

THE CRITERION

Vol. XXX, No. 37

Indianapolis, Indiana

50¢

July 12, 1991

United Catholic Appeal meets goal

The 1991 United Catholic Appeal has exceeded its goal of \$2.5 million. As of July 8, contributions and pledges totaled \$2,582,165. Contributions were still being received by the campaign office.

Upon being informed of the success of the campaign, Archbishop Edward T. O'Meara said, "I am overjoyed and profoundly grateful to all of those individuals who made it possible for us to obtain the goal that we set for ourselves. The clergy, the lay people, and particularly the donors, in significantly more numbers than ever before, should rejoice with us in this success."

Every deanery, and almost every parish, exceeded the contributions made last year. Increases in the deaneries ranged from 78 percent to 35 percent.

Contributions came from all parts of the archdiocese, with 54 percent from the four Indianapolis deaneries and 46 percent from the other seven deaneries.

In expressing appreciation for a successful campaign, drive co-chair Jerry Semler said: "The plea for raising the consciousness of the people about the human needs in the archdiocese has been met. I am especially grateful for the generosity of our parishioners and the success of the campaign. I am deeply grateful for people embracing the needs of their fellow man."

Semler continued: "Thanks to all of the volunteers in the various parishes for the extra efforts they made to contact every parishioner. The support we have received, both in dollars and in the number of persons participating, has been tremendous. When people prayerfully unite toward a common goal of helping their brothers and sisters, success is certain."

Semler said that 4,232 volunteers throughout the archdiocese worked on the appeal.

The other co-chair, Father Joseph McNally, said: "In an

honest and straightforward way, the archbishop represented to all of the faithful people of the archdiocese that it was important to respond to the church of our archdiocese. When the needs were presented, I knew that the people would respond to their obligations. I take much pride in being a part of this successful appeal. The people of the archdiocese have always been known to respond to the needs of the entire community. I think this was truly a United Catholic Appeal."

And George Maley, chair of the special gifts division, said: "When push came to shove, the people of the archdiocese did not let the archbishop and our archdiocese down. It was gratifying to hear the good news that the United Catholic Appeal achieved its goal. My personal thanks to all the major gift givers who joined the Miter Society as charter members." Those who contribute \$1,000 or more are members of the Miter Society.

Bethuram named new Family Life director

by Margaret Nelson

David J. Bethuram has been appointed the new director of the archdiocesan Office of Family Life by Archbishop Edward T. O'Meara. He will assume his new responsibilities Aug. 1.

Bethuram is a native of Indianapolis who was graduated from Christ the King Elementary School, Chateaufort High School, and Marian College.

"I see the work of the Family Life Office as truly a pastoral ministry, with the emphasis on inviting and encouraging individuals, young and old alike, to be family," Bethuram said.

He said, "I hope to continue the phenomenal amount of outreach the office has done to assist families and individuals who have found themselves so vulnerable that they are unsure whether they have the capacity to love or be loved."

Bethuram said he hopes "to help educate the people of the archdiocese, not only on the concerns of the family, but to serve as a vital instrument in giving them the courage to share the 'good as well as the not-so-good' we find within the fabric of our families today."

"In order to do this, we must continue as a church family to ask the difficult questions, to explore the cultural impact, and to search for answers to issues regarding the family," he said. Such issues include "the aging process, family structures, parent-child relations and marriage," he said.

Bethuram leaves his present position as the pastoral associate and director of religious education at Our Lady of the Greenwood Parish in Greenwood, where he has served since July, 1980.

For the two years before going to Greenwood, he was a member of the religious studies faculty and taught Old Testament, comparative religions, and church history at Cathedral High School, Indianapolis.

At Marian, Bethuram received his undergraduate degree in religious education. For his graduate studies, he concentrated on personality theory and religion in his work in theological/psychological perspectives on pastoral care at Christian Theological Seminary in Indianapolis.

Professional memberships include the archdiocesan Association of Parish Ad-

ministrators in Religious Education (APARE) and Archdiocesan Association of Pastoral Associates, Ministers and Administrators (AAPAMA). He was recording secretary/treasurer of AAPAMA from 1986-1990, and since then he has served as vice president. He is also a member of the National Association of Parish Coordinators/DREs.

Bethuram married Linda Kirby in 1979. The couple has two daughters, Meghan, 11, and Sarah, 7, who attend Our Lady of the Greenwood School.

Bethuram succeeds Valerie Dillon, who retired July 1. Dillon served as director of the Family Life Office since it was established in 1982.

The Family Life Office coordinates numerous programs aimed at improving family life.



David J. Bethuram



Judge Clarence Thomas (CNS photo by Michael Hoyt, Catholic Standard)

Catholicism becomes an issue for nominee to Supreme Court

by Patricia Zapor
Catholic News Service

WASHINGTON—The inference that Judge Clarence Thomas should be more

carefully scrutinized as a nominee to the U.S. Supreme Court because of his Catholic background has been widely denounced as inappropriate and unconstitutional, but it also has had some supporters.

Thomas was nominated July 1 by President Bush to fill the vacancy created by Justice Thurgood Marshall's retirement from the high court.

The following day Virginia Gov. L. Douglas Wilder told reporters Thomas should be questioned closely about how he would vote on abortion law cases because he is Catholic. Wilder later apologized to those who may have been offended by his comment.

Thomas, a one-time seminarian who lists his religion as Catholic in biographies, most recently has regularly attended an Episcopal church in a Virginia suburb of Washington.

Wilder, a Democrat who has been included on various lists of potential (see CATHOLICISM, page 10)

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Drug usage among high school students

by John F. Fink

Some of us have been pretty strong in our insistence that the best way to fight the illegal drug problem is through education because that will help dry up the demand for drugs. That is much more effective than trying to control the supply of drugs because as long as there is a demand for them there will be a supply.

But is drug education doing any good? Are we seeing less drug usage where education about the ill effects of drugs is taking place?

No one is more interested in learning the answers to those questions than I-STAR, which stands for Indiana Students Taught Awareness and Resistance. I-STAR is a comprehensive substance use prevention program based in the middle/junior high schools in the eight-county area of Indianapolis, both Catholic and public schools. I-STAR's programs are designed to make students aware of the many pressures which influence their decision regarding alcohol and other drug use and to provide them with the skills to resist the pressures to use drugs. The project is funded by a grant from Lilly Endowment.

TO GET SOME IDEA how effective the programs are, I-STAR surveys 10th- and 12th-grade students each year to determine how many use various substances. More than 3,000 students are surveyed. In the process, they get a pretty good picture of how prevalent drugs are in the greater Indianapolis area and who is using the drugs. The results of the surveys are interesting and some of them might surprise you.

Here are the most important findings from the most recent survey, announced last November:



►Alcohol continues to be the drug of choice and it is most strongly associated with white males. However, its use appears to be decreasing.

►More high school females smoke cigarettes than high school males.

►More white high school students smoke cigarettes, drink alcohol, use marijuana, and chew tobacco than non-white students.

►More non-white male students use crack/cocaine than any other category.

THE BIGGEST DIFFERENCE was found to be in the use of alcohol among white and non-white students. Forty-six percent of white 12th graders (both male and female) reported using alcohol as compared to only 17 percent of non-white students. (The survey defined alcohol use as "having taken two or more alcoholic drinks" within the past 30 days.) This difference of almost 30 percentage points has remained consistent in the annual surveys. In 1987, for example, 50 percent of white 12th graders reported using alcohol compared with 21 percent of non-whites. In each case, the percentage declined but the spread remained the same.

The survey indicates that alcohol usage has declined for both boys and girls during the past two years, in both the 10th and 12th grades. In the 10th grade, it went from 35 percent to 27 percent for the boys and from 28 percent to 21 percent for the girls. In the 12th grade the decline for boys was from 47 percent to 42 percent and for girls from 39 percent to 35 percent.

Although the boys drink more, the girls apparently smoke more, according to the survey. In the 12th grade, 38 percent of the girls said they smoke compared with 32 percent of the boys. The good news in this category, though, is that smoking in the 10th grade has declined during the past two years, from 31 percent to 26 percent for the girls and from 26 percent to 23 percent for the boys.

One of the things I was surprised to learn was that

chewing tobacco is as prevalent among white high school boys as the survey indicates. It shows that 17 percent of 10th-grade white males and 21 percent of 12th-grade white males use smokeless tobacco. It's 7 percent for non-white males in the 10th grade and 8 percent for non-white males in the 12th grade. It's 2 or 3 percent for girls, white and non-white, in both grades.

Marijuana usage has declined during the past two years, particularly among non-white 12th graders and both white and non-white 10th graders. Non-white 12th graders reported a decrease in use of 10 percentage points, from 21 percent to 11 percent. White 12th graders, though, still reported that 22 percent use marijuana, compared with 11 percent for all non-white students.

FINALLY, THERE ARE hard drugs, cocaine and crack. Fortunately, the survey shows that a low number of high school students are using it—2.7 percent in grade 10 and 2.6 percent in grade 12. It appears that cocaine use is greater in the 10th grade than in the 12th, and it is most prevalent among non-white males. In the 10th grade 5.5 percent of non-white males said they use cocaine, compared with 3.9 percent of 10th grade white males and 3.5 percent of 12th grade non-white males.

It's reversed, though, for white males. In this case, only 8 percent in grade 10 said they use cocaine, a figure that goes up to 2.6 percent in grade 12. For non-white females, it's again reversed, with 2.2 percent of 10th graders reporting use and only .7 percent of 12th graders.

So, is drug education working? It seems to me that most of these figures are not as alarming as I thought they'd be. I-STAR attributes the consistent decrease of alcohol use by 10th graders to effective prevention programming and I believe that cigarette usage is way down from what it was a generation ago.

Only when everyone realizes how dumb it is to use drugs can the drug abuse problem be solved.

EDITORIAL COMMENTARY

Abortion, anti-Catholicism and Clarence Thomas

by John F. Fink

Abortion quickly became the most important issue in the confirmation of the nomination of Clarence Thomas to the U.S. Supreme Court. Thomas's Catholicism has also become an issue, but mostly because of the way it might affect his votes on the abortion issue.

We feel that the most important issue should be Thomas's views about civil rights. As a black man who has risen from poverty to his present position as a federal appeals judge, and as the former chairman of the Equal Employment Opportunity Commission with a definite record and definite opinions on civil rights issues, you would think civil rights would be the top issue. Indeed, the National Association for the Advancement of Colored Persons (NAACP) debated that issue this week. But much more attention has been given to the abortion issue.

The National Abortion Rights Action League (NARAL) and the National Organization for Women (NOW) have already announced that they will fight Thomas's confirmation because of his opposition to abortion. Although Thomas has never ruled in an abortion case, he delivered a speech in 1987 in which he praised an article by Lewis Lehrman that said the Supreme Court's Roe vs. Wade decision that legalized abortion was a "coup against

the Constitution" that had led to a "holocaust" for fetuses.

The pro-abortion organizations are afraid, of course, that the court will overturn Roe vs. Wade. So there has been an all-out campaign by these groups to protect what they are calling "a woman's most fundamental right"—the right to kill her baby. (Of course, they phrase it more delicately as the right to choose whether or not to have a baby. But once that baby is there, the only way a woman can choose not to have it is by having it killed.)

There is this all-out battle by the abortion rights activists because they know that one more anti-abortion justice on the court will doom Roe vs. Wade. Even with the present composition of the court, the chances are good that Roe vs. Wade will be reversed this next session of the court. However, there is still some question over how Justice Sandra Day O'Connor and David Souter will vote on the cases coming before the court.

With the addition of another justice who believes that states have a right to make

laws about abortion, the vote to overturn Roe vs. Wade could be as lopsided as 8-2, both sides of the issue agree, but it could also be 5-4 or 6-3.

The effect of reversing Roe vs. Wade, though, should not be overestimated. Some people, both pro-life and pro-abortion, seem to have the impression that it would make abortion illegal. All it would do would be to allow states to pass laws regulating or outlawing abortion. After that it's up to the states.

The issue of Thomas's Catholicism is another point. He himself drew attention to his religion when, during the announcement of his nomination, he thanked his grandparents, who raised him, and the Catholic nuns, who taught him. (Thomas still considers himself a Catholic but, since his divorce and remarriage, he has been attending an Episcopal church.)

The religious issue was first raised by Virginia's Governor L. Douglas Wilder (see story on page 1), but the issue is apparently being discussed fairly widely in Washington.

Last Sunday on ABC's "This Week With David Brinkley," Cokie Roberts went out of her way to lament the fact that Catholicism has become an issue. Noting that she was the only Catholic on the program (she's the daughter of former Congressman Lindsey Boggess, who was awarded Notre Dame's Laetare Medal this year), she said that she detected anti-Catholicism in the campaign against Thomas.

Conservative columnist George Will agreed with her that there is anti-Catholicism in the opposition to Thomas because of the Catholic Church's opposition to abortion. He noted that anti-Catholicism is still permissible among intellectuals.

Cokie Roberts also said, though, that some of the anti-Catholicism has been brought on the church by Catholic leaders who have taken actions against Catholics who do not follow the church's teachings on abortion.

It's apparently OK to be a Catholic and follow church teachings on social justice issues, or to be a Catholic but not follow the church's teachings about abortion, but if you're a Catholic and do believe in the church's stand on abortion, then there's too much "allegiance to the pope," in Wilder's words.

The Senate hearings on Thomas's confirmation won't take place until September. Some senators will probably try to delay the confirmation as long as possible, hoping that the court will hear the abortion cases before Thomas is on the court. Perhaps there will be enough pro-abortion votes to defeat his confirmation. If so, President Bush would undoubtedly send up another nominee just as conservative as is Clarence Thomas.

Three elected to Criterion board

Three lay people have been elected to three-year terms on The Criterion's board of directors, two for the first time and one for the second.

Francis S. (Mike) Connolly and Grace Lang were newly elected, while Barbara Sinclair-Hembree was re-elected.

The two new directors succeeded William Bruns, who had served the maximum two terms permitted by the by-laws, and Providence Sister Jeanne Knoerle, who resigned when she started working full-time for Lilly Endowment. Bruns was president of the board.

Another new member of the board is Suzanne Magnatt, who succeeded Providence Sister Loretta Schaefer as archdiocesan chancellor. The chancellor is one of three ex officio members, the others being the archbishop and the vicar general.

Connolly is both an attorney and an accountant, a partner in the Indianapolis law firm of Krieg Devalut Alexander & Capehart. He is a former president of Indianapolis Catholic Social Services, a past president of the Notre Dame Club of Indianapolis, and is president-elect of the Indianapolis Serra Club. He is a member of St. Luke Parish, Indianapolis.

Lang is a religion teacher at Brebeuf Preparatory School, teacher of liturgical music at St. Francis of Assisi Novitiate in Franklin, director of the Contemporary Music Ensemble at St. Luke Parish, Indianapolis, and a former member of the Archdiocesan Liturgical Commission. She is a member of St. Monica Parish, Indianapolis.

Sinclair-Hembree is corporate affairs coordinator for Farm Bureau Insurance and a member of 10 not-for-profit boards of directors in Indiana. She is vice president of The Criterion's board. She is a member of St. Thomas Parish, Fortville.

Other members of the board include Archbishop Edward T. O'Meara and Vicar General Father David Coats, and other ex officio members: Arthur Berkemeyer, an executive at Eli Lilly & Co.; Father Jeffrey Chastain, pastor of parishes in Madison, China and Vevey; Benedictine Sister Mary Luke Jones from Our Lady of Grace Monastery, Beech Grove; Father Joseph Schaefer, instructor at Ritter High School and associate pastor of St. Monica Parish; James Weaver, a certified public accountant with Whipple & Company, Indianapolis; and Mary Louise Wolfard, an Indianapolis attorney.

OFFICIAL APPOINTMENTS

Effective July 10, 1991

REV. RICHARD LAWLER, appointed to secondary assignment as Priest Moderator of Pastoral Care at St. Catherine, Indianapolis, and St. James, Indianapolis, for a period of two years while continuing his assignment as Pastor at St. Mark, Indianapolis.

Effective August 14, 1991

REV. MICHAEL O'MARA, from associate pastor at St. Pius X to administrator at St. Philip Neri Parish, Indianapolis, with residence at St. Philip Neri.

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



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Women religious learning how to raise money

by Mary Ann Wyand

First of three parts

The Beech Grove Benedictine Center needs a lift, according to a new fund-raising brochure, so the Sisters of St. Benedict at Our Lady of Grace Monastery are raising money to install an elevator.

Their current effort to make the ecumenical retreat center more accessible to handicapped people is one of many fund-raising projects the sisters undertake each year to finance their varied ministries.

Benedictine Sisters Mary Margaret Funt, prioress, and Mary Luke Jones, director of development, work together to plan and coordinate fund-raising efforts for both the center and their order.

"Your contribution to our elevator fund will give us the lift we need to accommodate those seeking God through the Beech Grove Benedictine Center," Sister Mary Margaret explained in a letter to center supporters. "You don't have to give until it hurts. Just give until it feels good."

When Sister Mary Luke wrote the

Plans progress for building two Habitat homes

by Margaret Nelson

Bill Braier ran a one-man campaign for Habitat for Humanity in front of his church last Sunday. He collected \$226.42 from his fellow parishioners at St. Michael Church in Indianapolis.

By Monday, the Catholic community had contributed nearly \$7,000 of the \$10,000 needed to build two of the 10 Habitat for Humanity homes planned during the blitz construction week of Aug. 5-10. Holy Names Sister Louise Bond said, "I've never doubted that we're going to make it."

By this week, more than 250 people had volunteered to work on the two homes on W. 30th Street—named Martin and Transfiguration. They represent many Indianapolis parishes, including groups from Immaculate Heart of Mary, St. Barnabas, St. Lawrence, St. Malachy, St. Michael of Greenfield, and St. Thomas, and Marian College.

The necessary 60 lunches each day (30 for each house) will be provided by several parishes, including Immaculate Heart of Mary, St. Barnabas, St. Luke, St. Malachy, St. Pius X and the Our Lady of Grace Monastery in Beech Grove. Caterer Ann Kirk has offered to donate lunches.

"Our contractor is donating everything," said Sister Louise of C.P. Morgan, who is doing both houses.

"We're so much farther ahead than last year," she said. "Everyone has just been wonderful. Everybody is pulling together in the parishes and deaneries."

Eleven Indianapolis-area families have qualified to occupy Habitat homes this year. One of them is a Catholic family.

Ann Wadelon, Pat Linehan and Sister Louise co-chair the household management committee of the Habitat for Humanity of Greater Indianapolis, Inc. In this role, they work with the family selection and partners, interviewing potential families and visiting with them in their homes. Last week they met with the selected families to tell them they had been chosen and to pray with them.

Wadelon said, "The families selected are very good. They are productive people." She explained that mentor partner families or individuals start to work with the Habitat families even before they move in. This year's families met with their mentors this week.

Beginning in September, Habitat will also conduct classes on budgeting, winterizing homes, nutrition, and parenting for the new homeowner families.

The Association of Religious in the Indianapolis Archdiocese (ARIA) has made the commitment to sponsor the two houses. They will have the assistance of volunteers from members of peace and justice, pro-life, St. Vincent de Paul and other parish groups in Indianapolis Diocese parishes.

brochure copy for the elevator project, she blended a dash of humor with the temporal and spiritual aspects of the appeal.

"Raising our eyes to heaven are not the only things the Sisters of St. Benedict want to lift," she wrote. "Our Beech Grove Benedictine Center, which hosted 50,000 people during 1990, needs to install a handicapped-accessible elevator. . . . Your contribution to the elevator fund will give us the lift we need. . . . Incidentally, the sisters raise their eyes to heaven numerous times daily, always remembering our benefactors."

Reflecting on her five years of service as development director for the Beech Grove Benedictines, Sister Mary Luke said she is "always praying."

Development work is a relatively new field for women's religious communities, she explained, but thanks to a grant from Lilly Endowment, Inc. the Benedictines and a number of other women's orders have initiated long-range planning and fund-raising programs to achieve fiscal solvency.

Those efforts date back to 1986, she said, when *The Wall Street Journal* reported on an Arthur Andersen study that documented a \$2.5 billion unfunded liability for religious communities.

Lilly Endowment was very instrumental in training women religious in the area of development in order for the communities to help themselves," Sister Mary Luke said. "Fifteen women's religious communities were involved (in the initial training). At that time they specifically included men's religious communities because they felt the men's communities had already engaged in development efforts and were doing enough."

She said Lilly Endowment officials

arranged for the development directors and the administrators of 15 women's communities to discuss their financial problems and determine appropriate solutions and cost estimates.

"They did not want to bring just the development director in and train her in what to do," Sister Mary Luke explained. "They felt this was such an important aspect of community life that they needed the support of the community's administrative persons. The prioress or administrator was expected to attend."

Following this specialized training, she said, the Benedictine sisters and other women religious began comprehensive development programs.

"The whole development idea is much broader than simply fund raising," she said. "It is a three-fold program of communication, planning and fund raising."

The Beech Grove Benedictines are initiating an annual fund drive this month, Sister Mary Luke said, and have other specific development projects such as the elevator fund underway.

"I have found donors to be very broadminded and generous," she said. "This is a blessing of my work. I've met some very fine people. Donors are interested in your visions and your goals and if you are looking into the future and how this money is going to affect the lives of others. They're a remarkable group of people and they quickly become friends."

Individual donations range from a dollar to a hundred thousand dollars, she said, and enable the sisters to "keep the lights on" at the center and monastery while offering affordable fees to people in need of spiritual ministries.

"We negotiate our center fee scale to be affordable," Sister Mary Luke explained. "We host 50,000 people a year who seek God and find God here, but the sisters are unable to operate the center in the black without additional fund-raising efforts."

Church-related groups who utilize the center operate on tight budgets, she said, "so they're always interested in negotiating a fee. We don't want to turn anyone away so we negotiate, but that philosophy prevents us from putting monies away to install an elevator" or pay for other needs.

In order to continue their ministries, Sister Mary Luke said, the Benedictines "approach people whose thinking is in line with ours, who want to help others who are seeking God. We have to approach our benefactors and ask them to help support ministries that we consider so important."

The idea of asking people for money repels many people and especially upsets some religious women, she said, but the special training provided through the Lilly Endowment grant helped the sisters learn how to reach out and ask others to share the financial costs of their ministries.

"Many of the sisters say 'I could never do what you do,'" she said, "and my response is always 'I couldn't do what you do either, but together we do what needs to be done.'"

Building relationships is a big part of their development effort, Sister Mary Luke added, and longtime friendships result from these contacts.

"We become part of people's lives and they become part of our lives," she explained. "There have been so many blessings. Great friendships have been forged in inviting people to partner with us."

(Next: Philosophies of fund raising)

St. Anne, Jennings Co. to mark sesquicentennial

by Dolores Reithman

St. Anne Parish in Jennings County will mark its 150th anniversary on Aug. 11 at 2 p.m. with a Mass of Thanksgiving, celebrated by Archbishop Edward T. O'Meara.

The St. Anne community in the northern half of Jennings County was settled in about 1835 by 59 families of German and Irish descent. Many of the men who constructed the Madison railroad continued living in the vicinity to clear the trees and farm the land. Descendants of some of those pioneers—Daeger, Deckert, Eder, Erbsland, Frederick, Gasper, Glatt, Hamburger, Leanhard, Lipps, Mayer, Shulthies, and Specht—are members of the parish today.

In the early years the spiritual needs of the community were met by a priest from Madison. Records show that the parish was organized in February, 1841. The first church, a log structure, was built in 1850. The present Gothic-style brick church was constructed in 1866, during the pastorate of Father J. M. Missi. The bell tower was added in 1885.

The interior of the church remains the same except for changes made to the sanctuary following the guidelines of Vatican Council II during the pastorate of Father Robert J. Wilhelm (1957-67). The benches and stained-glass windows are original.

When the present church was built in 1866, the log church was converted to a schoolhouse. In 1883, the present school was built from bricks made in a kiln on the premises. After a fire destroyed the wood frame rectory in 1910, the present brick structure was built to replace it.

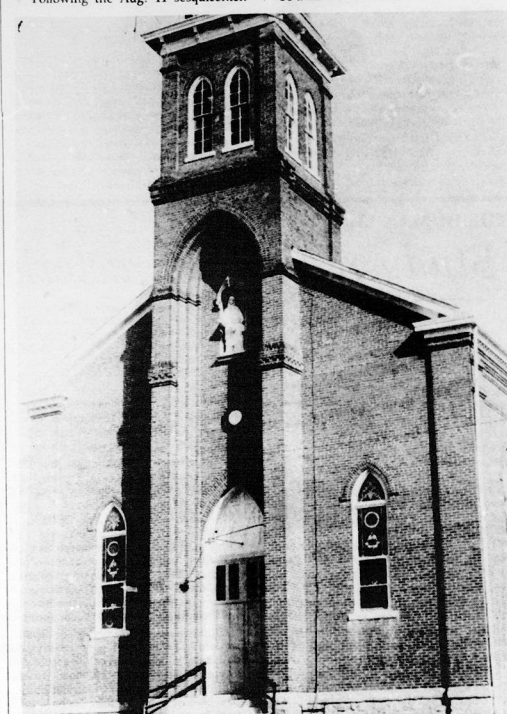
The parish cemetery, located south of the school, contains one tombstone dating back to 1840. However, the first recorded burial in the parish was Aug. 30, 1841. The first wedding was on Feb. 17, and the first baptism was on March 21 of that year.

Since 1841, when Father William Charrier established the official parish, 38 priests have served St. Anne. Recent pastors who followed Father Wilhelm are: Father Richard Smith, 1967-71; Father Bernard Voges, 1971-72; Father Henry Brown, 1972-73; and Father James Arneson, present pastor who came to St. Anne in 1973. Father John Bankowski, who at 89 is the oldest priest in the archdiocese, assisted Father Arneson until 1990 when Father Bankowski moved to St. Augustine Home.

The parish has sent many to serve the church, including three priests. One na-

tive, Franciscan Father Albert T. Daeger, became Archbishop of Santa Fe in 1919. He and his brother, also a Franciscan priest, were descendants of charter parishioners. Two religious brothers and six sisters came from St. Anne Parish.

Following the Aug. 11 sesquicentennial Mass, a buffet dinner will be served at a minimal cost to those attending. Reservations are preferred. A band will provide music. There will be a display of pictures recalling the history of St. Anne, and commemorative cups and plates will be available.



St. Anne Church in Jennings County

Commentary

THE BOTTOM LINE

Some celebrities serve to brighten the scene

by Antoinette Bosco

Last week I happened to catch an old movie on television called "Show Business," starring Joan Davis, the wise-cracking comedienne, who later starred in the '50s TV series called "I Married Joan."

As soon as I saw that Joan Davis was in the film, I had to tell everyone at home my Joan Davis story.

It dates back to 1938 when I was in fifth grade. That fall, Miss Davis made an appearance at a downtown store in the city where I lived, Albany, N.Y.



It was a big time for little kids in Albany when a movie star came to town. A group of us decided to head down to the store to get a glimpse of her.

We were all classmates in the Cathedral Academy, and that day Sister St. Anthony had passed out chance books which we were to sell, a nickel a chance.

Twice a year the nuns had the students sell books of chances as a fund raiser for the school.

So there we were, trying to get through the curious crowd to see Miss Davis. It wasn't easy. And then one of my buddies suddenly got a bright idea. She dared me to sell a chance to Miss Davis.

I had a reputation for being spunky, but this was asking a lot. Then I got to thinking,

Miss Davis probably had a lot of money and this was for a good and important cause.

How I got the courage I'll never know. But somehow I squirmed through the people, got right up to this very chic red-haired woman and asked, "Miss Davis, will you buy a chance?"

The shock from the adults present was audible. Miss Davis looked at me like I'd dropped off Mars.

A protective man escorting her fumbled in his pocket, pulled out a quarter, pushed it into my hand and with a look that could kill, without a word, ordered me to disappear.

I want to tell you I was one excited little girl as I returned to my group. I didn't waste a minute. I took out my pencil and the chance book, and immediately wrote down on five chances. "Joan Davis, Hollywood."

Well, the next day I was the talk of the class. Then word got around to a couple of other classes. Suddenly, I was a celebrity too. And then I learned something that even back then I thought had a rather pathetic side to it. Apparently, we are so in awe of celebrities that even a "nobody" can get famous for a day just by having direct contact with someone who has a "name."

Sometimes that's not all bad, though. Years later, when I was working for *The Long Island Catholic*, I managed to get an interview with Bob Keeshan, better known as Captain Kangaroo, and his wife.

You can imagine the field day my kids had when they were able to tell all the other kids that their mother had met TV's Captain Kangaroo. I want to tell you,



INITIATION RITUAL

discipline was a breeze for at least a few weeks. All I had to say was, "Captain Kangaroo would want you to..."

I never figured out why we're so turned on by big names. Gossip columns have such down popularity that even the people who just went to become celebrities.

I guess it just goes to make life a little less dull, having some people stand out for whatever special talent they possess. If we're lucky, some of these people may actually serve to brighten the scene a bit.

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THE YARDSTICK

Labia documents Solidarity's legacy of freedom

by Msgr. George G. Higgins

It has become almost trite to say that the year 1989, which saw the collapse of communism in Eastern Europe, was one of the most important turning points in modern history.

Pope John Paul II, as a native of Poland, cannot be accused of chauvinism when he reminds the world in his new social encyclical, "Centesimus Annus," that this historic development "began with the great upheavals which took place in Poland in the name of solidarity."

The Pope rightly pays special tribute to the working people of Poland, who on the basis of hard, lived experience of work and oppression "recovered and, in a sense rediscovered, the content and principles of the church's social doctrine."



Also worthy of emphasis, the pope says, is the fact that the communist bloc's fall was "accomplished almost everywhere by means of peaceful protest, using only the weapons of truth and justice." It is no exaggeration to say that the "revolution" led by the Polish Solidarity movement was literally unique in this regard.

Solidarity's non-violence was not simply a tactic. The movement from top to bottom was determined, as a matter of bedrock morality, to avoid, at almost any cost, using violence against the "enemy." It also forbore giving way to vengeance in any form.

John Paul II's well-deserved tribute to the working people of Poland for initiating the struggle which led to the collapse of Marxism in Eastern Europe, and for having done so without resorting to violence or giving way to vengeance, is corroborated down to the last detail in a carefully researched book, "The Roots of Solidarity," by a young American scholar, Roman Laba (Princeton University Press).

Labia, documenting the history of the Solidarity movement, painstakingly challenges the view held by some that the Polish intelligentsia was the driving force behind Solidarity. Basing his argument on a detailed study of archival records, Laba contends that Solidarity emerged directly from the activities of rank-and-file workers in the 1970s along the Baltic Coast, at which time the intelligentsia was not yet in the picture.

Labia insists it is the workers of Poland who deserve the lion's share of credit for having brought about the collapse of communism, at least in Poland. Of course, had Solidarity not prevailed in Poland, it is unlikely that communism would have collapsed as quickly as it did in the rest of Eastern Europe.

Some reputable scholars, in reviewing the book, give more credit to the Polish intellectuals that Laba does. This dispute, I suspect, will go on for some time at the academic level.

I am not qualified to referee the dispute, but I must say that of some 20

books about Solidarity I have read in the past decade, Laba's is one of the most instructive and impressive.

Labia is particularly eloquent in his treatment of Solidarity's unswerving commitment to non-violence. "Solidarity," he says, "stands out in comparison with other political movements of the 19th and 20th centuries by virtue of its symbolic disinterest in the enemy... To hate the enemy, to vilify him, was to risk becoming like him."

Labia adds that through this strategy of "ignoring its enemy, the party-state," Solidarity "acted as if it were free rather than locked in a life-and-death struggle."

It is safe to predict, I think, that history will judge that Solidarity's deeply held commitment to non-violence, its forswearing of vengeance of any kind, its openness to negotiation, dialogue and witness to the truth, and its almost superhuman respect for the dignity even of the "enemy" constitute its most important and most enduring legacy.

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THE HUMAN SIDE

Study reveals characteristics of Bible Belt Catholics

by Fr. Eugene Henrick

"Catholics talk differently than people in other denominations. They also have a unique imagination and many more laws than most other Christians," says Dr. Jon Anderson, who is conducting a study at The Catholic University of America of Bible Belt Catholics.

For the past six months Anderson has been examining how Catholics think, talk, socialize, celebrate and ritualize—and anything else they do that might reveal their essential characteristics.

If we could objectively stand back, as Anderson is doing, listen to how we as Catholics talk about religion and compare it with the ways others converse about religion, not only would we notice a difference, but we might come to understand our faith more fully.

There is a principle that holds that we don't really get to know others until we first know ourselves. Following that principle, one of the main motives behind the study of Bible Belt Catholics is that it will

help these Catholics know themselves and their culture better, leading them in turn to better understand their non-Catholic neighbors and the prevailing culture of their region.

There is the hope, too, that this will dispose Catholics to explain themselves and their religious "language" to others, as well as to listen to what others say about themselves, thus leading to better understanding among divided Christians.

Better ecumenical relations and perhaps even improved Catholic evangelization in the Bible Belt might be outcomes of this study.

Do Catholics really have their own unique ways of talking, thinking and acting? Catholics tend to understand each other fairly well when they use terms like "mystical body," "the Mass," "liturgical celebration" or "the seven sacraments," because this terminology is the product of a long Catholic tradition we take for granted.

Unlike a great many other Christians, Catholics celebrate feast days of the saints and other feast days throughout the year. We offer Masses for the dead, go to confession and bless ourselves with holy water.

We talk about Mary as mother of God, the pope as vicar of Christ on earth and

bishops and priests whose line back to the apostles is uninterrupted. Catholics take for granted that some truths are defined and are considered essential to belief.

The Catholic "imagination" expands through its images of God and the saints working alongside us, connecting our earthly actions with Christ and the saints.

Laws we have! There is canon law, moral law and rubrics which, taken together, far outnumber those in most other Christian denominations. But, then, we are a worldwide religion which without laws soon would lose its unique language and imagination.

We don't need anthropologists to tell us all this. So why conduct a study to tell us what we already know?

There are different kinds of knowing. There is, for example, the passing knowledge of this or that, which contrasts with intimate knowledge, the kind of knowledge family members have of one another. Often a research study gives us a new way of looking more intimately at something we already know in passing.

The study can help us appreciate what may be taken for granted.

As the South becomes more industrialized, people of all denominations, ethnic groups and races inhabit it.

Increased diversity, of course, can lead toward polarization and isolation of one group from another.

More desirable is that greater unity and understanding grow in the midst of this diversity. That is a goal that the study of Bible Belt Catholics intends, in its own small way, to promote.

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THE CRITERION

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.

ISSN 0074-6550

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Published weekly except last week
of July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717 Indianapolis, IN 46206

To the Editor

'Artificial feeding' like baby formula

The "artificial" feeding and hydration referred to by those who advocate the "right to die" is nothing more than a variation of the "formula" fed to babies whose mothers choose not to, or cannot, breast feed their newborn infants, and the very same water we drink from our taps daily. To remove this "artificial" feeding and hydration does, indeed, cause death by starvation and dehydration. (I was instructed thus, explicitly, by my dying mother's doctors.)

Should newborns be deprived of this "extraordinary measure" (formula feeding) because they cannot nurse "naturally"? Isn't it a "disproportionate burden" to mix this "artificial" feeding six times a day and change the resulting dirty diapers in the bargain? No? Then what, pray tell, is the difference between dependent life at one end of the spectrum and dependent life at the other end of the spectrum?

Should we con ourselves into advocating the "right to die" as a priority over the right to life? Whose "call" is it, anyway? Where do we mortals come off so presumptuous as to make this "judgment call"? Is it up to us to send back God's gift of life to self-righteously?

Are we striving so hard to save the babies, only to one day determine for them their "right to die" by starvation and dehydration on an individual basis?

Let us all pray for wisdom.

Alice Price

Indianapolis

View on women is a real thorn

I want to congratulate you and the entire *Criterion* staff for an excellent newspaper, especially in the area of reporting. It is refreshing to read about the human side of our church, the living and breathing body of Christ.

While I have great admiration for all that the Vatican is doing and has done, one area that is a real thorn for me is its position on the role of women. I applaud the American bishops in working to rectify this matter in a workable way. However, the attitude of curial officials seems to be one of "macho

ambivalence" to a pressing need, hoping it will somehow go away.

In many ways, while women are crying out to be heard, it will take courageous men to rectify this problem, as it is a male-created problem. Most of what I read is polite avoidance of the issue, with theological lame excuses. Perhaps your headline should read "Vatican Vows Radical Masculinism Will Rule Church."

Keep up the good work.

Robert M. MacMullen

Indianapolis

She loved her neighbor as herself

She was a legend in her own time. Her legacy was "love your neighbor as yourself." She loved people. She did as Jesus taught. "Feed the hungry."

Twelve years ago I met Ann Peay, an extraordinary member of St. Rita Catholic Church.

When Ann was 21 she suffered a severe stroke and was near death. Her doctor said that, if she lived, she would never walk again. Ann lived and, although she was left with a paralyzed hand and foot, she could walk and she could drive her car. She explained that she had asked God to help her live and get back home to take care of her two little ones, as there was no one else. Her husband, the children's father, had left.

She dedicated her life to rearing her children and seeing that they were educated. Her son is in the Navy and her daughter is married and rearing her children. Not only was she a wonderful mother, Ann helped the ill, the handicapped, the poor and the homeless hungry, or wherever she was needed. A person's color or religion made no difference. Many times I was with her when she needed help making her rounds and delivering food she had cooked herself.

The one thing Ann said she couldn't do was thread a needle. But she could and did clean and cook for others who were unable to do for themselves.

Once a woman in Kentucky needed an armchair. Somehow Ann got a chair, loaded it in her car, drove to Kentucky and delivered it to a grateful lady.

Ann was not wealthy. She worked hard to earn her way. She owned a neat, well kept little home and all her charitable

giving was out-of-pocket; and she never asked for a dime back.

Ann has now gone to her eternal rest. By knowing her I am a better person.

Hortense Rowlette

Indianapolis

A 'teachers fund' to help parishes

It is my understanding that St. Philip Neri Parish is not alone in having financial difficulties in keeping its school open. I think we can blame a lot of this on our archdiocese. Twenty or 25 years ago, when the nuns pulled out of teaching, they should have had the foresight to start a "teachers fund" to help parishes with the teachers' expenses.

It is far better to give all Catholic children, regardless of whether they have money or not, the opportunity of a grade school education rather than the millions of dollars spent on tearing up the cathedral and other programs financed by the archdiocese. These children are the future Catholic Church.

Many priests are complaining that they do not have the time to do the work they were ordained to do because of all the time spent in raising money.

Thank God Father O'Connor had the courage to follow his conscience to try to keep St. Philip Neri open for inner-city children to get a Catholic education. Also, thank God for the many loyal alumni and friends who have supported us.

Pat Shea

St. Philip Neri

Indianapolis

Why not use the priests who left?

I read your column in *The Criterion* of June 21st. "What Priests Say About the Priest Shortage." I couldn't help but write.

Why is there a shortage? It seems so simple: Those who left got married. Why not bring those priests back? Of course, you would have to make room for their families. I know they had to leave because the marriage was against their promise of celibacy, but they are human.

If the church accepts the married

Episcopal priests, to me the priests who left shouldn't be put out. Taking them back would put an end to the shortage.

There is also a shortage of nuns in our schools. The nuns have always done their job as teachers and if those women would go back to their jobs the schools would be full again. In the last years my children went to school, the nuns left for the missions. The challenge in the schools wasn't enough.

I don't feel the women need to be priests. It seems they want to be everything and anything besides a teacher in the schools.

I know my letter tells my age. Things will never be like they were, but hopefully in time they won't be worse.

Jeannette Gandolf

Indianapolis

Money being sent to Guatemala

The public school system in this country (Guatemala) is a disaster. In our area it delivers no services for up to 90 percent of the children. Church schools—Catholic ones also—are trying to fill the gap.

Funding for Catholic schools, however, is scarce, while that provided for fundamentalist Protestant schools through child-sponsor organizations is flowing in heavily. Thus these schools are mounting formidable competition.

I'm not one to quail in the face of competition, but I'm still bothered by the fact that many U.S. Catholics are naively channeling money to these child-sponsor organizations without knowing they are funding the competition.

The darker side of the child-sponsor organizations that attract Catholic support is the way they do channel some money to Catholic child-serving institutions here "in aid of the missions." However, the low levels of aid received by Catholic schools leads me to suspect it's more a P.R. move to convince Catholics that their organization is non-sectarian or ecumenical.

Before they buy into child-sponsor plans, let your readers take care they not pay for the Protestantization of Latin America.

Fr. Bernard A. Survil

Cobán, Guatemala

LIGHT ONE CANDLE

Jesus' view of spirituality

by Fr. John Catoir
Director, The Christophers

Spirituality means different things to different people. "Spirituality may indicate stoic attitudes, occult phenomena, the practice of so-called mind control, yoga discipline, escapist fantasies, interior journeys, multifarious pietistic exercises, superstitious imaginations, intensive journals, assorted dietary regimens, meditation, jogging cults, monastic rigor, mortification of the flesh, political resistance, contemplation, abstinence, hospitality, a vocation of poverty, nonviolence, silence, the effort of prayer, obedience, generosity, exhibiting stigmata, entering solitude, or I suppose, among these and many other things, squatting on top of a pillar."—William Stringfellow.

The decisive question for the Christian, however, is, "What is Jesus Christ's view of spirituality?"

Some see Christ's spirituality as a private matter. They ignore the communal aspect of their faith. This privatization of religion is becoming more and more prevalent. However, for Jesus Christ, spirituality is not a private matter. Jesus immersed himself in the joys and

woes of this world, reaching out to the poor and needy.

For some, spirituality is an activity for the elite. This model is taken from those who have withdrawn from the world to work full-time at becoming holy. For Jesus Christ, however, spirituality is not limited to a saintly few. He intended spirituality to be a way of life for all his followers.

Some see spirituality as a collection of rituals which must be kept intact from one generation to the next. In this view the very thought of change is extremely threatening. For Jesus Christ, however, spirituality is not a static thing. Jesus was a catalyst for change throughout his entire public ministry. In fact he was crucified for challenging the status quo.

The Advent hymn in the liturgy clearly proclaims the Lord's spirituality: "He comes to break oppression. To set the captive free. To take away transgression. And rule in equity. He comes with succor speedy. To those who suffer wrongs. To help the poor and needy. And bid the weak be strong."

"(The liturgy) turns our hearts from self-seeking to a spirituality that sees signs of true discipleship in our sharing of goods and working for justice." (The U.S. Catholic Bishops)

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

(Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

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CORNUCOPIA

Frankly my dear, no sequel

by Cynthia Deves

Some woman has written a sequel to "Gone With the Wind." The movie possibilities are already emerging from the quagmire of Hollywood's imagination, and the city of Atlanta is poised to sue anything that moves.

Frankly, my dear, I don't give a damn. I thought Margaret Mitchell got it just about perfect the first (and only) time.

Now, sequels are a fine thing. Where would Nancy Drew or the Babar family or Commodore Hornblower be without them? Stuck at the end of plot one, that's where.

Sherlock Holmes would be reduced to solving only one crime if there were no sequels. The adventures of Christopher Robin and Pooh Bear would be limited to a few chapters, and Winston Churchill's history of the English-speaking peoples would be severely truncated in every language.

Some literary works just need to go on and on for several volumes. But, "Gone With the Wind"? Wait a minute.

Messing with something like GWTW that ended satisfactorily, in fact with just



the right qualities of poetic justice and emotional catharsis, ought to be against the law.

The thought of Scarlett and Rhett going one more round seems about as interesting as Sean and Madonna duking it out on "Inside Edition." Turning the continued plot on anything less than a watershed event like the Civil War would be as anticlimactic as Julia Childs serving jello for dessert. On the other hand, there are some entertaining possibilities.

A shirttail relative of Melanie's might go berserk and stalk Scarlett through the Spanish moss, seeking revenge. The black servants, since they are former slaves, would be shoo-ins for scholarships to Harvard, thus leaving the plantation in the lurch when they leave for college.

Rhett might marry the local pediatrician and move into a condo next door to Tara. The sequel would follow the plot of "General Hospital" set in a cypress grove, or possibly, portray "The Middle Aged and the Restless" cavorting on horsehair sofas.

Other sequels, equally outrageous, come to mind. We might continue the Holy Bible in a volume entitled "Revelation Revisited: The Case for Reincarnation." Or we could prolong the agony of "The Sun Also Rises," with the hero moving to Madrid, getting an operation, and marrying his nurse.

We could write a revisionist sequel to

"Huckleberry Finn," in which the ACLU opens a branch in Hannibal, Missouri and supports affirmative action efforts in the area. Or we could follow up "The Great Gatsby" with the title character joining the Discalced Carmelites and converting the idle rich on Long Island.

It might be fun to trace further weird adventures of "The Collector" or chronicle the politics of those who followed "All the King's Men." We could even imagine telling the story of the nice young couple who opened a bed and breakfast at Wuthering Heights.

But do we really want to?

Naw. Many literary gems, like GWTW, are perfectly self-contained and just won't bear a sequel. Wait and see.

check-it-out...

IUPUI Newman Center, 1309 West Michigan Street will sponsor a program on "The Time of Your Life" at 7 p.m. on Tuesday, July 16. Purdue University home economist Janet Bechman will illustrate a time management process to implement everyday life. The program is free, but reservations are necessary. Call 317-632-4378.

Cathedral High School Class of 1951 will hold its 40-Year Reunion on Thursday through Saturday, Aug. 8-10. Events include a golf tournament Thursday and a tennis tournament Friday. Jesuit Father Ronald J. Ferguson, class valedictorian, will celebrate Mass at 5 p.m. on Saturday at SS. Peter and Paul Cathedral, followed by a banquet in the assembly hall of the Catholic Center. Class president (and retired Lt. General) Joseph C. Lutz will be master of ceremonies. Send \$15 dinner reservations to Paul Farrell, 5634 E. 10th Street, Indianapolis, IN 46219. Wives are invited.

For more details call Farrell at 317-357-8601 (work) or 317-357-4898.

Indianapolis Folks Concerned About Central America will sponsor a **Pastors for Peace Caravan to Nicaragua** this month. A send-off free pitch-in dinner will be held at 6:30 p.m. on Monday, July 15 in Broad Ripple Park Shelterhouse. Entertainment by jazz saxophonist Kenny Washington and The Breedens, Indiana folksingers, will be featured, and caravan speakers will report on the trip. Donations of money, tools, school supplies and clothing will be welcome. Call Bill Ney at 317-893-3057 for more information.

A **Gigantic Rummage Sale** for the benefit of Fatima Retreat House will be held from 9 a.m. to 5 p.m. on Thursday and from 9 a.m. to 1 p.m. Friday, Aug. 8-9 at Our Lady of Lourdes Parish gym, 5333 E. Washington Street. Items donated for the sale may be brought to the gym between 9 a.m. and 4 p.m. on Tuesday and Wednesday, Aug. 6-7. The loan of a truck to transport donated items would be welcome. Call Marie Lewis at 317-898-5500 for more details.

The **Second Annual St. PUF Festival** on behalf of The Caring Community will be held from 11 a.m.-4 p.m. on Saturday, Aug. 3 between Illinois and Capitol Streets on 46th Street. The Caring Community, sponsored by St. Thomas Aquinas Parish and other churches, provides home respite care service and a day care center for the frail elderly in the area.

vips...

Conventual Franciscan Brothers Martin Masler and Angelo Catania will celebrate the 25th anniversary of their solemn profession of vows at a 5:30 p.m. Mass on Saturday, July 13 at Our Lady of Consolation Shrine in Carey, Ohio. A dinner and reception will follow. Brother Martin Ritter High School in Indianapolis. Brother Angelo is hospitality minister at Mount St. Francis Retreat Center.



"WIZ" KIDS—Members of Footlite Musicals' Young Artists who are appearing in a production of "The Wiz" line up for roll call. From left they are: Cathy Keepala (Nativity), Monica Giles (Our Lady of Lourdes), Kristi Wilkinson (St. Susanna), Laura Mann (St. Monica), Shaun Ancelet (St. Roch), Jeremy Weir (St. Michael), Mikeeta Blair (St. Rita), Heather Breen (St. Roch), Tasha Hirschauer (St. Joseph) and Jodi Wesley (Holy Trinity). The musical, based on L. Frank Baum's book, "The Wonderful Wizard of Oz," is playing on weekends July 12-20. Call 317-926-6630 for tickets and information.



CYO CHAMPS—St. Jude Cadet A, eighth-grade team poses after winning the Indianapolis city baseball title on June 9 at Roncalli High School. They are (from, from left): Christ Gilmartin, Jamie Coch, Tom Daeger, John Andrews, Paul Schaub, Casey Agresta, Mike Cassiero, Jim Crews; (back) Matt Ludwig, coach Mike Schmitt, Matt Dexter, Chris Redmond, Jason Cleary, Casey Carrigan, Eric Spering, coach Chris Sanders, John Roy, coaches Dianne Davis and Becky Risley. Kevin Allen and John Blackwell are not shown. The school's eighth grade team also won this year's CYO City Football Championship.

Seek & Find

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The object of this game is to simply Seek & Find nine of the Criterion advertisers. If you need help, you have a definite "Ad"vantage... the answers can be found in the advertisements as marked in this issue of *The Criterion*.

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

The Solution and Name of the Winning Entry will be Published in two weeks

Catholic groups create large Black Expo unit

by Margaret Nelson

Those who attend the 1991 Indiana Black Expo at the Indianapolis Convention Center on July 20-21 will see a large, dynamic exhibit featuring the work of the Catholic Church and 11 of its archdiocesan parishes and agencies.

The medical illustration department at St. Vincent Hospital is providing the professional touch. Jane Watson and Michelle Barton are working with Father Kenneth Taylor, pastor of Holy Trinity Parish in Indianapolis to create the Catholic display for Black Expo 1991.

"It will be more like a photo exhibit or gallery, with information added and people manning the individual areas," said Barton. "We will try and make it flow."

Father Taylor represents a committee that is planning the cooperative display for parishes and other groups in the archdiocese. "The main idea is to work together to create a stronger impact for the Catholic Church," he said.

Holy Angels, Holy Trinity, St. Andrew, St. Monica, St. Rita and St. Thomas Aquinas are the parishes that will be working with St. Vincent on the display. The Archdiocesan Black Catholics Concerned, Knights and Ladies of St. Peter Claver, Marian College, Propagation of the Faith and the Urban Parish Cooperative (UPC) are the groups that will be represented.

Each entity will have table space for brochures and other materials representing their own focus, Father Taylor said.

But there will be a central display with photos and type, showing the U.S. bishops' pastoral letter and illustrating works of the church.



BLACK EXPO MEET—Jane Watson (from left), Father Kenneth Taylor and Michelle Barton look at materials that will be used in the inclusive exhibit for Catholic parishes and agencies at Black Expo July 20-21.

St. James is 40

St. James the Greater Parish, located at 1155 E. Cameron Street on Indianapolis' south side, will host a 40th anniversary celebration at 3 p.m. on Sunday, Aug. 4.

Archbishop Edward T. O'Meara will be chief celebrant at Mass, concelebrated with former priests of the parish, and followed by a mortgage burning and reception. All former clergy, parishioners, staff members and friends of the parish are invited to the event, at which memorabilia of the past will be displayed.

Now administered by St. Joseph of Carondelet Sister Carolyn Strack, St. James Parish was founded in 1951 by Father John R. Betz, who served as pastor until his retirement in 1981.

During its first 40 years, the parish developed an important tradition which is still carried on today. The parish altar society hosts the clergy luncheons which follow priests' funerals in the Indianapolis area. The luncheons are catered now, but St. James' altar society continues to arrange, set up and prepare desserts for them. Anywhere from 35 to 75 members of the deceased priest's family, other clergy and friends attend these events.

"We want to cover three areas: spiritual, outreach, and education. The idea is to show involvement of the Catholic Church in those three areas," said Father Taylor.

"The idea we're working on is to design it in such a way that visitors walk through a maze. We want to represent the things the church is doing with pictures. And we will have quotes from the pope and some of his other writings," he said.

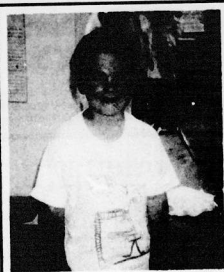
Father Taylor said, "The idea evolved over several years. People talked about the number of groups having their own booths. Then they started to say that it would be a good idea to have one joint booth. In meeting to see how much interest there was, we saw that there was a lot of interest. We also figured that a large booth would be easier for each one of us to prepare and staff."

One of the reasons that the St. Vincent staff is involved is that most of the parishes are in the UPC. And the director of UPC is Sisters Margaret Marie Clifford. That is the order which operates St. Vincent Hospital.

Most of the work the women usually do is related to typesetting and design for textbooks. But they do some other educational medical brochures, slides or text books. And they do some other projects and displays for charitable groups that the hospital assists.

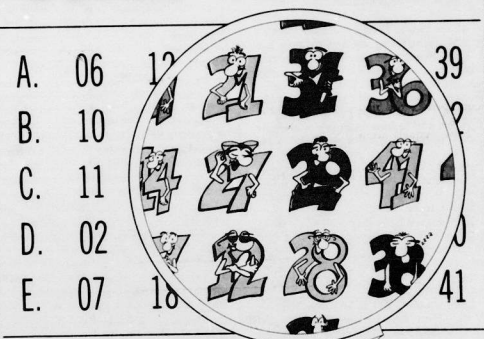
And the women spend some of their own time helping worthwhile center city projects. Watson is a member of St. Christopher and Barton is registered at St. Matthew in Indianapolis.

Barton said, "They let us do this on hospital time as part of our mission statement."



ARTIST—St. Pius X kindergarten Bobby Schaffner displays his Fun Day T-shirt creation. Art teacher Nancy Singleton designed the logo. The end-of-the-year activities also included big wheel races, obstacle courses, relays and bubble play. Bobby's mother Mary, a part-time accountant at the parish, and many other parents helped facilitate the day. Kindergarten teachers are Kay Smuck, Debby Hotka and Linda Theobald.

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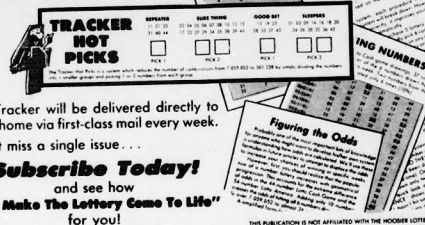


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The Fountain Square Project improves its neighborhood

by Cynthia Deves

*They shall rebuild the ancient ruins,
the former wastes they shall raise up
And restore the ruined cities,
desolate now for generations.*

(Is. 61:4)

When Helen Fehr read that passage from Scripture four years ago, she took it as an inspiration in confronting the decaying neighborhood in which she lives: the near-south side area of Indianapolis called Fountain Square, which includes St. Patrick and Holy Rosary parishes.

When she retired from her work as a United Methodist missionary, Fehr found an area as needy as any in the foreign missions. Her church and the surrounding community, which she had remembered as a "pious" neighborhood, appeared to be dying.

Fehr shared her ideas with her pastor, Mollie Clements, who ministers at two United Methodist churches in the neighborhood. Both women are former missionaries who served their church in India and the Far East.

Their concern led to the organization of the Fountain Square Church and Community Project, Inc., a neighborhood housing program of "Neighbors helping neighbors to turn blight to beauty."

According to Jesse Clements, husband of Mollie and director of the project, Fehr thought of the Fountain Square area as "her third mission field."

The Fountain Square Project buys rundown houses, guts them, rebuilds them, and sells them at cost to low-income families. Funds for the first three years of the project were provided through an ecumenical outreach program sponsored by a Protestant seminary in Chicago.

Prospective homeowners are required to attend 12 free homeowner-training workshops which offer instruction in minor home repair, budgeting, good neighbor relations and property maintenance. The homeowners must also provide 350 hours of labor for construction work on their homes. Four homes have been completed and occupied so far.

The project has also undertaken about 40 major repair jobs for elderly or disabled residents in the area who can neither maintain their homes themselves, nor afford to hire it done. These jobs include reroofing entire houses, renovating bathrooms, replacing gutter systems, scraping and painting houses, etc.

"There are three exciting things about this program," Clements said, "the number, variety and loyalty of the volunteers; the energy conservation pro-

moted by the construction techniques; and the training of youth."

"We're good reinforcement for each other," Clements said of the ecumenical project's volunteers, who are drawn from about 35 supporting groups. "We share the same values and goals."

A half-time energy consultant makes an evaluation of each construction project. Clements said, providing suggestions for energy-efficient and ecologically safe building materials and methods. "We're proud of this," he said, because "we feel that we're breaking new ground."

Clements believes that young people in today's free-wheeling society need to be taught good values early. "The most valuable thing we're doing for future community development is creating responsible adults," he said. Beginning at age 10, boys and girls are offered on-the-job manual training on Saturdays and during school vacations.

The young people learn self discipline, how to function in a group, how to use tools and follow instructions, personal responsibility, and other valuable skills. Clements said. While they're at it, they build self-esteem so that "they stay in school, they don't get pregnant and they don't join gangs."

Clements is especially proud of the project's mentoring program in which adult workers who demonstrate the best craftsmanship and a love for children are invited to help train small groups of three young people. At any one time, four adult volunteers are spending one day a month training 12 kids to develop their skills.

St. Patrick Parish is one of the project's original sponsoring groups, along with Fountain Square United Methodist churches, Garfield Park and Immanuel United Church of Christ, the Fountain Square Neighborhood Association and the Southeast Multi-Service Center.

"St. Pat's is above average" as volunteers go, Clements said. On one Saturday every six weeks, St. Patrick parishioners provide a hot meal for all the construction

workers. Providence Sisters Charles Van Hoy of Holy Rosary and Mary Slattery of St. Patrick help coordinate efforts.

St. Patrick parishioner Angie Shelburn, who was asked to help out "temporarily" near the beginning of the project, has been a member of its board of directors ever since. "You know how that goes," she said wryly.

"It's really a worthwhile project," Shelburn said. "It makes you want to do more because the people are really appreciative."

The new homeowners are not only appreciative, they are fiercely protective of their new status. One woman, who became upset because materials were stolen from the site while her house was under construction, began sleeping in the unfinished building to protect it. One evening, when a supervisor innocently let himself into her house with a key to check on something, he was surprised to find the woman coming at him with a gun. After that, he knocked on the door.

Being the owner of a new home not only makes people protective, Clements said, but it empowers them as well. When children get their own rooms in the new houses, their behavior changes for the better within a year. Women, especially, tend to upgrade their jobs along with their housing, and they begin to display more confidence in themselves.

Juanita Bryant, a two-year mission volunteer for the Methodist Church in the Fountain Square neighborhood, also sees spiritual benefits coming from the project. It's "the type of evangelization I'm comfortable with," she said.

Eight hundred hours of volunteer service are given to the Fountain Square project each month. Clements hopes that from this effort the "entire neighborhood will be turned around to where everybody in it is proud to live there."

Reflection/Discussion Questions

As you reflect on the Fountain Square Project as described:

►How do you view your immediate environment?

►How do you show responsibility for the apartment, home, block, neighborhood, town in which you live?

►Do you feel Catholic parishes (like St. Patrick's) should be involved in such projects? What are your reasons?

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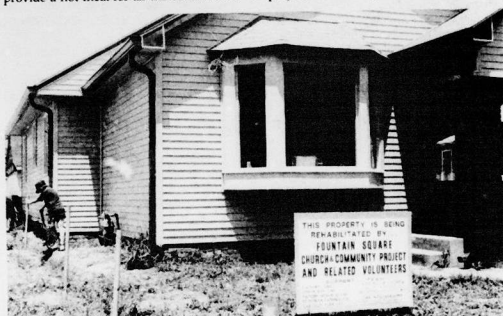
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REPAIR—Members of the Fountain Square Church and Community Project Youth Corps dig a trench so that pipe can be repositioned at an urban Indianapolis home that is being rebuilt. Jesse Clements is director. (Photo by Margaret Nelson)

Providence general chapter is meeting at Woods July 7-21

July 7-21 will find more than 250 Sisters of Providence gathering at the congregation's motherhouse at St. Mary of the Woods, for their 34th general chapter.

The congregation's body of highest authority meets every five years. Its members, representing the entire community, assemble prayerfully to set directions for the life and mission of the congregation and to elect its leaders.

Sister Ann Casper, general secretary for the order said, "Our general chapter is not like a political convention where candidates arrive with platforms and attempt to get others to support them." She said that chapter participants will meet in small discussion groups to explore the issues of

dynamic interdependence and risk-taking as they might be expressed in the future.

Chapter participants will develop commitment statements from these discussions, to provide focus for congregational activities for the next five years.

Two guests will speak. Immaculate Heart of Mary Sister Amata Miller will speak on dynamic interdependence. And Providence Sister Carol Costen, director of Partners for the Common Good Loan Fund, will address the issue of risk-taking.

The congregation is considering a simplified governance structure. Elections will be held during the second week of the general chapter. Generalate officers will be installed Sept. 8.

Donahue makes up names in a tribute to nun

by Sr. Mary Ann Walsh
Catholic News Service

WASHINGTON—TV talk show host Phil Donahue, in a letter written for newspaper syndication, paid an emotional tribute to a nun he said taught him in Catholic grade school, but later it was discovered that the letter used made-up names.

Donahue defended the fictitious names as an effort "to protect the innocent" and said a handwritten message purportedly from the nun and published with the letter was merely an illustration.

The account was distributed by the Universal Press Syndicate and ran in at least two daily newspapers, in Washington and Buffalo, N.Y.

Donahue's tribute, which ran in *The Washington Post* June 27 under the headline "Confessions of a Fallen Schoolboy," expressed sorrow at hearing of the death from breast cancer of a nun he said he had known while a student at Our Lady of Angels Catholic School in Cleveland.

"Dear Sister Mary Andrew," Donahue began the letter. "The other day someone told me you died. Imagine my guilt. I have not called or written you since the day I graduated from high school, the day you gave me a leather-bound prayer book in which you wrote in the unmistakable handwriting of a Catholic nun: 'Dear Phillip, in Mary, through this missal, may you come to know her Son, Sister Mary Andrew.'"

The greeting, supposedly handwritten by the nun, was reproduced in the paper.

Questions arose when Catholic News Service contacted the Sisters of St. Joseph, who staffed the school, to learn more about Sister Mary Andrew.

According to Sister Donna Emerson, Sister Mary Andrew is not dead, nor had she taught Donahue, though she was at that school.

Two other nuns Donahue named, Sister Elizabeth and Sister Thaddeus, did not exist, Sister Emerson said.

In a July 1 telephone interview, Donahue told CNS that the names were made up but the Sister Mary Andrew character was based on a real person, although not someone who had taught him. He said he was describing a nun who taught at a nearby girls' school, St. Joseph Academy, whose students he had dated and where he had worked summers.



Phil Donahue

"The fictitious name was used 'in deference to her family,'" said Donahue.

However, "nothing else is changed" in the article, Donahue told CNS. It's "true, very real, and not all exaggerated, as best as my memory will serve me."

He also said the handwritten note which accompanied the article was penned at his request by Rita Hofbauer, head of the Support Our Aging Religious campaign, known as SOAR, which Donahue said was to receive proceeds from sale of the article. Donahue also said he could not find the prayer book but recalled the inscription.

Donahue issued a statement July 2 defending the article and the illustration.

"Everything written in the Sister Mary Andrew letter is true. Every nun really existed. . . . I am proud to stand by every memory, every sentence and every word in the article."

He said he changed the names of the nuns "to protect the innocent." He continued, "The nun's inscription as it

appeared in the piece was illustrated and no attempt was made to conceal that fact."

Mary Hadar, an associate managing editor of *The Washington Post*, told CNS July 1 the Donahue piece was "clearly misleading" and said the paper would have told readers the names were fictitious had the paper known it.

Donahue, contacted by the *Post* after it learned of the discrepancies, told the newspaper, "It didn't occur to me that this was some sort of moral decision."

"I hope I get some points in this grand moral drama for having told the Catholic News Service," he said. "I really don't think I deceived anyone."

Donahue's article took a strongly personal tone.

"I miss you, too," he wrote to Sister Mary Andrew. "And I wonder who you really were."

Donahue thanked the nun for helping him when he had to serve midnight Mass and for bringing a radio to class for the 1948 World Series, when he was in eighth grade.

Hofbauer said when she read the article she thought Sister Mary Andrew "was a real person." Donahue "never

deliberately duped me," she said. "I don't think he lied to me."

Hofbauer said the article has brought a "limitless response" from readers, many of whom, she said, expressed surprise that such an article came from a TV personality who regularly criticizes the church.

Jake Morrissey, associate editor at the Universal syndicate, told CNS July 1 that he "thought Sister Mary Andrew was a real person."

He later told the *Post*, "While I appreciate his desire to protect the family, I would've liked to have known this at the outset."

He said he knew, however, that the handwriting was not from the prayer book.

In the article, Donahue mused on his grade school years. "I miss the law and order of Catholic school in the '40s, a place where faith was easy, where hearing was believing. Now, 42 years after leaving your guardianship, I'm not sure what I believe. I live in the limbo of a fractured faith, pushing uneasily forward and occasionally looking back at the absolutes that enabled us to sleep so well in childhood. I miss the absolutes."



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Vice President Dan Quayle makes a surprise visit to the Serra International convention

by Carol MacLeod
Catholic News Service

WASHINGTON—More than 1,600 members of Serra International, gathered in Washington from around the world, got a surprise visitor on July 1—Vice President Dan Quayle.

Although he was not listed on the program for the July 1-3 convention, Quayle was welcomed with loud cheers, waves, whistles and a standing ovation during the July 1 luncheon.

He told the Serrans that he happened to be passing by and dropped in because he thought it was a meeting of Presbyterians. "You picked a good week to be in D.C.," he joked. "Congress is out of town."

On a more serious note, Quayle compared the work of Serra International to that of the Bush administration, saying that both emphasize the family.

"Organizations like Serra represent the best of our country," he said. "They advance the moral vision which makes America great and gives our country the religious teachers we sorely need."

Indianapolis businessman George Maley was installed as president of Serra International during the convention. Fourteen other Serrans from Indianapolis attended the meeting.

Serra International, founded in 1934 in Seattle and named for Franciscan Father Junipero Serra, promotes vocations to the

priesthood and religious life. It now has 17,000 members in 593 clubs in 30 countries.

Cardinal James A. Hickey of Washington opened the convention with a Mass at the Basilica of the National Shrine of the Immaculate Conception, concelebrated with more than 20 bishops and 100 priests.

"The role of the laity and the role of the priest are not in competition," he said in his homily. "We need each other: priests exist to serve their people, (and) without priests, the laity faces spiritual starvation."

Dr. Edmund Pellegrino, director of the Center for the Advanced Study of Ethics at Georgetown University in Washington, gave the July 2 keynote address in place of Mother Angelica, founder of the Eternal Word Television Network, who had to cancel because of illness.

Speaking on evangelization in the workplace, Pellegrino said, "If we are to evangelize others, we must evangelize ourselves."

He urged the Serrans to ask themselves if they carry out their own work as Christians should. "If more of us were Christian in being and behavior, perhaps many others would be with us now," he said.

Msr. Peter Coughlan, undersecretary of the Pontifical Council for the Laity at the Vatican, urged the Serrans to evangelize young people, adding that "the heart of what we should share with them is God's love."

Supreme Court nominee is former seminarian

by Patricia Zapor
Catholic News Service

WASHINGTON—Judge Clarence Thomas, President Bush's nominee to the Supreme Court, is a former Catholic seminarian who, at a press conference announcing the nomination July 1, tearfully thanked the nomination parents and the nuns who taught him.

Thomas, 43, who is black, was nominated to fill the vacancy created by the impending retirement of Justice Thurgood Marshall, the only black to have served on the nation's high court.

While he has maintained ties with the various Catholic schools he attended and some of his teachers and classmates, he and his wife, Virginia, regularly attend Truro Episcopal Church in Fairfax, Va., a Washington suburb.

Born into an impoverished family in Savannah, Ga., Thomas was raised from age 7 in the home of his grandparents, Myers and Christine Anderson.

His grandfather, a strict Catholic, saw to it that Thomas attended Catholic schools. Thomas attended St. Benedict Grade School and St. Pius X High School. Then, saying he wanted to study for the priesthood, he transferred to St. John Vianney high school seminary in Savannah, graduating in 1967.

He spent his freshman year of college at Conception Seminary College in Conception, Mo., before transferring to Jesuit-run Holy Cross College in Worcester, Mass.

A former classmate of Thomas at

Conception, Benedictine Father Benedict Neenan, now prior of the seminary, said he didn't know Thomas well but said he was a "likeable, intelligent and intense guy" who had a knack for working within a system that had historically held few opportunities for blacks.

Thomas was one of four blacks in the class of 65 freshmen, Father Neenan said. Only three of the class eventually became priests, a percentage which Father Neenan attributed to the rapid changes in the church following the Second Vatican Council.

Father Neenan said Thomas returned with his wife for a visit to the seminary last year.

After Conception, Thomas went on to earn a bachelor's degree from Holy Cross in 1971 and a degree from Yale Law School in 1974. He served as an assistant attorney general in Missouri from 1974 to 1977 and was an attorney for the Monsanto Chemical Corp. in 1977-79.

From 1979 to 1981, Thomas was a legislative assistant in the Washington office of Sen. John C. Danforth, R-Mo. The senator also was Thomas' employer when Danforth was Missouri attorney general. Thomas also was assistant secretary for civil rights for the U.S. Department of Education in 1981-82.

Bush's nomination of Thomas was met with reactions ranging from wholehearted support from one abortion opponent to an assessment that Thomas is "confused on civil rights" from Jesuit Father Robert J. Drinan, professor of law at Georgetown University and former congressman.

Both Father Drinan and Judge Brown, who heads the American Life League, a group that opposes abortion, predicted Thomas would face a tough grilling in the Senate confirmation process.

"This is going to be the battle of a lifetime," Brown said.

"They'll torture him," Father Drinan predicted.

For the last 15 months, Thomas has been a judge on the federal appeals court for the District of Columbia, considered to be one of the most powerful circuits in the country. Prior to that appointment, Thomas was chairman of the U.S. Equal Employment Opportunity Commission, where he gained a reputation among civil right activists as being insensitive to the needs of minorities and the elderly.

Father Drinan described Thomas as "a very conservative man" who was able to take advantage of affirmative action programs to get into Holy Cross and Yale, but has become "confused on civil rights."

While Thomas has never ruled on an abortion-related case, Brown said her organization would give him "every support we can possibly muster." She said lawyers on the staff of the American Life League agree that Thomas has "treated the law with a tremendous amount of respect." Based upon his record, Thomas "is not a judicial activist," she said.

"His objectivity is the greatest asset he has," she said.

Douglas Johnson, legislative director for the National Right to Life Committee, said despite the lack of a judicial record on abortion cases, "we are pleased that President Bush said today that he sought a

nominee who would 'faithfully interpret the Constitution and not legislate from the federal bench.' Since Roe vs. Wade (the Supreme Court ruling legalizing abortion) has no basis in the text of the Constitution, we expect the erosion of Roe vs. Wade to continue."

Thomas' appreciation for his Catholic school upbringing had surfaced previously. When he was sworn in for the Court of Appeals in April 1990, he made sure space was saved for three Franciscan nuns to attend. He asked Sisters Mary Aquin, Mary Daniels and Mary Virginia Riedy to stand for special recognition for "all they have done, not only to make this day possible, but also so many other days for their former students."

In Savannah, Bishop Raymond W. Lessard issued a statement expressing delight with Thomas' nomination. "As a former Savannahian and an alumnus of one of our local Catholic schools, we do not hesitate to call him one of our own," he said. "I am gratified to note the explicit debt of gratitude he expressed toward our beloved Missionary Sisters."

Thomas' son from a previous marriage, Jamal, was a 1991 graduate of Bishop Ireton Catholic High School in Alexandria, Va., where he was honored as one of the graduation speakers and, like his father, was a football star.

Gordon Klooster, administrator at Truro Episcopal Church, said the Thomases are listed as regular participants but not members of the parish. He said the 3,000-family parish includes many people who attend regularly but do not formally join, as well as some who join the parish but not the Episcopal church.

Catholicism becomes an issue for nominee to Supreme Court

(Continued from page 1)

presidential contenders, told reporters that questioning Thomas about abortion relevant to his religion is fair game, particularly considering the pope's statements that abortion should not be permitted. A Baptist, Wilder said for Thomas "the question is, 'How much allegiance is there to the pope?'"

"Since it is a matter that could be based solely on religion—any number of people in the country do base it solely on religion—I think it is a legitimate question," Wilder said.

A Wilder assistant told Catholic News Service July 5 the governor "has apologized, if he offended anyone."

Bishop Walter F. Sullivan of Richmond, Va., said Wilder's remarks are "inappropriate and unfortunate."

I do not remember the qualifications of Justices (William) Brennan Jr., (Anthony M.) Kennedy or (Antonin) Scalia ever being questioned simply because they are Catholics," Bishop Sullivan said. Brennan retired from the Supreme Court in 1990, Scalia and Kennedy were appointed to the court in 1986 and 1988 respectively.

Wilder's comments "opened up a can of worms," according to Robert Destro, associate professor of law at The Catholic University of America in Washington. "If anti-Catholicism is the basis for this, it bears the implicit assumption that Catholics cannot think for themselves," said Destro, who specializes in religion and civil rights.

But other prominent Catholics prove there is no unity of thought because of religion, said Destro, citing U.S. Sen. Edward Kennedy, D-Mass., Scalia and Brennan as examples of diversity of opinion among Catholics in high places.

"You couldn't have more polar opposites in their interpretations of the Constitution than Scalia and Brennan," Destro said.

Destro said, Brennan was considered to be one of the court's most liberal justices, Scalia one of the most conservative.

The idea of Catholicism becoming an issue in an appointment to the court is outrageous, he added. Rejecting a man solely because of his religion is as unacceptable as rejecting someone for his race—"people like Doug Wilder decry that all the time," said Destro.

While Wilder has been the focus of attention, Destro said remarks made by other prominent politicians may not be as explicitly anti-Catholic but "are just as bad as Wilder's."

Wilder has come under fire from Virginia legislators and prominent Catholic politicians who point out that the Constitution prohibits any religious test as a requirement for office or public trust. But others, including Utah Sen. Orrin Hatch, a Republican, and a spokesman for the abortion-rights group, Catholics for a Free Choice, have said they agree with Wilder.

Hatch, who sits on the Senate Judiciary Committee, which will conduct Thomas' confirmation hearings, told *The Washington Post* that religion is fair game for questions.

"I think it's fair to ask if his Catholic faith means he would blindly follow the pope," Hatch said. "You can ask the question in a sophisticated way that would be less offensive than what Wilder said, but I don't think he's out of line to raise these questions."

Destro thinks the problem is simpler. "It would be a lot more honest to just say, 'I don't like him' than to hang it on his religion," he said.

Destro believes the comments about Thomas' religion stem from what will be a Senate effort to focus on the nominee's abortion beliefs in confirmation hearings this fall.

"If the senators want to make a big deal about abortion, let them," Destro said. "But I don't think they have the guts to do what it would take (to reject Thomas on that basis)."

The Senate will try to cast Thomas as "so judgmental he can't be a good judge," Destro predicted. "That's where the Catholic angle fits in."

The Catholic League for Religious and Civil Rights issued a statement condemning Wilder's remarks.

To implicitly call into question a nominee's fitness on the basis of his religious faith betrays a complete misunderstanding of the principles upon which this country was founded," said John M. Tierney, president of the Catholic League. Wilder's remark revealed "the long discredited charge of dual loyalty against American Catholics. Such suggestions are unjust, intolerant and un-American."

Bill Ryan, spokesman for the U.S. Catholic Conference, said Catholics are American citizens and equally entitled to hold any public office. While the USCC does not comment on specific nominees for the court or other offices, Ryan said religion has not been considered a factor in the job performance of other Catholics on the Supreme Court.



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Support helps us grow

by Dolores R. Leckey
Catholic News Service

A priest once described to me a monthly gathering of colleagues who all worked at the same church agency.

They met in each other's homes, shared a meal, and talked about their work mostly, but also about their personal lives. These gatherings were open to anyone.

"Does the group have a purpose other than social?" I asked.

"It's for support," the priest replied. I thought about that, trying to decide whether to accept his invitation to participate in the group. Support? Who and what were being supported?

It seemed to me that the individuals were benefiting from social bonds forged at the monthly gatherings. They came to know each other better. And they served as listeners for one another, to some degree at least. But I had the nagging sense that the monthly meeting was not "support" in an explicitly Christian way.

Why? So many classic characteristics of Christian community were missing—the most notable being some growth in awareness of the power and responsibilities of Christian mission.

Supportive people think about others

by David Gibson
Catholic News Service

What makes someone a supportive person?

The supportive people in your life may be close friends who at crucial moments make their care unmistakably clear.

When a death or illness occurs in your family, or a turbulent situation develops, supportive people rise to the occasion, offering a listening ear, offering to watch your younger children for an evening, assisting with meals.

And supportive people seem to be able to do these things without making you feel you are an inconvenience.

As I see it, supportive people are able to offer emotional strength without imposing their patterns and solutions to problems on you. The supportive person doesn't have a blueprint for every other person's life.

Sometimes, in a gentle, non-patronizing way, the supportive person will share an experience he has had that resembles your own experience—surprising you with the awareness that you are a little less alone in this world than you thought.

Supportive people know when to encourage and guide you toward professional assistance when it is needed.

And supportive people neither rubber-stamp nor belittle your thinking. What makes them so special is that they know how to bring out the best in you.

(David Gibson edits Faith Alive!)

What was being supported here? There did not seem to be a "what."

A principal reason people decide to carve out time from an overburdened schedule to meet regularly with other Christians is because they know Christian mission can only be sustained in the company of fellow sojourners.

As Christians strive to be faithful to a call in their lives—whether that is a call to a more attentive family life, the development

of an ecologically sound lifestyle, or service to the poor—it quickly becomes evident that the task is too large and the energy too limited to "go it alone."

A community is needed.

In this group, no larger purpose bound the people. Also missing was prayer. In communities

of genuine Christian support, some form of prayer grounds the gatherings, though it need not be elaborate.

One group I know which meets regularly for prayer, a common meal, life sharing and study, and often some corporate action, applied their basic format to a Labor Day picnic.

They had come together simply to enjoy one another. But their group identity was so tied into prayer that first they spent a half hour in meditation and intercession for each other's work, focusing on how they saw their work as a response to God's call.

Another missing piece was what I would call a spirit of gentle correction.

To uncritically and unquestioningly receive the stories and accounts of problems and decisions from one another is to give—to some extent—unconditional approval to the behaviors of others.

A Christian support group measures the members' stories against the Christian story told in Scripture and the tradition of the church. This really invites true engagement and participation in other's lives.

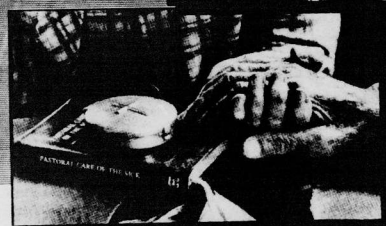
As people seek support for work problems, home situations, responsibilities in the world and in the church, I think what they really desire is help in clarifying the Christian approach to these problems.

Should we attempt to reconcile with hostile co-workers? How can a parent deal with a rebellious teen-ager? How can we participate as Christians in the nation's social agenda?

Such questions shape the horizons of our concern. The support of companions helps us to see the horizon.

Support is found not only in groups but in one-to-one relationships as well. In each context, certain principles of conduct apply.

►Truthfulness. If support is about helping one another, we need to find ways to recall that truth makes us free. Simply, we state the truth of our situation, and we receive the truth of others' counsel and wisdom.



SUPPORTIVE—In addition to support that challenges and promotes growth, we as Christians need people who are trustworthy and discreet to comfort and console us and to provide us with loyalty and respect. All of these qualities characterize genuine support. (CNS photos by Mimi Forsyth, top left and right, and Denise Walker, bottom)

►Prayer. At some point Christians acknowledge that "talking through" is only a partial response to the questions of human life. The spiritual energy of prayer releases energy for guidance and healing, and also the willingness to forgive and begin anew.

►Study. We need resources so that we may continue to grow and change if needed. Supportive people introduce books, programs, processes and people to initiate and maneuver change.

In addition to support that challenges and stretches us, we need people to comfort and console us, to provide us with loyalty and respect, people who are trustworthy and discreet. All this characterizes genuine support.

By now you may have recognized the qualities of friendship in support. No one

has written more eloquently about this most prized relationship than Aelred of Rievaulx, a 12th-century Yorkshire monk known for his treatise on spiritual friendship. Frankness and not flattery, generosity and not gain, patience in correction, and constancy in affection he saw as the marks of genuine friendship.

"In friendship which is the perfect gift of nature and grace alike," he wrote, "let the lofty descend, the lowly ascend; the rich be in want, the poor become rich, and thus let each communicate his condition to the other, so equality may be the result."

It is this kind of support that helps us grow into the full stature of Christ.

(Dolores Leckey is director of the U.S. Catholic bishops' Secretariat for Laity and Family Life.)

DISCUSSION POINT

Supportive person shows love

This Week's Question

What are the essential qualities of a truly supportive person?

"They are caring people who listen more than they speak . . . They ask the question that . . . opens a new pathway for exploration . . . Their thoughts will be considered again in private moments." (Mary Hughes, Waite Park, Minnesota)

"Loyalty, honesty, compassion." (Chele Madden, Pittsfield, Massachusetts)

"To show love in spite of difficult situations. I always remember the saying: 'People need your love the most when they deserve it the least.'" (Brenda Wilking, Casper, Wyoming)

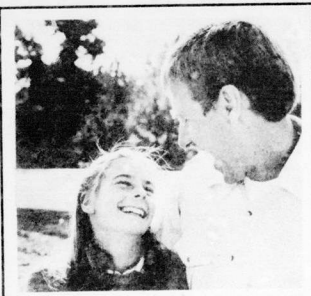
"The ability to be sensitive to your needs." (Jay Chabo, Newport News, Virginia)

"A truly supportive person has the wisdom to stand by you while you grow through the struggles of daily life, quite patient to let you be who you are, never rescuing nor interfering." (Elaine M. Newton, St. Joseph, Minnesota)

Lead Us Your Voice

An upcoming edition asks: Can people like you do anything to help conquer the lingering vestiges of racism in the church and in society?

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



Connect with real need

by Fr. Herb Weber
Catholic News Service

As the college women returned to their residence hall after a vacation break, they were informed that Nicole, one of the more popular students on their floor, had been killed in a tragic house fire a few days before.

Filled with grief and needing an opportunity to talk about the sad situation, the residents and their adviser invited me to meet with them.

The lounge was filled with teary-eyed young women as I walked in. No one knew where the discussion would lead, but each person there was willing to admit her need for support.

As they talked, cried and even laughed together during the next two hours, much of that initial support was established.

More healing would come later and more discussion would be required, especially by those closest to Nicole. But this initial session provided that first realization that the students could face this tragedy with the help of others.

The support that surfaced during that discussion included elements found in any truly supportive relationship. There was genuine listening, a sharing of pain, and a deep sense of presence to one another.

Through those various elements, a bond was established. That bond—a connection between individuals—is what allows people to give support and hope to each other.

Many people want to think of themselves as supportive. They have good will and offer their services to others, but don't realize that such offers are secondary.

Establishing that bond with the person they are attempting to support has to come

first. Without it their attempts to assist can seem shallow or off target.

A friend whose wife died at a young age told me at the funeral home that many visitors told him to call if he needed someone to talk to. He quietly admitted he would probably not call any of them.

When I suggested that I would call him the following week, he said that would be welcome. The difference was not that I necessarily had more to offer than the others, but that I was able to "connect" with his real need, namely, to be kept in someone else's thoughts enough so that the person would reach out to him.

The supportive person is one who knows how to listen to the other's concerns and not simply assume he or she knows what that person needs.

That requires the ability to tune in to the other and put one's own struggles on hold for awhile. That's admittedly a difficult task, but one that is rewarding.

June, a handicapped woman, was constantly dealing with the difficulties of unemployment and uncertain income. Yet when her friend Mary went through a divorce, she was there as a caring listener. June later told me she so focused on being present to her friend that when she looked at her own situation again, she saw it differently, with renewed hope.

Support for others should not appear only when there is a tragedy or a crisis. People need to affirm each other, thank each other, and offer hope to each other on a daily basis.

If a community of support can be established, then the ability to reach out in times of difficulty becomes a natural expression of a concern that is already there.

(Father Herbert Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio.)



SUPPORTIVE—The supportive person knows how to listen to another person's concerns and not simply assume that he or she knows what the person needs. This requires the ability to tune in to the other person and put one's own struggles on hold for awhile. (CNS photo by Mimi Fessly)

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Alcoholism: Ignoring the Elephant
in the Living Room Page 16

How to Recognize Kids on Drugs
or Abusing Alcohol Page 18

What You Wish You Didn't Need To
Know about Cocaine Page 14

COCAINE: What you must know about it

by Catholic News Service

►What is cocaine?

Cocaine is a white powder that acts as a stimulant and tends to give a temporary illusion of limitless power and energy.

►What is crack?

Crack is cocaine that can be smoked. It looks like small lumps or shavings of soap but has the texture of porcelain. It also is sold in lumps called a "rock" and in three-inch sticks with ridges.

►How do cocaine and crack affect the body?

The immediate effects include dilated pupils and a narrowing of blood vessels. They also cause increases in blood pressure, heart rate, breathing rate and body temperature. Users lose their appetites and have trouble sleeping. Those who snort cocaine often have a runny nose.

Cocaine and crack initially give a sense of exhilaration and well-being, but as these effects wear off the user's mind and body slide into a depression that is characterized by a "let-down" feeling, dullness, tenseness, and edginess.

►Is taking cocaine or crack dangerous?

Yes. A great danger is addiction.

►What happens when you become addicted?

Addicted people prefer it over all other drives and pleasures and use it until exhausted or the cocaine is depleted. These people can lose control over the drug and their lives, exhibiting behaviors markedly different from their pre-cocaine lifestyles. Disruptions within the family, on the job and in social situations occur.

When cocaine becomes an obsession, thought is disorganized and judgment fails. Many people addicted to cocaine use the drug just to avoid the severe depression and fatigue that set in when they try to stop.

►Is crack more addictive than other forms of cocaine?

Cocaine can be addictive no matter how it is used. Even occasional use can lead to

Questions & Answers:

Here is a quiz about drug knowledge, from the U.S. Department of Education, Washington. Answers and explanations follow.

1. What is the most commonly used drug in the United States?
(a) heroin (b) cocaine (c) alcohol (d) marijuana
2. Name the three drugs most commonly used by children.
3. Which of the following contains the most alcohol?
(a) a 12-ounce can of beer (b) a cocktail (c) a 12-ounce wine cooler (d) a 5-ounce glass of wine (e) all contain equal amounts of alcohol.
4. Crack is a particularly dangerous drug because it is
(a) cheap (b) readily available (c) highly addictive (d) all of the preceding
5. Fumes from which of the following can be inhaled to produce a high?
(a) spray paint (b) model glue (c) nail polish remover (d)

whipped cream canisters (e) all of the preceding

6. A speedball is a combination of which two drugs?
(a) cocaine and heroin (b) PCP and LSD (c) valium and alcohol (d) amphetamines and barbiturates

7. Anabolic steroids are dangerous because they may result in:
(a) development of female characteristics in males (b) development of male characteristics in females (c) stunted growth (d) damage to the liver and cardiovascular system (e) overaggressive behavior (f) all of the above

8. How much alcohol can a pregnant woman safely consume?

(a) a 6-ounce glass of wine with dinner (b) two 12-ounce beers each day (c) five 4-ounce shots of whiskey a month (d) none

ANSWERS 1. (c) Because it is legal for adults and accepted in our culture, alcohol is the drug most often used. 2. Alcohol, tobacco, and marijuana. These are the drugs that children are first exposed to and whose use often precedes use of other drugs. 3. (e) All four contain approximately 1.5 ounces of alcohol. 4. (d) Small quantities of crack can be bought for as little as \$5. The low price makes crack easily affordable to young people. In addition, crack is thought to be one of the most addictive drugs. 5. (e) Virtually anything that emits fumes or comes in aerosol form can be inhaled to obtain a high. 6. (a) Combining cocaine and heroin is a way of trying to lessen bad side effects. 7. (f) Steroid users subject themselves to more than 70 side effects. 8. (d) Medical researchers have not established any safe limits for alcohol intake during pregnancy.

an uncontrollable desire for the drug. Crack is particularly alarming because it produces the most dramatic cocaine high, which is then followed by a very profound low that leaves the user craving more of the drug. It can be rapidly addicting.

►Are there other risks in taking cocaine or crack?

Cocaine and crack can also cause medical problems, even death. In some people, a single dose can produce seizures or heart and respiratory failure. Users who share needles or other paraphernalia to inject cocaine face other life-threatening risks, such as hepatitis or AIDS.

►Can cocaine and crack change behavior and thinking?

Violent, erratic or paranoid behavior can accompany use of these drugs. This "cocaine psychosis" may appear more rapidly in those who smoke crack. Affected users can be anxious, believe they have superhuman powers or become paranoid to the point where they believe that their lives are in danger and they react in bizarre or violent ways. Hallucinations are also common.

►What about other psychological effects?

Other effects may include personality changes, particularly in those who use cocaine or crack daily, or those who subject themselves to periods of uncontrolled use. Their thinking is generally impaired, and they are confused, anxious or depressed. Tempers are often short, panic attacks are common, and suspiciousness frequently characterizes relationships with other people.

The more crack and cocaine they take, the more likely these users are to develop psychosis. Continued use of cocaine and crack can bring on a partial or total break with reality.

►Are there particular risks that pregnant women run by using either cocaine or crack?

Cocaine or crack used during the early months of pregnancy may cause miscarriages or stillbirths. Later, the drugs may cause premature labor or premature delivery. Sometimes, when the drug causes the placenta to separate early, the lives of both mother and baby are in danger due to bleeding and shock.

►How are babies affected?

Babies exposed to cocaine in the womb often don't cuddle or nurse well and may be irritable and unresponsive. Some have suffered strokes before birth or heart attacks after delivery. Infants born to cocaine-using mothers may have malformed kidneys and genitals and can be at increased risk for having seizures or succumbing to crib death. Nursing mothers

can pass cocaine to their babies through breast milk.

►Are there treatments for cocaine and crack addictions?

The long-lasting craving for these drugs makes addiction hard to treat without assistance, but there are many treatment programs that can help people.

The first step is detoxification, ridding the body of the drug. This is sometimes followed by medication, such as anti-depressants, to help control the craving and treat the severe depression that occurs after cocaine or crack is withdrawn.

Treatment programs also help the recovering user find other alternatives to curb the craving for the drug. Often this help comes through a combination of individual, group and family counseling. Supportive family members or close friends can also often help make recovery a success.

Many recovering individuals also find continuing strength and support in attending meetings of Cocaine Anonymous or Narcotics Anonymous, which are self-help groups modeled after the Alcoholics Anonymous program.

(From the National Institute on Drug Abuse, U.S. Department of Health and Human Services. Anyone seeking more information or a referral to a treatment center may call the National Institute on Drug Abuse's toll-free hot line: 1-800-662-HELP.)

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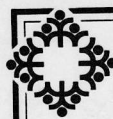
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Marijuana still top illicit drug despite its effects

by Catholic News Service

Marijuana is still the nation's most often used illegal drug, despite scientific studies documenting its danger.

Studies by the National Institute on Drug Abuse show that though use of marijuana is on the decline, its harm is still felt throughout the country.

For many, it leads to serious drug problems. A 1985 institute survey of people admitted to drug abuse treatment programs, for example, showed that one in seven victims reported marijuana as their primary drug of abuse, second only to heroin.

The drug abuse institute has supported extensive research into the effects of marijuana and notes the following harmful effects:

On the Brain

THC, tetrahydrocannabinol, the psychoactive ingredient in marijuana, changes the way sensory information gets into and is acted on by the hippocampus, the part of the brain responsible for learning, memory and the integration of sensory experiences with emotions and motivation. This may explain the memory loss associated with drug abuse.

Chronic THC exposure damages and destroys nerve cells and causes other pathological changes in the brain. The loss of cells appears to be similar to the loss seen with

normal aging. This raises concerns that when the mild functional losses due to aging interact with the effects of marijuana, long-term marijuana users may be at risk for serious or premature memory disorders.

On the Lungs

Scientists at the University of California, Los Angeles, have found that the daily use of one to three marijuana joints appears to produce approximately the same lung damage and potential cancer risk as smoking five times as many cigarettes. The study suggests that the way smokers inhale marijuana, in addition to its chemical composition, increases the adverse physical effects. These findings refute the argument that marijuana is safer than tobacco because users only smoke a few joints a day.

On the Heart

Other recent findings indicate that smoking marijuana while shooting up cocaine has the potential to cause severe increases in heart rate and blood pressure. In studies, each drug alone produced severe cardiovascular effects. When they were combined, the effects were much greater and lasted longer.

On Reproduction

The first controlled study in women on the acute effects

of marijuana has shown that smoking a single marijuana cigarette after ovulation decreases the plasma level of one of the hormones essential for normal reproductive functioning. The luteinizing hormone is essential for implantation of the fertilized egg in the uterus. A single dose of marijuana during the luteal phase of the menstrual cycle suppressed the level of the hormone, suggesting the possibility that chronic use of marijuana may adversely affect reproductive functioning in women.

Additional Research:

A study recently examined 1,023 trauma patients admitted to the shock trauma unit at the Maryland Institute for Emergency Medical Services in Baltimore. This unit received only the most seriously injured accident victims directly from the scene of the injury.

The study found that one-third of all admitted patients had detectable levels of marijuana in their blood, indicating use of marijuana within two to four hours prior to admission to the unit. The study also found that four of every 10 persons 30 years or younger were under the influence of marijuana at the time of the accident.

Meanwhile, in-depth case studies by a research team at the Center for Psychosocial Studies in New York City found that adults who smoked marijuana daily believed it helped them function better, improving self-awareness and relationships with others. In reality, the drug served as a buffer, enabling users to tolerate problems, rather than make changes that might increase their satisfaction with life.

The study indicated that these people used marijuana to avoid dealing with their difficulties and the avoidance inevitably made their problems worse. The most striking observation is the discrepancy between what study participants say and what is actually going on. Although users believed the drug enhanced understanding of themselves, it actually served as a barrier against self-awareness.

Teen's alcohol experience mirrors nation's

by Sr. Nancy Bauer

Catholic News Service

ST. CLOUD, Minn.—Amy Green started drinking in eighth grade. "Me and my friends would just steal it from my parents," she said.

As freshmen at Cathedral High School in St. Cloud, "we started drinking in the bathroom before classes," said Amy in an interview with the *St. Cloud Visitor*, diocesan newspaper.

Amy—not her real name—takes things one day at a time after kicking an alcohol habit that led to drug abuse. But recent statistics show that Amy's story is less unique than once thought.

Of an estimated 8 million drinkers in junior and senior high school, 6.9 million said they found it easy to get alcohol, despite a mandatory minimum drinking age of 21 in every state, according to a survey released in June by the inspector general's office of the U.S. Department of Health and Human Services.

"In my sophomore year is when we started partying down by St. Cloud State University a lot," she said. "We started partying with older college people. We went to keggers. And then we had people buying for us."

The entire summer of her sophomore year, "I was drunk ... with the exception of four or five days. Some people would think that's awful but I thought that was the best there was."

In her junior year, she was caught drinking the second day of classes. By then, Amy estimates, her parents had already caught her almost 50 times.

To avoid getting caught drinking, she switched to marijuana for weekday use, and spent the weekend binge drinking.

An estimated 454,000 U.S. junior and senior high school students are regular binge drinkers, consuming an average 15 drinks a week, the survey said.

It projected that 3.4 million students have binge on alcohol at least once and more than 3 million did it in the past month.

A separate federal survey of high school seniors showed 14 percent of them acknowledged using pot in the past month, 2 percent using cocaine, and 57 percent using alcohol.

One weekend in January 1990, Amy's parents picked her up from a party and took her to a hospital emergency room.

"I don't remember much of it at all," Amy said, but "I was told the next day in school that there were three guys in a bedroom with me. I don't know what they did but my imagination runs."

The next weekend—"the last weekend I ever used," Amy said—she and her mother fought about her grades and drugs. Her mother, in tears, finally shouted, "You're sick and you need help."

Instead of going to school that Monday, Amy was taken by her parents to a recovery facility in the St. Paul-Minneapolis area.

She stayed for 40 days, and now calls it her "40 days in the desert."

Amy said she thought she'd "be able to con my way out of it like I can my way out of everything," but in time felt safe at the facility. Once out of treatment, she was warned to steer clear of her drug-using friends.

Amy made new friends with other recovering teen-age alcoholics, which convinced her she could have fun without chemicals.

Except for one brief relapse, Amy has been sober since treatment. "I've had more fun in the last year than I did drinking," she said.

If she went back to drink and drugs, "I could die. I would die. If I went back to the way I was using before, I'd give myself a year tops, and I don't want to die."

Most of the time "I'm really grateful to be an alcoholic," Amy said, because of what she learned from the aftermath of her experience—among them that God is in charge of her life.

"That's one of the things that keeps me sober—it's God's

will," she said. "If it was my will I wouldn't be sober. I showed that for four years."

When she starts college this autumn, Amy wants to major in criminal justice. She may want to become a police officer because, she says, they help out kids in trouble by busting them.

She has learned how important that can be.

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ALCOHOLISM: Ignoring the elephant in the living room

by Katharine Bird
Catholic News Service

Imagine a child walking into the living room and finding a huge gray elephant there, swaying side to side. The elephant gets in everyone's way and knocks over objects with his swishing trunk.

The child sees parents and siblings moving around the gray pachyderm, trying to avoid running into him. Meanwhile, no one acknowledges it's there.

If the child asks about him, people reply, "Elephant? What elephant? Everything's fine."

Mercy Sister Mary Healy, a clinical social worker, and a pastoral counselor at Queen of Peace Parish in Arlington, Va., tells that story, taken from a book for young children of alcoholics, to illustrate what life is like in an alcoholic's home.

Life there is marked by confusion and the inability to predict or control situations in the family, she said in an interview. Family members often feel fearful and helpless because the rules constantly change.

They hesitate to seek help, she said, because when alcohol becomes a problem, family members tend to close ranks to keep from revealing "our secret" to the outside world.

Holy Cross Father Donald Guertin, a marriage and family counselor at the Family and Children's Center in South Bend, Ind., said there are common effects from growing up with an alcoholic.

Drinking patterns may vary widely, but what's the same for all is that "problems don't get faced and feelings don't get dealt with except maybe when drinking," he said. "The result is people are really living in isolation."

Frequently family members become what counselors call "co-dependent," he said, using a term indicating people

whose lives are somehow "out of kilter because the focus is on the person who is drinking."

Sister Mary said one way to define co-dependency is to say family members "become addicted to the alcoholic being dependent on them, on their enabling him or her to continue in a self-destructive direction."

This can take several forms, she said, citing common scenarios of the co-dependent people.

Co-dependent spouses may call the office and makes an excuse when the drinker wakes up ill after a night of abusing alcohol, she said.

Another example is when co-dependent children learn "not to rock the boat." To keep the family functioning, they deny their own legitimate needs and feelings. In the process they learn that "self-esteem is related to what we do, not what we are."

Both counselors said children in co-dependent families often take on certain roles aimed at keeping family life in balance. These include the following:

► The caretaker or the responsible one. This child makes it his or her business to care for younger siblings, to prepare meals or to do other tasks for the adult.

► The placator or pleasing one. This child tries to comfort the drinking adult, saying, for example, "Oh, Daddy, are you all right?"

► The scapegoat. This child acts out and distracts from the real problem.

► The lost child. This child causes no problems but simply withdraws into himself or herself.

Families of alcoholics can get aid, Sister Mary said.

A child can be helped by being with another adult who can be a model of "a whole different style of life and relationship," she said.

A grandmother, a teacher or a friend who gives children "unconditional love" helps the child overcome the message learned in the family that love is conditional, Sister Mary said.

Father Guertin said he usually recommends that family members join a self-help group: Al-Anon for spouses of alcoholics, Ala-Teen for children, and Adult Children of Alcoholics groups for those who grew up with an alcoholic parent.

Here, he said, family members who sense there is something wrong in their lives can "gain understanding of the family dynamic and get the support of others in recognizing that what's happening to them now has a cause and there is help for it."

Both said individual counseling often is necessary to help people recognize how the destructive patterns of the family life in which they grew up have affected how they relate to others.

When she works with co-dependent people, Sister Mary said, her first aim is to shore up the person's self-respect and feelings. She tries to help clients see that "the patterns from childhood can be reworked as the person allows himself or herself to look at who they are, not what they should be," she said.

After that, she added, her goal is "to put one hand forth in support while with the other beckoning the person on to growth."

Warning Signs of Alcohol Problems

Alcoholism is a complex disorder in which the excessive use of alcohol interferes with personal, social and economic functioning. Approximately 11 million Americans are alcoholic but less than a million are in treatment toward recovery.

A yes answer to one or more of these questions might indicate a serious problem with alcohol.



Does the person:

- Need a drink at a certain time, or "the morning after"?
- Lose time from work or school due to drinking?
- Drink alone or try to hide drinking?
- Have loss of memory while or after drinking?
- Seem defensive, jealous, moody, or irritable after drinking?
- Deny everything if you complain about his or her drinking?
- Have physical complaints that may be related to drinking, such as weight loss, sleeplessness, accidents?
- Feel guilty, worthless or depressed due to drinking?
- Embarrass or worry family friends with his/her drinking?

Source: The Bishop's Council on Alcoholism/Chemical Dependency, a program of Catholic Charities, Lansing, Mich.

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DIVIDED FAMILY—In homes where there is an alcoholic, "problems don't get faced and feelings don't get dealt with," says a marriage and family counselor. In such homes family members, especially children, live in isolation. (CNS photo by Joel LaValle)

Spirituality helps recovery from drug addiction

by Julie Sly
Catholic News Service

Recovery from alcohol and drug addiction demands spiritual medicine with the physical and mental antidotes, say two priests who work with recovering addicts.

"Spirituality—defined in one's own way—is important for recovering addicts," said Father Richard Bulwirth of Catholic Charities in the Archdiocese of Chicago.

"Most addicts have hated themselves for their addiction and feel a tremendous guilt," he said. "They need a power within that enables them to change and to integrate their whole life: body, mind, spirit, emotions and social behavior."

Father Bulwirth, a recovering alcoholic and drug user, directs the Holy Cross Mission Aftercare Program for Catholic Charities. It is a residence for homeless men recovering from alcohol and drug abuse.

Spirituality often is rejected by addicts going into recovery because, for many, traditional religious values "very often have been highly moralistic and built on threatening and God-fearing concepts," Father Bulwirth said.

"Some addicts are angry people. Some of the anger is directed toward God," Father Bulwirth said. "Frequently, addicts feel that God has given them crosses that are impossible to carry. They feel God is heaping a great deal of punishment on them for irresponsible and hurtful things they have done."

People who are recovering from addictions need a

faith which is not connected with unhealthy religious attitudes, he said. "Addicts need a healthy understanding of God, higher power, and spirituality in order to see and experience the possibilities, positive impact and power in their lives," he said.

The 12 Steps used by Alcoholics Anonymous try to help people become more spiritual, Father Bulwirth said.

"Spirituality is not a given, but a process that develops in time," he said. The 12 Steps help addicts "build up their self-esteem, get in touch with their basic goodness, love themselves and establish whole relationships with people."

The 12 Steps work because they are easy to understand and communicate "a whole range of wise, basic principles of life," said Father John McVernon, a priest of the Diocese of Brooklyn who has worked in recovery programs for nearly 30 years.

Father McVernon currently is director of community education for Mediplex, which operates 30 specialty hospitals nationwide, including six centers for alcohol and drug dependency treatment.

The priest, in his educational training for government agencies, community organizations, schools and businesses, stresses the spiritual component of recovery from addiction.

"Addicts and alcoholics are not the only people in society who are lost, but their isolation is greater than most because of the deadening effect of the chemicals," Father McVernon said. "The simple vision of the 12-Steps fellowships offers a practical and effective framework for people to get back in touch with what has been lost."

"The fellowships are spiritual in nature because they go



PERSONAL REFLECTION—Spirituality—defined in one's own way—is important for recovering addicts, says a priest who works with homeless men recovering from alcohol and drug abuse. (CNS photo by Dwight Cendrowski)

beyond the here and now. They reach for a power beyond the self," he said.

Every recovery program, Father McVernon said, must stress that "if people are going to get better they have to embrace some truth that is larger than 'my life' and 'my problems.'"

One of the hardest tasks, he said, is to help recovering persons change their dreams. "If I think of myself as a junkie, as left out, as a 'mess-up,' then I have to bring myself to a dream where I am something—a lover, parent, worker or friend," he said.

Parishes across the country must do more to acknowledge abuse in their communities and to help addicts in the recovery process, both priests said. Father Bulwirth suggested that parishes have ministry teams trained to work with recovering addicts and to intervene with potential addicts.

He also encourages dioceses to have policies regarding alcohol and drug problems, including the provision of services for addicts, as well as drug prevention education.

"My greatest concern is that the church is just not doing enough, and most people are not aware of the magnitude of the problem of addiction," he said. "I question whether the church is really enhancing people spiritually when we allow alcohol to be served at parish functions. Many clergy and laity are in denial about the problems alcohol causes."

Father Bulwirth pointed out as a positive step a program in Chicago, where a liturgy is sponsored by the archdiocese each month for persons participating in 12-Steps recovery fellowships. "People who have been away from the church because of their addiction are invited back with other people who have struggled with the same disease," he said.

Father McVernon suggested that parishes host recovery meetings, sponsor drug and alcohol awareness programs and "keep the topic of addiction high on their agenda."

"If a person asks for help, as the church we should be ready, well-informed and organized to offer or obtain assistance for that person quickly," he said.

Is there really an addictive personality?

by Ines Pinto Alicia
Catholic News Service

Some people are more at risk of developing an addiction than others, but whether or not a so-called addictive personality exists is a matter debated by experts, according to two psychologists.

Peter Cimbalic, an associate professor of psychology and director of the counseling center at The Catholic University of America in Washington, said addicts are those who either experience a physical effect when they stop taking a substance or who have a major sphere of their life disrupted because of their addiction.

But, Cimbalic said, psychologists disagree as to whether "there is one personality that makes one vulnerable to addictions." Addictions can be to substances such as alcohol or drugs, or to activities like shopping, gambling or sex, he added.

"People with all sorts of personalities end up having addictions," said Joseph Ciarracchi, a professor at Loyola College in Maryland and director of addiction services at Taylor Manor Hospital in Ellicott City, Md.

Both psychologists said, however, that certain people tend toward addictions.

Addicts can generally be divided into two categories, Ciarracchi said. They either are compulsive individuals who like to take risks and flout authority, or they are tense, alienated people who are not socially connected and, when faced with significant emotional conflicts, use addiction as a way to cope.

Some people suffer from episodic addictions that arise at different times of the year under stressful situations, Ciarracchi said. These addictions can lead to such problems as arrests for drunken driving or full-time addictions.

"These people must tell themselves, 'I'm a person who tends to behave excessively. I must be aware. I'm at risk,'" he said.

Both psychologists also said children of addicts are two to four times more likely to become addicts, even if the children are separated from their natural parents at birth. This is especially true for male children of alcoholics, they said, although research is still being done to determine why.

"This doesn't mean that the male son of an alcoholic automatically becomes an alcoholic, but they are much more at risk," Cimbalic said.

Women who were raised in a home with an addict are more likely to suffer from depression than become addicts themselves, he noted.

Experts have found that certain groups of people have a higher tendency to become addicts. For example, American Indians and people of Irish or French descent tend to be more vulnerable to alcoholism while people of Jewish descent are not as likely to be alcoholics, Cimbalic said. Researchers are trying to find out why.

One theory is that the later alcohol was introduced into a genetic line the less time the group has had to adapt to alcohol. Native Americans were introduced to alcohol only 250 years ago, while Jews have known about alcohol for hundreds of years, he said.

The two psychologists said one problem common to addicts is that many of them tend to develop addictions to more than one thing. For example, 90 percent of the people who are addicted to drugs or alcohol are also addicted to smoking, and two-thirds of gambling addicts also have an alcohol or substance abuse problem, Ciarracchi said.

Also, women who have substance abuse problems have higher rates of eating disorders, Ciarracchi added.

But, Ciarracchi said, it appears that the numbers of people abusing substances, except cocaine, have been decreasing over the last five years. He said he believed the decline is due to more people listening to advertisements about avoiding drugs.



SOLITARY DRINKER—Alienated people may be more likely to develop addictions as a way to cope with emotional conflict than those who are socially connected, according to psychologists. (CNS photo by Mimi Forsyth)

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How to recognize when a kid is on drugs or abusing alcohol

by Catholic News Service

Here are behaviors which can indicate that a substance abuse problem may exist in a young person's life.

If parents, school personnel or other significant persons in a teen-ager's life observe many of these warning signs, an assessment by a competent professional should be made to determine if alcohol/chemical dependency exists, or if another problem requiring professional help is present.

School/Academic Achievement

—Sudden drop or gradual lowering in grades and achievement levels for which reasons are unclear.

—Sudden academic failure.

—Skipping classes or entire days.

—Dropping out of sports and other extracurricular activities.

—Disrespect/defiance toward teachers and regulations.

—Frequent suspensions or expulsions.

—Present in classroom but inattentive.

—Frequent visits to nurse for various minor complaints.

—Increase in disciplinary actions.

—Sleeping in class.

—Wandering in hallways or around school grounds.

—Frequent trips to bathroom.

—Writing drug slang and phrases on school notebooks and yearbooks.

Family Behavior

—Change in attitude toward rules, parents, siblings.

—Withdrawal from family activities, such as camping trips, church, meals.

—Isolation, such as staying in room.

—Breaking curfew, sneaking out, becoming more secretive, making many excuses for late hours.

—Lying, blaming others for irresponsible actions.

—Violence, both physical and verbal.

—Erratic sleeping habits: too frequent, too much or too little.

—Erratic eating habits.

—Vagueness about friends and where time was spent.

—Strange telephone calls: callers frequently hang up.

—Compliant and agreeable but failing to follow through with promises and agreements.

—Secretive, shares little or nothing about personal problems.

—Does not inform parents of school activities, open houses, times to meet teachers, suspensions, warnings.

—Suspicion that money or alcohol is missing from parents or brothers or sisters.

—Stealing and/or selling possessions such as clothing, records, gifts to get money.

—Manipulating parents: playing one against the other.

—Having money but no job.

Personal/Physical/Spiritual

—Easily upset, emotional state changes rapidly.

—Weight changes: drastic loss or gain.

—Odor of alcohol or marijuana.

—Changes in speech pattern, slurred speech.

—More frequent physical injuries, bruises.

—Burns on hands or clothing.

—Change in hygiene, using same clothes frequently.

—Withdrawal from peers and staff.

—Strong defensiveness.

—Stumbles, confused, disoriented.

—Changes in sexual behavior, blatant defiance.

—Brown-stained fingertips.

—Alcohol hangover: headache, vomiting, anxious.

—Reddened eyes and frequent use of eyeprops (to cover up drug effects).

—Deep or dry nagging cough.

—Lethargic attitudes, poor motivation, seems to lose interest in many areas.

—Undisciplined, doesn't get things done on time.



DRINKING BOY—It's not always this easy to know that a young person is abusing alcohol or drugs. Parents need to recognize the warning signs that may indicate a substance abuse problem exists. (CNS photo by Frank Mehe)

—Blackouts, periods of memory loss.

—Inappropriately happy, inexplicably depressed.

—Nervous, agitated, trouble sitting still.

—Decreasing interest in attending church.

—Uncomfortable talking about religion.

—Less hopeful and more cynical about life.

—Erratic financial management, seems to spend more money and asks for more.

—Pregnancy, identity of father uncertain.

—Paraphernalia kept: rolling paper, bongos, roach clips, magazines.

—Sudden change in slang, "druggie" behavior observable.

—Uses a lot of profanity and drug slang.

Friends, Peer Groups

—Changing attitude toward straight friends.

—Change in peer group with little interest in old friends.

—Parents don't know friends, can't get names or addresses.

—Begins to associate with an older crowd.

—Fights with peers.

Community/Legal

—Driving while intoxicated and/or drug-related arrests.

—Accidents or near misses.

—Speeding, carelessness on highway.

—Thefts, assaults or other intrusions of law.

—Possession of drugs without medical reasons.

Thousands have been affected by drugs but have found ways to help themselves and others live successful, happy lives. However, the problem will not go away by itself and will get worse if nothing is done. One cannot solve it alone but needs to seek help from someone who knows what to do. Counselors will respect privacy.

(Adapted from "Epidemic in Retreat," by Jean Buchanan, Glenleigh Institute, Cleveland, 1984, pp. 120-122.)

(Permission to reprint from the pamphlet "Kids, Drugs & Booze," given by the Medplex Group.)

Self-esteem helps teens avoid drugs

by Catholic News Service

Since low self-esteem can lead to substance abuse, those who work with abusers believe a positive self-image helps young people say no to alcohol and other drugs.

Here are five skills parents can practice to increase a child's self-esteem.

► Give lots of praise for effort as well as accomplishment. Look for achievement, even in small tasks, and praise your child often. Also, let your child know that trying hard is even more important than winning.

► Help your child set realistic goals. If the child, or the parent, expects too much, the resulting failure can be a crushing blow. Your child may not know that his or her best effort makes you just as proud as a blue ribbon.

► When correcting, criticize the action, not the child. Helpful example: "Climbing that fence was dangerous. You could have been hurt, so don't do it again." Hurtful example: "You shouldn't have climbed that fence. Don't you have any sense?"

► Give your child real responsibility. Children who have regular duties around the house learn to see themselves as a valuable part of a team, and completing their duties instills a sense of accomplishment.

► Show your children you love them. Hugs, kisses and saying, "I love you" help your child feel good about himself or herself. And contrary to popular belief, single-parent families can give children the same basis for self-esteem as two-parent families, as long as the parent-child relationship is strong and loving.

(From "10 Steps to Help Your Child Say No," prepared for the Office for Substance Abuse Prevention by the National Institute on Alcohol Abuse and Alcoholism. Free copy available from The National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD 20852; (301) 468-2600.)

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FIFTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 14, 1991

Amos 7:12-15 — Ephesians 1:3-14 — Mark 6:7-13

by Fr. Owen F. Campton

This weekend's first reading is from the Book of Amos, only rarely used in liturgical readings. Amos was a Hebrew prophet whose writings are forceful and impressive.

Many writings in the Bible are not easily dated, nor is the identity of the writer easy to discern. That is not the case with Amos. He was a shepherd, from Tekoa, a village about 10 miles south of Jerusalem. He wrote during the reign of King Uzziah of Judah, and when Jeroboam II was king of Israel. In other words, he was active as a prophet between 786 and 742 B.C.

From the standpoint of material success, both Judah and Israel saw good days in the time of Amos. Commerce was lively; wars were won. However, the poor—with whom Amos readily identified—tasted only the drops flowing from the fountain of prosperity. Powerful, greedy nobles and landowners were as unmerciful toward the poor as any foreign invader.

Pious Jews expected treachery and brutality from outsiders who, after all, were pagans. But they hardly expected it from their own. Into this atmosphere came Amos. He reminded his countrymen and

women that justice was God's gift to, and demand of, his chosen people.

To confront the powerful with such bold criticism required some significant credentials. Amos in this reading insists that his commission is from God himself. God indeed has sent him into the land, demanding justice, and calling people to obedience, honor, and faith.

The Epistle to the Ephesians is the source of this liturgy's second reading. Now lying in ruins and at a distance from the Mediterranean coast since the coastlines have changed over the centuries, Ephesus was in the first century A.D. a major commercial center and seaport in the Roman Empire. Pious legend has it, in fact, that to Ephesus the Beloved Disciple brought Mary, the mother of Jesus. There he took care of her, and there her earthly life ended. No such story could have developed unless the city was home to an important Christian community.

To that community, this epistle originally was sent. While Ephesus may have been the site of a Christian community, it also was a principal shrine of the Roman pagan religion. The centerpiece of the city was the great temple of Diana, the Roman goddess of the moon. Massive and magnificent, the temple was a marvel of the ancient world. Today, after centuries of earthquakes, disease, and plundering, the temple is in ruins. In the first century, however, it drew pilgrims from all parts of the empire.

In such a place of pagan fervor,

Christians were unwelcome. Their minority status made them vulnerable.

To those Christians, this epistle went as a challenge and as an encouragement. It assured them that they were no less than children of God, adopted brothers and sisters of the Lord. They were on a level in reality equal to that in imagination of Diana herself.

St. Mark's Gospel provides this Liturgy of the Word with its Gospel reading. These verses from Mark are straightforward and frank. The Lord sends his apostles into the world. He warns them that often they will proceed armed only with their faith. It will be a perilous undertaking—in the eyes of the world. But, to confront the peril, whatever it may be, will be the power of God resting with them, abiding in them.

Reflection

For weeks, the church has called us to rejoice in our knowledge of Jesus, the risen Lord, the Son of God, who revealed God to humanity most profoundly and perfectly. The church has summoned us to resemble Jesus by our own voluntary faith and devotion.

This week it tells us, very strongly and in very direct language, that our faith and devotion cannot be in secret. We must also resemble the Lord by going into the world and revealing our knowledge of God, the knowledge that we have learned from Jesus.

This advice easily can produce images of the hysterical, foolish, and boisterous in the religious sense. Bible-thumping and warnings of doomsday accompany that image. It is not the image that properly rises from these readings.

Instead, these readings urge us to be gentle and caring in a world too often indifferent to the needs of others. It insists that we place others on the list of priorities as ourselves, or even higher. Nothing could more conflict with the "wisdom" and custom of these times. It requires us to look not at material "achievement" as success, but to consider the things of the spirit and of heaven. It reminds us that the best thoughts of human beings are nothing beside the revelation of God.

One day, our cities may lie in ruins, as does Ephesus now. The Christian Gospel will endure, refreshing generations born a thousand years from now as splendidly as it inspired those who first heard the words of Mark or read the Epistle to the Ephesians.

All this implies a mighty critique, and willingness, even presumption, of rejecting material values and rewards. There is no other truly intelligent path, but none so demanding of humans. To this the church summons us in these readings. It is a summons to walk a rough, uncharted, lonely road—but a high road to peace and happiness.



THE POPE TEACHES

Hope is fundamental to Christians

by Pope John Paul II
Remarks at audience July 3

Hope is fundamental to the Christian life. It is a gift which the Holy Spirit grants to every follower of Christ, and it requires particular attention in our time, when many are torn between the false hope of man's unlimited self-fulfillment and the pessimism that comes from the frequent failure of such hope to materialize.

Christian hope, as a supernatural impulse of the Holy Spirit directing the individual towards eternal life, is essentially eschatological, but it also includes the certainty of already sharing in the fulfillment of God's promises as realized in human history at Pentecost.

In the words of St. Paul: "you... were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it" (Ephesians 1:13-14).

Christian hope has what may be referred to as a cosmic dimension. Christians know that they are called to share in divine glory and that this glory will be reflected in all created things: "because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Romans 8:21).

The Holy Spirit is the source not only of the "first grace" of justification and



the continuing grace of sanctification, but also of the final grace of glorification at the hour of death, when the soul passes to heaven, if necessary after a cleansing in purgatory.

Our hope therefore is firm because it is guaranteed by the love which the Holy Spirit pours into our hearts (cf. Romans 5:5), and it is the source of a Christian optimism regarding the destiny of the world, regarding individual salvation and the development of history towards the perfect glorification of Christ (cf. John 16:14).

—Evelyn Curto

MY JOURNEY TO GOD

Approaching Death

How strange—that this body, which years ago carried the seed of life—now carries the seed of death.

As that "miracle of birth" progressed, so will this miracle, one which we all will one day face. Not with the joy of those many years ago; rather, reluctance, apprehension, fears.

Which is better—to know, or not to know? I have thought about friends—Peg, Ann, Rita—whose deaths came swiftly, suddenly. I heard people say "That's the way to go."

—Evelyn Curto
(Evelyn Curto was a member of St. Christopher Parish in Indianapolis. She wrote this essay on March 5, 1991, the day she learned that she had cancer. She served the Archdiocese of Indianapolis as advertising director of The Criterion for eight years. She died on June 30, 1991.)

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317-788-7581

Family Strategies for Survival and Hints for Harmony — August 14, 7:00-8:30 p.m. Presenter: Betty Moebes, Cost: \$2.00 per person or \$5.00 per family.

Dream Interpretation Workshop — August 17, 9:00 a.m.-12 Noon, Presenter: Ursula Bomholt, MA, Cost: \$15.00 per person — Groups of 3 or more \$10.00 per person.

BEGINNING SEPTEMBER

Spiritual Leadership Program — Unit I and III — 7:00-10:00 p.m., Coordinator: Patricia N. Benson, OP, PhD, Cost: \$135.00 per unit. Call the Center for more information.

Time Management — September 19, 7:00-10:00 p.m., Presenter: Sister Anna Rose Lueken, OSB, Cost: \$15.00 per person.

Spiritual Direction Internship Program — Director: Patricia N. Benson, OP, PhD. Call the Center for more information.

**TELECONFERENCING PROGRAMS
AT THE BEECH GROVE BENEDICTINE CENTER
VIA CTNA SATELLITE:**

Dimensions: Conversation on Catechesis — August 20th and 27th, 7:00-8:00 p.m., Cost: \$3.00 per person pre-registration, \$5.00 per person at the door.

Journey to Wholeness: Recovery for Adult Catholics Wounded by a Dysfunctional Past — September 10, 17, & 24th, 2:00-3:00 p.m. Presenter: Father Stephen V. Cooley, O. Carm., Cost: \$3.00 per person pre-registration or \$5.00 at the door.

Order of Christian Initiation of Adults: Introduction & Overview — September 10, 17, & 24th, 7:00-8:00 p.m., Cost: \$3.00 per person pre-registration or \$5.00 at the door.

FOR MORE INFORMATION OR REGISTRATION
CALL THE BEECH GROVE BENEDICTINE CENTER AT:

317-788-7581

Entertainment

VIEWING WITH ARNOLD

Errol Flynn's film tops Costner's 'Robin Hood'

by James W. Arnold

Robin Hood is a legend because he robbed from the rich and gave to the poor. If there was ever a need for this fantasy figure, it is probably now, when it's more the other way around.

In the latest version, "The Prince of Thieves," Kevin Costner gets to play this wonderful, little boy's adventure. Ragged, impoverished good guys overcome greater military experience and fire power by hiding in the forest, ambushing the bad guys as they ride through or sneaking into town in disguise for a surprise attack. "Robin Hood" is the basic model for successful guerrilla war.

The world has changed immensely since the last full-dress version, Errol Flynn's dashing, exuberant, enormously successful 1938 film that was a nominee for best picture. Little kids shot stick arrows from homemade bows, fought with broom handles, and swung from trees and draperies for months in appreciative emulation.

Today, post-Ninja Turtles and countless tackier pop heroes, Robin's exploits may not even be noticed. Golly, with its PG-13 rating you have to be 13 just to be eligible to see Costner's film. Still, the heart of the dream—distributive justice, concern for the poor—is still there if you look hard enough.

It's ironic, since the costs involved are obscene—\$50 million plus for the movie, \$7.5 million to hire Costner. (Flynn's epic



cost just over \$2 million.) Director Kevin Reynolds' new movie has sizzle. It's full of swash and buckle, some humor and wit, expensive effects and a few lovely visual passages. But it probably won't send you out into the park to swing on a tree.

The legend, as re-worked by Britons Pat Denham and John Watson, opens up to some contemporary themes and needs. Robin's companion is black, a Moor named Azeem (wryly played by Morgan Freeman). Robin rescues him in Jerusalem in a gloomy opening sequence, and Azeem promises to stay with him until he can save his life in return.

Interestingly, Azeem is not an athlete or strongman (the tradition for blacks as adventure movie sidekicks) but an educated Moslem wise man, a detached observer amused by primitive English culture and climate. He's invented a handy telescope, and in time for the final battle, gunpowder (several centuries ahead of time). But his most impressive feat is taking on the delivery (by campfire in the forest) of a breech baby born to Little John's wife.

As both black and Moslem, Azeem draws some negative attention, especially from the irrepressible Friar Tuck. This allows Robin to say a few important, if 20th century-sounding, words for religious and racial tolerance.

As Marian, Mary Elizabeth Mastrantonio (a lucky last minute replacement, known for playing spinning modern women), comes over as a noble lady who has stayed in her ancestral land to take care of the poor and hungry while the men are off playing war in the Crusades. She's also allowed to watch appreciatively from a distance as Robin bathes in the buff (in a forest glade)—an immensely silly scene that



ADVENTUROUS—Robin Hood, played by actor Kevin Costner (right), and his Moorish friend, actor Morgan Freeman, protect themselves by joining the outlaws of Sherwood Forest in "Robin Hood: Prince of Thieves." The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Warner Bros.)

reverses the genders of traditional movie swimming scene voyeurism.

While (thankfully) Robin and Marian don't get much closer until their movie-ending wedding kiss (Hollywooded up with flocks of doves), the interim lechery is lustily provided by Alan Rickman (as the Sheriff of Nottingham). The Sheriff has the key major vices, and the Shakespearean-trained Rickman is allowed to play him with a delicious and decadent, self-deprecating wit.

With only Rickman allowed to go for chuckles, Costner is at a disadvantage and seems to lack the energy and reckless elan of Flynn and Fairbanks before him. It's not just that he's American, but Gary Cooper-like American. He's heroic, but not quintessential Robin Hood.

In any case, the action is high-spirited, only minimally high tech (some fascinating shots seem taken from the head of an arrow in flight), and mostly in good taste. That is, except for the climactic moments, when Nottingham is trying to get married in a hurry so he can despoil the frantic Marian as the Merry Men are burning down the door, and Friar Tuck pushes the greedy, cowardly bishop out the castle window with all his sacks of ill-gotten coins.

Such lapses are perhaps inevitable but matter little. Some fables suggest the qualities of God by their excellence, others by theological insight or wisdom, or by the example of their enormous love. But the undying popular tales like "Robin Hood" nurture for each new generation the sheer joy of comradeship, justice and the simple but necessary faith in goodness and happy endings.

(Robin rides again, with an American accent, violence, mild sexual suggestion; generally upbeat; satisfactory for adults and mature youth.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Boyz n the Hood	A-IV
Every Other Weekend	A-II
101 Dalmatians	A-I
Prisoners of the Sun	A-II

Legend: A-I—general audiences; 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 a * before the title.

'SEE IT NOW' EXAMINED CONTROVERSIAL ISSUES

Murrow was a 'giant' of U.S. broadcast journalism

by Henry Hertz
Catholic News Service

The rebroadcast of the "American Masters" profile "Edward R. Murrow: This Reporter" airs Monday, July 15, from 9 to 11 p.m. on PBS. (Check local listings to verify program date and time.)

The program begins with a detailed account of Murrow's 1954 "See It Now" documentary on U.S. Sen. Joseph McCarthy, the controversy that it caused, and the effect that it had on Murrow's broadcast career.

After the documentary aired, Murrow afforded the senator equal time. However, Joseph McCarthy's rambling and ill-prepared rebuttal on a subsequent broadcast proved he did him more damage than had the original "See It Now" program.

For Murrow, however, it was the end of his long friendship with CBS head William S. Paley. "See It Now"

lost its sponsor and management doors were no longer open to him.

Though his weekly interview show "Person to Person" remained immensely popular—Lauren Bacall recalls how terrified she was to appear on it—some of Murrow's colleagues report that the talented broadcast journalist was not very proud of doing it.

At the 1958 convention of the Radio and Television News Directors Association, Murrow made a visionary speech to members warning that broadcast news was being changed to meet the commercial needs of the industry and not the needs of the public.

This was the beginning of the end for Murrow at CBS. According to one of his friends, Murrow himself never realized that the corporate isolation that had happened to so many others was now happening to him.

Murrow's health began failing and, after taking a year off, he resigned from the network in 1961 to head the U.S. Information Agency. In 1965 he died of lung cancer caused by years of cigarette smoking.

The program ends with a high school class screening and discussion of Murrow's classic documentary "Harvest of Shame" about the plight of migrant workers in the United States.

Broadcast on Thanksgiving Day 1958, Murrow used the "CBS Reports" hourlong program to challenge the nation's conscience over the desperate conditions in which migrant farm workers live and work throughout the country.

The young viewers in the high school classroom are suitably appalled but also aware of the moral questions the program posed.

As one of those who worked with him said in another context, "Murrow never editorialized... but his choice of subject was an editorial."

Produced and directed by Susan Steinberg, the two-part program is a tribute to one of the giants of American broadcast journalism.

Not inconsequentially, "Edward R. Murrow: This Reporter" also provides a perspective for considering the state of contemporary media reporting.

TV Programs of Note

Monday, July 15, 8-9 p.m. (PBS) "The Black Pearls of Polynesia." This edition of the "Adventure" series follows

Christina Dodwell from the Cook Islands to Tahiti as she searches for the black pearl, one of the sea's rarest treasures.

Monday, July 15, 9-11 p.m. (ABC) "Night Train." Rebroadcast of an episode in the "B. L. Stryker" series in which the title detective (Burt Reynolds) escorts a little girl on the train to Manhattan and "comes aware that two hitmen are aboard the train and are pursuing her. It's unlikely family fare.

Tuesday, July 16, 9-10 p.m. (PBS) "Wildfire." Actor James Wood hosts this "National Audubon Society Specials" program on the powerful role of fire in shaping the environment. The program focuses on the damage fire has caused in South Dakota prairies, pine forests in the Southeast, and California's chaparral lands.

Wednesday, July 17, 9-11 p.m. (PBS) "The Cause—1861." The first of five programs in this rebroadcast of documentary filmmaker Ken Burns' award-winning series "The Civil War" examines the causes of the divisive 19th century war and concludes with the disastrous Union defeat at Manassas.

Thursday, July 18, 10-10:30 p.m. (PBS) "Animations by Jan Svankmajer." This edition of the "Alive from Off Center" series offers three works by the surrealist Czech animator. Svankmajer's first work presents a politically charged picture of Czechoslovakia's communist past that also looks with uncertainty at the future.

Friday, July 19, 9-10:30 p.m. (PBS) "A Marriage: Georgia O'Keeffe and Alfred Stieglitz." Rebroadcast of an episode in this "American Playhouse" dramatization, the marital relationship between the two talented artists becomes strained when O'Keeffe (Jane Alexander) insists she needs the isolation of New Mexico in order to paint and Stieglitz (Christopher Plummer) refuses to leave his photographic gallery located in New York City.

Saturday, July 20, 9-11 p.m. (CBS) "The Love Boat: A Valentine Voyage." Rebroadcast of an episode in which a gang of jewel thieves (Ted Shackelford, Joe Regalbuto and Shanna Reed) use the ship to get the loot out of the country but have to deal with a police detective (Tom Bosley) and the regular crew (headed by Gavin MacLeod). It's for inveterate "Love Boat" fans only.

(Check local listings to verify program dates and times. Henry Hertz is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

Videos

1991 CNS Graphics

Recent top rentals	
1. GoodFellas	A-IV (R)
2. Kindergarten Cop	A-III (PG-13)
3. The Grifters	O (R)
4. Predator 2	O (R)
5. Postcards from the Edge	A-III (R)
6. Green Card	A-III (PG-13)
7. Mermaids	O (PG-13)
8. The Roadie	O (R)
9. Jacob's Ladder	A-III (R)
10. White Fang	A-III (PG)

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Top 10

For video reviews
Call 1-900-PREVIEW
(50¢ 1st minute, 75¢ add'l minute)

QUESTION CORNER

Is parish shopping OK?

by Fr. John Dietzen

Q My husband and I moved last year and had to change parishes. We were told we can worship wherever we please, but we cannot become members of parishes other than those to which we are assigned.

We were sorry to leave our old parish, which we found nourishing and strengthening and in which we were very active. We entered our new parish in a good spirit, we think, but it has not worked out well.

We deeply miss the sense of fellowship and opportunities for service provided by our old parish and those we grew up in and attended before our marriage.

Several people have told us that the church's laws in this matter have changed in the last several years. What is the church's position on this matter now? (Pennsylvania)



A I don't know that there is a black-and-white answer. But a few thoughts may help.

Our Catholic tradition and laws concerning parishes developed in those centuries when a Christian community meant a small area in which a group of people lived and died and did nearly everything together, including prayer and worship. Today, obviously, it is often hardly more than a legal fiction to say that members of a parish territory are automatically "neighbors."

An individual's community is more likely to be based on employment, education, recreation, social life or, as seems perhaps to be your case, on a parish in which one has found

and become part of a personally, spiritually significant worshipping community.

As every Catholic knows, the church today allows a wide variety of options in liturgies and other aspects of parish life. The spirit of parishes will differ depending on how both the priest and people understand the church and what they believe a Christian community should be.

Current regulations of the church seem to recognize all these realities. Most parishes are indeed territorial, which means that the local parish priest is responsible for the care of all the faithful in that territory. Church laws spell out those responsibilities and the care with which pastors must carry them out. (See, for example, Canons 515-519.)

The people themselves (canon law calls them "Christifideles," believers in Christ, or the faithful) also have rights which are relevant and spelled out. They have the right to present their desires and needs, especially their spiritual needs, to their pastors (Canon 12).

According to their knowledge, competence and position,

they have the right and sometimes the duty to make their views concerning the good of the church known, not only to their pastors but also to others in that parish community or elsewhere, with respect for the common good of everyone (Canon 212). They are obliged to assist in the necessary labors of the church, its worship, apostolic mission, charities, care of its ministers, and care of the poor (Canon 222).

They have a right to the spiritual help of the church, especially the word of God and the sacraments, and a liturgy carried out as the church prescribes, to help them pursue a good spiritual life and grow in Christian and human maturity (Canons 213, 214, 217).

Good and faithful Catholics, of course, might perceive these rights and duties, and others specifically identified in the law of the church, quite differently from the pastoral vision and style they experience in their own local parish.

The difference may be such that they cannot honestly and charitably fulfill these obligations and rights in that parish community. For these reasons, the church's policies and attitudes are almost everywhere much more flexible than formerly. It seems to me, however, that in a sincere concern for the health of the whole church, Catholics should try to preserve at least some sense of responsibility toward the people of the parish in which they live, even though they may join and participate in another parish community.

(Address questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Single parents face multiple challenges

by Dr. James and Mary Kenny

Dear Mary: I am a single parent. If my child has a bruise, the married people I know will often question me as if they suspect me of abuse. After two years of doing it alone, exhaustion has really set in, yet some people prefer to assume I drink or am on drugs.

What can I say to these people who expect one parent on 24-hour duty to perform as well as they do with live-in adult support? (Washington)

Answer: Every year we have national days to honor mothers, fathers, secretaries, bosses, teachers, and grandparents. We need a national "single parents' day" to salute the impressive challenge that single parents face.

What concerns me is that you feel people not only do not respect and admire you for the job you do, but that they actually are looking for child abuse or drug and alcohol abuse. Either you have very uncaring, judgmental friends or you are yourself fearful of these problems and look for such concerns in the comments of your friends.

You recognize that you are exhausted. Working alone 24 hours per day at any job is surely beyond the scope of human capability, and caring for a young child is a particularly tough job. You cannot successfully do it alone.

If you have fears of abusing your child or of turning to drugs or alcohol, you need to take steps immediately before the event occurs. Recognize your own needs and limitations and seek ways to meet those needs.

Since exhaustion is your first concern, look for ways to get help with parenting. Relatives are an obvious support system. If you have relatives available, let them help you with child care, then do favors for them in return.

Support groups are a way to meet people with common interests and problems. Try a church, a library, the local school corporation, a community mental health center or a YWCA for single parent support groups.

La Leche League offers monthly meetings for mothers who breastfeed their babies, but their knowledge and support extends to parents in general. They can put you in contact with women who know the problems of parenting but who also recognize the joys. To find a group near you, check the phone book or call 1-800-LA-LECHE.

Find interests apart from child care. If you need to work, a shared job with another single parent might be the answer. Each of you works half the job and watches both children while the other parent works. Such an arrangement allows you to secure good care for your child without expense and to earn income without working to exhaustion.

Should you find a compatible single-parent friend, even shared living is a possibility. Sharing a house or apartment would allow both of you to reduce expenses and gain mutual support in raising your children.

Raising children is not a competition between single-parent and two-parent families. Nor do all other parents judge you harshly. Instead of trying to go it alone, recognize that you must meet your own needs in order to care for the needs of your child. Good luck.

(Address questions on family living or child care to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47078.)

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The Active List

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

July 12-13

St. Christopher Parish, Speedway continues its "Tops in Food" Festival. Carry-out 4:30 p.m.; dining room 5 p.m.

July 12-14

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

St. Jude Parish, 5353 McFarland Rd. will present its 5th Annual Summer Festival featuring family-style dinners, raffles, entertainment by "Step in Time."

☆☆

Holy Spirit Parish, 7243 E. 10th St. will host its 45th Annual Summer Festival from 6 p.m.-12 midnight Fri. and Sat. and from 1-11 p.m. Sun. Buffet dinners, beer garden, prizes, entertainment.

July 13

St. Joan of Arc Church of 1966 will celebrate its 25-Year Reun-

ion with Mass, dinner, dancing beginning at 5 p.m. Call John Flynn 317-236-0900 or 1-800-359-6659.

☆☆

P.L.-Lifers will pray the rosary at 7:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass and the Festival at Holy Spirit Parish, 7243 E. 10th St.

☆☆

The Altar Society and Hospitality Committee of St. Benedict Parish, Terre Haute will sponsor a Flea Market from 9 a.m.-2 p.m. in Hellmann Hall.

July 14

The "How to Pray, Study and

Obey the Bible" series continues at 9 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆

A Directed Retreat, continuing through July 19 begins at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

A Marian Prayer Service will be held at 7 p.m. at St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Scripture, rosary, Benediction.

☆☆

The parishes of St. Joseph, Corydon; Most Precious Blood, New Middletown; and St. Peter, Harrison Co. will hold a Tri-Parish Picnic from 11 a.m.-5 p.m. at Harrison Co. Fairgrounds, Corydon. Booths, quilts, chicken or ham dinners, homemade pies.

☆☆

St. Anthony Parish will hold a Prayer Service and Homecoming Picnic beginning at 3 p.m. in Max Bahr Park as part of its "Rejoice and Remember" Centennial Celebration. Call 317-636-4828 for details.

☆☆

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 317-236-1596.

☆☆

Catholic Alumni Club (CAC) will visit Spring Mill State Park. Meet at 9:30 a.m. at Southern Plaza Pizza Hut. Bring picnic. Call 317-842-0855 for details.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

July 15

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

☆☆

Catholic Adults Reaching Out (CARO) will hold Fellowship at 7 p.m. at Ice House Restaurant, 2552 S. West St.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. John Bradshaw program on "The Healthy Family," group discussions.

July 16

An hour of prayer and devotion

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July 19

Catholic Alumni Club (CAC) will attend movies at Indianapolis Museum of Art. Meet at fountain at 6 p.m. Bring picnic. Call 317-842-0855 for details.

☆☆

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

☆☆

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606.

July 17

The Monthly Cemetery Mass will be celebrated at 2 p.m. in St. Joseph Chapel.

☆☆

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Gardening program by Dick Crum. Pay deadlines for socials.

July 19-20

A Super Rummage Sale for the benefit of St. Vincent de Paul will be held from 7 a.m.-6 p.m. Fri. and from 8 a.m.-4 p.m. Sat. at St. Lawrence Parish, 46th and Shadeland.

— ST. JOSEPH'S —
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Sunday, July 15, 1990

Serving 11 AM until 4 PM (EST) (Slow Time)
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July 20

Catholic Alumni Club (CAC) and St. Lawrence Singles will play volleyball at 7:30 p.m. in the parish gym, 46th and Shadeland. Call 317-786-4509 for details.

☆☆

Secina High School Class of 1971 will hold its 20-Year Reunion at 7 p.m. at the Skyline Club, 36th floor of AUL Bldg. Call 317-237-3855.

☆☆

Catholic Widowed Organization (CWO) will hold a party at the Watershed on Morse Reservoir. Call 317-236-1596 by July 17 for details.

☆☆

A Monte Carlo Night will be held at 6:30 p.m. at Holy Cross Parish, 125 N. Oriental St.

☆☆

Catholic Adults Reaching Out (CARO) will attend the Indians' baseball game at Bush Stadium at 7:30 p.m. Call Patrick 317-637-4226.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆

July 21
The "How to Pray, Study and Obey the Bible" series continues at 9 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆

A Natural Family Planning class will be held from 1:30-3:30 p.m. at St. Joseph Church, 312 E. High St., Corydon. Call 812-732-4768.

☆☆

St. John the Baptist Parish, Starlight will hold its Annual Chicken Dinner and Festival from 11 a.m.-4 p.m. EST.

☆☆

St. Mary Parish, Navilleton will serve Country Chicken Dinner

from 10 a.m.-6 p.m. Booths, quilts.

☆☆

Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Mike's Ribs and Chop, 2357 E. 62nd St. Call Anna Marie 317-784-3313 before July 21 for reservations.

☆☆

A "Christmas in July" Brunch will be held from 9 a.m.-12 noon at St. Monica Parish, 6101 N. Michigan Rd. Adults \$5; kids 10 and under \$3.

☆☆

St. John the Baptist Parish, Dover will hold a Festival and Chicken Dinner from 11 a.m.-7 p.m. EDT. Bingo, country store, games.

☆☆

A Slovenian Prayer Service concerning the unrest in the countries of Eastern Europe will be held at 5 p.m. in Holy Trinity Church, 2618 W. St. Clair.

☆☆

The Women's Club of St. Patrick Parish will sponsor its Monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

☆☆

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.

Vatican magazine says war is always immoral, no 'just war'

by Agostino Bono
Catholic News Service

ROME—The destructive force of conventional and nuclear weapons makes the "just war" theory outdated, and Christianity must now stress that "modern war is always immoral," said a Jesuit magazine that reflects Vatican views.

Another previous theological justification, a "holy war" to defend the faith, also is no longer applicable, said an editorial in the July 6 issue of *La Civiltà Cattolica*.

The 4,000-word editorial cited the Persian Gulf War as an example of the destructive power of modern weapons and said it shows how modern wars are "irrational," creating more problems than they solve.

The editorials of the Rome-based publication are reviewed beforehand by the Vatican Secretariat of State.

"Besides being immoral, war today is useless and dangerous," said the editorial. The only exception to a total moral ban on war is strict self-defense against an act of aggression, it said.

The editorial quoted recent popes and said that the 20th century has seen "a growth of Christian conscience about the absolute immorality of war."

"It has been expressed in the absolute condemnation of war and, therefore, in the outdated of the old questions of the 'just war' and the 'holy war' to defend the faith," it said.

The editorial added that the "just war" theory, a strict criteria used for centuries to judge a war's morality, has only been a rule-of-thumb flipped by theologians, "but never became 'official,' never, therefore, sanctioned by the church's teaching authority."

Among the criteria of the "just war" is that the war must be fought for a just cause, civilians are not to be deliberately targeted and the war cannot cause more injustices than it is meant to rectify.

The editorial criticized the "just war" concept because "this theory starts from the presupposition that the war is not in itself always immoral. These conditions of a 'just war' were and are unattainable," it said.

"With the only exception of a war of pure defense in the presence of an aggression that is taking place, one can say that 'just wars' do not exist and there is no 'right to wage war,'" it added.

"If in fact, the relatively limited damages of past wars could have been justified by some as lesser evils, this can no longer be done," the editorial said. "Modern war brings with it the unleashing of a violence which, because of the use of modern arms, is without limit," it said.

"This is valid even if only so-called conventional weapons are used because, as was seen in the Gulf war, these have attained, thanks to technological innovations, enormous destructive power," it said.

"It is an illusion to speak of military operations as 'surgical operations,'" it added.

The editorial said "responsible sources" estimate that 175,000 Iraqi soldiers and 30,000 Iraqi civilians were killed in the fighting.

"The liberation of Kuwait cost the destruction of a country and the death of hundreds of thousands of people," it said.

Other problems caused by the Gulf war, said the editorial, include:

► "The massacre of Palestinians in Kuwait."

► "The civil war in Iraq with the massacre of Kurds and Shiites."

► "Contamination of large parts of the Persian Gulf."

► "The near-total destruction of civilian, economic and industrial life in Iraq."

The role of the church today is to educate for peace, it said. "There always are peaceful means to resolve conflicts as long as there is the will and patience to use them," it added.

This also means "unmasking" the "ideology of war" which often consists of "juridical and moral covers for the true motives of war, which are predominantly political and economic," it said.



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Youth News/Views

Sexually active teens struggle with problems

by Mary Ann Wyand

Last of two parts

Teen-agers who are sexually active often struggle with other problems, medical researchers say, and their high-risk sexual behavior may lead to depression, alcohol or drug abuse, or even suicide.

A report published in the February issue of the medical journal *Pediatrics* notes that Indiana University researchers found that teen-agers who are sexually active are three to 18 times more likely to participate in other high-risk behaviors.

The I.U. report also indicates that teens who exhibit these high-risk behavior patterns are more likely to consider dropping out of school and will ride in a car with a drug-using driver.

Gary Ingersoll, associate dean for research at Indiana University and co-author of the study, said sexually active girls face greater risks than boys and are more likely to feel lonely, suffer from depression, exhibit low self-esteem, or attempt suicide.

Early sexual activity often indicates that teen-agers are facing other behavioral or emotional risks, he said, and parents need to be aware of these warning signs.

Another recent study developed by the U.S. Centers for Disease Control to collect information about AIDS-related knowledge, attitudes, and behaviors of U.S. teen-agers found that parents, teachers and physicians play key roles in helping young people understand how to be safe from acquired immune deficiency syndrome and other sexually-transmitted diseases.

The Indiana Department of Education's AIDS Advisory Council supplemented the survey used nationally with additional questions about how adults might work most effectively with young people to help them learn the facts about AIDS.

That report is titled "Indiana Teens Want to Talk to Adults About AIDS," and was completed with assistance from researchers and educators at Ball State University, Indiana University, and Purdue University.

"This data shows us how important it is to continue developing effective AIDS education outreach programs," Leah Ingraham, HIV/AIDS education coordinator for the state department of education, explained. "This clearly shows the importance of school-based programs on AIDS, but also shows the importance of parents."

Ingraham said education officials hope

that "parents can continue to serve as knowledgeable sources of information, and that in the coming year more parents will recognize their responsibility in that role."

Noble Centers geneticist Sam Rhine of Indianapolis regularly presents an informative "Say Know to AIDS" program in junior high and high schools to alert students to the dangers of casual sexual activity.

"Teen-agers have got to keep in mind the fact that the average person is infected with the virus for 10 years before developing AIDS," Rhine said *The Criterion*. "If AIDS shows up when they are 27, they have picked up the infection by age 17 or 18."

Rhine said the main ways that people contract AIDS are through infected blood products and sexual transmission.

"I always emphasize (in speeches) that you have to be careful around blood," he said. "We don't know who carries the infection, so potentially any blood you come in contact with could be a problem."

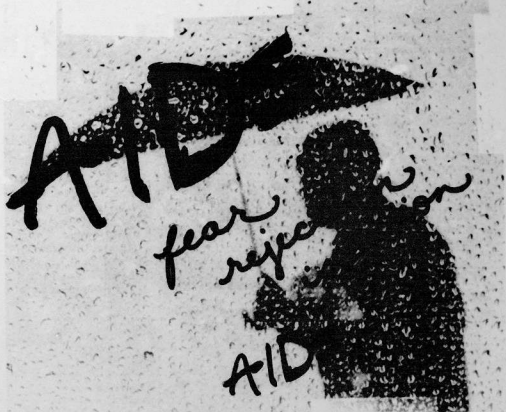
Today, the geneticist said, premarital sexual activity is high-risk behavior.

"What a whole lot of people don't know," he said, "is that the number one cause of death among people with AIDS is pneumonia. The infective agent that causes pneumonia is an infection that most of us carry in our lungs all of the time. Under normal conditions, our immune system simply keeps that infection under control. But when somebody gets AIDS, the body's immune system shuts down."

Rhine said his own non-scientific surveys indicate that "probably 95 percent of the kids in the average school cannot even name the number one infection in the country as chlamydia, so it's no wonder that teen-agers in the United States lead the world in sexually-transmitted infections. They don't know enough about the subject to know the number one problem."

Because American teen-agers lead the world percentage-wise in sexually-transmitted infections, he said, they face a much greater risk of contracting AIDS.

"I talk about responsibility, common sense, and watching out for yourself," Rhine said. "I tell them to forget the peer pressure and go for the responsibility and the common sense. I tell them I'm not going to preach to you, I'm not telling you that you've got to be responsible. I'm not telling you that you've got to use common sense. I'm not telling you that you've got to watch out for yourself. I'm just suggesting that if you are smart that's what you will do. The choices are yours."



REALITY—Feelings of fear and isolation arise when a person must confront the reality of having contracted acquired immune deficiency syndrome or another sexually-transmitted disease. (Illustration by Debra Cathcart from a CNS photo by Wide World)

CYO plans 38th annual talent contest for archdiocesan youth

Entries are due this week for the Catholic Youth Organization's 38th annual Archdiocesan Talent Contest scheduled August 11 at the Garfield Park Amphitheater in Indianapolis.

Competition includes instrumental, vocal, variety and dance categories, with winners chosen in each division as well as a best act of show award selected by the judges.

The popular summer talent event is free and open to the public.

For registration information, telephone the CYO office at 317-632-9311 this week.

New Albany Deane's Youth Ministries Office and the Newman Center at Indiana University Southeast will offer a young adult retreat July 19-21 at St. Meinrad College and Seminary.

Participants must be at least 18 years old. For registration information, telephone the Aquinas Center at 812-945-0354 or the Newman Center at 812-246-2512.

Four Brebeuf Preparatory School seniors are spending six weeks in the Dominican Republic this summer as part of the Chicago-Detroit Province Jesuit high schools' service project.

Seniors Courtney Kobets, Dan Briere, Shannon Bell and Leanna Birge of Indianapolis will be living and working with poor people in the Dominican Republic along

with 22 other Jesuit high school students and eight adult leaders.

Youth group members from St. Joseph Parish at Corydon will host the New Albany Deane's Youth Mass on July 28.

The Circle City Girls' Volleyball team, comprised of 12-year-olds, traveled to Illinois Benedictine College at Lisle, Ill., last month to participate in the 1991 AAU-USA Carrier Junior National Volleyball Tournament June 22-25 and returned home as the national champions.

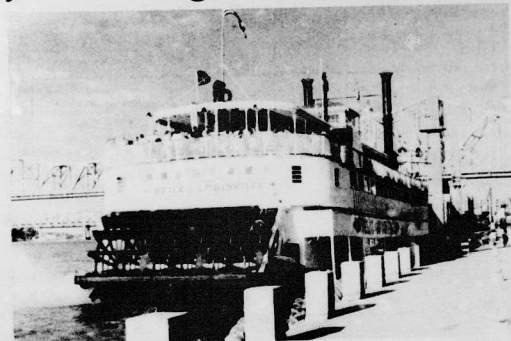
Coached by Tim and Amy Brown, Circle City competed against 20 other teams from across the country to earn the national championship.

Team members include St. Mark parishioners Christina Marx, Jennifer Marx and J'nei LeFevre, St. Barnabas parishioner Julie Groves, and St. Lawrence parishioner Michelle Egan. Other members are Kristen Bailey and Amanda Fawcett of Indianapolis and Kristi Burns from Martinsville.

Julie Groves received the tournament's most valuable player award and was also named to the all-tourney team with J'nei LeFevre and Kristi Burns.

Young adults in the New Albany Deane's are invited to attend a Young Adult Mass July 21 at 6 p.m. at the Aquinas Center Chapel.

Junior high students enjoy first Ohio River cruise



DEPARTURE—Junior high students from throughout the archdiocese await the start of the first Belle of Louisville cruise for early adolescents June 5 at Louisville. The Ohio River cruise was sponsored by New Albany Deane's Youth Ministries. Deane's officials have arranged high school cruises for 25 years. (Photo by Ray Lucas)

Summer is a time of tradition. It's a time for baseball, fireworks and picnics.

In the New Albany Deane's, summer is also a time for riverboat cruises.

Each year the deane's sponsors dance cruises on the Ohio River on board the Belle of Louisville.

For over 25 years, New Albany Deane's Catholic Youth Ministries has invited youth from the deane's and the Archdiocese of Indianapolis to attend one of two annual dance cruises on board the historic steamer.

In the midst of this long-standing tradition, deane's officials decided to begin a new tradition this year by hosting a special cruise for early adolescents on June 5.

"We were very excited to offer a unique cruise for junior high youth of our deane's," Ray Lucas, coordinator of early adolescent ministry, told *The Criterion*.

"In the past, both summer cruises were reserved for high school youth only," Lucas explained. "But as parishes and the church in general began to recognize the importance of ministry to early adolescents, we realized a need to offer deane's events, like the Belle cruise, that connect early adolescents with the church in creative ways."

The cruise for younger teens was packed to capacity, he said, with 800 youths attending from throughout the archdiocese.

"We recognize the fact that early adolescents have very different needs than older adolescents, and try to plan a variety of dance opportunities, games and activities that will meet their needs," Lucas said. "The response we got after the cruise was overwhelming that the young people enjoyed the variety of activities as well as the chance to meet other youth their own age from different parishes."

The high school Belle cruise on July 10 also provided a unique atmosphere for older teen-agers to build community. Carrie Vogel, a senior at Our Lady of Providence High School and member of St. Paul Parish at Sellersburg, said she had a great time on the cruise.

"It gave me a chance to dance, talk to friends, and meet new people from all over," Carrie said. "I've met a lot of friends from other parishes at deane's activities like the youth rally and youth Masses. Since we don't see each other very much, the Belle cruise is a great way for us to get together and have a good time."

Exercise body, mind and soul in summertime

by Linda Rome
Catholic News Service

What are you doing this summer?
An. thing exciting?

It's a common question this time of the year, one that most teen-agers are not quite up to answering.

Some teens mention taking babysitting jobs for extra income and planning trips to the local amusement park to cover the excitement part.

What about you?

Occasionally, someone will mention two weeks at the seashore or a trip to Washington, D.C. But most others I talk to have nothing momentous planned. Yet there is this sense that we should be doing something!

School's out, and for most of you that means a delightful break from responsibilities. No one assigning homework, suggesting projects, setting deadlines.

Someone said that a change is as good as a vacation, and summer is the ultimate change from routine—especially for teens.

Summer is an opportunity, a challenge. You can be bored or you can learn to make things happen for yourself.

You may find that your expectations of a

wonderful summer fade after a few days of uninterrupted leisure. Maybe you're grumpy or find yourself moping around with nothing to do. That's not so unusual.

Many of us have become accustomed to having outside obligations to structure our time around. Without those obligations, we can find ourselves at loose ends. But structuring your own routine takes practice.

One surprise might be in realizing that you miss purposeful activity. You miss the satisfaction that comes from working toward a goal and accomplishing it. So think of all the things you've thought you might like to do or learn, and pick one or two.

One teen-ager I know volunteered to work in New York City with Mother Teresa's Sisters of Charity.

Another teen worked with kindergartners at the summer Headstart program.

Still another joined a jazz ensemble and learned a new way of making music.

A friend said that she tries to organize her summer around three different kinds of activities:

- Something for the mind.
- Something for the body.
- Something for the soul.

Summer can be a chance to try new things, meet new people, go new places. But frantic activity is not necessary.

Summer is also a time for relaxation. Part of summer is learning how to enjoy the slower pace. Allow time for daydreaming, reading, vegging out at the pool, or simply taking some healthful walks.

Summer can be the perfect time for taking stock and catching up on all the thinking you've been too busy to do during the school year.

Ask yourself the big questions:

- Where am I going?
- What do I really want from life?
- What is really important in life?

And the next time someone asks you what you're doing this summer, you can respond, "Growing! How about you?"



HAPPY CAMPER—St. Michael parishioner Jennifer Cudney of Greenfield makes a keychain July 5 while relaxing in a window of the handicrafts building at Camp Rancho Framasa in Brown County. This year the Catholic Youth Organization opened Rancho Framasa for a week of family camping. (Photo by Mary Ann Wyand)

CYO plans summer fun

There's still time to participate in some upcoming Catholic Youth Organization summer activities.

St. Jude Parish in Indianapolis will host the CYO Summer Outdoor Dance on July 21 from 8 p.m. until 10:30 p.m.

Archdiocesan teen-agers will journey to Ohio on July 31 for CYO's annual Kings Island Dev. And next month St. Catherine Parish in Indianapolis will host the last CYO Summer Dance on August 18.

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Our mile and a half walk-way has a function: it defines our boundaries. We need good boundaries because they tell us where we are. They tell us that we are worthy to occupy space and place and that place is here. And we need to know just what our limits are in this world. People who place no limits upon themselves soon find that they are just flat-out moving into nowhere, everywhere.

Good boundaries tell us that there must be a Center. Robin Run has a Clock Tower, a symbol that there is a core here, a purpose, a heart. A view of the Tower/Clock tells us we are at home and among friends. It says: Robin Run is an intentional place-setting at the table of good living. As we are circling the walk-way we are circling a great idea.

The next time you go along the path for a run, a walk, a ride — remember that on this path are a special kind of people. They are friends, neighbors, brothers, sisters in the kindred family of a marvelous dream now in fulfillment.

And there is a quotient on the way with each one of us. It is PNB.

What is that? It is what every one who walks the path takes along.

P=Problems N=Needs B=Blessings.

As we walk the pathway one or more of these parts of the quotient are with us. We all deal with PNB.

Now please don't go running to your specialist for solving these. We do not mean to alarm you. We only want to get you out on the Path-That-Binds.

So, the next time you walk or cycle the path around Robin Run, you can be sure that there is a lot going on here. Geese+Muskrat+Bullfrog+Ducklings+Trees+Ponds+Flowers+beautiful people help put problems in true perspective, needs in proper priority, and blessings as icing on the cake.

See you on the path!!!

—Russell Deitch, resident



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BOOK REVIEW

Medical quality of life dilemma

QUALITY OF LIFE: THE NEW MEDICAL DILEMMA. Edited by James J. Walter and Thomas A. Shannon. Paulist Press (New York, 1990). 357 pp., \$14.95.

Reviewed by Rosemary Anton

Janet Adkins' decision to end her life using Dr. Jack Kevorkian's "suicide machine" rather than face Alzheimer's disease, and the legal battles over whether to discontinue the tube feedings of permanently unconscious Nancy Cruzan, created prominent headlines in 1990. Both cases urgently raised the questions: May the quality of life for an individual ever be so low as to justify intending—or at least allowing—the death of that individual, either through non-use of medical treatment or through active intervention? Who has the right to decide?

A thoughtful answer requires careful examination of endlessly complex and interrelated issues. Is human life meaningfully distinguished from human personhood? Is quality of life a subjective concept to be determined only by the patient, or is it an objective concept, and if so, does social policy play a role?

Instead of leading us through a development of the issues, arriving at their conclusions, the editors of "Quality of Life: The New Medical Dilemma," offer us the raw material from which to develop our own answers. Articles representing a wide spectrum of views are organized to examine both theory and application and to distinguish among different categories of cases.

The book is a very useful resource because of its excellent compilation of statements by significant deliberative bodies from medicine, government, religion, and bioethics. Two that pose a challenging juxtaposition are the New Jersey Catholic Conference's legal brief opposing a right to discontinue tube

feedings of a permanently unconscious patient, and the Archdiocese of Atlanta's legal brief supporting the right of a competent quadriplegic, in otherwise good health, to discontinue a life-sustaining ventilator.

Reading the articles, one senses a major tension. On one side we realize that if the worth of a human life is conditioned upon the individual's attributes, then the lives of the vulnerable and unwanted are easily argued into

The plague of AIDS

BEYOND LOVE, by Dominique Lapierre. Warner Books (New York, 1991) 400 pp., \$22.95.

Reviewed by Peggy Weber

AIDS—the word strikes terror when it is spoken. It is the incredible plague that has killed thousands in the last decade. It seems strange that at one time it was a mystery killer that befuddled some of the great scientific minds of the world. But Dominique Lapierre reminds the reader, in his book, "Beyond Love," that it wasn't too long ago that doctors didn't know what it was that was killing many people or even how it was transmitted.

Lapierre skillfully documents the search for the AIDS virus and the efforts of all of the scientists who worked so hard and long to get a handle on this killer.

But the author does much more than write a scientific history of the disease. He profiles some of the scientists and tells the stories of some of the people who choose to minister to those with AIDS. He shows victims of AIDS in a beautiful way that will leave one feeling differently about the disease and the people it affects.

non-existence. But on the other side we have a common sense understanding that some lives are experienced as so awful, or are so totally lacking in the capacity for any experience (the permanently unconscious) that, as often phrased by believers, "It would be a blessing if God would take her."

Some authors see less danger in the former, seeking to protect individuals from control by medical technology and religious determinism. They trust in the exercise of personal autonomy by those who are competent to make personal choices, and in the exercise of justice and the rule of reason on behalf of those who are not competent.

But other authors, pointing to cases of socially condoned exploitation of the vulnerable, prefer to guard against the former danger by banning quality of life considerations from treatment decisions. They rest upon a "sanctity of life" ethic which insists that although treatments can be burdensome, lives never can.

Many of the authors presented try to reconcile the tension between the two concerns, inviting the reader to do likewise.

(Anton is a lawyer and bioethicist residing in Washington.)
(At your bookstore or order prepaid from Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430. Add \$2 for shipping and handling.)

+ Rest in Peace

(The Criterion welcomes death notices from families 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. Clergy, priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ **BEAM, Teresa K.**, 85, St. Paul, Tell City, June 24. Sister of Walter and Martin Kleeman. Nettie Cummesky, Agnes Glenn and Pauline Dauby; aunt of Marlene Lautner.

+ **BOWMAN, Joseph E.**, 62, Holy Family, New Albany, June 23. Husband of Eva A.; father of Greg; grandfather of two.

+ **BRANDENBURG, Barbara Jo**, 49, St. Gabriel, Carmichael, June 30. Wife of Eugene; mother of Thomas and Theresa Ann; daughter of Joseph and Ruth (Edgely) Haun; sister of Gene, Melvin and Richard Haun, Marilyn Cornett and Josephine Powell; grandmother of one.

+ **BRENNER, Robert Earl**, 72, St. Paul, Tell City, June 21. Husband of Evelyn (Evans); father of Vicki Hignite, Tonya Taylor, Tina Held, Terri Crawford and Michele Duncan; brother of George, Ralph, Fred, Billie Bryant and Evelyn Marcil; grandfather of three.

+ **BROOKE, Lillian M.**, 84, Our Lady of Perpetual Help, New Albany, June 27. Wife of Thomas E.; sister of Edward Manz.

+ **COMER, Bertha E.**, 81, St. Margaret Mary, Terre Haute, June 29. Mother of Sandra and Richard; sister of Helen Briscoe and Corine MacDonald; grandmother of five; great-grandmother of four.

+ **CALLAHAN, Helen Kivits**, 73, St. Margaret Mary, Terre Haute, July 1. Mother of Kay Kerns, Ann Mandelstamm and Mary Jane Brinkman; sister of Jane Foulkes; grandmother of six.

+ **DAILEY, Krilla Ann (Sims)**, 42, Little Flower, Indianapolis, June 26. Wife of Thomas F.; mother of Timothy, Joseph and Kevin; daughter of Bettie C. Sims; sister of Jerry and Courtney Sims and Tina Campbell.

+ **KAHL, Mary**, 74, Our Lady of Perpetual Help, New Albany, June 30. Mother of Walter D. Jr., Mickey P., and Patricia A. Ivy; sister of Audron E. and Sam Harrison and Geraldine Wilson; grandmother of seven; great-grandmother of three.

+ **MITCHELL, Mary A.**, 75, St. Mary, Richmond, June 22. Mother of Dennis and Nancy Miller; sister of Rev. Russell and Eugene Myers, Eva Mae Hammer and Gertrude Cox; grandmother of four.

+ **MUNDEL, Bertha M.**, 85, St. Paul, Tell City, June 23. Mother of Edward and Ella Jo Thompson; grandmother of 17; great-grandmother of 18.

+ **OCKER, Richard C.**, 72, St. Anne, New Castle, April 15. Father of Charles and Roger; brother of Hilda Harris and Russell; grandfather of seven.

+ **OGLE, Rita M.**, 62, Our Lady of Perpetual Help, New Albany, June 24. Mother of James C., Sue James A., Cheryl McLaughlin, daughter of Eugenia Dettinger; sister of Herman Dettinger and Mary Lou Hoffman; grandmother of two.

+ **ROLLS, Marion L.**, 67, St. Paul the Apostle, Greencastle, June 20. Mother of William R., Thomas R., James A. and Randall J.; sister of Edward Maculatis and Mildred Conklin; grandmother of one.

+ **ROMESSER, Andrew G.**, 63, St. Jude, Indianapolis, June 30. Husband of Ruth L.; father of James A., Gary Andrew and Mark S.; brother of Bernard, Elizabeth Standish and Rosemary Redding; grandmother of eight.

+ **RYAN, Jo E.**, 95, St. John the Apostle, Bloomington, June 26. Sister of Marion Douglas, Margaret Shirley and Lucille Nikar.

+ **SCHUSTER, Maria Wost**, 82, St. Mary, New Albany, June 29. Mother of Melanie Craddock; grandmother of two.

+ **SCOTT, Clarence Edward**, 95, St. Anne, New Castle, June 26. Husband of Edna G. (Burgess); father of Mary Phyllis Hayes; grandfather of R. Scott Hayes; great-grandfather of two.

+ **SEDLER, Anna**, 91, St. Lawrence, Lawrenceburg, June 27. Sister of Magdalen, Marguerite, and Lucille Meyer.

+ **SKOMP, Courtney**, 18 mos., Little Flower, Indianapolis, June 26. Daughter of Christopher and Cathy; sister of Corey and Chrystal; granddaughter of Joseph and Cherri McKamey and Charles and JoAnn Baeuerle; great-granddaughter of Frederick and Cindy Thelma, Mazie Pritole, Mr. and Mrs. J.C. McKamey, Mr. and Mrs. Fred Hert and Jewel Baeuerle.

+ **STEMM, Robert**, 78, St. Mary, New Albany, June 27. Father of Dody Homan; brother of Wilbur, Mrs. Herman Poling and Clara Seveking; grandfather of two.

+ **VOLK, Cletus Anthony**, 60, St. John the Evangelist, Enosburg, June 24. Husband of Evelyn (Laker); father of David, Donald and Diane; brother of Esther Raver; grandfather of two.

+ **VOLZ, Daisy**, 87, St. John the Baptist, Osgood, June 22.

+ **WEINTRAUT, Albert**, 98, St. Vincent, Shelby Co., June 16. Father of Beatrice Marie, Cleopha Brandes, Elva Froehling, Donna Wolsiefer, George, Omer and Mark; brother of Frances and Estelle Fisher; grandfather of 26; great-grandfather of 57; great-great-grandfather of three.

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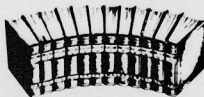
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Anti-Catholic Tony Alamo captured in Florida

by Catholic News Service

TAMPA, Fla.—Tony Alamo, whose anti-Catholic tracts have been distributed in various parts of the country, including Indianapolis, appeared in a Tampa courtroom without an attorney July 8 on charges of threatening a federal judge, interstate flight to avoid prosecution and civil contempt of court.

U.S. Magistrate Charles Wilson gave Alamo, 56, until July 12 to get an attorney. He was being held in Tampa's Hillsborough County Jail.

Arrested without resistance July 5 in Tampa, Alamo had been sought since February by a joint task force of the U.S. Marshals Service and the FBI on charges which stemmed in part from an October 1988 charge of felony child abuse in Santa Ana, Calif.

In addition to the accusation that he ordered four men to beat an 11-year-old boy with a paddle 140 times in the California incident, Alamo's legal troubles relate to the loss of tax-exempt status by his Tony and Susan Alamo Christian Foundation and to a \$1.8 million judgment won against him by six former followers.

The foundation reportedly owes \$7.9 million in back taxes, following a 1985 trial at which the Internal Revenue Service's revocation of the foundation's tax-exempt status was upheld.

Alamo also is accused of threatening U.S. District Judge Morris Arnold of Fort Smith, Ark., who presided at the 1985

trial. In a phone call to an Arkansas newspaper earlier this year, Alamo allegedly vowed that Arnold "will stand before me in my court" and said he "should be hanged as a traitor."

Alamo has published a number of leaflets claiming that the pope is homosexual and that the Catholic Church is a "zombie-type cult" and "gruesome Nazi religion" that controls the U.S. news media and government. Alamo has said the Catholic Church is bent on destroying his sect.

In a 1990 interview with *The New World*, Chicago archdiocesan newspaper, Alamo said he was heartened by the outrage caused by his leaflets. "I think that's wonderful," he said. "When you plow the ground, all the rodents, insects and devils will ride up and gnash on you."

Federal authorities seized the Alamo Foundation's

400-acre compound near Dyer, Ark., in February but found Alamo and the body of his first wife, Susan, who died in 1982, missing. The body had not been located by the time of Alamo's arrest.

Alamo, who was born Bernie Lazar Hoffman in Joplin, Mo., had kept the embalmed body of Susan Alamo on display for at least six months after her death and had expressed the conviction that she would be raised from the dead.

Authorities said Alamo had been living in a Tampa rental house with his second wife, Sharon.

K. Michael Moore, director of the U.S. Marshals Service, credited television shows such as the Fox network's "A Current Affair," CBS's "60 Minutes" and NBC's "Unsolved Mysteries" with being instrumental in Alamo's capture.

Heileman scuttles liquor aimed at blacks

by Catholic News Service

LA CROSSE, Wis.—G. Heileman Brewing Co., after protests by two Catholic priests and U.S. government criticism, has scuttled its controversial PowerMaster malt liquor.

Advertising and marketing for the malt liquor, which had yet to be placed on the market, targeted low-income blacks.

In late June two Catholic priests, Fathers George H. Clements and Michael Pileger, were arrested at Heileman headquarters in La Crosse while protesting the brewery's marketing of PowerMaster.

PowerMaster would have been the most potent malt from any major brewer.

Shortly before the decision was made the U.S. Bureau of Alcohol, Tobacco and Firearms moved to enforce its prohibition against power claims on malt labels and advertising.

Father Pileger, pastor of Chicago's St. Sabina Parish, told *The Wall Street Journal* that the withdrawal of the potent malt liquor "puts out the message to all the other malt makers and to tobacco and alcohol companies in general that we aren't sitting back and watching you stomp and kill and destroy and then just saying 'that's too bad.'"

"That era is over," the priest said.

He and Father Clements said they had community and religious groups in 25 cities ready to boycott Heileman.

Father Clements is the well-known Chicago pastor who raised four adopted sons and spearheaded a national program urging black parents to adopt black children. He announced June 23 that he was leaving Holy Angels Parish.

At a July 2 meeting, Bureau of Alcohol, Tobacco and Firearms officials had told Heileman that it had to remove the word "power" from PowerMaster's name and couldn't advertise the product.

Bureau officials also said they had erred in initially granting approval of PowerMaster's label.

The brewery will be allowed over the next four months to sell supplies already manufactured but won't be able to advertise the brand during that period.

The two priests had been arrested without incident after entering the brewery lobby, police said.

They said they had intended to ask the company's president Thomas Rattigan, to apologize to the black community "for having even broached this particular thrust" and to drop plans of introducing the product.

They pleaded innocent to trespassing and were released on \$85 signature bonds pending an Aug. 22 trial.

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Religious leaders urge peace in Yugoslavia

by Catholic News Service

WASHINGTON—Pope John Paul II and other religious leaders pleaded for both peace and "self-determination" in Yugoslavia amid threats of all-out civil war over the June 26 declarations of independence by Slovenia and Croatia.

Yugoslavia's Catholic bishops backed the independence of the two republics June 27, and the statements by the pope and other Catholic officials reflected that position.

"The constitutional changes which have taken place did not come about because of any unilateral governmental decree by the officials," the bishops said, but by "the will of the people who opted for democracy in free elections."

The bishops subsequently called the central government's attempts to suppress Slovenia's and Croatia's independence "contrary to morality, to the respect for human rights and to the rights of peoples to self-determination."

The bishops of Slovenia jointly declared their support for independence the day before the secession vote. "As our nation begins its way of independence, the Slovenian Catholic Church remains true to it and united with it," they said.

An uneasy cease-fire in early July ended fighting between federal troops and Slovenian independence forces that left at least 62 dead in the northwestern republic of Slovenia.

At the same time, however, scattered local violence mounted in neighboring Croatia as pro-unity Serbian guerrillas attacked police and other officials representing the republic's separatist majority.

On July 8, a four-day-old truce in Slovenia was bolstered by a central government proposal to grant Slovenes control of all Slovenian international border posts if they agreed to

turn customs revenues over to the federal government. Slovenia is the overland gateway to Western Europe, since it is the only republic of the six bordering Italy and Austria.

As federal troops battled with Slovenian militia forces the previous week, on June 30 Pope John Paul declared that "the rights and legitimate aspirations of peoples cannot and must not be suppressed with force."

Two days earlier, at the consistory at which he installed 23 new cardinals, the pope urged a peaceful coexistence in Yugoslavia that "corresponds to the legitimate aspirations of the populations of that beloved land."

In a telegram to Ante Markovic, prime minister of the central government, the pope urged "in the firmest manner ... the suspension of the use of force."

He also wrote to Slovenian President Milan Kucan and Croatian President Franjo Tudjman, calling for an end to the use of force and "creation of conditions favorable to dialogue among the diverse national groups."

At his Wednesday general audience July 3 he called the conflict "a fratricidal and useless war" and urged all parties to end "the hellish cycle of violence and hate."

Vatican Radio reported July 4 that Serbian Orthodox Patriarch Pavle and Slovenian Catholic Archbishop Alojzije Sustar of Ljubljana issued a joint appeal "for peace, respect for freedom, non-violence and tolerance."

The same day Cardinal Angelo Sodano, papal secretary of state, sent two urgent appeals for peace to Yugoslavian church officials on behalf of the pope.

The Slovenian bishops' justice and peace commission issued a statement July 5 declaring that Slovenia had "passed the most critical test" of independence by standing up to "the aggression of the Yugoslavian army."

The commission warned sharply against "intolerant nationalism" and ethnic retaliations, however. "We cannot let our justified indignation at the behavior of the army and its leaders transform itself into hate against those who belong to other peoples, particularly the Serbs," it said.

Serbs are the predominant ethnic group, numerically and politically, in Yugoslavia. They form the vast majority in the central republics of Serbia and Bosnia and Herzegovina and substantial minorities in Slovenia and Croatia and other parts of the country.

In an interview published in an Italian newspaper July 7, Ljubljana's Archbishop Sustar said Slovenia's secession was irreversible.

"It is no longer possible to change course, We cannot renounce democracy, freedom and the respect for human, religious, natural and moral rights. ... We must be ready to suffer and sacrifice," he said.

Top officials of the National Conference of Catholic

Bishops-U.S. Catholic Conference warned against violent suppression of the secession movements in messages to church and state leaders.

"We share your anguish at the terrible human suffering caused by the attempts of the Yugoslav army to suppress the aspirations of the Slovenian and Croatian peoples by force and threats of force," Archbishop Daniel E. Pflanzky of Cincinnati, NCCB-USCC president, said in a letter to his Yugoslavian counterpart, Cardinal Franjo Kuharic of Zagreb.

In a letter to Yugoslavian Ambassador Dzevad Muejzinovic, Msgr. Robert N. Lynch, NCCB-USCC general secretary, urged the government to "put aside violence" and embark on "dialogue and negotiation" to establish "a new and more just relationship between the peoples in your country."

In a separate letter to Lawrence Eagleburger, U.S. deputy secretary of state, Msgr. Lynch urged the United States to use "political and economic leverage" to encourage "dialogue and negotiation in a way that respects fundamental human rights, democratic principles and the legitimate aspirations of the peoples of Yugoslavia for self-determination."

He sent Eagleburger a copy of the Yugoslavian bishops' statement in support of the two republics' independence.

Representatives of the world's 19,500 Franciscan Friars Minor also expressed support for the new democratic movements in Yugoslavia. The Franciscans' 1,400 members in Yugoslavia form the largest order of male religious in that country. The Franciscan leaders, including a general chapter meeting in San Diego, issued a statement urging "all governments who respect democratic aspirations to help find an immediate, peaceful and lasting solution to this terrible conflict."

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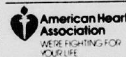


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