; Paula Heister, St. Christopher; Shelbyville; Christine Gaudin, Nativity; Indpls; Rosalie Lawrence, St. Joseph; Shelbyville; Mary Stover, St. Matthew; Indpls; Leo Smith-Barnard, St. Paul; Vincennes; Dorothy Palmer, Holy Name; Beech Grove; L.M. Fischer, St. Michael; Brownsville; Helena Brubaker, St. Christopher; Shelbyville; Josephine Mueck, St. Joseph; Indpls; Emma Jane Duncan, Sacred Heart; Indpls; Vera Tine, Holy Rosary; Indpls; Bernice Myers, O.I. Greenwood; Greenwood; Mary Foster, St. Mary; Vernon; Patty Reeves, St. Bridget; Little; Florence Tschopp, St. Andrew; Richmond; Virginia Bales, St. Columba; Columbus; E.M. Jonta, St. Anthony; Indpls; Lucy Atkins, Little Flower; Indpls; Betty Richardson, St. Michael; Greenwood; Shirley Harmon, St. Andrew; Indpls; Wanda Wigg, O.I. Greenwood; Greenwood; Linda Edwards, St. Anthony; Indpls; Brenda Lohm, St. Michael; Indpls; Monica Shilly, St. John; Indpls; Shirley Carr, St. Barnabas; Indpls; Linda Bauman, St. Roch; Indpls; Mary Erbe, St. Mark; Indpls; Catherine Wagner, O.I. Greenwood; Greenwood; Rita Fisher, Little Flower; Indpls; Blanche Pollock, Sacred Heart; Indpls; Marc Carr, Sacred Heart; Indpls;

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

E.M. Jonta, St. Anthony, Indpls.
— Your \$25 Check is in the Mail —

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

Look for "The Ad Game" in Next Week's Criterion!

— ANSWERS TO LAST WEEK'S "AD GAME" —
HIOCUTARICSTUACHASE
CATHOLIC CHARITIES USA
FATHROFIURTE
FIFTH QUARTER
TAMTRATFIARETHUOS
FATIMA RETREAT HOUSE
GAUEJRSQO
AJ EGGRS CO
DEPATQUTLEPSANCRN
POTTINGER LANDSCAPE
THE POLWHEATHONTSEMP
THE ALMOST NEW SHOPPE

Madison initiates 'Community Communicator'

Madison Catholics have a new way of keeping informed. The *Community Communicator* is a monthly newsletter that includes information from all of the Madison parishes: Most Sorrowful Mother, St. Anthony, St. Mary, St. Michael and St. Patrick.

The first issue, published Aug. 27, included an explanation from Father Jeff Charlton, pastor of St. Mary-St. Michael. He said, "There are many ways to talk of unity. In the early church in the city of Rome, unity was signified by the breaking of the host at Mass and then the fragments taken from St. John Lateran, the main church in Rome, to the other churches in union."

Father Charlton continued, "The hope of this newsletter is that in a similar way the sharing of events, activities, and news will signify a similar sharing of the good news as we each gather in our various churches."

Though sports news will be left to the regular Shawe High School paper, school news is included in the *Communicator*.

There is a section listing the Mass schedule for the Madison churches. It shows how St. Mary and St. Michael share Saturday night liturgies, with the Oct. 2

March Masses being held at St. Mary and the April and Sept. ones at St. Michael. Father Charlton has Sunday morning Masses at both churches. And he has a Sunday night Mass at the Hanover College Chapel during the school year.

The Knights of Columbus activities are listed and support is asked for the group's charitable activities. Church meetings are listed. Wedding anniversaries are announced in a "Celebrations" column.

In a question section, someone asked about the Jerusalem cross. An explanation was provided by Allen Boedeker, the director of religious education for Madison parishes.

Weddings, baptisms and obituaries are announced. Classified advertisements will be taken for \$2 for personal things to sell, jobs wanted, help wanted, etc. But the paper will not accept commercial or business ads.

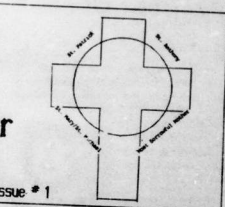
One thing that may help with readership is the inclusion of prizes. One person from each parish will be awarded a merchandise prize each month. Names are drawn from parish envelopes. The winners names are placed in brackets throughout the newsletter.

Don Wood serves as editor.

Catholic Community Communicator

August 27, 1989

Vol. #1, Issue #1



Inaugural Issue
by
Father Jeff Charlton

The Catholic Community Communicator begins its inaugural issue. Behind this first publication is not only the work of many volunteers; but also a hope that this paper will help to build a Catholic unity between St. Anthony, St. Patrick, St. Mary, St. Michael, and that serve the needs of Catholics in Jefferson and Switzerland counties.

There are many ways to talk of unity. In the early Church in the city of Rome, unity was signified by the breaking of the host at Mass and then the fragments taken from St. John Lateran, the main church in Rome, to the other churches in union. The hope of this newsletter is that in a similar way the sharing of events, activities, and news will signify a similar sharing of the good news as we each gather in our various churches.

In the months ahead, may our newsletter continue to grow and reflect even better the unity of faith that we share around the table of the Lord. May the "Good News" shared in this newsletter help us to signify to one another the sharing of our Catholic faith.

Editor's note: The above statement was also shared to Father Merv and Father Turner who also their signatures and blessing to our readers. We are pleased to publish articles on church-related items.

We will not cover the sports schedule since we are attempting to reach the entire Catholic Community with this newsletter.

Church-related happenings share with their own newsletter which they publish and mail to interested people. If you are interested in receiving the above letter, call the school.

Classified Ads

The CDC will be acting as a clearing house for SWAP ads. They'll be done free. You offer to swap a service for something someone else may want in return.

We will be charging \$2.00 per issue for a classified ad, which is advertising personal things to sell, jobs wanted, help wanted, etc. We will not accept commercial, or business ads.

Bring your ad of 25 words or less to the St. Mary's rectory. Payment is requested at the time of ordering the ad. Copy must be in before the 1st Tuesday of each month. That's when we put together the paper.

You may be a winner!

Look for your name, if it is listed in single brackets <below>. If you see it, you have won a prize. Please stop by the St. Mary's Rectory and pick up your prize certificate. There will be only 4 given per issue, one to each parish. Remember, it must be in single brackets, <---> no others will be allowed.

The names are drawn from the Church Envelopes on the 2nd Sunday of the month. Jerry Peters is in charge of getting the merchandise for this project.

Challenges of grandparenting

by Shirley Vogler Meister

This Sunday is observed as Grandparents Day. As one who considers motherhood one of her finest accomplishments, despite mistakes made along the way, it's not surprising that I'm a fervent grandma.

Perhaps I wouldn't be as enthusiastic if I had total responsibility for my six-year-old grandson, as do other grandparents. This happens because many young parents must work full time—often traveling—in order to make ends meet, or because of parental desertions, divorces, deaths, illnesses, and other crises. Sometimes there is an incapacity for parenting, especially in cases where children begot children and are not prepared to rear their own young.

Organizations are springing up throughout the country for grandparents who are rearing their children's children. This takes special emotional and physical strengths. Support groups are also forming for grandparents seeking legal rights to maintain relationships with grandchildren kept from them because of animosity in split families, remarriages, and in other situations.

Those of us who enjoy the rewards of grandparenting without the hassles of day-to-day care can afford to be more idealistic about our roles, with time and energy to put extra effort into our roles—listening, nurturing, advising, and loving in a more leisurely manner.

Last fall, my husband and I drove over two hours in rain to attend Grandparents' Day at grandson David's school in Plymouth, Ind. Thinking we might be eligible for the grandparent award, we went forward, we were surprised when others from the east and west coasts, even Puerto

Rico, vied for honors. And we were overwhelmed by the turn-out: Webster Elementary's gymnasium was jammed, more so (said the principal) than for basketball games—and it's common knowledge how Hoosier hood sports sell attendance.

Such was the devotion of supportive grandparents. But grandparents can "be there," even if separated by miles, through letter-writing and other mail exchanges, phone calls, or messages on audio or video cassettes. Today's technology makes varied contacts and involvements possible. It also makes it easier to record family events and folklore for posterity.

Most of all, grandparents can "be there," through prayer.

Because of improved health care, grandparents appear younger and live longer. As part of the rising and active older population, they voice their opinions not only in education but politically, religiously, domestically, and legally—in gentle and in strident tones. Grandparents are learning to stand—and grandstand—for their rights and the rights of those who follow them.

In a Christopher News Note, the following incident is reported by family counselor Eda LeShan about a six-year-old who insisted his grandmother go to school with him: "When Grandma arrived with Johnny, the teacher looked puzzled; all the other kids had brought in stuffed animals, seashells, books, and dolls. Then she smiled and said, 'Oh, how lovely! I told the children to bring in their greatest treasure and you must be Johnny's.'"

Because of their service to families and communities, grandparents are finally earning the recognition they deserve. They could be the nation's "greatest treasure."



FORTY YEARS WITH PROVIDENCE—Gathering after a liturgy celebrating their 40-year commitments are: (seated, from left) Providence Sisters Delia Leonard, Estelle Scully, Marian Brady, Marie Denis Lucy; (standing) Mary Dempsey, Margaret Norris, Rosemary Eyer, Joan Quinkert, Charles Van Hoy, Regina Shaughnessy, Jeanne Knoerle, Catherine Mayer, Nancy Brosnan, Suzanne Butthod, Jean Ann Daniel, Sharon Sullivan, Mary Stella Morrissey, Regina Marie McIntyre, Marilyn Ginder and Barbara Bluntzer.



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Oct. 1-6 GOLDEN OPPORTUNITIES FOR OLDER RELIGIOUS
"Unfolding Our Wholeness" a week's vacation for religious 60 years and older to look at their personal giftedness, relax and pray.

Presenters: Rev. Bonaventure Knaebel, OSB Fee: \$250.00
Rev. Adolph Dwenger Registration Deadline: September 18
Sr. Mildred Wannenmehler, OSB

Oct. 10 HOW TO PRAY WITH YOUR PRE-SCHOOLER
The relationship of little children to God is very deep and influences their entire life. Have you prayed with your pre-schooler lately?

Presenter: Antonette Purcell, OSB Fee: \$5.00
Time: 7 to 9 p.m. Registration Deadline: October 5

Oct. 18 HOW TO PRAY WHEN WE ARE SUFFERING
Pain is a powerful force which can make us give up our need to be in control and make us more open to forgive ourselves, to live with our weaknesses and our trials. But how can we pray when we're hurting?

Presenter: Rev. George A. Zornow Fee: \$5.00
Time: 7 to 9 p.m. Registration Deadline: October 10

Oct. 25 SPIRITUALITY FOR SENIOR CITIZENS
Much of the competition and useless cravings of life have quieted down at this stage of life and seniors are more in touch with reality. Do you believe that honesty with self opens up a new honesty with God?

Presenter: Sr. Marietta Lueken, OSB Fee: \$5.00
Time: 10 a.m. to 12 noon Registration Deadline: October 15

Nov. 15-16 THE FUTURE OF COLLABORATIVE MINISTRY
This workshop will focus in the discernment of gifts, skills necessary for collaboration, spirituality, use of leadership, and resolution of conflict from a practical and experiential view.

Presenters: Loughlin Sofield, ST Fee: Resident: \$95.00 per person
Carroll Juliano, SHCJ Commuter: \$70.00 per person
Time: 9:30 a.m. to 4:30 p.m. Group rates available for 3 or more from the same parish

Nov. 29 ADVENT PROGRAM — "PRAYER YE THE WAY"
This workshop will focus on the Advent/Christmas prophets and traditions which we want to keep alive: John the Baptist, Isaiah, St. Nicholas, The Giving Tree, The Jesse Tree and others. FREE materials that will help you incorporate these traditions in your family and classroom will be available to parents, teachers, and anyone involved in pastoral ministry.

Presenters: BGCBC Staff Fee: \$7.00 per person; \$5.00 per person for groups of 5 or more
Time: 9:30 a.m. to 12 noon
7:00 to 9:00 p.m. Registration Deadline: November 20

Babysitters are available upon request — please notify the Center one week before the program

PRELATES AND PATRIOTS

Archbishop Hughes and the New York riots

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

(This year the church ~~is~~ 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.)



There was considerable similarity between Archbishop John Hughes of New York and Bishop John England of Charleston. Both were born in Ireland and retained a great affection for that country; both were outspoken, though, in their preference for the United States; both spoke before a joint session of the U.S. Congress; both were noted for eloquent sermons; both were known by their enemies as "Dagger John" because of their practice of signing their names with a cross in front of it, as do most Catholic bishops; and both were great patriots as well as courageous defenders of the Catholic faith.

By coincidence, John Hughes became Bishop of New York the same year Bishop England died in Charleston—1842.

John Hughes was born June 24, 1797, the third of seven children of Patrick and Margaret McKenna Hughes, in the village of Annalaghan in County Tyrone, Ireland. In 1816 his father and older brother, Patrick, sailed for America. John joined them a year later, traveling across the ocean alone. By 1818 the father and the two boys had saved enough money to bring John's mother and sisters to the United States and the family was reunited. They settled in Chambersburg, Pa.

In 1823 Hughes entered Mount St. Mary's College in Emmitsburg, Md. He was ordained on Oct. 15, 1826 in St. Joseph Church, Philadelphia. He was then assigned to this same church as pastor.

The people of the Quaker City soon

found Father Hughes to be the most vigorous pastor Philadelphia had ever known. He continued to fight to make sure that his Catholic parishioners could enjoy the freedom of religion guaranteed them by the Constitution.

Father Hughes was appointed coadjutor to Bishop John Dubois of New York in 1838 and assumed the full dignity of Bishop of New York four years later. He was then 45 years old.

The year 1844 saw the rise of the so-called Native American political party. This party, bitterly anti-Catholic, had provoked riots in Philadelphia where two churches and rectories and two convents had been burned, 40 people had been killed, more than 60 had been seriously injured, and 81 homes had been looted or destroyed. When this happened, Philadelphia's Bishop Kenrick asked his flock to bear with the outrages, to return good for evil, to do nothing to fight back. "Rather let every church burn than shed one drop of blood or imperil one precious soul," he said.

This might have been the end for Bishop Kenrick and the Catholics of Philadelphia, but Bishop Hughes wasn't built that way. He believed in standing up for his and his flock's rights. "If a single Catholic church is burned in New York," he warned, "the city will become a second Moscow." (The reference was to the burning of the Russian city by Napoleon's soldiers.)

On election day of 1844, a mob of 1,200 Nativists paraded through New York's streets, shouting insults at the Irish Catholics. This was the way the Philadelphia riots had started. The mob swung into Spring St. toward the old St. Patrick's Cathedral on Mott St. "But there they halted," said Bishop Hughes later, "for a reason they had." Two thousand well-armed members of the Ancient Order of Hibernians were waiting for them. The Nativists dispersed.

A few weeks later, a Nativist mass meeting was planned for City Hall Park—to be addressed by the leaders of the Philadelphia riots. Bishop Hughes organized men to guard every Catholic church in New York, and then he personally strode down to City Hall to see the mayor, Robert H. Morris.

"I did not come to tell you what to do," he told the mayor. "I am a churchman, not the mayor of New York. But if I were the mayor, I would examine the laws of the state and see if there were not attached to the police force a battery of artillery and a company or so of artillery, and a squadron of horse. I think I should find that there were, and if so—should call them out!"

The mass meeting was cancelled.

In 1850, Pope Pius IX made New York an archdiocese and John Hughes became the first Archbishop of New York.

One of his dreams as archbishop was to build a magnificent cathedral to take the place of the one on Mott St. When he selected the site for his cathedral, it was far out from what was then the city because Archbishop Hughes had great visions of how the city of New York would grow. Today, of course, St. Patrick's Cathedral is in the center of New York.

Archbishop Hughes' final battle was over the draft riots of 1863. A new law was passed drafting men into the Union Army during the Civil War. One of the provisions of the law, however, was considered unfair: A man could buy himself a substitute for \$300 and thus avoid serving.

As opposition to the law became stronger, the draft riots broke in the Tribune and William Cullen Bryant in the Post, who favored the law, accused Archbishop Hughes of being responsible for the opposition. Then, on July 11, 1863, rioting began. For four days New York was the scene of destruction.

At this time, Archbishop Hughes was suffering from crippling arthritis and the kidney ailment that was soon to kill him. So he was unable to go out into the city. But when the rioting continued, the archbishop issued a call to his people to assemble before his Madison Ave. residence. The call, addressed to "the men of New York who are now called in many of the papers rioters," explained that the archbishop was not able, because of his rheumatism, to visit them. But, he said, there was no reason why they should not pay him a visit. "In your whole strength."

William Cullen Bryant, in the Post called this plea a shepherd's summoning "of the wolves, miscreants, assassins,

robbers, house-burners and thieves, such a congregation of vicious and abandoned wretches as is not often got together." He urged any "sheep" to stay away.

But they did not stay away. They responded in a great mass that extended up and down Madison Ave. Many were the same ones who had defended the cathedral and other churches against the Nativist attacks in 1844.

Archbishop Hughes was helped to a chair on the balcony. He said: "Men of New York! They call you rioters but I cannot see a rioter's face among you. . . . I could have met you anywhere else but here I would have gone, even on crutches. For I address you as your father. . . . If you are Irishmen as your enemies say you are, I am an Irishman, too—and I am not a rioter. No, I am a man of peace. If you are Catholics, I am Catholic, too. . . .

"If property be destroyed, it can be replaced; but if lives are lost the departed souls cannot be recalled from the other world. . . . I counsel you not to give up your principles and convictions, but keep out of the crowds in which immortal souls are launched into eternity without a moment's notice. . . .

"Never mind these reports, these calumnies as I hope they are: against you and against me, that you are rioters and this and that. Go now to your homes with my blessing. And if by chance as you disperse you should meet a military man or a policeman, mind you now, just look at him!"

He then got up painfully and was helped off the balcony. The men went home quietly.

This was the last time most of those men were to see their archbishop. He died Jan. 3, 1864 at the age of 67. All flags in the city were at half-mast during his funeral and all city offices were closed for the day because, as Mayor G. Godfrey Gunther wrote, "in his death our country has lost an eminent citizen and pure patriot."

From Washington, Secretary of State William Seward wrote, both on behalf of President Lincoln and for himself, of "the respect and affection which I have so long cherished towards him as a faithful friend, a pious prelate, a loyal patriot, a great and a good man."

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Today's Faith

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How demanding are the words of the Gospels?

by Fr. Robert Kinast

"The whole point of the Gospel is reconciliation," said the first student.

"Yes," argued the second student, "but Jesus also said, 'Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword.'"

That exchange took place during a weekly seminar of students preparing for ministry. A student in the group had described a case from the parish where he works. It went like this:

A staff member was to arrange for a meeting room where the student could conduct sessions with teen-agers whose parents were alcoholics. Week after week the staff person "never got around to it." Finally the student became so frustrated he blew up at a meeting and accused the staff person of negligence and indifference.

Afterward the student felt guilty for exploding in front of others, but also felt justified in getting angry. Not sure what to do next, the student brought the case to the seminar group.

When my seminar class has such a discussion, it typically revolves around such questions as what the Gospel demands, how people should act as disciples of Jesus, and what Jesus himself would do.

Often there is not just one answer to such questions. The Gospel makes many demands. Sometimes they almost seem to contradict one another.

Jesus says, for instance, "You are the light of the world. A city set on a mountain cannot be hidden" (Matthew 5:14-16). Yet he also says, "When you pray, go to your inner room, close the door and pray to your Father in secret" (Matthew 6:6).

Those different demands point to the fact that the Gospel arose in response to different situations, each handled separately.

For example, when a rich man asked Jesus what more he should do to inherit everlasting life, Jesus told him to sell his possessions and follow him (Matthew 19:16-21).

But when a man whom Jesus healed wanted to follow him, Jesus told him to go back to his family instead and tell them what God had done (Luke 8:38-39).

How do you know what direction to take? Examine the Scriptures to find the situation most like your own

So what are people to do? How will they know what direction to take in such situations? One helpful approach is to examine the Scriptures to find the situation most like one's own. We can do this because the Gospels are composed largely of stories dealing with real-life situations.

But what is the parallel Gospel case in the case the student presented? Is it Jesus urging the disciples to forgive 70 times seven? Or is it Jesus condemning the pharisees for their hypocrisy? And if it is the latter, what about Jesus admonishing the disciples to remove the beam in their own eye before complaining about the speck in the eye of another?

The seminar group decided that the best parallel was none of the above. Instead they turned to the parable of the two sons. One son said he would work in his father's vineyard, but did not; the other said at first that he would not work, but then did (Matthew 21:28-31).

The students chose this parable because they found similarities in the attitude and behavior of the people involved in it and in the situation at the student's parish. But they also chose it because of the parable's meaning.

My seminar group agreed that Jesus' main concern was that his followers pursue the way of holiness. They saw this as the overriding concern in the parable. So it was to become their overriding concern in the case at hand.

When Jesus got angry or spoke harshly or confronted people, it was not just to vent his feelings or to expose others. It was to turn them toward the kingdom of God which they were missing. It was similar when Jesus invited the rich man to join him, and the healed man to go back to his family. His concern was that each might enter God's kingdom more fully.

With that discussion behind them, the seminar group helped the student look at ways he could work more cooperatively with the staff person to find a meeting place and reduce frustrations. The goal, the group agreed, was that in this way both could move a little farther along the way of holiness.

For that is the constant demand of the Gospel.



LIVING THE GOSPEL—How demanding is the Gospel? And how can people today figure out what the Gospel demands of them in a particular situation? One approach is to examine the Scriptures to find the situation most like one's own, then reflect on that message. (CNS photo by Gene Plaisted)

How do we live the Gospels? Just be perfect!

by Fr. Eugene LaVerdiere

I remember vividly the first time I realized how much is missed from hearing or reading disconnected segments of the Gospel.

My teacher of public speaking and drama, whom I respected greatly, came into class one day saying that after hearing various seminars speak about this or that Gospel story, he finally had decided to read Mark's Gospel from beginning to end. He did it over a weekend.

Until that weekend, he had found the Gospels rather

dull. For the first time he saw how the characters were introduced, how some kept reappearing, how they interacted. "I am finally starting to get a fairly sharp picture of Jesus, Peter and the others," he said. The following weekend he was going to read Matthew's Gospel.

I was in the seminary then in Cleveland, Ohio. I owe much to that teacher, Leone Marinello, a layman, but I think his experience with the Gospels made the biggest impression of all.

Marinello was fortunate to have a good translation of the New Testament at hand. But it is not so long ago that Bibles were quite rare. Even in convents and monasteries they were not always available.

We know how far we have come when we read in a biography of St. Therese of Lisieux that she loved the passages from the Bible that she heard in the Mass and in the choral prayer of the Carmelite monastery. She really wanted to know more, to see where they came from.

It is hard to imagine today, but in St. Therese's monastery there was not one single copy of the Bible available to the nuns. St. Therese did not let matters rest there. A resourceful woman, she remembered that there was a Bible in her home. She spoke to one of her sisters who then copied the Bible, at least many books of it, for her.

For my teacher and for no less a person than St. Therese of Lisieux, the continuous reading of the Gospels was full of discoveries.

Some discoveries in Scripture have to do with the meaning of a passage. Others show just how demanding the Gospel actually is. Here is an example of both.

Everyone has heard about Jesus' Sermon on the Mount (Matthew 5) and most know about its most famous passages, the Beatitudes (5:2-12), the Lord's Prayer (6:9-13), and the Golden Rule (7:12). But few have read the sermon in one sitting.

Thus, Jesus' saying, "Be perfect just as your heavenly Father is perfect" (5:48) seems like an impossible demand. We all know that God is all perfect. How can that possibly be a moral ideal for Jesus' followers?

Here is where the context can help. Earlier, Jesus had asked that his disciples love their neighbor, including their enemies, and pray for their persecutors (5:44).

From the context, then, we learn that Jesus is not asking his disciples to be all perfect. They are not God. What he is asking is that they love everyone, even those who despise them and try to hurt them.

We also learn what that means. We need not have warm feelings toward everyone. But we can pray for everyone, including our enemies. Ultimately that is how we show our love.

Jesus does not ask anyone to do the impossible. If he did, who could take his command seriously?

Jesus puts before his disciples something possible, but very demanding, as we all learn when we get down to the business of being perfect like our heavenly Father is perfect and actually pray for our enemies.

This Week in Focus

What does it mean to say that the Gospel of the Beatitudes is demanding? This question gets at the heart of the start of a seven-week exploration of how the Bible addresses the 1990s. Knowing the context of the Beatitudes can help Christians see how they apply to ordinary life. When Jesus asks Christians to be perfect as the father is, for instance, the context of the story reveals that this means Christians must love everyone, even those who despise us. One way of relating the Gospels to real life is to look for similar stories that deal with today's problems.

Living the Gospel requires us to face day-to-day challenges

by Theodore Hengesbach

I was driving through Amish country in Indiana with my sister, a nun, not long ago. We stopped to watch a farmer shaded by a broad-brimmed hat as he patiently plowed with his four-horse team. He appeared to be humming as he bounced along the irregular contours of his field.

We waved at the occupants of buggies as they passed, and they waved back.

As we drove, we talked about the Mennonite tradition, which the Amish are part of, with its commitment to reverence for life and non-violence.

I recounted the story of a Mennonite, early in the church's history, who was being pursued by a sheriff over a frozen lake. Suddenly the sheriff fell through the ice. The Mennonite stopped, saved the sheriff's life, and subsequently was arrested and executed.

While we talked, it occurred to me that we were experiencing in a short space of time several contrasting ways of living the Gospel challenge.

The Amish live apart from the world and its ways in order to follow the challenge of a simple life focused on God and his ways and the challenge of the Sermon on the Mount.

My sister, a nun for 40 years, left home at 18 to live a life of service, following the challenging vows of poverty, chastity, and obedience.

And there I was—husband, father of two college-age children, a teacher, and university administrator—with, it might seem, no outward signs similar to theirs of a passion to obey the Gospel challenge.

Does the Gospel ask little of me by comparison with them? To what extent does the Gospel challenge me? And to what extent does it challenge you?

First of all, what does the Gospel really ask of us?

Though it asks many things, there would be general agreement that the Gospel challenges us in these ways:

- To love God.
- To love one another as Jesus loved us, even if it causes pain, suffering, or death.
- To love enemies.
- To give away our coat to someone who needs it, even if all that is asked for is our shirt.

Those are large Gospel challenges. They arise in ordinary life in both large and small ways that call for a response.

Family life often becomes the setting in which the challenge of the Gospel to love and commitment is confronted. Tensions between spouses call for turning the other cheek and giving beyond what seems possible.

In the process of an honest day's work, there are many opportunities to respect the God-given dignity of others. But it isn't always easy. You know that the Gospel is demanding when you search for ways to respect the humanity of someone who has needlessly caused trouble for you or complicated your life.

People find ways to meet the demands of the Gospel through volunteer activities in the church or on behalf of political candidates. There are the sick to visit in the hospital and aid during recuperation.

It is obvious that the Amishman or the nun find the Gospel demanding. But while their witness may be more dramatic than that of someone like me, day-to-day challenges they face in meeting demands of the Gospel are really much like my own.

We're all in the process of becoming Christian. No one has "arrived." But the Gospel has a way of reaching into the lives of everyone, where its demands take on quite concrete forms.



SIMPLE LIFE—For Christians of the Mennonite tradition, living up to the demands of the Gospel means leading a simple life apart from the world and its ways and focused on God and the Sermon on the Mount. (CNS photo by Charles Blahusch)

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PRICE: \$23.00 per person (the transportation is not included)

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TWENTY-THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, September 10, 1989

Wisdom 9:13-18 — Philemon 9:10, 12-17 — Luke 14:25-33

by Fr. Owen F. Campion

Historically popular among Christians is the Book of Wisdom, or the 'Wisdom of Solomon.' It supplies this weekend's first liturgical reading. However, its origins outside the Holy Land, and in a language other than Hebrew, disqualified it from inclusion in the Jewish Scriptures and in Protestant translations of the Bible that looked to the Jewish canon, or index, as a guide.

The book presents itself as the wise thoughts and sayings of Solomon, the great and very intelligent king of ancient Israel. That hardly is the case, but the identification was not intended to confuse or mislead. In ancient Jewish times, to appropriate the name of a great person for a writing, even long after that person's death, was regarded as a great tribute to the person's memory. Were a writer in America today to compose a poem and then label it with the authorship of Edgar Allan Poe, there would be an outcry of disgust and accusation. Exactly the opposite pertained among Jews very long ago.



This weekend's reading insists that earthly cares impede and retard the true believer. To realize such an obstacle is to be wise. In this book's eye, wisdom is an attribute of God. Genuine wisdom reflects God, and cannot exist separated from God.

Rarely does the Epistle to Philemon provide a liturgical reading. That is understandable. Philemon has 25 verses, the shortest work in the New Testament. Philemon was a Christian, living in Colossae, converted by St. Paul himself. Philemon apparently was a man of means. He owned a home in which the Christians gathered to celebrate the Eucharist. He also owned slaves, of whom Onesimus was one. Onesimus also converted to Christianity. However, somehow, he wronged Philemon and ran away.

To offend a master, and then to flee, was very risky in the ancient Roman empire, to say the least. Paul wrote to Philemon, pleading with him to forgive Onesimus and to spare his life. The great apostle pointed out that the two were brothers in baptism and in Jesus. Their Christian relationship transformed everything involved in their association with each other as slave and master. However, Paul reaffirmed Philemon's rights as master and, by inference, the right to own slaves.

St. Luke's majestic gospel presents this weekend's liturgy with its third reading.

The reading is harsh, almost to the extent that it offends Christian ears and arouses as many questions as it provides answers. There is little to soften the sternness of its demands to forsake even the nearest and dearest—even not to love them!

This reading, however, occurs amid a scene easily imagined, and indeed suggested in a broader reading of Luke. The Lord mercifully and thrillingly had cured many. They now followed him, allured by the power he displayed, and the relief of being cured. In this passage, Jesus reminds them—and all in fact—that authentic Christian conversion does not come on impulse but must be considered, and then deliberately and carefully chosen.

Reflection

The particular gifts of the popes of this century, from Leo XIII to John Paul II, have been to understand the folly of worldly successes and worldly judgments inclined to such successes. Perhaps the wars all

experienced, some at first hand, alerted them very strongly to the impermanence of earthly things and, indeed, of earthly life. Perhaps also, confronting evil in vast philosophical systems and political movements led them to recognize the force that propels injustice and violence and hopelessness in the world.

In any event, the popes that have served the church and the world since 1900 all have summoned people to the hope that evil and viciousness need not be, but that they will be subdued as factors in worldly life when Christians commit themselves with earnestness and absolute dedication to promote God and his goodness.

That means in fact to set aside instincts, feelings, and perhaps longstanding customs. So Philemon was counseled. So Jesus instructed in the event recalled this weekend by St. Luke. Nothing else would achieve a better world, realistic hope for the future, peace not in living, and access to God in his eternal home.

Earthly cares impede the true believer...to realize such an obstacle is to be wise

THE POPE TEACHES

Young people play an important role in the future of Catholicism

by Pope John Paul II

Remarks at audience August 23

In this past week, I became a pilgrim to Spain in order to participate in the celebration of World Youth Day.

At Santiago de Compostela, I celebrated Mass and prayed with thousands of young people from throughout Europe and the entire world.

The theme of our pilgrimage was "Christ: The Way, the Truth and the Life."

The church has celebrated these "youth days" since the Holy Year of 1983 as a way of recognizing the apostolate to young people within the church and of encouraging them to follow Christ with generous hearts.

This year's celebration was closely linked to the ancient tradition of the pilgrimage. The tomb of the apostle St. James has for centuries been the goal of pilgrims from throughout Europe. Their long journey to Compostela reflects the church's pilgrimage through history on her way to the fullness of God's kingdom.

The age-old experience of the pilgrimage has a special meaning for the church's young people. In the church's march



through time, young people have an important and specific role to play.

In a real way, it falls to them to prepare the way for a new evangelization and a deep renewal of the church's life, particularly in Europe.

But this new evangelization can never be divorced from the original evangelization of Europe, an event which forged the identity of her many peoples.

In Jesus Christ, who is "the way, the truth, and the life," we discover not only the true meaning of Europe's past, but also that meaning which alone can guide us toward the future.

MY JOURNEY TO GOD

So Angelic

Ever share a five-year-old's prayer?
"Hell... Mary."
Oops! Words that sound similar can be confusing. Besides, she thinks "hell" is frozen rain.

"Full of grace..."
She got that part right.
"The Lord is with me..."

Another slight variation, with a more personal outlook than "thee." Of course the Lord is with the Mother of God. She understands that. And he is also with the children of God. She knows that, too.

"Blessed are you among women..."
Again, a more contemporary version with an Americanized slant. We'll have to practice saying "art thou" together.

"...and blessed are the fruits in my room..."

Oh, well. Maybe that refers to the times we have eaten bananas and recited nursery rhymes in her bedroom after an early morning nightmare.

"...Jesus... Holy Mary, Mother of God, pray for us swimmers..."

Even though summer is over, I guess it's still a good idea to pray for the swimmers, especially the little ones.

"Now and at the hour of our death... Amen."

So sweet, so sincere, so...angelic! A little angel, a little prayer, and a lot of faith. We can learn so much from children.

—by Mary Ann Wyand

(Wyand is a member of St. Thomas Aquinas Parish in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

'Parenthood' pokes fun at joys of child rearing

by James W. Arnold

"Parenthood" ought to be a Catholic-compatible movie. It's a comedy about the joys and miseries of parenting that describes almost every conceivable crisis except hostage-taking, then neatly ties up all the loose ends before a climactic celebration of families, spouses, siblings, and babies that makes the average parish family picnic look like an Excedrin commercial.

This is a rare movie that actually takes the viewpoint of parents in their eternal cradle-to-grave struggle with kids. You can thank all the relevant demographics. Among them are the maturing of the baby boomers and the graying of not only the audience but also the filmmakers themselves.

The cause of this miraculous change in producers is not so much wisdom as greedily self-interest. Look closely. You'll see that "Parenthood" doesn't alienate any kids, either. It loves everybody in Middle America who can buy a ticket.

Despite its display of family euphoria, this is not a great movie. Basically a vehicle for Steve Martin's regular-guy comedy, and put together by director Ron Howard and his team from "Splash" and "Gung Ho," it's over-long, contrived and stuffed with cheap gags. It seems constantly afraid you'll run out of the theater.

There are also moments that touch heart and funnybone, if not the spirit (this is a movie about families and kids without a single reference to religion). Some good stuff ought to be expected in two-plus hours of farcical-comedic effort.

The film builds on last year's discovery of infants in movieland ("Baby Boom" and "Three Men and a Cradle") to exploit the well-documented obsession of today's middle-class marrieds to be good, if not perfect, parents.

Much of the humor is about things

going wrong, like a kid throwing up on Daddy or losing an expensive orthodontic retainer in the garbage. Two things get the script in trouble: Many problems get very serious while the farcical tone continues, and the problems and easy solutions multiply like rabbits, well beyond the credibility limits of even TV comedy.

Martin is Gil, the affluent Florida suburban hero with three kids who works obsessively as a Daddy because his own father (Jason Robards), still the family patriarch, was so lousy. His wife, Karen, (Mary Steenburgen) is the idealized traditional woman, in love with being a Mom and good at the job. Despite their efforts, oldest son Kevin (age 8) is developing serious psychological problems. At work, Gil is pressured to work harder, just when he's needed more at home (a squeeze most Dads will recognize).

Gil's sister Helen (Dianne Wiest) is much worse off. A divorced single parent, she has a rebellious, sexually active teen-age daughter about to run off with a drag racer, and a brooding 12-year-old son badly in need of her father who has discarded the family. The film wants Wiest to be alternately funny, pitiful, tragic, and finally heroic. But this subplot is just consistently painful.

Another sister is married to a Yuppie go-getter (Rick Moranis) determined to turn their three-year-old into Superwoman, an IQ giant, and karate expert with an edge in the adult rat race. Moranis will soften, and make up with his wife by coming into her busy classroom singing their wedding song ("Close to You") a capella. It's funny but just a gag, unrelated to anything that's gone before.

The fourth sibling (Tim Hulce) is the classic stereotype ne'er-do-well bachelor who comes home at intervals to beg money from the doting Robards. He's a compulsive gambler and gets schemer, and the Mob wants to separate him permanently from his body. This time he's also brought

BALANCING ACT—In the film "Parenthood," actor Steve Martin as Gil Buckman finds it's not easy juggling the many responsibilities that go with being a father. Directed by Ron Howard, this comedy-drama depicts the lives of four generations of one American family. The USCC classification is A-III, adults. Parents are strongly cautioned that some material may be inappropriate for children under 13. (CNS photo from Universal City Studios)

home, almost absentmindedly, a small black child, his son via a Las Vegas showgirl. (The kid is the film's only reference to the non-white majority world beyond suburbia.)

All these premises are possibly hilarious as potential black comedy, but director Howard plays them as material for a family sitcom. (One example: hearing their son must transfer to special classes for the emotionally disturbed. Gil attacks Karen for smoking "grass" in college.) Yet the overload of family problems (including two pondered abortions) is also expected to be taken realistically, and most are solved with pure Hollywood script magic. To mention a few: Helen gets a nice-guy husband, the drag racer turns out to be a role model, the abusive Robards adopts the black child, Gil's troubled son catches the big pop-up in the crucial Little League game (a moment weary from over-use).

You can argue that all this makes the movie hopeful, and it does. But as they say, give me a break.

Everyone in the big cast gets fair screen time, but the best bits are Martin's, especially in a sequence where he subs as a

cowboy clown at his son's birthday party or when he imagines the vastly different futures for Kevin depending on whether he succeeds in catching the baseball.

Despite the PG-13 rating, "Parenthood" is more for adults than kids, with the writers piling up scenes and gags built around a vibrator, diaphragm, stripper, oral sex, and pornographic videotapes.

(Overstuffed family comedy that eventually celebrates its subject: unsettled, spotty mix of reality and nonsense; adult situations and humor; satisfactory, with reservations, for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

sex, lies and videotape A-IV

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.

'Other Faces of AIDS' studies blacks and Hispanics

by Henry Herx

Though AIDS has struck across a wide spectrum of U.S. society, it has had a particularly devastating effect on the black and Hispanic communities. Why this is so and what is being done about it is the subject of "Other Faces of AIDS," airing Monday, Sept. 11, 10-11 p.m. EDT on PBS. (Check local listings to verify program time.)

Narrated by ABC medical correspondent George Strait, the program reports that approximately one out of three victims of acquired immune deficiency syndrome is black, and in some areas the heterosexual transmission rate of the disease is six times greater for Hispanics than for whites.

Former Surgeon General C. Everett Koop emphasizes the disproportion in these statistics. Blacks, he points out, make up 12 percent of the nation's population but account for 27 percent of the AIDS patients. Hispanics make up 6 percent of the population but 15 percent of the AIDS patients.

One reason for this epidemic within the minority community is that it has a higher proportion of intravenous drug users who share contaminated needles than in the white population.

Another factor in the minority community cited here is the existence of a macho culture that accepts men having multiple sexual partners.

There are other, more complicated reasons, such as the cultural denial that homosexuals are a part of the black and Hispanic communities. For too long, these minorities tended to regard AIDS as a problem faced mainly by the white community.

Koop refers to AIDS as a "behavioral disease" and says education is the best weapon to combat it. However, he recognizes the difficulty, especially within the minority community, of mounting public awareness campaigns about a disease the public associates with homosexual practices.

The documentary shows excerpts from a government-sponsored TV campaign on AIDS, an effort which both

critics and supporters found vague and ineffective. The spot dealing with condoms was rejected by the networks and several points of view are heard on whether prime-time television is an appropriate avenue for giving information about "safe" sex.

The churches are rapped by some speakers for not making AIDS one of their top priorities, seemingly unaware of how the Christian community has responded to the crisis by providing medical care and spiritual support to AIDS victims.

These speakers apparently think that the churches should be encouraging the use of condoms or giving drug addicts sterile needles instead of teaching that sexual promiscuity and drug addiction are immoral and socially harmful.

The documentary is on firmer ground in pointing out that the minority has never been in the mainstream of medical care and that much remains to be done to ensure that minority AIDS patients receive proper medical treatment.

In summing up the program, Strait says the black and Hispanic communities have many other critical problems—crime, poverty, discrimination, and drug abuse. He suggests that they are an underlying cause of the AIDS epidemic among minorities and that if they were to be alleviated, the result would go a long way in stopping the spread of this incurable disease.

Produced by John Grassie for Maryland Public Television, the program touches on many different issues and listens to a variety of voices. AIDS is a very emotional issue for some of those in the program and viewers will hear some graphic language.

Though it is not family viewing, the subject is one that gives no indication of going away in the near future.

TV Programs of Note

Sunday, Sept. 10, 7:30-8 p.m. (PBS) "The Genetic Prophecy." Research into the structure of the human gene may result in new therapies for genetic disorders, but may also be abused by attempts to control the "genetic map."

Sunday, Sept. 10, 8-9 p.m. (PBS) "The Search for Ancient Americans." Rebroadcast from "The Infinite Voyage" series looks at how modern technology is helping scientists understand more about the hunters who trekked across the Bering Strait to settle in North America many thousands of years ago.

Sunday, Sept. 10, 9-10 p.m. (PBS) "David Copperfield." The first episode in a rebroadcast of the five-part "Masterpiece Theater" dramatization of Charles Dickens' novel shows David's idyllic childhood and his abrupt end when he is sent away to a miserable school.

Tuesday, Sept. 12, 10-11 p.m. (PBS) "Best Boy." Rebroadcast of Ira Wohl's Academy Award-winning 1979 documentary about mental retardation, an impairment that is tragically complicated by misconception and ignorance.

Breaking through the wall of public indifference toward the issue, the documentary is a portrait of Philly, Wohl's 52-year-old retarded cousin. His parents have made Philly a part of their family life but, now in their 70s, they are concerned about preparing him to live on his own.

With the help of a religious service organization, Philly is enrolled in a day care center, goes to summer camp, withstands the shock of his father's death, and moves into a group home for the handicapped. Philly is shown to be personable and outgoing, always his special "best boy," and viewers will discover that what is special about Philly is nothing to be feared or shunned.

In allowing viewers to share in a part of Philly's life, the documentary makes clear that a retarded person can and deserves to enjoy life as much as anyone else. Parents should be aware that Philly's reaction to his father's death may be upsetting to young children.

Thursday, Sept. 14, 10-11 p.m. (PBS) "A Different World." Third episode in a nine-part history on "The Struggles for Poland" profiles ethnic minorities and focuses on Polish Jewry from 1919 to 1943 when German occupiers crushed the Warsaw Ghetto uprising.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Why wear Roman collar?

by Fr. John Dietzen

Q What is the origin of the Roman collar for priests? When and where did its use begin? I am a priest and have looked everywhere for the answer, without success. (Iowa)

A I am not surprised you found the search difficult. Throughout the centuries right up to our own time, regulations and customs concerning clerical dress differed enormously from one time or place to another, and usually are hard to trace.

For at least the first five centuries of the church there were no special, specific rules for clergy dress. What customs existed then, and for at least 1,000 years after, usually were based more on the cleric's occupation (teacher, philosopher) or more specific vocation (monk, hermit, ascetic, and so on) than on general church law.

Even the Council of Trent in the 16th century simply required "that clerics always wear a dress conformable to their order," by the propriety of their outward apparel they may show forth the inward uprightness of their morals" (Session 14).

Later in that same century Pope Sixtus V designated the cassock as fulfilling the "propriety" of Trent, and apparently intended to require clergy always to wear this robe in public.

Until recently, the cassock still was the usual street dress of clergy in Italy and, to a lesser degree, in Spain and France.

The Roman collar never was used in the United States or in England until the 1800s. You may recall seeing portraits of early priests or bishops with a kind of white "chocker" around the neck.

About the middle of the last century, Bishop (later Cardinal) Nicholas Patrick Wiseman decreed several ways in which his diocese in England should imitate the Italian (Roman) Church, including that priests must wear the Roman collar.

Another significant innovation of Bishop Wiseman, incidentally, was that priests should be called Father. Before that the title was used, if at all, only in reference to members of some religious orders, such as Benedictines and Franciscans.



In the United States, the Council of Baltimore (1884) ruled that in public, priests should wear the Roman collar—along with a dark coat that reached to the knees.

As I indicated, one finds significant differences from country to country. In England both Catholic and many Protestant clergy wear the Roman collar.

In Germany, among many other countries, the custom was, and still seems to be, that Catholic priests for the most part wear a dark suit and tie. If one sees a clergyman with a Roman collar, there is a good chance it will be a Lutheran pastor.

Present canon law merely requires that clergy "cultivate a simple style of life and are to avoid whatever has a semblance of vanity," and that they are to "wear suitable ecclesiastical garb in accord with the norms issued by the conference of bishops and in accord with legitimate local custom" (Canon 282 and 284).

Q I'm sure I'm not the only Catholic reader who wonders what the letters mean identifying members of different religious congregations.

Some abbreviations seem to have nothing to do with the order's actual name. For instance, why is O.P. used by Dominicans?

Would you please print a list of religious orders along with their abbreviations? (Florida)

A You have no idea what you are asking. There are nearly 500 different religious congregations of sisters, brothers and priests in the United States alone.

As you say, certain religious communities have a popular title that is different than their official designation. Sometimes the popular name is taken from part of the official title.

Often the explanation is the one in the example you give. St. Dominic named his community the Order of Preachers since their primary task was to preach the Catholic faith. After he died people understandably began to call his followers Dominicans.

The same is true of St. Francis. He called his male followers the Order of Friars Minor (O.F.M.). This strange-sounding (in English) title really means (in Latin) the Order of Little Brothers. Of course, the popular title for men and women followers of St. Francis is Franciscan. Further information on specific groups would be available from either the annual Catholic Almanac, published by Our Sunday Visitor Press, or The Official Catholic Directory, published by P.J. Kenedy and Sons.

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

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

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FAMILY TALK

Don't 'give in' to
child who whines

by Dr. James and Mary Kenny

Dear Dr. Kenny: How do you stop a child from whining? It's driving me crazy. My 4-year-old won't accept no. Instead, he begs and pesters and whines until I give in. I've tried everything, even spanking him, but he won't stop until he gets his way. Please help. (Pennsylvania)

Answer: You cannot give in. When you do, you are teaching him that pestering is an effective method to get you to change your mind. Whining works. Why stop?

Whining and crying make adults uncomfortable. Notice in church when a baby starts to cry how adults squirm. Adults are programmed to respond to a crying child.

A first step might be to ration your prohibitions. Cut down on them. Say no only when you can stick to your position. Say no less often, but mean it when you say it and don't give in.

Even if you are able to limit the times you must say no, your son will continue to whine for some time. After all, this technique has worked well in the past to break you down. Here are a few helpful "dos and don'ts."

► Say what you mean. Don't make unnecessary or impossible prohibitions. Limit what you intend to forbid.

► Mean what you say. Once you say something, follow through and stay with it. Don't argue with your son, and don't let him wear you down.

► Leave the scene. Don't stay around to debate with him. You have already said you can't win. He can wear you down. State reasons for your refusal once. Then you might find it convenient to go to the bathroom or somewhere where he cannot get at you. If you cannot leave the scene, put on earmuffs or earplugs.

► Turn discipline into a game. Invent a special word to stop the whining. One child suggested the word "peanut." Whenever his mother said "peanut," he was to stop talking and whining. If he was able to stay quiet until she said "butter," then he received a small treat. It worked for this mother.

► Keep a chart to record the good times. Put a "happy mouth" chart up on the wall. For each half hour (or two hours) that he is able to refrain from whining, give him a "happy mouth" point. Five points earns a reward.

Constant whining can wear a parent down. Good luck in your efforts to ignore the whining and hold the line.

(Send questions to be answered in print to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978)

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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.

September 8

World Wide Rosary, videotape on Mary, and fellowship begins at 7 p.m. at St. Charles Borromeo Church, 2222 E. Third St., Bloomington, in honor of her birthday.

September 8-9

Marty Haugen will present a Liturgical Music Concert at 7:30 p.m. Fri. and Workshop from 9 a.m.-3 p.m. Sat. at St. Christopher Parish, Speedway.

☆☆☆

St. Philip Neri Parish, 550 N. Rural St. will hold Fall Fiesta '89 featuring fish dinners and music by "The Urge" Fri.; spaghetti by "The Marlins" Sat. Grand drawings.

September 8-10

An Inner Journey Retreat: Part I for the adult children of alcoholics will be presented by Mary Frances Crowley at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆☆

A 4th Day Retreat for those who have made a Cursillo will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆☆☆

A "Parents-To-Be" Weekend will be held for first-time parents at Alverno Retreat Center, 8140 Spring Mill Rd. Donation \$130/couple. Call 317-257-7338 for details.

September 9

New Albany Deanery Young Adult Ministry will celebrate Mass at 5:30 p.m. followed by dinner at St. Mary Parish, New Albany.

☆☆☆

All Saints School, 1306 27th St., Columbus will hold its Fall Festival and Spaghetti Dinner from 11 a.m.-4 p.m. Adults \$3; children 12 and under \$1.50.

☆☆☆

The Simeanna Club will hold a Spaghetti Dinner from 4-7 p.m. in St. Patrick School cafeteria, Terre Haute. \$3.50 dinner and seniors, \$4 at the door. \$2.50 kids 12 and under.

☆☆☆

A "GYM" Garage Sale will be held at Beech Grove Benedictine Center from 8 a.m.-3 p.m. Space tables available for nominal charge. Call 317-788-7581 for details.

☆☆☆

The Catholic Alumni Club (CAC) will hold an Oktoberfest at 7 p.m. at German Park shelter, 8600 S.

Meridian St. For details call Mary 317-255-3841 late evenings.

September 9-10

St. Michael Parish, Charlestown will sponsor a Septemberfest from 11 a.m. daily. Chicken dinners Sun. 11 a.m.-4 p.m. EDT; adults \$5; seniors \$4; kids \$2.50. Crafts, booths, games.

September 10

Rushville will hold its Annual Fall Festival from 9 a.m.-4 p.m. Chicken or ham dinners; adults \$5 at door; children under 12 \$2.50. Country store, homemade candy, flea market.

☆☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1396.

☆☆☆

Holy Spirit Parish will hold its Parish Picnic from noon Mass-6 p.m. in Sugar Creek Park. Picnic, games.

☆☆☆

St. Pius Parish, Troy will hold its Annual Fall Festival from 11 a.m. Turtle soup, chicken and ham dinners, petting zoo, farm tractor show.

☆☆☆

The Catholic Alumni Club (CAC) will hold a general meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆☆

SS. Peter and Paul Cathedral #191 Council and Court, Knights of St. Peter Claver will hold a St. Peter Claver Day Celebration beginning with Mass at 8:30 a.m. in the cathedral. Brunch \$6.50. Call 317-637-3386 for details.

☆☆☆

Mothers Theodore Circle #56, Daughters of Isabella will meet at 2 p.m. in the conference room of St. Elizabeth's Home, 2500 Churchman Ave.

September 11

New Albany Deanery Youth Ministry will present the first session of the Pruning the Pump training program for adult catechists from 7-9:30 p.m. at the Aquinas Center, Clarksville. Call Bob Leonard 812-945-0354.

☆☆☆

A Scripture Series begins with "Relating God's Word to Today's World" from 7:15-9 p.m. at Fatima Retreat House, 5353 E. 56th St. Supper 6:20 p.m. Cost \$10; pre-registration and \$5 deposit required. Call 317-545-7681.

☆☆☆

An Hour of Prayer for peace and justice is held at 8 p.m. each Mon. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at the Catholic Center, 1400 N. Meridian St. for a program on "Biotechnology During Stress" presented by Dr. Steve Bessing of IU. Call 317-236-1396 for information.

September 12

Family Life Office director Val Dillon will present a Leisure Day on "Raising Your Children with Self Esteem" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Cost \$10; child care \$3/child; required deposit \$5. Call 317-545-7681.

☆☆☆

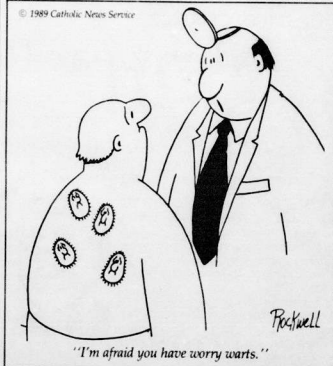
Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will meet at Cracker's Comedy Club at 7:45 p.m. For details call Dan 317-842-0855 evenings.

☆☆☆

Fall Mature Living Seminars on Potpourri: A Medley of Topics begins with "From Thomas Jefferson to Las Vegas: City Planning in Indianapolis" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$10/series; \$2/session.

☆☆☆

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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.

☆☆☆

The Ave Maria Guild will meet for dessert and business meeting at 7 p.m. at St. Paul Hermitage, Beech Grove.

☆☆☆

A free concert of classical music featuring cello, piano and soprano voice will be sponsored by WFYI Channel 20 at 7:30 p.m. in SS. Peter and Paul Cathedral, 14th and Meridian. Rebroadcast on FM 90.7 at 7 p.m. Sept. 14.

September 13

Natural Family Planning instruction will be held at 7:30 p.m. in Room 212 at the Catholic Center, 1400 N. Meridian St. \$15 fee. Call 317-236-1596 for reservations.

September 14

The Spiritual Leadership Program, Unit I: Session 2 on "Faith Journey" and Unit III: Session 2 on "Personal Profile Inventory," continues from 7-10 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

☆☆☆

Cathedral High School Class of 1934 will hold its 55th Reunion Dinner at 7 p.m. at St. Pius X of C, 2100 E. 71st St. Reservations due by Sept. 11. Call Joe Hoffmann 317-251-0603.

☆☆☆

Indianapolis Council of Catholic

Women will meet at St. Lawrence Parish, 4650 N. Shadeland Ave. at 9:30 a.m. for their quarterly meeting. Tasters luncheon; bring favorite dish, recipe and \$3.

September 15

Christian Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball in St. Thomas Aquinas Parish gym, 46th and Illinois. \$3 fee. Call Linda 317-875-0536 for information.

☆☆☆

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

September 15-16

St. Malachy Parish, Brownsburg will present its 10th annual Country Fare from 6-10 p.m. Fri. and from 11 a.m.-10 p.m. Sat. Sandwiches Fri., roast pork dinners Sat. until 7 p.m. Drawings, games.

September 15-17

Benedictine Father Conrad Louis will present a Scripture Retreat on "The Wisdom Books" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆☆

A Women's Retreat on "Myths and Miracles: Tapping the Energies that Create" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

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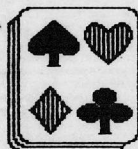
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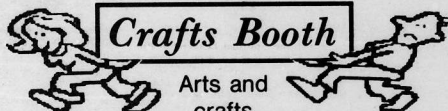
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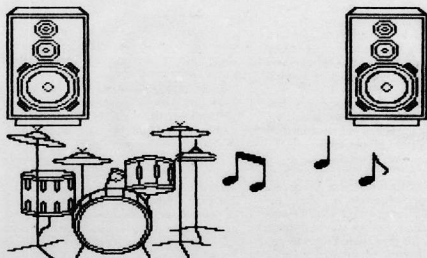
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Youth News/Views

Cultural exchange trip teaches understanding

by Mike Betting

As part of the South-North Dialogue cultural exchange program, I journeyed to Mexico July 27 with Marcus Lancaster, Sarah Graf, Michelle Zimmerman, and Angie Silver as representatives of Our Lady of Perpetual Help Parish in New Albany for a very unique community service experience.

My goals for the trip were to give an opportunity to those traveling to experience community, an opportunity for service, and a chance to know and accept people from other cultures as friends. This was, I hope, the first of many opportunities for the young people of Our Lady of Perpetual Help Parish to travel and gain a sense of our presence in a world community.

Spending time together does more than anything I've ever seen or tried at creating and enhancing the bonds of friendship that are the basis of our Catholic faith.

It was Jesus' way of leading. He asked people to join him, and he showed them the world in which they were living. He gave them opportunities to share experiences in different parts of what we now call the Holy Land. And he taught through those experiences they shared together.

This year our small group from the New Albany Deanery went to Mexico to learn the best ways to make future South-North Dialogue trips, as well as to determine the needs we have in preparing new participants for these experiences.

We began the trip with long rides on both bus and train that landed us in the heart of Mexico City. That ride itself was an experience in the life of people who don't have the financial resources we are accustomed to enjoying.

We hauled our luggage from the train depot into the bustling world of a city not much different from one here in the good old U.S. of A., except as Michelle would say, "There's so many Volkswagens!"

Even the murmur of the passing crowd did not seem all that foreign at first. Upon arrival, we enjoyed the first of many long walks. We took subways which were very clean and modern, and also buses, taxis, planes, and a special Mexican "combi."

We were met in Los Reyes by many of the young people we would continue to see at various activities. They welcomed us, then showed us to our homes for the next week or so.

We spent the first few days doing much of our sight-seeing, including visits to the ancient Aztec city of Teotihuacan and Villa de Guadalupe, the shrine of Mary in Mexico. At Marc's request, we even watched a bullfight!

After the first few days, everyone began to feel more comfortable and things really started rolling! We were busy with youth group meetings, painting projects, parties, and time spent simply building friendships.

It became difficult to be ready to leave our new friends for the community service work we had planned in Oaxaca City!

In Oaxaca, we faced the difficulties of growing old in Mexico and experienced the discomfort of not knowing how to reach out at the nursing home.

We did woodworking with the young boys and girls at the orphanage, helped students practice their English, and played games with neighborhood children. And, of course, we shopped!

The next South-North Dialogue trip won't be until next summer, but preparation begins in December. Contact Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, Ind. 47150, or telephone 812-944-1184 for information on Mexico Community Service Trip II.

(Mike Betting serves as youth minister at Our Lady of Perpetual Help Parish in New Albany.)



FRIENDS—Mike Betting, youth minister at Our Lady of Perpetual Help Parish in New Albany, guides Jesus Gomez Rojas of Mexico City around Indianapolis for sight-seeing as part of South-North Dialogue. During his stay in New Albany, Rojas will speak to church, school, and civic groups. (Photo by Mary Ann Wyand)

Mexico's poor enrich student's life

by Sarah Graf

"Blessed are the poor in spirit, for theirs is the kingdom of God."

—Matthew 5:3

My experience in Mexico as part of the South-North Dialogue cultural exchange program during late July and early August was an adventure that I will never forget.

I had mixed feelings when I started out, but my positive feelings came forward when I met the youth of Los Reyes. I was amazed at how friendly and open the people of Mexico are. They were very welcoming and respectful of us.

I enjoyed living in this small town even though I didn't have my normal luxuries. I

grew to appreciate people for who they are, not for what they have.

A nursing home I visited in Oaxaca was a sad yet cheerful place.

I spent a little time with four ladies who were confined to wheelchairs. They were pushed to an empty corner where they sat all day. They couldn't speak and couldn't let us know if they were aware of what was going on. All I could do for them was massage their hands so that they knew someone cared. They never received visitors, so the few minutes I spent there were probably very precious to the ladies.

Jose, another resident at the nursing home, was also in a wheelchair. His leg muscles were tight, so he was unable to walk alone. He had never had any kind of therapy until the youth group started visiting him. As we worked with Jose, a smile was plastered across his face. I felt good knowing that he enjoyed our help.

The other residents also enjoyed our presence. This made the place a little more cheerful.

Overall, this trip was a great learning experience. I realized that it's not necessary to have a lot of money or to have a nice car. The people I met didn't even have a car, yet they are some of the happiest people I know. And I didn't have to take medicine to the people in the nursing home. My company was enough.

I realized it only takes one person to make a change. I'm proud that I could be that one person.

The people in Mexico are rich, not in material things, but in love.

(A resident of New Albany, Sarah Graf is a member of Our Lady of Perpetual Help Church and is active in the parish youth group.)

Batesville sets deanery youth rally

Parishes in the Batesville Deanery are sponsoring a Youth Rally Sept. 10 at Oldenburg as a beginning to the new school year.

The rally, which runs from 2 p.m. until 9 p.m. on Sunday, will bring Batesville Deanery youth together for a day of sharing, fun, and celebration.

Joe Exline, early adolescent ministry coordinator for the New Albany Deanery, is the featured speaker. He will discuss the topics of self-esteem and handling stress during his keynote address at the youth rally.

Exline is also employed at Jefferson Psychiatric Hospital as a mental health worker, where his focus is working with adolescents. He has presented workshops on the issues of adolescent development,

improving parent and teen communication, catechesis, volunteer training, and other related topics.

Following the sharing and input sessions, Father Wilfred Day, archdiocesan personnel director for priests, will celebrate Mass.

Evening events include a dinner followed by opportunities to play volleyball, go bowling, or enjoy a movie without charge.

The youth rally was planned as a cooperative effort by the directors of religious education in the sponsoring parishes.

Contact Sister Carol Leveque, youth ministry coordinator for Immaculate Conception Church in Greensburg, at 812-591-2362 for registration information.

Neighborhood Youth Outreach earns grant for garden project

by Mary Ann Wyand

Thanks to a Youth As Resources grant awarded in June, Neighborhood Youth Outreach participants at St. Joan of Arc Parish in Indianapolis will be able to fix up a vacant lot on church property for use as a neighborhood park.

Clean-up work for the Garden Park Project began in July as a preliminary step in beautifying property at the northeast corner of 46th Street and Park Avenue.

Currently, metal fencing encloses a deteriorated garage and broken blacktop pavement that make the lot appear bleak and lifeless. But NYO director Tom Tolbert envisions the barren corner as an attractively landscaped gathering place with multiple uses.

St. Joan of Arc teachers could use the area for outdoor instruction, he said, and school groups could congregate there for rehearsals on the small stage included in the landscaping plans.

Parishioners and neighborhood residents could enjoy the scenic park, as well,

and it could help strengthen social fibers and enhance a sense of community.

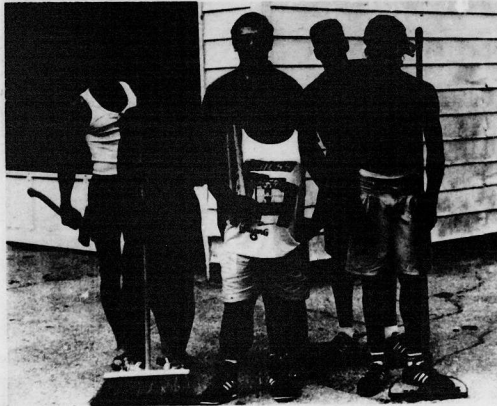
With the \$1,938 grant from Youth As Resources, the NYO group headquartered at Joan of Arc will revitalize the vacant lot by constructing an amphitheater for public use, building seating for conversation areas, planting flowers along walkways, and replacing cracked blacktop with grass.

Michael Arnold, James Gary, and Marlon Wright are student project leaders, with supervision by Tolbert and pastor's assistant Gary Rieddorf.

It will be a volunteer labor of love, Tolbert noted, as neighborhood teen-agers cover the shabby garage walls with hand-painted murals, trim existing trees, and fill planter boxes with flowers. Grant monies go toward supplies, not labor.

"We've got 50 kids who want to beautify the lot and add a little greenery to the asphalt jungle," he said. "Hopefully, we can add it a little every year."

The project will give the teens "a sense of responsibility," Tolbert added. "It will be something they can point to and say, 'We did that.' It will give them a feeling of pride in their neighborhood."



CLEAN-UP CREW—A few Neighborhood Youth Outreach participants and supervisors involved in the Garden Park Project at St. Joan of Arc Parish prepare to clean up the church property. NYO director Tom Tolbert (at left), Anthony McGavock, pastor's assistant Gary Rieddorf, Delano Arnold, Vincent McClucas, and student project leader Michael Arnold are among volunteers. (Photo by Mary Ann Wyand)

So. African bishops encourage campaign against apartheid

by Bronwen Dachs

CAPE TOWN, South Africa (CNS)—The Southern African Catholic Bishops' Conference has recommended that local church groups participate in a defiance campaign to protest South Africa's system of racial segregation, apartheid.

In a statement issued Aug. 29, after the bishops' meeting in Maranhill, South Africa, the conference endorsed the six-week non-violent campaign, begun July 25 by the Mass Democratic Movement, a loose association of extra-parliamentary anti-apartheid organizations.

The bishops noted the current campaign was "fully consistent" with principles of the Standing for the Truth Campaign, which began in 1988 and to which the bishops pledged support. In the Aug. 29 statement, they also pledged support for any similar, future campaigns.

Campaign tactics often include marches by blacks, mixed-race, Indian and white South Africans into traditionally whites-only areas.

Father Peter J. Pearson, chaplain to the Justice and Peace Commission for the Archdiocese of Cape Town, said the current campaign was designed to show that "apartheid laws are no longer binding."

He said the participation by various churches was "in obedience to God rather than to human authority" and would "defy unjust laws which are totally contrary to the values of the Gospel."

Mike Pothier, a Cape Town justice and peace commission member, said churches have shown "compassionate solidarity" to the Mass Democratic Movement, "making their resources available and providing protection."

"The state is far less likely to clamp down on churches than on other organizations," Pothier said.

He noted that the defiance campaign was "much bigger in the western Cape than anywhere else in the country," because the area "is the traditional leader in terms of policy, ideology and planning" resistance to the government.

Such incidents have included stoning police vehicles, delivery trucks and houses; stabbings; arson; bombings; and gun attacks on policemen.



PROTESTERS—The Rev. Eric Nissen, left, of the Presbyterian Church, Father Peter J. Pearson, chaplain at the University of Western Cape, Cape Town, South Africa, and Dominican Sister Clare Harkin join a Cape Town march to show their defiance toward apartheid, South Africa's racial segregation system. (CNS photo)

Black bishop: Church needs action, not words, against racism

by Mark Pattison

WASHINGTON (CNS)—There has been an "articulated Catholic response against racism" over the past 40 years but "these are words only. What is needed is action by the local churches," said Auxiliary Bishop Joseph A. Francis of Newark, N.J.

Bishop Francis, one of the 13 U.S. black bishops, made his comments at an Aug. 28 press conference in Washington to promote a teleconference on racism.

The teleconference, "Racism and the Renewal of the Mind," is scheduled for 1-5 p.m. Nov. 18. Originating in Detroit, it will be aired by the U.S. bishops' Catholic Telecommunications Network of America.

The teleconference will observe the 10th anniversary of "Brothers and Sisters to Us U.S. Bishops' Pastoral Letter on Racism in Our Day," which Bishop Francis called "the best-kept secret in the Catholic Church."

"What was said 10 years ago is sadly descriptive of the experience of people of color as if it were written this morning, as we speak," Bishop Francis said.

He noted several Catholic documents about racial justice dating back to the 1940s: the "Constitutional Rights and the Black Man" section of "The Essentials of a Good Peace" in 1943; "Discrimination and Christian Conscience" in 1958; "Statement on National Race Crisis" in 1968; and the 1979 pastoral letter.

"My hope for this teleconference on racism is to involve more Catholics in the struggle to end racism," Bishop Francis said. "We also need to include within our parishes an agenda to escalate the struggle against racism in our society and in our churches."

Bishop Francis gave examples of how racism touches the Catholic Church.

"Bensonhurst—many of those kids were Catholic. Their parents were Catholic," he said, referring to the Aug. 23 murder of a 16-year-old black youth, allegedly by Italian-American youths in the Bensonhurst section of Brooklyn, N.Y. "Certainly there was a blatant racism there," he said.

He said some parishes are "reluctant" to include blacks, Hispanics and Asians as members. "It follows the pattern of segregated housing" in suburban areas, Bishop

Francis said, with Catholics keeping the "same attitude of why they fled to begin with."

Precious Blood Father Clarence Williams, who will produce the teleconference, called racism "a social, psychopathic illness that destroys neighborhoods. . . . It's an affliction, a handicap" that affects all races.

Bishop Francis, who grew up in Louisiana, said racism in the North is "much more vicious, much more damaging than what it is in the South." He cited police response in northern U.S. cities as "much more aggressive to minorities" and "racial issues" that have "sprung up" on Catholic college campuses, leading to "very explosive" situations. The bishop did not name the colleges.

Bishop Francis said recent primary campaigns for New York City mayor and a U.S. House seat vacated by the death of Rep. Claude Pepper, D-Fla., were "emerging along racial lines."

And "that Willie Horton thing was a blatant form of using racism," he said, referring to negative advertising against Massachusetts Gov. Michael Dukakis' 1988 presidential campaign. The ads said Horton, a black convicted felon released through Massachusetts' furlough program, raped and murdered a white woman.

Father Williams, president of the Black Catholic Televangelization Network and a Detroit pastor, said the Catholic Church can be "a catalyst of change" in America's attitudes toward race because it is "the major institution in our society that's inclusive of every race."

Funding for the broadcast will come from the American Board of Catholic Missions, the Detroit archdiocese office of the Campaign for Human Development and a grant from Cardinal Edmund C. Szoka of Detroit.

Fr. Dulles calls priest shortage 'more basic' than rule of celibacy

by Charlotte Pace

SAN FRANCISCO (CNS)—The priest shortage today stems from "a more basic problem than the rule of celibacy," Jesuit Father Avery Dulles said in an interview published in the August issue of *San Francisco Catholic*.

Celibacy "has been rigorously enforced since the Middle Ages, and we've had an abundance of vocations," the renowned theologian said. "I don't think human nature has changed all that much" in the last 20 years.

"The problem is perhaps that there is not that degree of commitment to the service of the church whereby people will take on the obligation of celibacy," he said.

That, in turn, he said, seems to be due "partly to theological changes and partly to social conditions."

The vocations decline, he noted, is primarily a phenomenon of North America and Western Europe, where "people move from one kind of life to another rather readily. Very few people remain in one vocation or one profession throughout their whole lives."

Father Dulles, who turned 71 Aug. 24, was in San Francisco for the summer session of the University of San Francisco. One of the leading figures in U.S. Catholic theology for the past three decades, he retired last year from The Catholic University of America in Washington and took up the Laurence J. McGinley chair in religion and society at Fordham University in New York.

In general Catholic circles, his most influential work is probably "Models of the Church," a 1974 book which analyzed how different images of the church affect the faith and theology of Catholics.

In the interview Father Dulles said in recent lectures he has been addressing "the model of the church as a community of disciples. That immediately puts the church in a relationship to Christ. . . . We are sent from Jesus, and we look to Jesus for direction. Every sacrament should be seen as an encounter with Christ."

That model may have special value for helping people "in this country at this time" to understand the church better, he said. But, "From a universal perspective I still feel the sacramental model is the one that satisfies most."

In simplest terms, the sacramental model emphasizes the character of the church as a sign and communicator of Christ's redeeming grace. It puts a stress on the faith and holiness of the church's members.

Father Dulles said that despite the "many advantages" and popularity of the "people of God" model of the church found in the documents of the Second Vatican Council, "I confess it's not my favorite image of the church."

"It certainly can be used," he said, "but it is not as theologically rich in my opinion as even the 'body of Christ' (model), which brings out the unique relation of the church to Christ and to the Holy Spirit not conveyed by the image of people of God."

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BOOK REVIEW

'Biased' abortion ethics book

THE ETHICS OF ABORTION: PRO-LIFE VS. PRO-CHOICE, edited by Robert M. Baird and Stuart E. Rosenbaum. Prometheus Books (Buffalo, N.Y., 1989). 352 pp., \$11.95.

Reviewed by Richard Doerflinger

The editors of "The Ethics of Abortion: Pro-Life vs. Pro-Choice" seek "to represent, fairly and amply, prominent or influential positions about the issue" of abortion. They are not entirely successful.

Problems of fairness begin with the editors' introduction, which argues that the real issue at stake is not so much abortion itself as freedom of choice. Editors Robert M. Baird and Stuart E. Rosenbaum refer to the movement against abortion as "anti-choice" and compare it with two totalitarian societies—the imaginary society of Margaret Atwood's novel "A Handmaid's Tale," where abortion is unthinkable and fertile women are enslaved to bear children for others, and the all-too-real society of the People's Republic of China, which uses coerced abortion for population control. The editors set the "pro-choice" movement as a bulwark against both threats.

But things are not so simple. Some, though not all,

"pro-choice" leaders defend practices such as "surrogate motherhood" in which women are used as incubators for other people's children. And "pro-choice" organizations are the chief apologists in this country for China's brutal abortion policy.

Another deficiency is that the editors choose to compile only what they call "ideological" writings on abortion, because they take for granted that "pragmatic considerations," such as the "disastrous (sic) consequences" of unchecked population growth, support the "pro-choice" side. Ignored here are current controversies over whether famine and disease can really be blamed chiefly on population growth. Also ignored is much empirical evidence that on pragmatic grounds abortion is a poor instrument of population control because its availability tends to undermine the effectiveness of pregnancy prevention efforts.

Because they assume that abortion is a pragmatic benefit to society, the editors argue that the "ideological" case for the pro-life position would have to be proved beyond a reasonable doubt before society can take the position seriously.

With this background, it is not surprising that the editors' concept of fairness leads them to reprint excerpts from the

Supreme Court's 1973 decision legalizing abortion, followed by 11 essays in which pro-choice authors outnumber pro-life advocates by seven to four.

Some of the essays are well-argued, affording good opportunities to sharpen one's own wits on this issue. Some, like Michael Tooley's essay showing that even newborn children are not human persons, are famous or notorious depending on your point of view. But most were written in the early 1970s and have been reprinted many times since.

The editors account for this by saying that "these early works are still thought to offer the most compelling arguments for their respective positions," but I disagree. For example, there are better Protestant essays against abortion than the one by Paul Ramsey in this volume; Ramsey himself did better in his contribution to John Noonan's 1970 anthology, "The Morality of Abortion."

In short, this anthology is neither as fair nor as ample as it should be. There is good material here, but most of it is available in other anthologies on medical ethics whose editors are not as overtly biased.

(Doerflinger is associate director for policy development at the U.S. bishops' Office for Pro-Life Activities.)

Of Catholic interest

By Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"Reason Informed by Faith," by Sulpician Father Richard M. Gula, Paulist Press, \$12.95, 334 pp. Shows how contemporary Catholic ethics draws on resources of human experience and faith in search of what God requires of us. "The New Catholics," edited by Dan O'Neill, Crossroad, \$8.95, 187 pp. Subtitled "Contemporary converts tell their stories," this is a diverse collection of stories of why persons join the church.

"Neighbors: Muslims in North America," interviews by Father Elias D. Mallon, Friendship Press, \$5.95, 108 pp. Some of the nearly 6 million Moslems in this country explain their faith and how they live it.

"Miracles Do Happen," by Sister Brieghe McKenna, St. Martin's Press, \$13.95, 142 pp. Inspirational account of a nun's vision of the role of the church and of her acceptance of God's use of her as an instrument to perform his miracles.

"Let There Be Love," edited by Kris Tuberty, Thomas Moe Press, \$6.95, 154 pp. Essays by well-known writers on the way in which God's love and love of Christians for each other reveals itself in the words of Scripture.

"Crucible of Fire," edited by Jim Wallis and Joyce Hollyday, Orbis/Sojourners, no price given, 169 pp. Interviews and essays which portray vividly how Christians are struggling against apartheid.

"Jesus: The Liberator of Desire," by Brother Sebastian Moore, Crossroad, \$11.95, 122 pp. Master of spiritual theology continues a quest for a profound understanding of what it means to be saved from eternal death by Christ.

"Come Alive," by Mother Mary Francis, Franciscan Herald Press, \$4.95, 85 pp. Call to take Gospel seriously and stand up to the vision of Christ.

"The Marginal Catholic," by Father Joseph M. Champlin, Ave Maria Press, \$6.95, 155 pp. How to communicate with forceful, persuasive clarity what the church expects of its members without destroying remnants of faith.

† Rest in peace

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

† **BOOK, Bernard H.**, 69, St. John, Starlight, Aug. 23. Husband of Agnes E.; father of John L., Marilyn Reynolds, Jane Wiseman, Patti Miller, Dana Thomas, Betty Henstrup, and Wilma; brother of William Sr., Marcella (Sis) Sprigler and Geneva (Gertie) Sprigler; grandfather of 16.

† **GEDLING, William E.**, 61, St. Augustine, Jeffersonville, Aug. 26. Husband of Myrna; father of William L., Jerra Ware and Cynthia Mathews; brother of Ernest, Kenneth, Ralph, Anna Braun and Helen Song; grandfather of two.

† **KNABLE, Charles E.**, 53, St. Mary, New Albany, Aug. 18. Husband of Stella; father of William C., Greg, Patricia Lavey, Mary Kay Moore and Anne Boenig; brother of Junie, Alfred, Henriette, Huber, Winona Lynch and Mary Ann Woods; grandfather of seven.

† **SPEER, Andrew Allen**, 63, St. Mary, North Vernon, Aug. 26. Father of Carol McLaughlin and Thomas A.; stepfather of son, brother of Julia Kane, Lula Schep, Nancy Vogel, Leona Bishop, Donna Anancoutos, Barbara Bowers and Dr. Leo, grandfather of one.

† **SOMERAK, Angeline H.**, 79, St. Thomas the Apostle, Fortville (buried from Holy Trinity, Indianapolis), Aug. 25. Mother of Rosemary Schaefer and Carol Brooks; sister of Rose Somrak; grandmother of five; great-grandfather of four.

† **SOMERAK, Angeline H.**, 79, Little Flower, Indianapolis, Aug. 17. Husband of Luann Helling, Elaine Malley, Sara O'Brien, Jane Fity Mauts; sister of Rebecca Mauts; brother of Pat Peterson; grandfather of 13.

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News briefs around the world

Pope asks banishment of war

VATICAN CITY (CNS)—Pope John Paul II has asked world religious leaders to pray that "war be banished from every part of the world" and that it "disappears as an instrument for resolving conflicts." The pope made the appeal in a taped message televised via a giant screen in Royal Castle Square in Warsaw, Poland, Sept. 1, to a gathering of international religious leaders commemorating the 50th anniversary of the German invasion of Poland, which sparked World War II. "The invasion of Poland began a long and painful period of suffering for the population—for the Christians, for the Jews and for everyone," the pope said.

Evacuation of wounded denied

SAN SALVADOR, El Salvador (CNS)—Salvadoran President Alfredo Cristiani has rejected a request by Archbishop Arturo Rivera Damas of San Salvador for the medical evacuation to foreign countries of 100 wounded anti-government guerrillas. Archbishop Rivera Damas met with the Salvadoran president Aug. 29 after nine amputees requested his intercession with the government on humanitarian grounds. The amputees—former guerrillas of the Farabundo Marti National Liberation front, known by its Spanish initials as the FMLN—had occupied the steps of San Salvador's downtown Metropolitan Cathedral for more than two weeks. The amputees had petitioned the government that they and about 100 fellow former fighters be allowed to leave El Salvador for medical treatment abroad, in accordance with an agreement reached under the administration of former President Jose Napoleon Duarte. But Cristiani told Archbishop Rivera Damas he would not honor the agreement, calling the FMLN wounded "terrorists" who must stand trial for criminal offenses.

Dioceses employ few minorities

WASHINGTON (CNS)—Minorities comprise just a small portion of employees in U.S. dioceses, according to a study conducted by the National Catholic Conference for Interracial Justice. The informal telephone survey, taken during April and May, was done with 40 of the more than 170 U.S. dioceses. It found that 416 of the more than 3,000 employees of those 40 dioceses were minorities, defined as Hispanics, blacks, Asian Americans and Native Americans. "The Catholic Church is approaching 50 percent or more minority," said conference executive director Jerome Ernst in a statement. "It is time for new efforts at involving these minorities in the church to go beyond (the) issuing of affirmative action policy statements."

Convert yourself before others

BALTIMORE (CNS)—The evangelist must be sure he or she is converted before trying to convert someone else, said a priest at an evangelization conference in Baltimore. "Perhaps we ourselves need some conversion," said Father James Dunning, president of the North American Forum on the Catechumenate. "The good news needs to touch our personal and work lives." Father Dunning spoke at the National Council for Catholic Evangelization's "Evangelization in the '90s" conference, held Aug. 23-26 in Baltimore.

Church helping Indians survive

WASHINGTON (CNS)—Indians in the northwestern Brazilian state of Roraima face genocide, and the Catholic Church is trying to help them survive, said Bishop Aldo Mongiano of Roraima. "In Roraima, the only organization that can protect the Indians is the church," Bishop Mongiano said in a Washington interview in late August. "If the church was not there, they would all be gone," he said. Of the 160,000 people in the Diocese of Roraima, 30,000 are Indians belonging to 10 different tribes. Bishop Mongiano has said his diocese has the highest percentage of indigenous populations in Brazil.

Church to benefit from gift

(CNS)—Evangelization and charitable projects of the Catholic Church worldwide are to receive a financial boost

of more than \$300 million from the sale by Dutch Catholic businessman-millionaire Piet Derksen of his northern European "Center Parks." Derksen sold his controlling interest in the chain of all-weather recreational centers to the British firm of Scottish and Newcastle Breweries for 748 million guilders (U.S. \$338 million). The Dutch daily newspaper *De Volkskrant* said 665 million guilders (\$300.71 million) was to go to Living Water, one of two Dutch Catholic foundations founded by Derksen. Living Water finances Catholic charitable, vocational and evangelization work around the world.

Sees less involvement in politics

HARTFORD, Conn. (CNS)—Poland's moves toward representative government could lead to less church involvement in that nation's politics, Polish Bishop Szczepan Wesoły said in an interview with *The Catholic Transcript*. Hartford archdiocesan newspaper. Visiting Connecticut at the end of August for a Polish-American program marking the 50th anniversary of the start of World War II, Bishop Wesoły said the war and its aftermath are essential for understanding the Polish government and the role of the church in Poland today.

Briefs filed with Supreme Court

WASHINGTON (CNS)—The U.S. Catholic Conference, saying "the integrity of the family is at stake," filed a friend-of-the-court brief in the U.S. Supreme Court Aug. 28 in two cases involving prior pure notification for minors' abortions. "The integrity of the family unit is itself a privacy interest deserving constitutional protection," the brief said in support of state laws in Minnesota and Ohio requiring parental notification.

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Coping with the higher price of a Catholic college education

by Julie Asher

WASHINGTON (CNS)—On the nation's college campuses, students have begun a new academic year, one with a higher price tag—between 6 percent and 9.5 percent higher.

The jump in tuition has outpaced the inflation rate of 5.2 percent, though after a decade of increases analysts say it may be leveling off.

Catholic college officials interviewed by Catholic News Service said tuition increases at their institutions have kept pace.

Figures released Aug. 10 by the College Board in New York showed that average increases in tuition and fees ranged from 6 percent at public two-year colleges to 9 percent at private four-year colleges, putting the average yearly tuition for private schools, for example, at \$7,348 and room and board at \$3,430.

Public four-year institutions raised their tuition and fees an average of 8 percent, making the average cost at those schools about \$1,635.

The new figures led U.S. Education Secretary Lauro F. Cavazos to urge "every leader in higher education (to) make holding costs down a priority."

Critics contend costs should be more in line with the 5.2 percent rise in the national consumer price index, but officials at Catholic colleges said that is unrealistic.

Calling education a "labor-intensive" pursuit, most cited

increases in maintenance costs, salaries, health benefits and insurance among the culprits pushing tuition up. What also costs, they said, is conforming with government regulations, such as asbestos removal, and, for some, providing child care for single-parent employees.

"The cost of doing business has gone up," said Jesuit Father William McGinnis, president of the Washington-based Association of Jesuit Colleges and Universities. But despite rising tuition he told CNS Aug. 31 he feels students are still "very definitely getting their money's worth."

The Jesuits operate 28 U.S. colleges and universities out of the nation's 226 Catholic institutions of higher education. Their combined enrollment of 175,184 for 1988-89 represented one-third of the total enrollment at Catholic colleges.

The priestly Jesuit institution is Georgetown University in Washington with tuition, fees, room and board set at \$18,826.

Rising costs are the same for the public university, but "the only difference is who pays for it," Father McGinnis said.

"The cost-of-living index measures a typical market basket of goods and services, everything from toothpaste to buying a house," said Steve Kline, spokesman for Jesuit-run Creighton University in Omaha, Neb. "A university is not an industry where we're out production-line widgets."

In effect, he said, universities have to "operate small cities to provide the product—the teaching."

Creighton's tuition for the new year is \$7,218, up from last year's \$6,592, and room and board for a typical student now costs \$3,300.

At Jesuit-run Santa Clara University in California, tuition with room and board and fees is \$14,304—up 9 percent.

Daniel Saracino, Santa Clara's dean of admissions, said over 40 percent of the students have financial aid and 40 percent of those have part-time jobs. The university has "pumped more" into aid, and California gives needy students \$5,200 a year in assistance, he said, which helps students take advantage of one of the university's "cornerstones—small, value-oriented education that can't be provided in the large classroom setting."

For students at the University of Notre Dame, tuition jumped 9.5 percent. This year it's \$11,315, with room and board at \$3,300.

Director of financial aid Joseph Russo said Aug. 31 the entire administration at the university, run by the Congregation of the Holy Cross, is concerned about

"pricing ourselves outside the market," but he said applications for enrollment continue to go up and so does "the quality of the student body."

He added that for 1988-89 students received \$34 million in aid, and 30 percent was from the university. Nationally, financial aid from public and private sources has hit the \$26 billion mark and helped some 5 million students.

Jerry Flanagan, dean of admissions at St. Michael's College, Winoski, Vt., said schools have a tough balancing act—keeping costs reasonable while keeping quality high. At the school run by the Society of St. Edmund, tuition, room and board and fees total \$12,990.

"People have limited resources, but by cutting costs you're cutting quality. If you cut too much, they don't get what they deserve," said Flanagan.

Higher costs mean some students can't go to college, especially private schools. Often hardest hit are minority students, but many Catholic school officials told CNS that applications are increasing even among minorities. All reported specific recruitment efforts to reach minorities.

Rising costs also have not dissuaded prospective students from applying to Xavier University in New Orleans, the nation's only black Catholic college. Operated by the Sisters of the Blessed Sacrament, the school charges \$5,000 tuition for the year, an increase of \$400 over last year, and \$2,800 for room and board.

Sandra Reine, coordinator of recruitment, said 85 percent of the students have some form of financial aid. The new freshman class totals about 700, up about 80 over last year.

For students who need loans, "we tell them to look at financial aid as an investment in their future," Reine said.

Xavier gives black students a better chance at succeeding, Reine said. "We're finding a trend back to black colleges," she said, adding that at Xavier, "we have standards with sympathy."

She said students are expected to perform at a certain level, but "we bridge the gap between where they are and where they should be. You don't find that in predominantly white schools."

At St. Michael's minority enrollment has taken "a giant leap," with 22 minority students in a freshman class of 430, said Flanagan. He said that's due in part to help from the new Sister Thea Bowman Black Catholic Educational Foundation that has targeted 50 African-American students to help attend private Catholic colleges.

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