

# THE CRITERION

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## Synod makes 41 proposals to pope

by Agostino Bono  
Catholic News Service

VATICAN CITY—A monthlong Synod of Bishops has handed Pope John Paul II 41 proposals for priestly formation, basically reaffirming traditional practices and stressing their improvement.

Included was strong support for mandatory celibacy in the Latin rite priesthood. Isolated voices among the 235 synod delegates had asked for the ordination of qualified married men.

Support by synod delegates was also given to the minor seminary "as a valid instrument" of vocational formation, to developing the major seminary as a "true house of formation," and to a special spiritual or academic preparatory year for major seminarians.

Major seminarians generally are those in the final years of preparation for the priesthood after college.

Other points favored by the synod were: participation of qualified women in seminary formation, seminary programs tailored to the "demands and necessities of a particular culture," and use of psychological testing in seminaries.

Regarding vocations, the proposals sought a greater role for the laity through a strong Christian family life and by developing strong Catholic schools and parishes.

The synod also favored ongoing formation programs and asked that a directory of available programs and guidelines for such programs be published.

The proposals were approved Oct. 27 by a two-thirds majority. They are for the pope's use in preparing a post-synodal document.

The synod has no decision-making powers, but the pope promised at the synod's close Oct. 28 that "the proposals and programs" would be "speedily put into effect."

Under synod rules, the proposals were not made public. A synod-prepared summary was issued by the Vatican, however, and synod officials discussed them at an Oct. 28 news conference. In addition, people who had seen the proposals confirmed press reports mentioning topics not included in the official information.

At the news conference, synod officials said the proposals contained no formulas for applying programs,

but were flexible suggestions that could be adapted to local situations.

Developing the synod blueprint on priestly formation was the result of 215 floor speeches, debates in small working groups and voting on the proposals that survived the monthlong process. The synod started Sept. 30.

Although several bishops favored ordaining married men in the Latin rite, the majority opposed this and passed a resolution reaffirming the need for obligatory celibacy in

the Latin church, composed of almost 90 percent of the 906 million Catholics worldwide.

Most Eastern rites allow the ordination of married men, but bishops are chosen from the celibate clergy.

The celibate state of life is a precious gift of God that perfectly suits the image of the priest," said the summary of the proposals.

Shortly after the synod voted to reaffirm celibacy, the (see SYNOD MAKES, page 28)



SYNOD PROCESSION—Bishops from around the world join the procession into St. Peter's Basilica during the world Mass Oct. 28. (CNS photo from L'Osservatore Romano)

Synod of Bishops at the Vatican. The synod ended with a Mass Oct. 28. (CNS photo from L'Osservatore Romano)

## 'Gang problems' in Catholic schools denied

by Margaret Nelson

After an Indianapolis Sunday newspaper named two Catholic high schools in a story about gangs, Lt. Albert Hauck, commander of the city's Metropolitan Gang Task Force, discussed the matter.

"We definitely did not say those schools have gang problems, because in fact, they don't," he said. "Those two schools are not experiencing gang problems."

"All we're saying is that when officers stopped kids on the street and asked what schools they went to, one or two have said Secцина and Cathedral," he said.

"The principals were called the first thing Monday morning," Lt. Hauck said.

He explained that he could not reveal the names of youth from police files to enable the principals to verify their attendance.

Secцина is an archdiocesan interparochial high school and Cathedral is a private Catholic high school, both in Indianapolis. "Some of the information we provided is hard to recognize," Lt. Hauck said.

The newspaper account cited all Indianapolis public high schools, and "nearly all" of those in suburban Marion County, as having gang members. But only the two Catholic schools were specifically named—in one of five separate paragraphs set off by "bullets."

Lt. Hauck pointed out that being a member of a gang is not illegal in the state of Indiana. And he said he has not heard of any gang activities or signs of gang presence in the two schools.

"They totally took what I said out of context. The real story doesn't seem to be exciting enough," said the 1963 Cathedral graduate. "I guess honesty doesn't sell papers."

Julian Peebles, president of Cathedral High School said, "First of all, we have no gang problems. Not only that, we have not had any gang problems in the past. He said the fact that the article 'could single out two schools and exonerate others is ludicrous."

Most of the calls Peebles received were from people who know the story is untrue and wonder what action will be taken. "We probably will send a communication from my office to the parents," he said.

"I feel just as strongly about Secцина," Peebles said. "The threat of gangs is everywhere. It's ridiculous that they would involve two schools which are probably two of the safest."

He said that the paper has apologized, but there will be readers who believe the story is true.

"We have kids who live where there are gang members," said Peebles. "Not all our kids are affluent," he explained, noting that Cathedral has young people from a large number of different grade schools.

He said the students find the story so ridiculous that they joke about it. "We can't even find the phantom gang member," he said.

Peebles said, "I would like to reiterate the fact that Cathedral and Secцина don't have gang problems."

Larry Neidinger, principal at Secцина, said the paper did apologize to him, "but unfortunately, that didn't appear in the paper."

He said one of the reporters told him they were trying to suggest that if gangs could be in those two schools, they could be anywhere. "I invited her to visit the school," he said.

"With 500 teenagers, it's entirely

possible we have some students who are friends of gang members," said Neidinger. "But they know better than to bring it here." He explained that the school is located in a part of the city that has a large number of gangs recognized by the task force.

It is particularly important right now for people who are not familiar with the Secцина discipline to recognize its innocence in this matter. November 11 is the date for interparochial Catholic high schools to have FutureQuest open houses for recruitment of students.

"Our best response will be from our parents," said Neidinger. "They know what our atmosphere is really like."

### Looking Inside

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Immigration: Landmark bill passed by Congress. Pg. 36.

### Candidates' opinions

As part of *The Criterion's* continuing attempt to provide voter information, six pages of this issue are devoted to the opinions of the candidates in Tuesday's election for both the national and state legislatures.

Included are the replies these legislators made to questionnaires distributed by the Indiana Catholic Council and a listing of the way Indiana senators and representatives voted on key issues during recent legislative sessions.

THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# Comprehending the horrors of Auschwitz

by John F. Fink

This is being written on the computer on my lap in a bus traveling through Poland Sept. 18. The 29 people on our Criterion-sponsored trip to Eastern Europe just left Auschwitz-Birkenau, the German concentration and extermination camp at Oswiecim, Poland where at least 1.5 million people, and perhaps as many as 4 million, were killed between 1940 and 1945.

I had been to Dachau, near Munich, Germany, before, but experiencing Auschwitz was much worse and is nearly impossible to describe.

Poland lost 6 million people in various concentration camps during the war, half of them Jews. Auschwitz-Birkenau was the largest of 1,000 concentration camps, and it has been kept as a memorial and a warning that it must not happen again. Besides Polish Jews, Jews from other countries were brought to Auschwitz, including now-Saint Edith Stein, the Jewess who became a Carmelite nun. In all, people from 29 countries were imprisoned and killed in Auschwitz.

**BEFORE GOING INTO THE Auschwitz camp**, we saw the Carmelite monastery just outside the camp's walls. This monastery has been controversial because some Jews objected to its presence at Auschwitz because they consider Auschwitz their shrine. The Polish people cannot understand the objections of the Jews since the Carmelite nuns are praying for all the victims of Auschwitz, but a new cultural center is now being built near-by and the sisters will move there when it is finished.

The camp is a real terror, to realize that people could really do the things that were done there. It was there that Dr. Mengele performed many medical experiments, using

humans, including children, as his guinea pigs. It was here that Rudolf Hoess (a different person from Rudolf Hess) perfected Cyclon B gas that killed so many people.

Just as there is at Dachau, there's a sign above the main entrance that says, "Arbeit macht frei" (work makes one free), but, of course, it didn't. The whole camp is surrounded by double rows of what used to be electrified barbed wire.

There were, and are, 28 buildings at Auschwitz where prisoners were jammed together as tightly as possible. One room had only straw on it, another burlap bags as close together as possible. In a room where there were bunk beds, three high, two prisoners were assigned to each bed. The buildings were unheated and we were cold as we visited today, and it's just September.

There were no sanitary facilities for women. One room contained rows of toilets that the inmates could use twice a day. Another room had troughs for water for washing.

**THE PEOPLE WERE FED** a starvation diet and were forced to perform labor, so only the strongest were able to survive. In one building there were special cells, measuring only a yard square, where prisoners who were sentenced to special punishment were put—four to a cell. They could not do anything except stand, of course. They were put in these cells at night and forced to work during the day.

We saw cells where prisoners were starved to death, including the cell in which Father Maximilian Kolbe, now St. Maximilian, died. He volunteered to take the place of another prisoner who had been sentenced to starve to death. Father Kolbe survived for two weeks before dying.

We saw a building in which were kept women who had been used for experimentation before they were finally killed, and another building in which people who were to be executed by firing squad were kept. We saw the dressing rooms where they had to strip before their execution, and the wall where they stood to be shot.

But the most terrible of all had to be the gas chambers, where Edith Stein died. People who went to these chambers did not realize they were about to be killed. They thought they were going into showers because that's what signs said on the walls leading to the gas chambers. They all had to undress and then were led into the chambers. The doors were shut and the gas turned on. We saw the holes where the gas would come from. Sometimes it took a long time for the people to die.

After they were dead, other prisoners were forced to remove the bodies, often finding family members among the dead. The bodies were then taken to a room where the women's hair was cut off and people's teeth removed for the gold fillings. The bodies were then taken to the crematoria where they were burned, their ashes collected and dispersed in rivers and on fields. The five crematoria in Auschwitz and Birkenau could handle the bodies of 8,000 people a day and we saw how it was done.

As we toured the buildings, we saw mounds of human hair that had not been packaged and sent to Germany for mattresses, haircloth and other purposes. We saw a huge pile of toothbrushes, hair brushes and shaving brushes, another pile of eyeglasses, a hill of about 100,000 pairs of shoes. Rooms contained some of the Jews' suitcases that they had when they arrived.

**VISITING AUSCHWITZ** is not a pleasant experience. As we were nearing the end of our tour, I commented to our guide that she had a very unpleasant job. She agreed and said sometimes she just has to take a break.

As I said, it's hard to realize that humans can really treat other humans this way. But we know that it happened and it's important to take steps to make sure it can never happen again. Yet there is torture going on today in many countries around the world—not as bad as at Auschwitz, but torture and murder nonetheless. The world is not doing enough to stop it.

## Archdiocese now receiving gifts of insurance

by John F. Fink

The Archdiocese of Indianapolis has begun to receive gifts of life insurance as a new method of planned giving. This makes it possible for people to make larger gifts at death than they are able to make during their lifetimes.

The person making the gift makes the archdiocese the irrevocable beneficiary of a life insurance policy. Under one plan, for

example, the donor can make a one-time premium payment to the insurance company of \$5,000. When the donor dies, the policy would secure a gift to the archdiocese of \$10,000 (after one year) or \$20,000 (after 15 years). The donor would also be able to deduct the full premium payment from his or her income when filing his or her income taxes for the year the gift is made.

According to Sandra Behringer, associate director of development for the

archdiocese, it is possible in some cases for a donor to pay a tax-deductible premium of \$9,500 that will provide for a gift worth a quarter of a million dollars if the donor lives at least 13 years.

People with "obsolete" insurance policies can also make gifts to the archdiocese, a parish or agency, by changing the owner and beneficiary. In this way, a policy that was taken out to protect a spouse who then pre-deceased the owner of the policy could be used to further the work of the church. Or if a policy were taken out to pay off a mortgage in case of the death of the policy owner, and the mortgage is now paid off, the policy could be donated to the church.

In these cases, the donor will receive an income tax deduction for the approximate cash value of the policy up to 50 percent of one's adjusted gross income. If the value is more than 50 percent, a portion can be deducted in the year of the gift and the rest of the deduction can be spread over the next five years.

It is also possible to name your parish, the archdiocese or church agency as a "co-beneficiary" on a policy and thus allow sharing in policy proceeds with another co-beneficiary. Or they could be named as "secondary beneficiary," in which case they will receive a gift in case

that the first beneficiary has already died. If named a "charitable remainder beneficiary," the gift will go to the parish if the primary and secondary beneficiaries have died.

According to Behringer, "These are only some of the ways life insurance can be used to make a gift that will make a difference to the church in the future."

Life insurance gifts are payable immediately at death and are not subject to probate costs or delays. Life insurance policies also are not a matter of public record and so a gift can be made without publicity.

To get more information about gifts of life insurance to Catholic institutions, contact Behringer at the Office of Development. The Catholic Center, P.O. Box 1410, Indianapolis 46206. Telephone (317) 236-1428 or (800) 382-9836.

## Archdiocesan educators speak at Lafayette high school meet

by Margaret Nelson

When the principal and lay leaders of a high school in the Lafayette Diocese wanted expertise in recruitment and development, they invited two of our archdiocesan leaders to help.

On Oct. 11, a group of 75 Lafayette Central Catholic High School parents and faculty members heard talks by G. Joseph Peters, coordinator of schools, and went through a process led by Providence Sister Lawrence Ann Liston, director of schools for the Archdiocese of Indianapolis.

One hundred individuals indicated

willingness to help with the program, though all could not attend the meeting.

"Recruitment is not a dirty word," Peters explained to the school promoters in a presentation similar to the one he gave to 100 archdiocesan education leaders last January. Peters strongly advocates one-on-one recruitment of students.

"Catholic school is a 'voluntary exchange' between parents and the church," Peters said. Along with other reasons that recruitment is necessary today, he used trends, research, and techniques and methods of increasing enrollment in his talk.

Sister Lawrence Ann led an action planning program at the Lafayette meeting, which was expected to produce specific objectives for a recruitment campaign. These goals will be executed after they are approved by a task force. It is hoped that some of the strategies will be implemented in all the Lafayette schools in future years.

The meeting was seen as one part of a major development effort and funding campaign at Lafayette Central Catholic. Parents and staff members of the three Catholic feeder schools in Lafayette were invited to participate.

The high school has been rebuilding for more than a year after the diocese announced that it would be closed. The school was given a reprieve after an outcry from parents, who promised to try to increase enrollment and funding.

Peters and Sister Lawrence Ann spoke at the invitation of David Worland, principal of Central Catholic.

Dinner was served by a group of volunteer boosters who wore "Lean on Me" buttons. They have agreed to serve in various volunteer capacities.

"It was a nice evening," said Peters. "We were well-received. People were very attentive and there was a definite bias for action."



11/02/90

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**CRITERION**

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## Father Raymond Moll dies at 77

Father Raymond P. Moll, a priest of the Archdiocese of Indianapolis, died on Oct. 24 in St. Margaret Mary Hospital in Batesville. He was 77.

The funeral liturgy was celebrated for him on Oct. 27 in Holy Family Church in Oldenburg, followed by burial in St. Magdalen Cemetery in North Madison.

Before his retirement in 1983, Father Moll served as pastor of St. Anthony Parish, China; Most Sorrowful Mother mission, Vevay; and St. Augustine Parish in Leopold, where he served previously as assistant pastor.

Father Moll had also been assistant pastor at St. Philip Neri Parish, Indianapolis; St. Mary Parish, Greensburg; and St. Mary Parish, New Albany. He was born in Dupont, Ind. and ordained at St. Meinrad Archabbey in 1938.

Survivors of Father Moll include two brothers, Walter S. and George, and one sister, Cleo Mary Tebbe.

**Archbishop O'Meara's Schedule**

Week of November 4

**SUNDAY, Nov. 4**—Confirmation at St. Anthony, Clarksville, at Clarksville, 2:30 p.m.

**FRIDAY, Nov. 9-Nov. 14**—National Conference of Catholic Bishops/United States Catholic Conference Plenary Assembly, Washington, D.C.



Father Raymond P. Moll





# Commentary

## TO TALK OF MANY THINGS

### Abortion issue of vital importance in voting

by Dale Francis

Voting is important. Voting with study of the candidates is more important. Voting as an exercise of conscience is most important of all.

I believe in the importance of the political party system. Historically our two-party system has worked well, bringing a variety of political views under the umbrellas of the established major parties.

I am an independent in the sense that I have never voted for a candidate because of his or her party affiliation. But from time to time, I have admired particular parties because I approve the direction the party takes. I really



am an independent voter and in presidential elections, I've voted equally for Republican and Democratic candidates.

There are those who say there should not be single-issue voters. Those who say this have not seriously studied our political history. There almost always have been single issues that influenced the way people vote. For example, I would never have voted for a candidate who did not support the rights of Afro-Americans to equal rights. A senator or a congressman whose record on other things I might have admired would not receive my vote if he had racist attitudes and would not support equal rights for those of another race than his own.

In political races between candidates for the House and the Senate and, particularly, among presidential candidates, there are almost always some issues most important to voters. Voters come to a place where they are able to say they will vote for this or that candidate because he or she supports

positions the voters hold most important. And they will not vote for the other candidate because that candidate opposes what the voter believes is most important.

There are electoral contests where voters study the candidates and make their choices on the basis of which of the candidates would be the best in filling the office. It is in such contests that voters are most likely to vote on the basis of their political affiliation.

But in most elections, particularly presidential elections, voters are likely to vote their convictions. There will be one, or perhaps more, issues that are important enough to the voter to determine the voter's choice.

Throughout our political history, there have been examples of issues so important that voters have made their determinations on the basis of the positions of the candidates on those issues. To go to the issue of the civil rights of Afro-Americans, an honest public servant with an excellent record, would not receive the votes of those concerned of the importance of civil rights, if he did not support their position.

Abortion is the current issue that becomes a single-issue cause. Leaders of the church in the United States have frequently told Catholic voters that they should consider all aspects of a candidate's record. That is reasonable. Obviously Catholics should not vote for a candidate just because that candidate is pro-life, opposed to abortion. If on other issues the candidate holds values positions the voter does not believe are just, the support of a pro-life position on abortion should not be sufficient to justify voting for the candidate.

But for those who believe the question



of abortion is of greatest importance, candidates who favor the pro-choice position cannot receive the votes of those who oppose abortion.

It is an issue I must face in our coming Congressional election. I admire the incumbent's record on many issues. She has been a good representative in almost all ways. But she is very open in her support of the pro-choice position. The issue of abortion is important enough to me that I cannot vote for her. This is making a final decision on a single issue but when the issue is of vital importance, I have no other conscientious choice.

## THE YARDSTICK

### Poverty of uniqueness and superiority suffered by great people

by Msgr. George G. Higgins

Dorothy Day, one of the most far-sighted and courageous social reformers in the history of American Catholicism, died with few if any real enemies.

At a time when Catholics of differing views are increasingly at odds with one another, her example of Christian civility has much to teach us all.

Some attribute her respectful relations with conservative Catholics to the fact that she, though sympathetic to the left on social issues, was a self-styled conservative on matters of church policy and discipline. I think it stemmed from her humility and disinclination to judge others.

She took the Gospel literally: "If you



want to avoid judgment, stop passing judgment. . . . The measure with which you measure will be used to measure you."

By this standard, Dorothy Day will surely have measured out as much as she did in love, dedicated service and sheer respect for the dignity of all God's children.

Since her death, much has been said about Dorothy's decision to live with the poor, sharing their suffering and giving up her own privacy as well as mental, spiritual and physical comforts. It occurs to me, however, that material poverty was not her heaviest burden nor living with the poor her greatest cross.

She suffered even more. I should think, from what the German theologian Father Johannes Metz aptly refers to as the poverty of uniqueness and superiority, which he says is the honor and the burden of the great men and women of history.

Each, he says, "carried a secret in his heart that made him great and lonely; each

had his own exceptional mission which . . . offered him neither protection nor guarantee among other men. No one enjoys such responsibility."

Father Metz says that every secret of this type "makes one poor, especially when its enigma scandalizes others and is misunderstood." The one possessing such a secret inevitably will be tempted, as Jesus was in the desert, "to repress the painful loneliness and individuality that foreshadow the terrible poverty and desolation of death, to betray (his) mission whatever it may be" and to retreat into the anonymity of private life.

Perhaps this accounts for the title of Dorothy's autobiography, "The Long Loneliness." God gave her a lonely mission and she must have been tempted more than once to quit. Her biographer says she was in the early days of the Catholic Worker movement; however, following a series of retreats she made an irrevocable choice.

Her decision cost her more than any of

us will ever know in misunderstanding, sheer human ignorance or malice and what must have been, for most of her life, a terrifying sense of futility. What kept her going, she said, was that through it all she kept repeating, "that the Christian point of view was to keep in mind the failure of the cross."

Dorothy's willingness to make this sacrifice derived from her belief that she was following the example of Christ, who she said directed his message "to the poorest of the poor."

She decided early on that as a Christian she must try to do the same. She did so heroically and, by her own testimony, with joy that made her want to kiss the earth in worship, because his feet once trod that same earth.

For millions of men and women and for the church itself she was a true sign of God, a visible sign enabling the people of God, and especially the poor, to see and to know and love the Father of us all.

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## THE HUMAN SIDE

### Celebrating Eucharist, reconciliation, healing, give priests fulfillment

by Fr. Eugene Henrick

The October world Synod of Bishops in Rome on formation for the priesthood did not have celibacy high on its list of items for discussion. But numerous delegates addressed the topic, stating that celibacy is necessary to the priesthood and suggesting ways to maintain it.

And news reports on the synod have been buzzing about celibacy.

From some of these reports, one could get the impression that the priesthood hinges on celibacy—that in addressing this topic the essence of the priesthood is being addressed. But that's not what priests responding to a recent survey have been telling us.

When priests identify what gives them a sense of identity they point to the celebration of the sacraments. When they tell what inspires them, they mention the faith of those they serve.

For these priests, this is the essence of the priesthood. They don't mention celibacy.

It only these areas that priests consider

of the essence had been the synod's focus and the focus of reports on it.

Why do priests say that celebrating Mass, the sacraments of reconciliation or healing are what give them fulfillment? Is it not because God in a mysterious way makes these actions a major attraction to them? Is it not because these men love

generating hope and enjoy talking about a forgiving God who yearns to bring the best out in us?

Priests will tell you that these experiences constitute the heart of priesthood, that there are moments when they can feel the power of God pass through them and how beautiful it is to watch another person become inspired by that power.

Priests likewise admit that they are not supermen. They tell us that they receive most of their strength from the spirituality of the laity they serve.

How often has a dying parishioner's faith or a layperson's struggle shown a priest how it is, and where it is, that Scripture meets life—expanding his understanding of life beyond anything he imagines.

Yes, priests do tell us that they have moments of loneliness. Or they may say they would like to have a family. Most tell us that such feelings were never talked about in the seminary nor are they discussed in a frank way now.

Some priests say they would like celibacy to become optional. Others would like the celibacy requirement to continue, but at the same time to see it presented in much more positive terms as a gift of the priesthood, and not in terms of a mere discipline.

Nonetheless, when priests discuss the essence of the priesthood, these burning celibacy issues give way to talk about their love



for the role they fulfill and how much they are spiritualized by the people they serve.

This overriding concern for celebrating the sacramental life of the church, and the realization that the very people served by the priesthood spiritualize it in return, would seem to suggest something of importance for the priest. The better we address this side of priesthood, the better we address its essence.

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# To the Editor

## El Salvador official replies to letter

A letter to the editor in your Sept. 28 edition ("Action Needed to Cut War-related Aid to El Salvador") is so inaccurate that I am writing in the hope that you will stop your readership.

The writer, Chemos Gardner, is either grossly misinformed about the situation in El Salvador or else is collaborating with forces laboring in your country to spread lies and disinformation about our country in an attempt to drive a wedge between our two democratic nations.

Mr. Gardner's statements bear an uncanny resemblance to the propaganda distributed by the supporters of the Marxist guerrillas who are killing and wounding innocent civilians every day in El Salvador. However, let me assure you that his assertions are patently false.

The hundreds of witnesses who have testified, the thousands of documents reviewed, the uncounted hours of investigation by Judge Zamora, the attorney general, the military, your FBI, Britain's Scotland Yard, Congressman Moakley and many others are tangible witnesses to anything but "a mockery of justice in the case of the Jesuit priests and their coworkers." Anything short of these efforts would not be justice—not for the victims and not for the accused. The pillar of any democracy is equal justice for all and the belief that each citizen is innocent until proven otherwise. While the process may require time to unfold, as in your country, the results must be the product of thoroughness and fairness; they must be truly representative of the law and not simply serve some expedient political end at the expense of the individuals and principles involved.

Another fallacy that continues to be spread by those enemies of our democratic country is the figure quoted for the financial aid we receive from the United States. Far from being the majority of the aid received, the military assistance has only represented about 20 percent of the total. In addition, nearly all of that has been in the form of equipment, not cash. The

other 80 percent of the \$4.5 billion we have received since 1980 has been used in its entirety for social improvements in the areas of land ownership for the peasants, school and hospital construction, repair of damages caused to the public infrastructure by the FMLN guerrillas, and finally the stabilization of the economic system.

The "\$1.5 million per day" quoted by Mr. Gardner is a complete fabrication and yet another example of the systematic campaign of disinformation being waged by the FMLN terrorists and their supporters. At present, United States government aid to our country is closer to one-half that figure and being reduced each year. Indeed, our government has suggested that half of all military aid provided by your country be immediately converted to social-economic assistance upon signing a cease-fire agreement with the FMLN.

Finally, I would like to set the record straight for your readers regarding the loss of life in El Salvador over the past 10 years as a direct result of the aggression that has been perpetrated on our people by the FMLN terrorists. By all responsible studies that have been undertaken on this subject, the number of confirmed victims has amounted to approximately 35,000, not the 70,000 so often quoted by the media. Reliable studies by human rights organizations also show that in 1989, for example, approximately 65 percent of the total were terrorists, 30 percent members of El Salvador's armed forces and 5 percent innocent civilians. The vast majority of these civilians were killed by mines that were indiscriminately placed by the terrorists in their campaign against the people of El Salvador.

The armed forces continue to wage a valiant effort to protect the nation's sovereignty and the rights of all Salvadorans. While there have been unfortunate incidents perpetrated by individual members of the armed forces, the institution itself remains honorable and dedicated to the achievement of a just and lasting peace within the context of a strong democracy. The armed forces, as an integral part of our government, will continue to investigate these incidents and will prosecute all involved to the full extent of the law.

## LIGHT ONE CANDLE

### When our heroes fall

by Fr. John Catóir  
Director, The Christophers

Everyone loves heroes. We learn in Psychology 101 that they serve as mirrors, enabling us to see our noble nature reflected in their confident success. But when a hero falls and the illusion of our own invincibility is shattered, we see the dark side of ourselves in them and we recoil in fear and confusion.

Many Catholics, myself included, have experienced considerable emotional pain in recent months as a result of the accusations against Father Bruce Ritter of Covenant House. Most people felt a mixture of disbelief and compassion, for some this evolved into a sense of betrayal and anger.

Then another scandal captured the headlines, this time involving the Archbishop of Atlanta who apparently had behaved like a love-stricken school boy. It was like pouring salt on the wounds.

The secular media naively launched an attack on celibacy as though a married clergy would be some kind of guarantee against the stain of original sin. Married Protestant ministers have not been immune from scandal as far as I know.

How do we react to the emotional pain of all this communion? Jesus gave the answer when he said, "Love one another." If we did nothing more than obey that command, especially when it comes to our fallen heroes, we would fulfill our Christian vocation superbly well.



We all have our ideals but who among us lives those ideals perfectly? It's easy to say, "There, but for the grace of God, go I." It's more difficult to love the one who stumbles, even while we try to deal with the unconscious fear that we are all vulnerable human beings. If heroes can fall, so can you and I.

This thought has unsettled me at times as I attempt to continue as a public person whom some see as a spiritual guru.

I was due to step down as director of The Christophers at the end of my third five-year term in 1993, but recently our board of directors, without any prompting from me, asked my boss, Bishop Frank Rodimer, for an extension until we complete the celebration of The Christophers' 50th anniversary. My bishop, kind man that he is, gave the permission, and so, as I contemplate the next five years I am both elated and a little frightened.

It's scary being a priest. Please pray for me, and pray for all priests and bishops. We manage to hold together by grace, by faith in Christ, and by the will to bear discomfort for the sake of others. However, none of us is made of cement. It isn't easy. So be kind to those who stumble, and be assured that if you should slip at any time, one of us will be there to pick you up, and help you along on your journey to heaven.

Loving one another is all we can do. It's our way of living in communion with Divine Love.

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

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

Perhaps Mr. Gardner would do better to direct his attention to the hundreds of maimed children resulting from the FMLN mines, and urge his readers to write their congressional representatives to demand that they pursue justice for each and every one of those innocent victims of the FMLN terrorists which Mr. Gardner so pointedly does not mention in his letter.

Jose Francisco Guerrero

Personal Secretary of the President  
San Salvador, El Salvador

## Fr. Justin replies to critical letter

Dear Mr. Rath: I detected some fear and perhaps anger in your letter to the editor in the Oct. 26 issue ("Questions Theology at The Hermitage"). May I share with you a bit of my own experience?

Some years ago my father became a Jehovah's Witness. Coming from a Polish-Catholic background I found this turn of events difficult to explain. "How could my own father leave the church?" "What must I do now to bring him back?" "He doesn't have the theological background I have, I must explain the truth to him and then he will return to the church!" "How could he inflict so much pain on my mother?"

I argued and fought with my dad until he slammed his Bible closed saying, "The trouble with you Catholics is that you don't know how to interpret the Scriptures."

At that point, a wall went up between him and me. For years it was impossible to communicate with him; the most I could do was hug him and tell him, "Daddy, I love you." I suffered greatly because I knew that in my desire to be "right" I ruptured

one of the most important love relationships of my life and destroyed the peace in my own mind and heart.

Ten years later when my mom died, I returned home to find my dad waiting for me at the airport with open arms. As we embraced, we cried together and shared our pain of loss. At that moment, the wall between us crumbled.

My father is still a convinced Jehovah's Witness and I am still a convinced Catholic priest but we love each other and allow each other to be where we believe God wants us to be. Our relationship today is better than it has ever been.

Jesus gave us a model for loving which was mirrored by Francis of Assisi. I have dedicated my life to following their idealism especially when I feel attacked. I pray that following the inner guidance of the Holy Spirit, you will find your way to peace and love also.

Fr. Justin Belitz, O.F.M.

The Hermitage

Indianapolis

## Happy he asked God's forgiveness

I was surprised when I read "No Sympathy for Archbishop Marino" in the Oct. 19 Criterion.

My first reaction upon reading the article about the archbishop's family in the Oct. 12 issue was one of joy. I was so happy that he had asked God's forgiveness and was in the process of forgiving himself.

God bless him with many years to serve our God.

Rose A. Bess

Indianapolis



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## CORNUCOPIA

# The nitty-gritty feast days

by Cynthia Detwes

Christmas and Easter get most of the world's attention (rightfully), because they celebrate God's promise and fulfillment in Christ. But the feasts we marked yesterday and today are the nitty-gritty ones for us humans.

All saints and poor souls, that's us. We run the gamut from being "made in the image of God," to whining that "the devil made me do it." We are walking, breathing contradictions.

On the one hand, we are the most wonderful of God's creatures. We nurture our children, our friends and our aging

relatives. We help the poor and raise up the lowly. Our natural instinct is to protect human life in all its forms and give thanks to its creator.

Our kind has produced Albert Schweitzer, Dr. Jonas Salk, Mother Teresa, Michelangelo. Some of us have developed medicines to eradicate disease, or invented machines to ease the burdens of labor, or produced works of art so marvelous that they make our hearts feel like exploding.

Genius and common sense and kindness and humor prove that we are indeed made in God's image. We recognize these qualities in ourselves as divine and vital, making the promise of everlasting life seem tangible.

They illustrate the conditions under which we're "all saints."

Then there's the poor soul part of us, always lying in a sad heap at the edge of our consciousness. Here it is that selfishness and meanness hide.

We saints are the same people who produced Adolph Hitler and Attila the Hun and Joseph Stalin. From the first incident of pride in the Garden of Eden, humans have made a growth industry out of sin.

With its God-given abilities, humankind has produced a cornucopia of shameful acts. They range from the untruthful denials of toddlers (Who kicked the dog? I dunno) to political assassination by terrorists.

They encompass social lies and murder and fornication, and are as varied and imaginative and frequent as free will and human brain cells can produce.

It would seem that choosing a favorite between our two natures would be easy and self-evident, but we all know it just ain't so. Even the purest of little babies will manage to exhibit a human capacity for sin in some way or another by the time (s)he is collecting Social Security.

We display our penchant for contrary behavior early on, pinching the baby or plucking the neighbor's prize rose or eating sister's popsicle when her back is turned. If we (or our parents) aren't careful, we proceed to skipping school or taking drugs or robbing liquor stores.

Temptations grow as we do, complicated by the sophistication and physical abilities which age brings. Along the way, parents and teachers and religious mentors try to keep us on track. When that fails, as it inevitably does, we have scolding and punishments and shame . . . and reconciliation.

Always reconciliation. That's the saintly reward that all of us poor souls can look forward to. That's what we'll find at the end of the trail when we go marchin' in.

## check-it-out...

Jesus, Mary and Joseph of Central Indiana Chapter, Catholics United for the Faith will present Charles M. Wilson speaking on "The Rights of Catholics in the Church Today, and How to Protect Those Rights" at 7 p.m. on Saturday, Nov. 3 at the Pavilion at St. Maur Priory, 4401 N. Michigan Road, Wilson, who is founder and executive director of the St. Joseph Foundation in San Antonio, Tex., will focus on reconciliation rather than confrontation when members of the laity are angry or confused, and how to resolve such conflict. The program is free and refreshments will be served. For more information or transportation call 317-885-1081.

Holy Family Shelter, located at 30 E. Palmer Street, seeks Children's Program volunteers to help care for pre-schoolers and infants during the daytime. Retired persons who would like to be surrogate grandparents or others over age 18 who have three or four hours to spare from about 9 a.m.-12 noon and from 1 to 4 p.m. are asked to call Daughter of Charity Sister Nancy Crowder at 317-635-7830 for more information.

The Indiana Association of the Deaf will offer Sign Language Classes for 10 weeks beginning Tuesday, Nov. 20 at the IAD office in Suite #804, 445 North Pennsylvania Street. Registration will be held from 5:30 to 7 p.m. on Monday, Nov. 19. Tuition is \$28 per person or \$48 for a family of two, with an additional charge for the textbook. Call 317-637-3937 daily between 1:30-4 p.m. for more information.

The "Focus on Faith" program seen at



BAZAAR QUILTERS—Ann Hauser (from left), Susie Tomlinson, Mary Ann Huser and Pam Richardson of St. Jude Parish, 5353 McFarland Road, display a quilt which they made for the Annual Christmas Bazaar, to be held from 7:30 a.m. to 3:30 p.m. on Saturday, Nov. 3. Also featured will be Christmas and country crafts, baked goods, a nut shoppe, and Santa's Secret Shop for children-only shopping. There will be a pancake breakfast and a luncheon.

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# Seventy attend workshop on grief

by Margaret Nelson

About 70 people attended the "Grief, Growth and Grace" seminar held at the Catholic Center on Oct. 27. The event was intended for bereaved persons as well as those who minister to them.

Valerie Dillon, director of the Family Life Office, and Father Dan Atkins, chaplain at Roncalli High School, shared their own experiences of grief in the keynote talk.

Dillon acknowledged that it would not be very comforting to those who had just lost a loved one to think of grief as a source of growth. But she noted that they could be helped by "the presence of the Lord and the presence of one another as people of faith."

Participants were asked to close their eyes, to put themselves in the presence of the Lord, and "image" their grief. Later they were asked to draw or write about their grief. There were some very graphic descriptions. And most of those who shared then said that they had never experienced these images before.

"I'm hearing that we are still experiencing the presence of the ones we love," Dillon said. "Grief is like a struggle to find love," she said, adding that those in mourning "need to quit hurting yourself and realize God is there helping you."

"People are somehow drawn to share their grief with me as a priest. I carry their images with me in my heart," Father Atkins said. Stressing the importance of imaging, he said people share "what is in their hearts; what they wake up with; what they go to bed with."

Playing his guitar, he led the workshop participants in a song "thick with images, 'The Rose'."

Dillon explained the generally-accepted process of grief, "how it begins for us, and hopefully how it ends for us." She said that, though denial has a negative tone, "I'm not so sure it's not bridging us so that

their (the deceased person's) spirit would be with us."

"Jesus had heartbreak. He had to go to Calvary, but didn't want to leave the people he loved. Jesus had hope. For Jesus, hope was that somehow he could send his Spirit to be with the people," said Dillon. She suggested that the bereaved "keep alive their (loved ones') spirits, not in a sense of denial, but in a sense of continuation."

The two speakers discussed anger. Dillon suggested that the bereaved image anger "to be in touch with that," adding that many feelings are there "that we don't even know are there."

Father Atkins said, "It's taken me a

while to remember to be quiet. I've learned to shut up and let the person be where she/he is and let God come into that anger."

"I find people shocked at how long it takes to be able to cope with grief on a day-to-day basis," Dillon said, in a discussion about depression. "When memories become pleasure, you know those joys are signaling your ability to move into the future."

"It's OK to laugh, because when we come to the point of acceptance, we come to the point of growth," Dillon said.

"You just have to go inside and say what counts. People count," she said, noting the importance of establishing

priorities, regaining self-confidence and "deepening the awareness of God in our lives. God may be silent, waiting for us to call him."

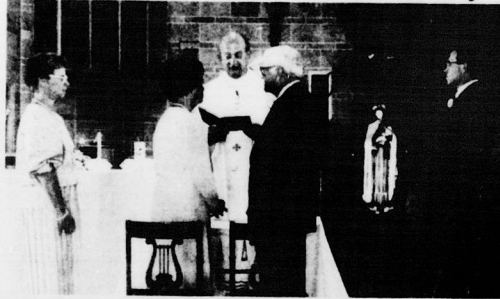
"We can, in fact, help others by sharing our experience of grief," said Dillon. "Grace is present, even at times when we don't know it."

Father Atkins said, "Those stages of grief don't happen like clockwork. Sometimes we find ourselves going back. We work at our own rate; we work as we can." He talked about the "sacrament of the empty place," suggesting that mourners "let that become a place of celebration with us."

"Mary Magdalen was wild with grief when she saw the empty tomb," he said. "It took some time to realize that Jesus was with her in a different way."

Twelve workshops were offered during the day-long conference. At 11:30 a.m., Father Paul Koetter celebrated a Mass in the Blessed Sacrament Chapel.

## Sometimes CWOers do marry other members



CWO MEMBERS WED—Ruth Clifford marries Joseph Kunkel on Oct. 6 at Little Flower Church, with Father Robert Borchertmeyer officiating. Ruth's daughter Patricia Lathrop, and Richard Kunkel, son of the groom, are attendants. (Photo by Margaret Nelson)

It happens that two Catholic Widowed Organization (CWO) couples were married this October and both were married at Little Flower Church, Indianapolis, with Father Robert Borchertmeyer officiating. The couples' children and grandchildren participated in their wedding parties.

Ruth Clifford and Joseph Kunkel were married on Oct. 6; and octogenarians Mildred Greene and Clarence Chesterson were married on Oct. 13.

The Catholic Widowed Organization was founded ten years ago by Ann Wadelton and Neatha Diehl to provide friendship and support for those who had lost their marriage partners, as well as to provide social and spiritual activities for its members.

Though partnerships were not the purpose, about 20 couples who have met through the group have married. They usually invite fellow members of CWO to attend. Some couples still attend the meetings and social events after the wedding.

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# 5th grader wins essay contest about drugs

by Mary Ann Wyand

"God put me on the Earth to lead a long, happy, and healthy life," Nativity fifth-grader Heather Marie Holman of Indianapolis wrote. "I couldn't think of wasting it on anything, especially drugs."

Her essay, reprinted in full in the "My Journey to God" column of *The Criterion*



ESSAY WINNER—Nativity fifth-grader Heather Holman reads her award-winning "Just Say No" essay at the request of Indianapolis Mayor William Hudnut.

this week, won the top prize in the ninth annual "Healthy Reasons to Say No to Drugs" essay contest on Oct. 25.

While her parents, Mr. and Mrs. Donald Holman, and her principal, Lois Weilhammer, watched proudly, Heather stood beside Indianapolis Mayor William H. Hudnut III at a podium in the Public Assembly Room of the City-County Building and read her award-winning essay. She earned a huge trophy for her school and a \$500 United States Savings Bond.

Thousands of fourth- and fifth-grade students from schools throughout Marion County participated in the essay, poster, and collage contests with anti-drug themes that were co-sponsored by Fairbanks Hospital, Hook's-Super X, Inc., Koala Adolescent Centers, WTHR Channel 13, St. Vincent Stress Center, White Arts, Inc., and Truevision.

"This year, more than 17,733 young people in Marion County expressed—through artwork and essays—healthy alternatives to using drugs," Mayor Hudnut told the crowd gathered for the awards ceremony. "We are pleased that this successful program, which has shown steady growth, has proven to be effective in reducing drug abuse and educating the young people in our community."

Nine Catholic school students were among the 39 winners selected from over

500 finalists in the essay, collage, or poster competitions.

In addition to Heather's top prize, honorable mention awards in the essay competition went to St. Jude fifth-graders Josie Ann Pearson and Kim Sexton.

St. Mark fifth-grader Alisha Walker and St. Roch fifth-grader Kevin Krohne earned honorable mention awards in the collage competition, while St. Christopher fourth-grader Gigi Bickley, St. Jude fifth-grader Michelle Huser, and Our Lady of Lourdes fourth-graders Rachel Illingworth and Madeline Morrell received honorable mention awards in the poster contest.



WINNERS—Parochial school students from Nativity, St. Jude, St. Christopher, St. Mark, St. Roch, and Our Lady of Lourdes schools in Indianapolis pose with Mayor William Hudnut (back row, left) and Indianapolis Police Chief Paul Annee after winning prizes for their poster, collage, and essay entries in the ninth annual "Just Say No to Drugs" contest. (Photos by Mary Ann Wyand)

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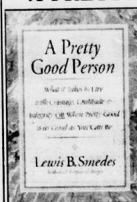
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# Local woman part of video on Rally for Life

by Mary Ann Wyand

"Pro-life people vote too," Beverly Ross emphasized during a videotaped interview after the Rally for Life '90 on April 28 in Washington, D.C.

"I would hope that the numbers here today, if they are reported as they actually are, will show people that there is a significant number of groups of people, individuals, religious communities—not just Catholic communities—that care about the abortion issue and about babies," Ross said, "and that they will begin to think about that when they make statements about legislation and when they cast their votes."

The St. Thomas Aquinas parishioner and parish pro-life representative was among a large group of archdiocesan

Catholics who journeyed by bus to Washington last April for the pro-life rally. Her remarks were included in a one-hour documentary of the rally, which attracted an estimated 500,000 pro-life supporters from throughout the United States.

Produced by the National Right to Life Committee, the video is called "Tell the Truth" because the rally crowd repeatedly chanted those words during a brief speech by John Cardinal O'Connor.

"The truth will make us free," Cardinal O'Connor responded. His remark referred to widespread media bias about the abortion issue demonstrated by many print and broadcast representatives of the secular press who have previously reported inaccurate and much lower attendance figures at pro-life rallies in the nation's capital.

Following the Rally for Life, Ross said,

she walked over to view the Lincoln Memorial and the Vietnam War Memorial, where she encountered a film crew who asked for her comments. Months later, she was surprised to find out from a friend that her remarks were included in the documentary.

Ross said she decided to go to the



**RALLY REMARKS—St. Thomas Aquinas parishioner Beverly Ross of Indianapolis was featured in a nationally-distributed video of the Rally for Life '90.**

national pro-life rally because "I had seen so much in the press about the pro-abortion marches and rallies and particularly the emphasis that has been placed on the National Organization of Women's marches in the media."

The Indiana University School of Nursing faculty member said she doesn't see abortion as entirely a religious issue.

"There is a scientific basis for the belief in the importance of every single individual," she said. "We know that every individual is genetically unique. I don't think anybody questions that, and yet we continue to debate one genetically unique individual's rights against another. What we should be trying to do is champion both the mother and the child."

As a nurse, Ross said, she often walks past the nursery in the pediatric wing of University Hospital.

"Every day I go past the newborn intensive care unit, where staff members are working very hard to save premature babies," she said. "Yet at the same time, somewhere else in the city, people are killing babies in abortion clinics."

It was exciting to join a half million people to protest the deaths of 25 million babies since the Supreme Court legalized abortion in their 1973 Roe vs. Wade decision, she said. "The fact that people would get on a bus and come that far was an indication of how strongly they felt" about stopping abortion in America.

## Commitment to education is part of St. Christopher's plan

by Winifred Pushor

A strong commitment to Catholic education was exhibited at a meeting of St. Christopher parishioners with the parish council's long-range planning committee on Oct. 22.

With its 5,000 members making it the largest and one of the fastest-growing parishes in the archdiocese, St. Christopher serves not only Speedway, but the larger westside suburban community.

Father Michael Welch is pastor and Franciscan Sister Nancy Meyer and Blessed Virgin Mary Sister of Charity Mary Frances McLaughlin are pastoral associates.

The planning committee includes Fred Fath, John Sengott, Barbara Knapp, Larry Shelton, Don Vaccari, and is chaired by Bettie Simms. Mary Lou Williams is parish council chairman.

Ahead of the archdiocesan schedule to have a planning commission in place by July, 1991, the committee collected informa-

tion about the long-range needs of St. Christopher through questionnaires, interviews with parish members and demographic statistics.

The commission's report showed that 91 percent of those polled gave education a high priority in parish planning. Eighty-three percent favored more emphasis on youth education; 76 percent for adult education; 76 percent for religious education; and 62 percent for pre-school education.

A large number favored creation of an endowment fund for educational purposes.

St. Christopher School now serves 152 families. Nearly 500 students are enrolled in religious education programs. At present, 55 percent of the parish budget is allotted to education, with 80 percent of the elementary school expenses paid for by the parish.

Other long-range planning concerns were for spiritual and social needs and for the expansion of facilities. By December, the committee will make plans to implement these recommendations.

## Brookville pupils pray for soldiers

On Oct. 10, students at St. Michael School in Charlestown had a prayer service for the soldiers serving in Operation Desert Shield in the Persian Gulf and took time out of their regular classwork to think about them.

The idea was suggested by 8th-grade student Paula Eichholtz. Children in kindergarten through 8th-grade classes discussed the current situation in the Middle East.

Each child wrote a letter to a soldier using pre-addressed envelopes provided by Speedy Print of New Albany. Students included prayers for the soldiers and pictures of themselves with the letters.

The prayer service was held in the St.

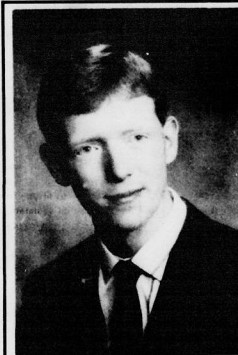
Michael Church. Bible readings and prayers were written by the students. Parents, teachers and students placed letters in a basket as the organist, Carolyn Eichholtz, played "Let There Be Peace on Earth." Each contributor received a yellow ribbon.

Principal Barbara Foster explained the meaning of the yellow ribbon to the children. She told ways they can impact peace in the world and in their lives by peaceful actions toward one another. The prayer service ended with the singing of "God Bless America."

The St. Michael staff and students have offered to pray for specific people serving in Operation Desert Shield. Family members may call 812-256-3505.



**GIFTED—Thomas Gaybrick (left), director of Indianapolis Catholic Social Services (CSS), and other CSS employees share Daughter of Charity Sister Nancy Crowder's enthusiasm on Monday, Oct. 22, when Holy Family Shelter received a new 15-seat van from an anonymous donor. Sister Nancy, director of the shelter, said that because the van will be used to take children on field trips, the shelter's name won't be put on it. It will also be helpful for picking up food and supplies. (Photo by Margaret Nelson)**



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When asked what my most memorable thought is about high school, I can readily think of one; The best element about attending this school is that Cathedral is a big part of me, and I am and always will be a part of her. That's exhilarating!!

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# Discarded stations repaired for parish's coming centennial

by Cynthia Dewes

A couple of years ago, two members of St. Anthony Parish in Indianapolis began to think about the parish's approaching centennial celebration in 1991. Now Charles Berriman and Pat Moran say they had no idea what they were getting into. But they smile with satisfaction when they say it.

While researching the parish history, the two men began to look around ("dig," Berriman said) through what is now known as the Old School. From 1891 until 1904, when the present church was built, the building housed the church

church and the parish school. In the boys' sacristy Berriman and Moran found several oil paintings in the Gothic arch style.

They were grimy and unframed, but securely braced with old-fashioned wooden key braces. The paintings depicted 12 of the original 14 stations of the cross which used to hang on the side walls in the former sanctuary, now the second story of the building.

The two missing paintings were stations three and eight: Jesus Falls for the First Time, and Jesus Speaks to the Women of Jerusalem.

Interestingly enough, Berriman said, the two stations

which most often disappear during church renovations, because they lend themselves to individual use elsewhere, are numbers six and 13. Jesus Dies on the Cross, and Jesus is Taken from the Cross (the Pieta). In this case, stations six and 13 not only remain in the possession of St. Anthony Parish, but are two of the most moving and beautiful of the old paintings.

Another unusual fact, Berriman noted, occurs in the painting of station 12. Jesus Dies on the Cross. Four nails are shown impaling the body of Christ rather than the customary three, because the feet are uncrossed and each foot is pierced by a separate nail.

The artist who created the stations is as yet unknown to Berriman and Moran, but the paintings must date from before 1891. According to church records, the stations were blessed on February 8 that year, a week after the parish church was dedicated. A faint pencil marking on the back of one picture reads "1884," with what may be the artist's name or initials marked nearby.

Early in the project, photographs of the still-uncleaned paintings were sent to the Hindman Art Gallery in Chicago for an estimate of their age and value. Art historian Tracy Harris reported the paintings to be works of the mid-19th century, and the gallery offered to buy them sight-unseen. They are valued at \$600 apiece auction value, or \$1,000 to \$2,000 apiece sale value.

St. Anthony parish enlisted the services of art restorer and former church muralist Jim Smodgrass, who has now cleaned most of the paintings and restored them to their original brilliance and delicacy of color. Later they will be re-mounted and framed.

According to Moran, several options for using the refurbished paintings are being considered. The paintings may be displayed by twos during Lent or the Marian months of May and October. Or they may be used to replace the plaster stations of the cross that are now present in the "new" church.

It is hoped that the stations will be restored in time for the parish centennial celebrations during 1991. The cost of restoring the oil paintings will be \$2,400, or \$200 each. Donations for the work are welcome and may be sent to: Restorations/Stations of the Cross, St. Anthony Church, 379 North Warman Avenue, Indianapolis, Ind. 46222.

The altar steps of the original church sanctuary lie below what is now the stage in Ryan Hall. During their detective work, Berriman and Moran found several other artifacts which graced the old church. There was "a lot more than I anticipated," Berriman said.

For example, the two men discovered the first processional cross used in St. Anthony liturgies, and the original church pews. They also found ornate brass pieces which were used to decorate the altar, candlesticks, vases, chalices and patens. Many of these are pictured in an early photograph of the altar, now found in the collection of the Indiana Historical Society.

They found several tall candlesticks of the old style, made from solid brass and covered with gold leaf. These are similar to candlesticks found at St. John Church in downtown Indianapolis, except that St. Anthony's stems are brass and St. John's are marble. Since St. John was remodeled about the same time that the original St. Anthony Church was built, there is speculation that some of the altar pieces came to St. Anthony from St. John.

"Americans are just now beginning to value old things," Berriman said. "We don't have to destroy or discard the old."

The Centennial Committee of St. Anthony Parish, chaired by Barbara McCurdy and Paula Corpus, can be grateful that Berriman and Moran respect history.



RESTORED—The 13th station, one of the paintings being restored for St. Anthony Church, Indianapolis, in preparation for the parish's centennial.

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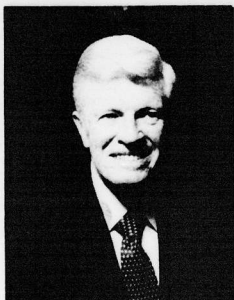
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# Bp. Gumbleton talks on consistent life issues

by Kathleen Rhodes  
Connersville Resource Center

"The Value of Life: The Church's Position on a Consistent Life Ethic" was the topic when Bishop Thomas J. Gumbleton, auxiliary bishop of Detroit, talked on Oct. 13 at St. Gabriel Church.

He cited the violence and repression in El Salvador where two-thirds of the nearly 5 million people live in desperate poverty. One percent of the population controls the arable land, growing most of the crops for export while most people living there are near starvation.

Bishop Gumbleton called this oppression a result of violence. He said that violence begins with institutional violence in which the elite repress the living standards of the majority. Many times this leads to the violence of revolution.

The bishop said in El Salvador, "A man feeds the dogs of the landowner bowls of meat while his children starve. You will never understand violence or non-violence until you watch the violence of your own children dying of starvation."

"This same type of violence that is affecting El Salvador is happening all over the world," said Bishop Gumbleton. "Two-thirds of the world's people live in

poverty while a few people, which the pope calls 'The Global North,' live in luxury. Although the Global North donates time, money and goods to the poor of the Global South, between 1986-1990, the net outflow of wealth from the Global North to the Global South was \$43 billion a year. The money went mainly to the elite few."

The prelate said that the United States has another type of institutionalized violence called racism, which not only destroys the body, but also the spirit of human dignity.

All of us have the opportunity to express our faith life through cultural and ethnic traditions," he said. "Many parishes today still proudly celebrate ethnic Catholic heritage. Yet, in Detroit, there isn't one Catholic Church founded for Afro-American heritage."

Bishop Gumbleton told about a member of an Afro-American parish, attending another church in Detroit several years ago, who was not allowed to receive the Eucharist because of his race. The bishop said, "This is a structure of violence that will destroy the spirit of the people. If we are going to have a consistent ethic of life, then we need to change this system."

He said, "The arms race and abortion are both issues that involve human life. These two are clearly related."

As stated in the U.S. bishops' pastoral



Bishop Thomas Gumbleton

letter, the most basic problem in the policy of deterrence is the clear intention of using nuclear weapons, he said. The government has stated that the use of deterrence would

not just be a threat, but an intent. "A sin is created with this intent," the bishop said.

He continued, "We carry within us this terrible sin of intent to destroy life. What does this do for our regard for human life? ... This kind of mentality has crept into our lives."

"If this is justified—to destroy whole nations of life—how can people regard the value of life of one unborn child?" said Bishop Gumbleton. "In the United States, even within the Catholic Church, it is difficult to persuade people that abortion is wrong when our arsenals can destroy whole nations."

When the bishop was asked what individuals and parishes could do to overcome the system of injustices, he suggested that they call or write about their concerns and opinions to the president and other representatives of the government. He said they should support missionaries such as Maryknoll and become aware of organizations such as Pax Christi, Bread for the World and Network, that work for awareness of peace and justice issues.

"Because Jesus lives in each of us, he is the one who is hungry, cold and naked," said Bishop Gumbleton. "Our human worth and faith should move us to say that because Jesus is within us, our faith must move us to overcome the system in order to establish a consistent ethic of life."

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# Market success story, educator tells teachers

by Margaret Nelson

"You and I are engaged in one of the greatest success stories in the world and we haven't been able to market it," School Sister of Notre Dame Clare Fitzgerald told Indiana Catholic educators.

Sister Clare gave study results and statistics that supported her statements on the excellence of Catholic schools. The director of the Catholic Leadership Program at Boston College spoke to teachers and staff members from all over the state who met at Cardinal Ritter High School in Indianapolis for the 1990 Catholic Education Conference on Oct. 25.

"We've got the data. We've got to get the message out to parents and give the message from the pulpit," Sister Clare said.

She said that, according to the 1989 census, the Catholic Church is the largest Christian faith in the U.S., with the most education and the most wealth per capita. She affirmed Father Andrew Greeley's statement that one of the biggest mistakes the church has made financially was, "We

did not make the Catholic school system the obligation of all Catholics to support."

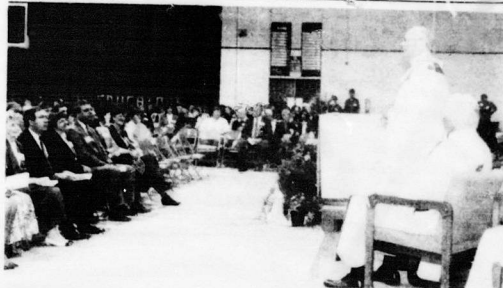
Sister Clare challenged elementary teachers to be more positive. "Children have to be given a sense of loving things of the mind," She said that 1st- and 2nd-grade students will sing, dance, draw and recite poetry, but high school and college students avoid these activities.

"What happened?" Sister Clare said. "They went to school. Somewhere along the line you've told them what they couldn't do." She suggested marking papers "7 right" rather than "3 wrong."

She further challenged the teachers: "If you are educating world citizens, the only way you can change their perception is to listen to your language." She suggested that they develop a "world" vocabulary.

"We are educating children who will live in a different world and in a different church than the one we grew up in," said Sister Clare. "We believe that the message of our founder Jesus Christ has something to say to this world about how to live in it."

She said it worries her when Catholic students can read the Gospels and "don't blink an eyelash. . . If you are living in



**TALK TO TEACHERS**—Archbishop Edward T. O'Meara speaks to Catholic school teachers from throughout the state during the opening Mass of the 1990 Catholic Education Conference Oct. 25 at Ritter High School. (Photo by Margaret Nelson)

the Catholic Church today, you are not fighting heresy, there are no schisms. You are gambling with the credibility of the Gospel message itself."

"We are people who walk through history with our eyes on something else," said Sister Clare. "What other faith has a founder who says, 'I'm going to prepare a place for you? Who's going to bring that faith back to our lives? We are—and it's an awesome task.'"

Archbishop Edward T. O'Meara pre-

sided over the Mass in the Ritter High School gymnasium that opened the conference. Several priest-educators concelebrated.

Talking about preparing for all that human life can and will be in the future, the archbishop said, "In my opinion, there is no better way to do this than in our Catholic system of education in the primary and secondary levels and in higher education."

"Carry on, be courageous; be visionary; let your faith grow and work," he said. "Somehow God will work in us."

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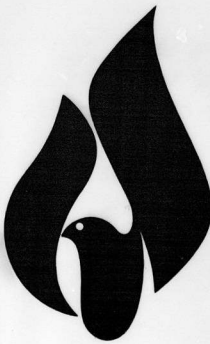
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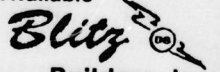
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# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1990 by Catholic News Service.

## Adults strengthen faith with religious education

by Fr. Eugene LaVerdiere

I returned from biblical studies in Rome and Jerusalem in 1969. That fall I began teaching at John Carroll University in Cleveland. Soon I also began meeting with adult education groups in parishes of the area.

Ever since then, a big part of my work has been helping Catholic adults appreciate the New Testament and examine its bearing on their lives. This effort has taken me to nearly every state in the United States and to every continent.

Here is an absolutely typical conversation initiated by an adult participant after an evening presentation on the Gospels.

"You mean Jesus is fully human?"  
"Yes, fully human, just like us in all things except sin. We hear it explicitly from the fourth chapter of the letter to the Hebrews: 'We do not have a high priest who is unable to sympathize with our weakness, but one who has similarly been tested in every way, yet without sin.' At the same time, Jesus is fully divine."

"Does that mean that when Jesus was a child, he studied and learned from experience like we do?"

"That's right. Luke says, he 'advanced in wisdom.'"

"I am so relieved. That's what I have been thinking for a long time, but I was never really sure. Thank you. I was afraid I had lost my faith."

People have different needs, depending on cultural background and history. But many common reactions can be found all over the world. Those needs are quite simple.

Adults need to know that asking questions about their faith does not mean they are losing it. It is simply that many answers received in childhood are not adequate for adults, who need to face adult Christian challenges.

St. Paul understood this and wrote about it when Christianity was no more than 25 years old: "When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man I put aside childish things" (1 Corinthians 13:11).

As children, it was enough to know that Jesus was the Son of God, that he was born of the Virgin Mary, and that he died to save us.

As adults, we are confronted with: the mystery of Jesus' humanity and divinity.

How this divinity did not make him less human than we are.  
How he was born, grew up, and died like we do.

How none of this made him less divine.

The fact that Jesus is fully human and fully divine is not purely academic. For all



**QUESTIONS**—These parishioners participate in a regular Scripture study session presented by their pastor. Continuing religious education during adulthood helps people grow in their faith and learn how to apply Christian teachings when making important

decisions. Adults need to know that asking questions about their faith does not mean they are losing it. It is simply that many answers received in childhood are not adequate for adults, who need to face adult Christian challenges. (CNS photo by Gene Plasted)

of us, human life has its ups and downs. It can be extremely reassuring that the Son of God knows our struggles from personal experience.

Adults want help and encouragement as they ask questions and reflect on the meaning of their Christian life and faith. They also need some information.

For example, it is helpful to know the background of the Gospels and the epistles, and the great ecumenical councils that deliberated the question of Jesus' full humanity and divinity.

It is also important that adults see the continuity and the relationship between their childhood understanding and their new adult grasp of faith. The connection between the two can be a source of enormous strength. Without it, we experience a certain rootlessness and insecurity.

Adults want to be reassured, stimulated

and assisted in thinking about faith. But there is something else.

As children we looked for simple answers; those are the answers we received. On becoming adults, we discovered how complicated life can be and that the simple answers are not enough.

The knowledge of Christ that we have in faith includes personal and experiential knowledge. That is different from knowing facts and information. It is like knowing someone we genuinely love. Words never are adequate to say what that person really is.

Try as we might, we cannot find the words to convey who our mother or father truly are. We might say that they are caring, gentle people of great simplicity and maturity. Those words are fine, but they fall short of what we know and feel about our parents.

It is like that with knowledge of faith. Our ideas and words try to keep pace

with our developing relationship to Christ. But they are never up to the reality. Still we try and it is good that we do so, even in realizing that our effort is the quest of a lifetime.

This too was clearly seen by St. Paul: "At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known" (1 Corinthians 13:12).

To appreciate Paul's metaphor, we need to realize that in his time mirrors were made of bronze and gave a poor reflection. It is a great step to realize that Jesus is fully human as well as fully divine. Still, it is like seeing a reflection in an ancient bronze mirror. To realize that is an even greater step.

Someday, after many such steps, we shall be rewarded with the full knowledge of which Paul wrote to the Christians at Corinth.

(Blessed Sacrament Father Eugene LaVerdiere writes for Catholic News Service.)

### DISCUSSION POINT

## Adults learn how to grow in faith

### This Week's Question

What adult education event that you participated in really hit home? Why?

"I took part in an adult education series of classes based on 'The Road Less Traveled' by psychiatrist Dr. Scott Peck. It was an exploration of myself. I love to be involved in this kind of growth . . . It also taught me about others . . . to understand them instead of judging." (Jini Shanti, Claremont, California)

"A Cursillo weekend. It contained all the elements necessary to make an impact on my life. It appealed to the intellect with the information given, such as talks on 'grace' and 'the sacraments.' It appealed to the emotions with witness talks given by laypersons . . . Also present was the chance to experience the church in the community." (Joan Kuglen, North Park, California)

"A workshop on worship for youth . . . made me realize the importance of taking time during the adult

worship experience to include in a special way the children who are present." (Rose Gunderson, Cumberland, Wisconsin)

"My most memorable event was a Lenten retreat program for the parish. The staff and priests of the parish worked as a team. After the presenters gave their talks, we shared in small-group discussion, sharing and praying together. We concluded the day with a paralytic . . . We really worked and celebrated together." (Joe McKnight, Oceanside, California)

### Lend Us Your Voice

Upcoming Faith Alive! editions ask:

In your own words, what is the message of Christmas?

What concrete, effective steps can parents and children take at home when communication is breaking down between them?

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





# Parish instructs adults

by Loretta Giraitis

"Here I was in my 40s, over the hill," Dorothy was saying.

"Dissatisfaction made me restless," she admitted. "There were days I was in a stupor, wondering about my past. How many mistakes I had made! How much had I damaged my children? Had I lost a romantic interest in my husband? Had I grown calloused, uncaring? How could God love me when I had been so casual about God?"

Dorothy was describing to friends how, in the midst of her soul-searching, she came to participate in a program at her parish called Midlife Directions.

"It wasn't focused on crises, as so many other midlife programs were," she said.

"Instead, it promised to help participants examine their pasts, deal with unfinished business, and make an act of faith that—in spite of mistakes—had been good since it had shaped us into who we are today."

And, she said, "It also promised that we would take a gracious look at the persons we currently are in order to accept ourselves for ourselves, rather than just for the roles we play or the tasks we do. That would become our act of hope in God's unconditional love."

Dorothy said all this piqued her interest. She shored up her courage by convincing a friend to accompany her. Once there, they spent time "becoming acquainted with who we thought we were and who God knew we were."

What did they actually do during that time?

"We had a workbook," Dorothy said. "We used this as a journal as well as a guide. The facilitator provided basic information on personality development. I learned that I am quite a complex being, that the essence of my personhood was what God was calling me to rediscover."

Dorothy said she also learned what it

meant to be made in God's image and likeness.

"We sang and shared and role played," she said. "We listened and questioned. We read and reflected. The days between sessions provided time to write in our journals and to explore the Bible for our favorite quotations, which frequently became the basis for our prayer and discussion at a subsequent session. Our time together was open and trusting, and we were sorry to see it end."

She said the program gave her insights about herself and her relationship with God that became a guide to her future.

"It filled up the emptiness that had haunted me for so many months," she said. "It brought me peace and a yearning for additional knowledge."

Dorothy later signed up for another seven-week program that explored human personalities and individual gifts.

"I hadn't the slightest idea what it was all about," she said, "but the description that it would provide participants with insights about how they reflect God on this earth drew me to it."

Dorothy said the program deepened understandings she had learned in the Midlife Directions sessions.

"It helped me acknowledge what motivations direct my life," she said. "It was more academic than the first one, but we had time to share, to question, and to have private interviews with the facilitator. I still have many years to live and I want to live them fully."

That, she said, is why she now has sought out spiritual direction.

The TV ads proclaim a message that "I'm worth it." Dorothy mused. "I know my present journey is the result of my belief that care and concern and the time taken for my spiritual life are indeed worth it."

(Loretta Giraitis is a religious educator and adult education consultant.)



MIDLIFE MINISTRY—This New York woman enjoys serving the church as a Eucharistic minister. (CNS photo by Tom Moloney, The Long Island Catholic)

## Faith formation strengthens adults

by David Gibson

Along with a sense of fulfillment and productivity, most adults eventually experience a "crisis of limits."

It challenges them to face personal limitations, the limitations of those they love, and the "fragility and flawed character of life itself," says a pastoral plan for the Diocese of Albany, N.Y.

At this time in adulthood, it states, faith formation should offer hope and opportunities to grow—opportunities for faith to transform attitudes, decisions, and life patterns.

Albany parishes offer programs to help adults integrate faith with such life issues as

personality development, grief, sexuality, marriage, divorce, and social justice.

In parishes today, the range of offerings for adults is broad, whether directed to faith formation or other educational needs. Some religious educators even meet needs by offering literacy or job-referral programs or nutrition education.

Adult participants in parish programs may be preparing for a new responsibility in the parish, they may hope to quench a thirst of the spirit or the intellect, or they may need the companionship offered.

The worldly goal of some participants is personal fulfillment. Others, however, just want help at coping with the circumstances in their lives.

(David Gibson edits Faith Alive!)



- Increased marked sheriff's cars in our neighborhoods by more than thirty since 1987.
- Proven police administrator... Indianapolis Police Chief six years... elected overwhelmingly as Marion County Sheriff in 1986.
- Strengthened and reorganized sheriff's vice and narcotics unit that now boasts record drug and prostitution arrests.

— RE-ELECT —

# Joe McAtee

MARION COUNTY SHERIFF

PAID POLITICAL ADVERTISEMENT

**VOTE**  
**JOHN F. HANLEY**  
**CANDIDATE FOR**  
**MARION SUPERIOR COURT**

Cathedral High School - 1973  
University of Notre Dame - 1977  
Indiana University School of Law - 1982

**BALLOT 27 B**

Paid for by the Hanley For Judge Committee, Richard J. Swanson, Treasurer



**MARY SAYS...WE NEED**  
**MO(O)RE WOMEN**  
**IN THE**  
**HOUSE...OF**  
**REPRESENTATIVES**  
**I WANT TO BE THAT**  
**ONE**

# MO(O)RE

Mary A. Moore

- HOLY ROSARY
- ST. MARY ACADEMY
- WIDOW, MOTHER AND GRANDMOTHER

**BALLOT**

**10-B**

AUTHORIZED AND PAID: MARY MOORE FOR STATE REPRESENTATIVE  
MARY MOORE TREASURER



# ELECTION '90



## Why this year's election is important

by Ann Wadelton

Every election is important. But for Hoosiers, 1990 has particular importance. That's because of the near-even split between Republicans and Democrats in both chambers of the legislature, and also because the party which wins Nov. 6 has the distinct advantage of controlling the redistricting of the state.

First, look at the problems caused by the 1988 elections which split the Indiana House evenly between Republicans and Democrats. Facing a situation which was totally new to the state, the parties eventually agreed to bi-partisan chairman and equal party membership on every committee. There were "stereo" speakers of the House, one from each party, who alternated days at the podium.

Republicans controlled the Senate 26-24 following the 1988 elections.

The party in power has an advantage far beyond a simple majority in votes. Its legislators appoint the chairperson of every committee, who in turn decides which bills will be heard in that committee and whether a vote will be taken.

Although the Republicans are one ahead in the House going into the election, due to the switch of Rep. Frank Newkirk (Salem) from the Democratic to the Republican party, both parties are exerting huge efforts in those districts considered vulnerable.

On the state level, all 100 of the representatives and 25 of the 50 senators are on the ballot this year. On the federal level, all 10 representatives and one of Indiana's two senators.

State representatives serve a term of two years, senators serve four years. Together they make up the Indiana General Assembly which has broad powers to enact laws. They can decree the type and rate of state taxes to be levied on citizens and businesses; create and abolish agencies of state government; determine the state budget for provision of services; set rules for operation of local governments and public schools; and authorize or prohibit local taxes. In addition to these and other general powers, legislators acting jointly in session are granted specific powers by the Indiana Constitution.

U.S. Representatives serve a two-year term. Indiana elects one representative from each of 10 districts by district vote. As a member of the U.S. Congress, each representative drafts bills, studies the bills that are introduced, and votes to enact federal laws on many subjects. These include the budget, national defense, social security, labor issues, crime, education, agriculture, business, and conservation, among others. In particular, the House of Representatives has the duty to originate all bills for the raising of federal revenues.

U.S. Senators serve for six years. Citizens from throughout the state vote for the Senators. The 100 members of the U.S. Senate are responsible, along with the 435 members of the House of Representatives, for making the nation's laws. The senate has important duties exclusive to that body alone. These include the ratification or rejection of United States treaties with other countries and the confirmation or rejection of presidential appointments to many administrative and judicial posts, including the U.S. Supreme Court.

## Elections 90 YOU COUNT

- ★ Learn about Candidates and Issues
- ★ Offer Support to Candidates of Your Choice
- ★ Vote on November 6th
- ★ Encourage Others to Vote

A message from:  
The Indiana Catholic Conference

REMINDER—The Indiana Catholic Conference distributed these posters throughout the state to remind citizens to vote this coming Tuesday.

## U.S. Congress candidates give their opinions on the issues

by John F. Fink

Six of the 10 U.S. congressional districts in Indiana fall within the Archdiocese of Indianapolis—the second and sixth through tenth. In some cases, however, only a small portion of the districts are in the archdiocese.

A questionnaire with eight questions was sent to those running for the U.S. Congress. Seven of the 12 candidates replied: Republican Mike Pence, running against incumbent Phil Sharp in the second district; Republican incumbent Dan Burton and his Democratic opponent James Fadelly in the sixth district; Democratic incumbent Frank McCloskey and his Republican opponent Richard Mourdock in the eighth district; Republican challenger Floyd Coates in the ninth district; and Democratic incumbent Andrew Jacobs in the tenth.

The first question asked how the candidates felt about the use of tax funds for abortion and every one of the seven respondents said they oppose such funding. Four of them elaborated:

Fadelly wrote: "As a Roman Catholic, I feel strongly about this issue. I believe there is a consensus about the abortion issue in the sixth district, rooted in Judeo-Christian belief, which states that abortion can be defended in some cases but not in all cases. I am strictly opposed to abortion on demand or abortion as a form of birth control. However, I believe abortion should be an option in cases of rape, incest, endangerment of the mother's life, or severe fetal deformity. I would support tax funding for abortion only for the above exceptions."

McCloskey wrote that he opposes the use of tax funds for abortion "except in instances of rape, incest or when the life of the mother is at risk."

Mourdock wrote that he would support use of tax funds for abortion "only in the case of 'crisis' pregnancies (e.g., the life of the mother) for those on Medicaid."

Jacobs said that he would oppose use of tax funds for abortion "except to save the life of the woman and in cases of rape or incest."

The second question concerned education and asked the candidates their opinions about legislation that would assist parents financially to choose among state certified public and private elementary and secondary schools through tax deductions, tax credits, vouchers, etc. Pence, Burton, Mourdock and Coates said they would support such legislation while Fadelly, McCloskey and Jacobs said they would oppose it.

Coates said that he would not limit his support only to certified schools but "I would include uncertified schools also."

Fadelly explained his opposition by stating, "As an independent school educa-

tor myself, I favor the current approach that keeps us separate from public education."

Jacobs also explained his opposition: "I have no constitutional problem: would support if government were already funding its schools adequately."

Question number three also concerned education. It asked about legislation that would provide government aid which would benefit students attending state certified non-public schools (textbooks, cost of testing, auxiliary services). Only Fadelly said that he opposed such legislation, although Coates said he was undecided and McCloskey conditioned his support by saying, "I would support government aid and services that are constitutionally permitted."

Question number four asked about legislation that increases farm income and reduces direct treasury payments. All candidates except Coates said that they support such legislation. Coates wrote, "I oppose the presence of the U.S. taxpayer in agriculture."

All seven candidates said that they support legislation that ensures health care for all persons at or below the poverty level (private insurance, Medicaid, state programs), question number five, but Coates specified that his support would be "through private insurance and reform of medical liability law."

The candidates also unanimously support federal funding to preserve and maintain existing homes, to produce affordable low income housing and to rehabilitate poor neighborhoods, question number six. Again Coates was specific in his support, saying, "I support Jack Kemp's philosophy of direct funding, bypassing bureaucracy."

Question number seven asked about legislation that would protect the unborn child. All said that they would support such legislation although McCloskey wrote, "I am generally sympathetic, but it is unclear

to what legislation the question is referring," and Jacobs wrote that he supports such legislation "except to save the life of the woman and in cases of rape or incest."

The final question concerned legislation that offers unpaid leave to full time employees for the birth, adoption or serious illness of a child. Four candidates (Fadelly, McCloskey, Mourdock and Jacobs) support this legislation while the other three (Burton, Sharp and Coates) oppose it.

In emphasizing his support of this legislation, Fadelly wrote, "I strongly support this idea while Mr. Burton opposes it." Mourdock said that he supported it "provided that the length of leave is not unreasonably lengthy."

Coates, on the other hand, said that he opposes this legislation because, "as an employer, I already offer unpaid leave without government intervention."

### Help from the ICC

The editors are grateful to the Indiana Catholic Conference (ICC) for its assistance in getting the opinions of candidates for the national and state legislatures.

The questionnaires were prepared after consultation between The Criterion and the ICC. It was then decided that the ICC should solicit the opinions of the legislators because many of the political districts include parts of two dioceses. If the Catholic newspapers in the state sent the questionnaires, it would have meant duplication for the candidates.

The ICC tabulated the responses, separated them by dioceses, and sent them to the Catholic newspapers.

Many of the candidates chose not to reply to the questionnaire for one reason or another.

### Political advertising

The political advertisements in this issue are in accordance with *The Criterion's* policies as published in the "From the Editor" column of Sept. 7. The ads were accepted from all candidates on an equal basis, are clearly identified as paid political ads, paid for in advance, and stress the positive benefits of voting for a particular candidate. Under no circumstances should the ads be assumed to represent the views of, or an endorsement by, *The Criterion*.

This year only one negative ad was offered to *The Criterion*, despite the large number of such on television. It was rejected. We believe that candidates should stress why voters should vote for them, not why voters should vote against their opponents.

# Why is church involved in politics?

by Ann Wadelton

## Should the church be involved in the political arena?

There's lively discussion about that issue in this country. But 85 percent of the respondents to an Indiana Catholic Conference (ICC) survey sent to its networkers affirmed the involvement of the United States bishops in the political life of the country.

ICC, public policy arm of the church in the state, offers answers to some of the most frequently asked questions about the church and politics:

### Why is the church involved in politics?

In our pluralistic society, it is the privilege and duty of all to be involved in the political debate. The church's involvement is not a threat to the political process, but an affirmation of its importance.

### But what about the separation of church and state?

The Catholic Church in the United States affirms the constitutional principle of the separation of church and state.

The church believes that separation of church and state means that religious groups should expect neither favoritism nor

discrimination in the exercise of religious and civic functions. It believes that both church leaders and individual members are free to participate in the public debate but they must earn the respect of others by the quality of their arguments.

### How can the church speak out in a pluralistic society?

No one religious group has the right to impose its morality on a pluralistic society, but every religious group has the right—and obligation—to join the discussion about what the public morality should be. The Catholic Church asks for no special treat-

ment. It joins other groups in debating public policy.

Specifically, what is the role of the church in shaping public policy? To identify the moral elements in the way government formulates solutions to today's problems. Poverty, for instance, cannot be addressed purely as an economic, sociological or political problem. Poverty intimately affects the way people live. As such, it has moral ramifications.

### What is the church asking its members to do?

To become informed, active and responsible participants in the political process. To study the political issues and candidates and be prepared to vote in state and national elections. To avoid choosing candidates on the basis of self-interest, but rather look to the common good of all of society.

### Is the church endorsing candidates?

No. Church involvement is not partisan. The church does not wish to instruct people on how they should vote by endorsing candidates. Rather, the church asks that voters examine the positions of candidates on a full range of issues, as well as on their integrity, philosophy and performance.

## Commission laments voter apathy, ignorance

by Ann Wadelton

Voter apathy is a serious concern to anyone who takes the workings of a democracy seriously, according to the Indiana Catholic Conference.

Nearly a half-million Hoosiers vote only in presidential elections and choose not to vote in "off-year" elections, like 1990. In the 1984 and 1988 presidential elections, 2.2 million Hoosiers voted. In the non-presidential election year of 1986, only 1.6 million voted.

The results of a study on presidential politics done by the Maricle Commission, which was financed by a private philanthropy in June 1988, found voter apathy and ignorance on issues as evidence of disaffection that has "broad, perhaps dangerous" implications for democracy.

One member of the research team, James David Barber of Duke University, said, "We have a very serious problem here and that is half of the public, after more than 200 years of the fight for the right to vote, don't do it."

Robert O'Neil, president of the University of Virginia and commission chairman,

said, "American voters today do not seem to understand their rightful place in the operation of democracy."

The panel said that the majority of citizens are not informed well enough to guard themselves against misleading campaign claims and manipulative advertising. The commission recommended a national

advertising campaign to encourage participation as well as congressional requests to television networks to give more time for political programs. They also suggested four presidential debates as a condition for a candidate's receiving federal campaign money, as well as a call on candidates to avoid distorted advertising.

## Senator Coats tells his positions on the issues

by John F. Fink

Of the two candidates running for U.S. senator, only Republican Senator Dan Coats responded to the Indiana Catholic Conference's questionnaire. Despite repeated attempts to get a response from Coats' opponent, Democratic candidate Baron Hill, he and/or his staff decided not to respond.

### Here are Senator Coats' positions:

1. The use of tax funds for abortion: "I have opposed tax-funded abortions and will continue to do so."

2. Assist parents financially to choose among state certified public and private elementary and secondary schools: "I have been a leader in choice for parents in education."

3. Government aid which would benefit students attending state certified non-public schools: Support.

4. Legislation that increases farm income and reduces direct treasury payments: Generally support, but "depends upon the program somewhat (tobacco, corn, target prices, reserves, foreign trade)."

5. Legislation that ensures health care for all persons at or below the poverty level:

"Depends upon the legislation. I have supported Medicaid expansion for low-income families and numerous other bills."

6. Federal funding to preserve and maintain existing homes, to produce affordable low income housing and to rehabilitate poor neighborhoods: "Depends upon legislation. In general, I support this goal."

7. Legislation that would protect the unborn child: Support.

8. Legislation that offers unpaid leave to full-time employees for the birth, adoption or serious illness of a child: "I have sponsored legislation that gives incentives for unpaid leave."



**BALLOT 31-B**

- 18 Years Judicial Experience
- Graduate of Sacred Heart High School

— RE-ELECT —

**VICTOR S. PFAU**  
JUDGE

- Graduate of Butler University
- Graduate of Indiana University Law School

**MARION SUPERIOR COURT**

**VOTE  
BALLOT 31-B**



# POSITIONS OF THE CANDIDATES FOR THE INDIANA SENATE

Legend:		DISTRICT 23 — JOSEPH W. HARRISON (R)	DISTRICT 27 — ALLEN E. PAUL (R)	DISTRICT 27 — LYNN NEPOTE MORRIS (D)	DISTRICT 29 — WILLIAM L. SOARDS (R)	DISTRICT 31 — JAMES W. MERRITT JR. (R)	DISTRICT 31 — KERWIN H. FRY (D)	DISTRICT 38 — WILLA MAE UMPHRIES (R)	DISTRICT 38 — ROBERT F. HELLMANN (D)	DISTRICT 39 — O.K. ANDERSON (R)	DISTRICT 39 — MAURICE E. DOLL JR. (D)	DISTRICT 41 — ROBERT D. GARTON (R)	DISTRICT 41 — RICHARD T. EPPARD (D)	DISTRICT 43 — JOHNNY NUGENT (R)	DISTRICT 43 — LANE A. SIKMAN (D)	DISTRICT 45 — KEITH HENDERSON (R)	DISTRICT 45 — JAMES A. LEWIS JR. (D)	DISTRICT 46 — TIMOTHY A. DEATRICK (R)	DISTRICT 46 — KATHY SMITH (D)	DISTRICT 47 — DANIEL G. CHECELUS (R)	DISTRICT 47 — RICHARD D. YOUNG JR. (D)
S—Support O—Oppose U—Undecided NR—No Response (R)—Republican (D)—Democrat *Incumbent																					
1. ADOPTION: Provide state funding for the Indiana Adoption Subsidy Law (subsidies to persons who adopt "special needs" children.)							S		U	S		S	S			U		S		S	S
2. CAPITAL PUNISHMENT: Replace capital punishment with life without parole.							O		S	S		U	O			O		U		O	U
3. EDUCATION: Assist parents financially to choose among state certified public and private elementary and secondary schools. (tax deductions, tax credits, vouchers, etc.)							S		S	O		U	U			S		S		S	U
4. EDUCATION: Government aid which would benefit students attending state certified non-public schools. (textbooks, cost of testing, auxiliary services etc.)							S		S	O		O	U			S		S		S	U
5. FAMILY IMPACT: Require state level government agencies to demonstrate to the Governor how their programs affect family functioning.							S		U	S		S	S			S		S		S	U
6. INFORMED CONSENT: Fund the printing of an "informed consent" pamphlet that would be distributed to women considering an abortion. (describes the procedure, the developmental stages of the unborn child and available alternatives.)							S		U	S		S	S			U		S		S	S
7. MATERNITY HOMES: Increase state funds for the Board of Health Grant Program. (Helps non-profit maternity homes improve their services to mothers who choose to bring their unborn child to term.)							S		S	S		S	U			S		S		S	S
8. TERMINAL ILLNESS: Legislation that allows physicians to assist consenting patients to terminate life by a medical procedure.							O		U	S		U	O			U		U		O	O
9. UNBORN CHILD: Legislation that protects the unborn child.							O		S	NR		S	S			S		S		S	S
10. UNPAID LEAVE: Legislation that offers unpaid leave to full time employees for the birth, adoption or serious illness of a child.							S		S	S		S	U			U		S		S	S
11. VALUES EDUCATION: Create a committee to promote a values education program in schools that would receive broad support regardless of religious or cultural background. (honesty, compassion, integrity, tolerance, loyalty and belief in human worth)							S		S	U		S	S			S		S		S	S



DISTRICT 49	—	MARY A. MOORE (D)
DISTRICT 50	—	*BRIAN C. BOSMA (R)
DISTRICT 50	—	KENNETH C. KERN (D)
DISTRICT 50	—	*LAWRENCE L. BUELL (R)
DISTRICT 50	—	PHYLLIS J. NIESKE (D)
DISTRICT 50	—	*JACK L. COTTEY (R)
DISTRICT 50	—	HARRIETT SMITH (D)
DISTRICT 51	—	GADYS FRANCES WILLIS (R)
DISTRICT 51	—	*WILLIAM A. CRAWFORD (D)
DISTRICT 51	—	PAUL D. SANDERS (R)
DISTRICT 51	—	*JOHN J. DAY (D)
DISTRICT 51	—	CAROLYN ANN SESSION (R)
DISTRICT 51	—	*JOE W. SUMMERS (D)
DISTRICT 52	—	L. KEITH BULEN (R)
DISTRICT 52	—	WESLEY FLEENOR (D)
DISTRICT 52	—	*DAVID N. JONES (R)
DISTRICT 52	—	*GEORGE E. SCHMID (R)
DISTRICT 53	—	*RAY RICHARDSON (R)
DISTRICT 53	—	SARAH M. WOLF (D)
DISTRICT 54	—	MARK A. SMITH (R)
DISTRICT 54	—	*DOUGLAS M. KINSEY (D)
DISTRICT 55	—	STEPHEN A. ROBBINS (R)
DISTRICT 55	—	*RALPH T. UNDERWOOD (D)
DISTRICT 56	—	RICHARD HAMM (R)
DISTRICT 56	—	*RICHARD BOOKER SR. (D)
DISTRICT 57	—	JEFFERY M. LINDER (R)
DISTRICT 57	—	JERRY V. HIGGINS (D)
DISTRICT 58	—	*WOODY BURTON (R)
DISTRICT 58	—	JOHN JACKSON (D)
DISTRICT 59	—	TED OGLE (R)
DISTRICT 59	—	*ROBERT E. HAYES (D)
DISTRICT 60	—	*JERRY F. BALES (R)
DISTRICT 60	—	JIMMIE L. YOUNG (D)
DISTRICT 61	—	SCOTT R. FLECK (R)
DISTRICT 61	—	*MARK D. KRUZAN (D)
DISTRICT 62	—	DONALD E. GASTINEAU (R)
DISTRICT 62	—	JERRY L. DEMBO (D)
DISTRICT 65	—	*FRANK NEWKIRK JR. (R)
DISTRICT 66	—	DIANE JOHNSON CARTMEL (R)
DISTRICT 66	—	WILLIAM W. BAILEY (D)
DISTRICT 67	—	YVONNE M. GEIS (R)
DISTRICT 67	—	*EDWARD GOBLE (D)
DISTRICT 68	—	CHARLIE FEHRMAN (R)
DISTRICT 68	—	*ROBERT J. BISCHOFF (D)
DISTRICT 69	—	DONALD E. CURRIE (R)
DISTRICT 69	—	*DAVID G. CHEATHAM (D)
DISTRICT 70	—	SHAWN I. LOY (R)
DISTRICT 70	—	*PAUL J. ROBERTSON (D)
DISTRICT 71	—	JOHN MONTGOMERY (R)
DISTRICT 71	—	JAMES L. BOTTORFF (D)
DISTRICT 72	—	*WILLIAM C. COCHRAN (D)
DISTRICT 73	—	*DENNIS H. HECKE (D)
DISTRICT 74	—	*MICHAEL K. PHILLIPS (D)



# VOTING RECORDS OF STATE INCUMBENTS

On many issues, an incumbent's voting record gives a valuable guide to future performance. The following voting records, on bills involving a consistent ethic of life principle, were compiled by the Indiana Catholic Conference. The consistent ethic of life holds that life is sacred and must be nurtured and protected at all stages, including the unborn, children, the poor, the disabled, the sick, the elderly and others who are powerless.

## LEGEND:

- Y — means a vote for the bill and support for the ICC position.
- N — means a vote against the bill and opposed to the ICC position.
- NV — means no vote (could mean the legislator was absent, maybe due to illness; purposely did not vote to avoid taking a stand on the issue; or was serving as House Speaker, a position which often votes only to break a tie).
- \* — means the legislator was not yet a member of the legislative chamber.

## ICC SUPPORTED EACH OF THE BILLS LISTED:

1987: HB 1346: — Increased benefits for AFDC Recipients for the first time since 1979.

1988: SB 98: — Declared surrogate contracts unenforceable.

1989: HB 1704: — Approved the funding of ISTEP tests for students in accredited non-public schools.

1990: HB 1012: — Raised the state's minimum wage from \$2 to \$3.35 an hour.

1990: HB 1034: — Abortion Restrictions: Would have prohibited the use of public facilities and public employees for abortions and required testing for viability at 20 weeks. (Bill failed 23-26 in the Senate; approved 56-43 in the House.)

1990: HB 1134: Informed consent: Would have required that a woman be fully informed about procedures, risks, fetal development, alternatives, etc., prior to an abortion. (Bill failed 24-25 in Senate; approved 64-34 in the House.)

## Voting Record • House of Representatives • Archdiocese of Indianapolis

DISTRICT	YEAR BILL	1987	1988	1989	1990		
		Increase AFDC Benefits HB 1346	Surrogate Contracts Unenforceable SB 98	ISTEP Aid Non-Public Schools HB 1704	Increase Minimum Wage HB 1012	Restrict Abortion HB 1034	Informed Consent before Abortion HB 1134
33 — HOOVER, DAVID (R)		Y	Y	Y	Y	Y	Y
37 — WEBBER, ROLLAND (D)		Y	Y	Y	Y	N	Y
40 — TURPIN, SAMUEL (R)		Y	Y	Y	N	Y	Y
41 — POOL, DAN (R)		Y	Y	Y	N	Y	Y
42 — GRUBB, DALE (D)		*	*	Y	Y	N	Y
43 — KEARNS, JEROME (D)		Y	N	Y	Y	N	N
44 — THOMAS, JOHN (R)		Y	Y	Y	Y	N	Y
45 — GREGG, JOHN (D)		Y	Y	N	Y	Y	Y
46 — TINCHER, VERN (D)		Y	Y	N	Y	N	N
47 — BRAY, RICHARD (R)		Y	Y	Y	Y	Y	Y
48 — BRINKMAN, JOYCE (R)		Y	Y	Y	Y	Y	Y
48 — NELSON, DONALD (R)		Y	Y	Y	N	Y	Y
48 — YOUNG, MICHAEL (R)		NV	Y	Y	N	Y	Y
49 — KEELER, JOHN (R)		Y	N	Y	N	N	N
49 — MANNWEILER, PAUL (R)		NV	NV	Y	NV	N	Y
50 — BOSMA, BRIAN (R)		Y	Y	Y	N	Y	Y
50 — BUELL, LAWRENCE (R)		Y	N	Y	N	Y	Y
50 — COTTEY, JACK (R)		Y	Y	Y	Y	Y	Y
51 — CRAWFORD, WILLIAM (D)		Y	Y	Y	Y	N	N
51 — DAY, JOHN (D)		Y	Y	Y	Y	N	NV
51 — SUMMERS, JOSEPH (D)		Y	N	Y	Y	N	N
52 — JONES, DAVID (R)		Y	Y	N	Y	N	N
52 — SCHMID, GEORGE (R)		Y	Y	Y	N	Y	Y
53 — RICHARDSON, RAY (R)		Y	Y	Y	Y	N	Y
54 — KINER, DOUGLAS (D)		*	*	Y	Y	N	N
55 — UNDERWOOD, RALPH (D)		Y	Y	Y	Y	Y	Y
56 — BODIKER, RICHARD (D)		Y	Y	Y	Y	N	N
58 — BURTON, WOODY (R)		*	*	Y	N	Y	Y
59 — HAYES, ROBERT (D)		Y	N	N	NV	N	N
60 — BALES, JERRY (R)		Y	Y	Y	Y	N	N
61 — KRUZAN, MARK (D)		Y	N	Y	Y	N	N
65 — NEWKIRK, FRANK (R)		Y	Y	Y	Y	Y	Y
67 — GOBLE, EDWARD (D)		Y	Y	Y	Y	Y	Y
68 — BISCHOFF, ROBERT (D)		Y	Y	Y	Y	Y	Y
69 — CHEATHAM, DAVID (D)		Y	Y	Y	Y	Y	Y
70 — ROBERTSON, PAUL (D)		Y	Y	Y	N	Y	Y
72 — COCHRAN, WILLIAM (D)		Y	Y	Y	Y	N	Y
73 — HECKE, DENNIS (D)		Y	Y	Y	Y	Y	Y
74 — PHILLIPS, MICHAEL (D)		Y	Y	Y	Y	Y	Y

## Voting Record • Senators (Running for Re-Election) • Archdiocese of Indianapolis

23 — HARRISON, JOSEPH (R)	N	Y	Y	N	N	N
29 — SOARDS, WILLIAM (R)	Y	Y	Y	N	N	N
38 — HELLMANN, ROBERT (D)	N	Y	NV	Y	N	N
39 — DOLL, MAURICE (D)	*	*	*	Y	N	N
41 — GARTON, ROBERT (R)	Y	Y	Y	N	N	Y
43 — NUGENT, JOHNNY (R)	N	Y	Y	N	Y	Y
45 — LEWIS, JAMES (D)	Y	Y	Y	Y	N	N
46 — SMITH, KATHY (D)	Y	Y	Y	Y	N	N
47 — YOUNG, RICHARD (D)	*	*	Y	NV	NV	NV

## THIRTY-FIRST SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, November 4, 1990

Malachi 1:14-2:2, 8-10 — 1 Thessalonians 2:7-9, 13 — Matthew 23:1-12

by Fr. Owen F. Campion

The prophecy of Malachi is the source of this weekend's first scriptural reading.

Malachi is an interesting book. The name "Malachi" is not a proper name, but a title. It means "Messenger of God." It relies upon a question-and-answer technique, and it attempts to remind people that, despite the problems they must never forget God's goodness and mercy in the past.

This weekend's reading is quite assertive. It insists that people remember God in history, and in that memory find the cause to renew their will to obey him—to observe the Covenant.

St. Paul's First Epistle to the Thessalonians provides this weekend's liturgy with its second reading. St. Paul encouraged and challenged Christians of the first century. Some of them lived in Thessalonica, now the Greek city of Salonika.

Often the great apostle felt compelled to validate himself. He does so in this weekend's reading. In the process, he



gives a blueprint for Christian missionizing. He reminds the Christians of Thessalonica that he has served them with the gentleness of a mother with a newborn infant. It is a beautiful image. Just as the newborn baby depends upon its mother for food, and therefore upon those who relate to them the word of God. Without the nourishment given souls by God's word, Christians spiritually decline and ultimately die.

Pope Paul VI reminded the church that evangelization is not conquest. Indeed it is not in St. Paul's example. It is service, and it supplies the credits for life itself.

Paul took no credit for himself. Rather, here and throughout his epistles, he thanks God for calling him to apostleship and for endorsing his thoughts, wishes, and efforts with the grace to serve God by preaching God's holy word.

St. Matthew's Gospel furnishes this weekend with its Gospel reading. It is a reading frank and unrelenting in its comments about the "scribes and Pharisees" whom Jesus often met. Who were they?

The society in which Jesus lived generally was illiterate. Those who could read and write obviously had a status in the society. Since much of the religious

tradition was recorded in writing, and since religion was considered the supreme interest and standard in life, those who could read the Scriptures were important figures among the people. Not only did they read the text, but they answered the people's questions for clarification. The scribe: were experts in the laws of religion, then considered the most compelling facts for living.

Pharisees actually represented a point of view. They were not a tribe or profession. Their point of view was that the Jews' disgrace and misery in the past, such as when they languished in exile in Babylonia, resulted from their infidelity to God. For Jews, that law laid down by God was written in the Torah. The difficulty arose in the fact that the Torah listed 613 commandments, and it required obedience from the Jews. However, its directions often were imprecise. Thus, the questions occasionally put to Jesus by the Pharisees were not always to trick him. They were questions that people heatedly debated, and that surely would have been the substance of many family conversations.

The Lord's dispute with the Pharisees was not in their attention to the law, but in their reliance upon detail and minute prescriptions of the law. Jesus, in an opposite thought, knew that the law originally came as a gift, a service, from God.

In this reading, he urges the correct motivation and common sense in observing the law. He calls upon people to be faithful, but also humble. It is easy to see the picture. Surely many were impressed

by the Pharisees, as anyone is impressed by a person who seems totally committed and most successful in that commitment. That surely led to a vanity among Pharisees that Jesus disdained.

## Reflection

The lessons of this weekend's Liturgy of the Word are powerful and reassuring. Living the Christian life has its substantial demands. Over the years, martyrs have freely surrendered their lives rather than deny the Lord. Our surroundings do not make that demand, but they do test us all severely. Many of the ideals we pursue as Christians seem misplaced in our culture. Indeed they are.

These scriptural lessons assure us that God's law comes to us as God's gift. Just as a newborn baby needs nourishment supplied by its parents, so we need the nourishment of God's guidance or we will perish. God does not leave us hungry or alone. We are blessed.

However, we are not singular. We are all within God's love. That calls us to humility as well as thanksgiving, and it summons us to respect for all others and to active interest in addressing their needs. We must be in our world what Paul was in his, as gentle, as energetic, as committed to Jesus.

Possessing that sense of God's goodness, and our own need for him, builds a love that in itself is the perfect Christian response. That love must free our lives. Mere gestures or motions, however seemingly Christian, will not suffice in the absence of true love.

## THE POPE TEACHES

## Symbolism of anointing refers to the Holy Spirit

by Pope John Paul II

Remarks at audience October 24

The symbolism of anointing frequently appears in the Bible with reference to the activity and person of the Holy Spirit.

In the Old Testament, those chosen to exercise authority in Israel were consecrated with oil so that they might receive spiritual power from God to fulfill their mission.

In the New Testament, we learn that Jesus Christ, the Messiah, received the fullness of the Holy Spirit in his human nature and became the source of our salvation.

Through the sacramental anointing conferred in baptism and confirmation, we too have been made sharers in Christ's messianic mission and have received the supernatural gifts of knowledge and strength needed to bear witness to the truth he has revealed.

Another Old Testament image referring to the Holy Spirit is that of water. The prophets use water as a symbol of the life

which God gives to nature and to mankind, and of the life-giving power which comes from his spirit (cf. Isaiah 44:3-4). Thirst for water becomes a symbol of the soul's yearning for God (cf. Psalms 42:1), while water's cleansing power recalls the spiritual purification which God will accomplish among his people (Ezekiel 36:25).

In the New Testament, the symbol of "living water" most clearly refers to the gift of the Holy Spirit, according to the words of Jesus himself, who invited all who thirst to come to him and drink (cf. John 7:37-39) and who promised "living water" to the woman at the well (cf. John 4:10).

Jesus' promises are fulfilled in the waters of baptism, through which we receive new birth from the Holy Spirit and a share in the fruits of the redemption won for us on the cross. The water that flowed from the wounded side of the crucified Messiah has become for us "a spring welling up to eternal life" (cf. John 4:14). Through Christ's Paschal Mystery, the life-giving power of the Holy Spirit has now been poured forth in abundance upon his church.

## MY JOURNEY TO GOD

## Healthy Reasons to Say 'No'

I'm someone special. I love myself. God put me on the Earth to lead a long, happy, and healthy life. I want to learn more about myself and my surroundings. I want to know many, many things.

I like having fun with my friends. I like to see the sun rise and set. I like trying new things, but not things that will hurt me. I like smelling flowers and being able to think clearly. I like doing my homework. I like being happy. And having the secure feeling of my family. I like being able to do things like swimming, dancing, skating, and writing.

I love my life. I couldn't think of wasting it on anything, especially drugs. Drugs (A student at Nativity School in Indianapolis, Heather is the daughter of Mr. and Mrs. Donald Holman. She earned the top prize in the ninth annual "Healthy Reasons to Say No to Drugs" essay contest on Oct. 25.)



can hurt you. Some people may think it's cool to do drugs. I leave you with this. Say "no" to drugs. Say "yes" to life.

—by Heather Marie Holman



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## QUESTION CORNER

## All Saints honors those in heaven

by Fr. John Dietzen

**Q** I am a life-long Catholic and always thought the feast of All Saints was to honor all the canonized saints.

Recently we were told in a catechumen class that the feast was to honor all the people in heaven, even our parents who have died. If this is true, it's a beautiful thought, but what is the church's idea? (Ohio)



**A** It is clear from the earliest centuries of Christianity that the intention of the feast of All Saints was to honor all those who are in heaven with God.

It started as a way of honoring those many martyrs whose very existence was perhaps unknown to the church, but whose names were known only to God.

By the fifth century, the celebration (as the first Sunday after Pentecost) included non-martyrs as well, and became known as the Sunday of the Nativity of All Saints, nativity meaning the day of death, of birth into eternal life.

As the prayers and preface of the feast of All Saints make obvious, this continues to be the significance of our All Saints celebration.

It may help to note that the canonization process as we know it is only several centuries old. Before that, for many

hundreds of years, saints became "official" by general acclaim of their holiness among Christian people of their region, or perhaps of the whole church.

In some ways the feast reaches even to us who are still alive on earth. St. Paul, in his letters, refers to the Christians to whom he is writing as "saints." The word comes from the Latin "sancti," holy ones.

For St. Paul, as for the church in its liturgy even today, those who believe the good news of Christ, who are united in baptism and faith to him, and who work for the coming of his kingdom, are already in some way God's holy ones. (For examples, read the Sunday Preface I and the Eucharistic Prayer IV.)

To that degree at least, the feast of All Saints extends to all who are still on this life's journey, but who are attempting to live faithfully in the life and grace of Christ.

**Q** Some time ago, you responded to a question about the "Son of Man" in the Gospels. I suggest you missed a chance to clarify the non-sexist use of the word "man" in Scripture.

You made it clear that the word means human person. But isn't this a good example of language problems for us? As a pastor myself, I am glad that I have learned how important it is to be aware of how these things strike different people. (Ohio)

**A** Thanks for writing. I did miss an opportunity which, in fact, would have strengthened one of the points I was trying to make, that the title primarily expresses the truth that Jesus was and is really one of us, a member of our human family, not that he was a male.

In Latin and the original Greek, in the phrase "Son of Man" in Matthew 9:6 and John 8:28, for example, the Gospels always use the generic word (homo or anthropos) that can apply to any person. Unfortunately, we don't have a generic word that normally lends itself to smooth use in English.

**Q** I just read your column in our diocesan paper in which you responded to the elderly wife of an alcoholic.

Please advise your writer that she can get help in the Al-Anon organization. Living with a 95-year-old senile alcoholic is too much for anyone to bear. She needs help for her own recovery. It has been a lifesaver to me. (Utah)

**A** Al-Anon is without question the best avenue to assistance and support for families of alcoholics. Look it up in the phone book or call Alcoholics Anonymous.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61707.)

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## FAMILY TALK

## Book making can help treat child's disability

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My first-grader (actually it's his second year in first grade) is having a difficult time. He has a short attention span, reverses his letters, and makes up words when he reads.

The school has diagnosed him as "learning disabled" and is giving him special help during the day. We had a reading teacher come three days a week after school, but he resisted that. I know he has a handicap and want to help him. But what can we do? (Ohio)

**Answer:** Of course he resists another "class" after school. His learning disability undoubtedly causes him considerable frustration during the school day. To add another hour may cause more problems than it provides help.

Imagine if school were nothing more than learning to play basketball. Imagine further that after three or four years of basketball for five hours per day, you were still awkward and uncoordinated.

Other kids were making baskets and you had yet to hit the rim. If someone passed you the ball, everyone prayed that you didn't get your nose broken, as happened last year. Your best effort at dribbling to date was to bounce the ball in a row before it came off your foot. All day long, you felt—in fact you knew—you were lousy at basketball.

One day when you got home from "school," your parents had a surprise for you. They had hired a coach to help you with your basketball after school. How would you feel?

If we wish to help children who have learning problems in school with tutoring after school, the program must be quite different. "More of the same" is not likely to work.

Here is a plan which has helped some handicapped youngsters learn to read. It utilizes more than one sense and has sight and sound helping each other. It teaches a youngster to make pictures out of words and sentences. And it is fun.

Get your first-grader to tell you a story—about his day, about monkeys in the jungle, about escaping from bullies, about a walk in the woods, about anything. Prompt him if necessary.

Record his story on your tape recorder. Ham it up a little if you like. Pretend you are a radio announcer introducing this marvelous young storyteller.

Now you and he are going to make a book. Type out his story from the cassette tape, one sentence to a page. Have your son draw an appropriate picture for each page with crayons or colored markers. Put the pages together.

Now he has a "book" that he can follow as he listens to himself telling his own story. He can follow the words and see his pictures all at the same time.

If you wish to encourage his self-esteem, you might take his book to a color copying service and make several copies for your son to give as gifts.

This method is more than a fun game. It will teach your child to use one sense ability to enhance and fill in for another, and he will gain a sense of accomplishment.

He can hear each written word and see it pictured as he reads it. He might even look forward to his book in a way that he did not look forward to his after-school reading teacher.

(Address questions on family living or child care to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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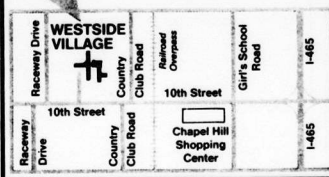
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# Plans for centenary of social teaching outlined

by Jerry Filleau  
Catholic News Service

WASHINGTON—Catholics throughout the United States are making plans to mark 100 years of Catholic social teachings next year.

It was on May 15, 1891, that Pope Leo XIII issued his landmark encyclical on capital and labor, "*Rerum Novarum*," the document that is considered the start of modern Catholic social teaching.

In a national teleconference Oct. 24, Bishop James W. Malone of Youngstown, Ohio, said planners at the national level "are focusing on local initiatives to make this event a vital one."

As chairman of the bishops' Committee on Domestic Policy in the U.S., Catholic Conference's Department of Social Development and World Peace, Bishop Malone is chief episcopal coordinator of centennial observances in the United States.

Organizers hope local "reflection and action" on Catholic social teaching of the past century will "awaken and form communities to their social responsibility," he said.

The teleconference was produced by the bishops' satellite TV network, CTNA. It was a briefing for Catholic institutions and diocesan social concerns officials on major national events, local events already planned, and resources being developed for observances by dioceses, parishes, schools and other Catholic institutions.

John Carr, USCC secretary for social development and

world peace, outlined key national observances scheduled during the coming year. They include:

► A planned pastoral message by the nation's bishops, to be voted on at their meeting this November. It summarizes the basic themes and challenges of Catholic social teaching and reminds Catholics that, in response to the Gospel, "we are called to transform both our hearts and our social structures, to renew the face of the earth."

► A national "Social Ministry Gathering" in Washington Feb. 24-27, 1991, cosponsored by at least nine national Catholic organizations. Leaders in Catholic social action from across the United States are expected to attend.

► At least 15 major symposiums, workshops or other programs by Catholic colleges and universities.

► A series of CTNA teleconferences in the spring, and a for-credit college telecourse in the fall, on Catholic social teaching.

► A national convocation of lay organizations and movements in Baltimore Oct. 11-13, 1991, organized by the bishops' Secretariat for Laity and Family Life.

► A National Youth Congress Nov. 7-10, 1991, expected to draw 8,000 Catholic youth.

Nancy Wisdo, the USCC secretary's outreach coordinator, described resources already developed or being prepared at the national level to help observances in dioceses, parishes, schools and other Catholic organizations and institutions. These include:

► A diocesan planning book, a parish activities guide and diocesan and parish program outlines.

► An annotated bibliography, listing major social statements by popes and the U.S. bishops and briefly summarizing their contents, and a catalogue of publications on Catholic social teaching.

► A series of articles written by U.S. bishops on the

church and social justice, for use in diocesan newspapers or church newsletters.

(The Criterion, in cooperation with Catholic Charities of the Archdiocese of Indianapolis, is planning its own series of articles on social justice issues. The series will run throughout 1991.)

► Guidelines and thematic materials for liturgies celebrating Catholic social teachings.

► Audiovisual resources for education programs.

► Clip art for use in newspapers, newsletters and parish bulletins in connection with articles or announcements on centennial observances.

The draft pastoral message to be voted on by the U.S. bishops at their Nov. 12-15 meeting in Washington is titled

"A Century of Social Teaching: A Common Heritage, a Continuing Challenge."

A short overview document rather than an in-depth study, the message summarizes six themes that it calls

"central parts of the tradition" of Catholic social teaching:

► "The life and dignity of the human person," a theme that underlines the divine origin of human dignity, the equality of all in the human family and the priority of people over things.

► "The rights and responsibilities of the human person," a theme which draws together Catholic teachings on fundamental human freedoms, civil and economic rights of individuals and families, and the responsibilities all have for the common good.

► "The call to family, community and participation," calling attention to the fundamentally social character of being human, with the implications that has for family life and social structures.

► "The dignity of work and the rights of workers," a theme of justice in the workplace that has been spelled out in papal social encyclicals from Pope Leo's "*Rerum Novarum*" in 1891 to Pope John Paul II's "*Laborum Exercens*" ("On Human Work") in 1981.

► "The option for the poor and vulnerable," a Gospel-based theme, distinctively emphasized in Catholic social thought, which links both justice and love to a demand for special attention to the needs of those who have the least.

► "Solidarity," a theme of the oneness of the whole human family, which translates the Gospel call to "love your neighbor" into the global dimension: of working for justice and peace.

## No. Irish bishop says to reject romantic notions about the IRA

by Maureen McLaughlin  
Catholic News Service

MILWAUKEE—A Northern Irish bishop has called on Irish-Americans to reject romantic notions about the Irish Republican Army.

"Today's IRA is a cross between Saddam Hussein's revolutionary guards and the Mafia," said Bishop Edward Daly of Derry, Northern Ireland, in an Oct. 7 talk at Marquette University here.

Bishop Daly was on a weeklong tour of the United States with Protestant Bishop James McHaffey of Derry and Raphoe, and the Rev. Margaret Johnston, a Presbyterian minister in Northern Ireland. Bishop McHaffey is a bishop in the Church of Ireland, which is a part of the Anglican Communion.

The most significant step to peace is "an unconditional repudiation of violence," Bishop Daly said.

Appealing for greater ecumenical sensitivity among all, Bishop McHaffey urged prayers for spiritual renewal. "That would be a tremendous Christian contribution to society," he said.

The three clerics agreed that peace and reconciliation are needed to solve complex religious, political and economic problems in Northern Ireland. A major difficulty, they said, is unemployment.

Bishop Daly noted that the jobless rate in Londonderry and nearby Strabane is about 40 percent for men. "Can you imagine what a time bomb that is?" he said.

The Catholic prelate complained that many people oversimplify the conflict in Northern Ireland by labeling it a "holy war."

He said there was a religious dimension to the Irish conflict, and Rev. Johnston agreed. She said Protestants "have to learn to give up our domination to see our fellow Catholics' point and to work together for peace and reconciliation."


For 10 years Bishops Daly and McHaffey have been working to improve economic conditions in Northern Ireland while fostering ecumenical dialogue. They established an inner-city trust to create jobs and have worked to rebuild Londonderry's center, which was destroyed by an IRA bomb attack.

"If we work at practical issues, there's a real convergence in theological terms," said Bishop McHaffey, whose diocese straddles the Republic of Ireland and Northern Ireland.

In acting together, you're actually living out the Gospel, he added. "When you work with your brother and pray with him, you cannot hit him."

The U.S. speaking tour was sponsored by the Inter-Church Committee on Northern Ireland, a joint initiative of the Catholic and Presbyterian churches in Northern Ireland and the United States.

In addition to Milwaukee, the clerics visited Davenport, Ames and Iowa City, Iowa; South Bend, Ind.; Chicago and Washington Oct. 7-15.



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# Gallup examines religion in post-communist East Europe

by Mark Pattison  
Catholic News Service

WASHINGTON—Lithuanians give Pope John Paul II higher approval ratings than their president, Vytautas Landsbergis, and place more trust in the church than any other institution—a situation found nowhere else in Europe.

Such lofty ratings are "a cause of joy and a cause of worry," said Gordon Heald, managing director of Gallup Europe, the London-based subsidiary of the Gallup Organization, polling firm that has conducted opinion polls in Eastern Europe since the collapse of communism.

"The level of what they expect may be more than (the church) can deliver," Heald said at an Oct. 22 symposium at Georgetown University in Washington, "The State of Religious Beliefs in Eastern Europe," sponsored by the Center for Applied Research in the Apostolate.

In Gallup polls in Western Europe, Heald said his biggest surprise was "you can't wipe out in 40 years or 70 years a faith that has been around for 2,000 years."

Lithuanian polling revealed that 85 percent of respondents claim to have been baptized despite harsh repression of religion there.

And despite low church attendance that is more in line with what Heald called "post-Christian" Scandinavian nations, the church is virtually nowhere there; the attendance figures are high, he added, when the lack of churches is taken into account.

But "I don't know what to think of" results that show ethnic Lithuanians and Scandinavians alike on their concept of God and whether they consider themselves religious, Heald said.

Ethnic Lithuanians, by a 45 percent to 37 percent margin, consider themselves religious. Scandinavians consider themselves religious by a 46 percent to 39 percent margin.

## Woman arrested after her singing disrupts Mass

by Catholic News Service

SAN ANTONIO—A woman who had been singing off key at the top of her voice and disrupting Mass for the past eight to 10 months was arrested at a San Antonio parish Oct. 21 but was bailed out of jail by the parish the same day.

Msgr. Alexander C. Wampler, pastor of Our Lady of Sorrows Parish, identified the woman as Eulogia Macias, a 34-year-old native of Mexico who has belonged to the parish for about two years. He said the parish attorney bailed Macias out of jail at 10 p.m. the day of her arrest.

Msgr. Wampler said the parish obtained a restraining order in district court Oct. 18 against Macias, who is married and has three children. The woman had been notified Oct. 14 about a hearing on the restraining order but failed to appear in court at the right time to fight the order.

Macias had been a member of the parish choir, but about eight to 10 months ago she quit the choir and began singing at the 9 a.m. Spanish Mass from the sanctuary, next to the lector's stand, Msgr. Wampler said.

"She sings the same songs as the choir, but she doesn't always match up and she's very off key," he said. "She's been a source of disturbance and a source of aggravation to the choir director, the lector and the celebrant for quite a few months."

Many people at the parish have asked Macias to stop singing, but "her response is, 'What's the problem? This is how I want to give glory to God,'" Msgr. Wampler said.

Asked why the parish had had Mrs. Macias arrested and then bailed her out of jail, Msgr. Wampler said, "We are hopeful that the experience (of jail) will change her mind. But I don't think she appreciated what we did."

## 11 parishes to become three in Kansas City

by Catholic News Service

KANSAS CITY, Mo.—Eleven parishes in central Kansas City will merge into three next February, the Diocese of Kansas City-St. Joseph said in mid-October.

The parish closings result from a four-year planning process begun in 1986.

Bishop John J. Sullivan of Kansas City, in a letter to Catholics, described the decision to close parishes as "the most difficult decision since I've been your bishop."

Sister Jean Beste, a Sister of Charity of the Blessed Virgin Mary and director of the diocesan office of personnel and planning, said the main reason for the closings and mergers was the shift in Catholic population.

Central city parishes on the east side of Kansas City lost 56 percent of their Catholic population between 1981 and 1989, according to parish census reports. In addition, Sister Beste said, some of the parishes were located within a few blocks of one another.

Lithuanians and Scandinavians are the only Europeans whose number under 50 percent in this regard.

Jesuit Father Michael J. Lavelle, president of John Carroll University in Cleveland, the other symposium speaker, detailed his experiences in pre-communist and post-communist Czechoslovakia.

Czechoslovakians' trust in the church is determined by "the age of the priest," Father Lavelle said. The oldest priests who endured 40 years of repression and the youngest priests who helped bring down communism are respected, but priests who belonged to the government-run "Pacem in Terris" clerical organization—and may have turned in Catholics for their religious practices—are not trusted, he said.

But Father Lavelle said one librarian, speaking about the Pacem in Terris priests, told him, "We will not do to them what they did to us."

The underground nature of the church spawned small Christian communities "analogous to our prayer groups" in the United States, Father Lavelle said. The communities practice liberation theology "without the bankrupt Marxism," he said.

Evangelization is a problem, Father Lavelle said. "We have so few well-trained catechists, so we're going to have to train catechists first."

Ecumenism is practiced "in the sense of misery loving company," Father Lavelle said, because of the repressions all faiths suffered.

"It's not high on the Catholic Church's list in Czechoslovakia," he said. "They're faced with a lot of 'practical atheists' who have had minimal contact with the church in the past 40 years."

"Evangelizing their own people might be their first priority," Father Lavelle said.

New church texts will be needed, he said, as texts now in use in Czechoslovakia are "the ones we threw out here."

Father Lavelle said that on every visit to Czechoslovakia he made since 1966 he smuggled theology books for their use. "I used to smuggle in the St. Louis Jesuits' records. They translated them and they used to sing them at their religious services," he said.

Heald said despite the changes of the past year, many Czechoslovakians "are socialist and will remain socialist. When they say 'we want a free market economy,' they're saying 'we want to be rich like you in the West.'"

Asked the chances of distortion by East European survey respondents because of their fear of telling the truth, Heald replied, "I think in 1990, which. The only distortion will come from ex-Communist Party members."

Further Gallup research was planned for the Russian republic, Heald said, as well as for Estonia, Latvia, Lithuania and Byelorussia. He said reliable polling is not yet possible in the Ukraine and Romania.

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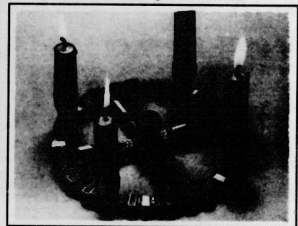
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# Code of Canon Law for all 21 Eastern-rite churches unveiled

by Cindy Wooden  
Catholic News Service

VATICAN CITY—After a 63-year drafting process, the first complete Code of Canon Law for all 21 of the Eastern Catholic churches was promulgated by Pope John Paul II Oct. 18. It was officially made public Oct. 25 during the world Synod of Bishops. Its laws go into effect Oct. 1, 1991.

The pope said the code protects "the ritual wealth" and distinctive character of the Eastern rites in communion with Rome.

The code provides standard laws for the 21 Eastern churches, but makes almost 200 references to "particular laws" which ensure the diversity of the rites.

The role of Eastern-rite patriarchs, of whom there are six, and of major archbishops, of whom there is only one, are included in the code.

It also provides for the ordination of married men to the priesthood for those rites where the practice is traditional. But it also keeps in effect existing Vatican limits on the practice, including one which forbids it in North America.

Some of the Eastern rites require celibacy of all their priests.

"For the first time in the history of the church," there is a complete code common to all 21 Eastern Catholic churches, the pope said in his speech to the synod.

The pope traced the beginnings of the drafting process to Aug. 3, 1927, when Pope Pius XI said that there was "an urgent need to codify Eastern canon law."

The churches have been operating under their own rites' laws, regulations published by the Vatican and four sets of canons published between 1949 and 1957 in anticipation of a new code.

With the 1983 publication of the Latin-rite Code of Canon Law, the 1988 reorganization of the Roman curia, and the new Eastern code, "the updating of the entire discipline of the Catholic Church commenced by Vatican Council II has been concluded," the pope said.

The pope prayed that the code would be accepted fully and that observance of it "will draw to all the Eastern churches those celestial graces which will cause it to increasingly prosper throughout the world."

He drew the attention of the bishops to two norms in the

new code, including one recognizing greater parental choice than the old norms allowed.

When a Catholic husband and wife belong to different rites, it is presumed that their children will be baptized in the rite of their father. But the new law adds that either rite may be chosen if both the husband and wife agree.

Although they are fully part of one church, Latin- and Eastern-rite Catholics are enrolled in a particular rite at baptism and the permission of the Vatican is needed in order to switch later.

The pope said this canon allows parents to choose "the ritual wealth of their children" and will protect "the flowering of the Eastern churches in regions where they are minorities."

The other canon he mentioned gives Eastern-rite patriarchs an opportunity to petition the Vatican for broader authority when providing for the pastoral care of their faithful who live outside the patriarch's territory.

With publication of the new code, he said, "I will be happy to consider" suggestions made by Eastern-rite patriarchs and their synods for the establishment of parishes, dioceses or other jurisdictions and other means of ensuring that Eastern-rite Catholics living outside their rite's homeland can worship according to their tradition.

The power of patriarchs—who can call synods of the bishops of their rites—and their synods—which elect bishops and establish policies—is one of the main differences between the Eastern and Latin rites.

The pope also noted the emphasis which the Eastern code places on ecumenism, particularly between Eastern Catholic churches and their Orthodox counterparts.

While the Latin code mentions ecumenism in several places, the Eastern code devotes an entire chapter or "title" to the promotion of Christian unity.

One of the most obvious ways in which the new Eastern code reflects the teaching of the Second Vatican Council is its permission for Eastern-rite Catholics to receive the sacraments from Orthodox clergy and for Orthodox faithful to receive the sacraments from Eastern-rite clergy when access to their own denomination is difficult.

"This is new, because prior to the Second Vatican Council we considered each other to be heretics," said Jesuit Father Ivan Zuzek, secretary of the Pontifical Commission for the Revision of the Code of Eastern Canon Law.

A similar provision on inter-Communion with the Orthodox churches is found in the Latin-rite code.

The organization of the Eastern code is different from the Latin code, said Maronite Bishop Emilio Eid, vice president of the Eastern code drafting commission.

During an Oct. 26 Vatican press conference, Bishop Eid said the Eastern code was "structured according to the importance of the subjects themselves."

"Instead of starting with 'the general norms of law,' after six preliminary canons we wished to start in the first title with the fundamental rights of the Christian faithful," he said.

The second part discusses "the autonomous churches" to which the code is addressed and the third title deals with "the supreme authority of the church"—the pope and the college of bishops.

The Latin code's 1,752 canons are 210 more than the Eastern code has because the Eastern code "leaves much open to the particular law of each church," said Father Zuzek.

Several sections of the new code are almost identical to sections in the Latin code, including those related to the pope, the college of bishops, the rights of Christian faithful and certain church court procedures.

Unlike the Latin code, the Eastern code allows married men to be ordained, but both codes prohibit marriage after ordination. Even in Eastern-rite churches that ordain married men, bishops cannot be married, although they may be widowers.

The new Eastern code says that clerical celibacy is to be "greatly esteemed," and the practice of married clergy is to be "held in honor" in those churches that allow it.

The code also stipulates that priests have a right to "just and equitable" pay, including enough to support a wife and children if they are married.

A married priest has an obligation to be an excellent example of a Christian husband and father, it said.

The Eastern codes concerning baptism and marriage contain several differences from the Latin code, which reflect the different spiritual and liturgical traditions within the Catholic Church. According to the Latin code, in emergency cases anyone may validly baptize another. In the Eastern code, even in emergencies, only a baptized Christian may perform a valid baptism.

The sacraments of initiation—baptism, Eucharist and confirmation in the Latin rite—are given together in the same ceremony in most of the Eastern rites.

While a priest or deacon "assists" a marriage in the Latin rite and a couple's consent makes it valid, in most of the Eastern rites only a priest may officiate, and his blessing is considered necessary for validity. The different codes of canon law, Bishop Eid said, "mirror the cultural expressions of the churches which they govern."

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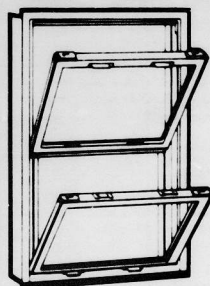
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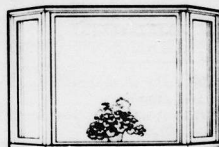
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# Pro-lifers see 1990 Congress as successful

by Nancy O'Brien  
Catholic News Service

WASHINGTON—Recent abortion-related votes in Congress showed an "incredible turnaround in terms of respect for the lives of unborn children," according to a pro-life official for the U.S. bishops.

When the 101st Congress adjourned Oct. 28, government abortion financing provisions remained unchanged, despite attempts to expand them in the District of Columbia appropriations bill, the Department of Health and Human Services appropriations bill and the foreign aid bill.

Richard Doerflinger, associate director for policy development of the U.S. bishops' Secretariat for Pro-Life Activities, noted that last year President Bush vetoed three appropriations bills—one of them twice—because of their abortion provisions.

"This year, no vetoes were needed," he said. "In fact, every roll-call vote on abortion in the House was a pro-life victory, and the Senate for the first time supported a federal parental notification requirement on abortion."

The National Right to Life Committee also hailed the fact that abortion-rights supporters came up "empty-handed" during the 1990 congressional session.

"Pro-abortion groups pushed hard to add abortion services to several federal programs—and they lost on every

issue," said Douglas Johnson, the right-to-life committee's legislative director.

Among the abortion-related votes:

►The House twice rejected versions of the D.C. appropriations bill which would have allowed the District government to use its own funds to finance abortions and would have expanded the reasons for federal funding to include cases of rape and incest.

The \$3.86 billion District funding measure was approved only after a conference committee returned to the bill's language on abortion to allow funding only when the mother's life is in danger. That provision had reduced the number of government-funded abortions in the District from 3,139 in fiscal 1988 to one in fiscal 1989.

►The House approved a \$182 billion appropriations bill for the departments of Labor, Education and Health and Human Services which restricted the use of federal money for abortions to cases when the life of the mother is endangered.

In conference committee, attempts in the House to add rape and incest to the reasons for funding abortion were ended in exchange for withdrawal of a Senate provision requiring notification of one parent before an abortion is performed on a minor in a federally funded facility.

In a letter to members of Congress before the House vote on the rape-and-incest provision, Vincentian Father John W. Gouldrick, director of the bishops' pro-life secretariat,

contended that the proposed amendment was "not directed solely at pregnancies due to rape or incest, but at federally funded abortion on demand. Federal funding for abortion in these cases would constitute yet another inducement in favor of abortion," he added.

►The foreign aid bill, totaling \$15.5 billion, was approved by both houses without any changes in the 6-year-old "Mexico City policy" barring U.S. aid to overseas population agencies that promote abortion as a family planning method.

Defeated in the Senate was an attempt to restore funding to the U.N. Population Fund, which has received no U.S. money since 1985 because of its participation in China's population control programs, which allegedly involve forced abortions and sterilizations.

►Rejection by both the House and Senate of an amendment which would have required U.S. military hospitals overseas to provide abortion on demand.

►The failure of attempts in both houses to overturn the Bush administration regulations on Title X family planning programs. Current policy bars groups that promote abortion from receiving Title X funds; the regulations will undergo Supreme Court review this session.

►The expiration, without floor action, of a House bill which would have overturned the Bush administration policy against using tissue taken from aborted fetuses in medical research.

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# Archbishop says most bishops 'strongly' reaffirm celibacy

by John Thavis  
Catholic News Service

VATICAN CITY—The world Synod of Bishops has made clear that most bishops want to affirm priestly celibacy as "strongly and ringingly" as possible, said Cincinnati Archbishop Daniel E. Pilarczyk, president of the U.S. bishops' conference.

Archbishop Pilarczyk said other important synod recommendations also reflected the concerns of the U.S. delegation: a pre-seminary year of spiritual training for priestly candidates, continuing education of priests, and greater care in the preparation of seminary professors.

"We're pleased and gratified with the synod. We feel it's been a worthwhile month," Archbishop Pilarczyk said at a meeting with reporters Oct. 25.

Celibacy was a main topic at the synod, and the archbishop said he thought discussion of the issue would continue. But he said the church's celibacy requirement for priests was not a topic for open debate.

"If debate means considering whether a law or discipline can be changed, as an open question, and we're going to wait and see how the debate goes and then decide what to do—in that sense the debate is closed," he told the reporters.

"My perception is that the bishops as a whole—the vast,

vast majority—are saying we want to reaffirm the usefulness and appropriateness of priestly celibacy as strongly and as ringingly as we can," he said.

The spiritual year, recommended by many bishops as a part of pre-seminary preparation, is one of the more important and interesting recommendations of the synod, Archbishop Pilarczyk said. But at this point, he added, no one can say what should be in such a year, day by day or hour by hour. No one has a "big program in a drawer" ready to pull out, he said.

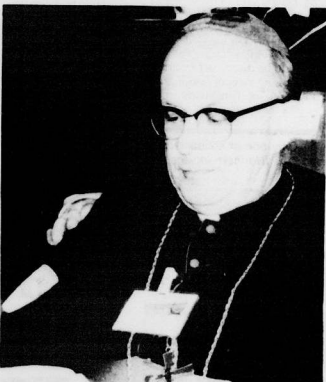
The synod conclusions will also underline the importance of education for priests—something that has been done well in many U.S. dioceses, the archbishop said. Bishop Donald W. Wuerl of Pittsburgh treated the theme at length in his talk to the synod.

In calling for better "formation of formators" in seminaries, the synod is saying that professors must know more than their subject matters—they must "know something about training priests" because their presence in a seminary is more than a classroom presence, Archbishop Pilarczyk said. Again, he added, it is not clear how this recommendation will be translated into practice in seminaries.

Inculturation was another main concern at the synod, he said. "There's a feeling that the church can do a little more to adapt itself to local cultures, even at the level of seminary training," he said.

Bishop Wuerl, who also spoke with reporters, said he thought the synod was emphasizing "a lot of things that are taken for granted" such as the importance and value of the priesthood and the spiritual dimension it brings to the world.

The synod also rightly stressed the missionary spirit in formation and the need for re-evangelization of society, he said.



Archbishop Daniel Pilarczyk at the synod

## Synod makes 41 proposals for the formation of priests

(continued from page 1)

pope thanked delegates for their decision and branded calls for ordaining married men as "systematic propaganda hostile to priestly celibacy."

Ordaining married men "is not to be taken into consideration" to solve the vocations problem, the pope told the synod members emphatically.

Synod officials at the news conference said delegates reaffirmed celibacy to counter interpretations that the pope was alone in promoting it and to erase any false impressions among seminarians and priests that it would be changed.

One advocate of ordaining married men was Bishop Lawrence Burke of Nassau, Bahamas, who suggested this as a way to overcome the priest shortage, which is denying the sacraments to many believers.

Several Third World bishops also raised the issue, asking that the natural leaders of their Christian communities, many of whom are married, be ordained.

Mandatory celibacy was questioned even though the pope had reaffirmed celibacy prior to the synod and asked that it be discussed only in the light of ways to strengthen its commitment.

Before ending, the synod published a "Message to the People of God," which expressed hope that its suggestions would help form priests ready to face today's "challenges and difficulties" in evangelization.

These include "religious indifference, materialism, poverty and injustice, an increasing gap between rich and poor nations and classes, family difficulties," said the message.

The synod delegates saw hope in an improved vocations picture as "the number of students for the priesthood has risen 53 percent throughout the world in the last 13 years."

Because of the political changes that took place in 1989, this was the first synod having bishops from all the East European countries and the Soviet republics of the Ukraine and Byelorussia.

Many of these delegates described the harsh persecutions believers faced during four decades of communist rule and asked wealthier Western churches to help re-establish church institutions. Many also cited a flourishing of vocations.

Only two delegates—from China and Cambodia—did not attend the synod.

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# Universal catechism undergoing long revision

by Agostino Bono  
Catholic News Service

VATICAN CITY—The proposed universal catechism will be a "symphony of truth" about the Catholic faith, but the current draft needs lengthy revision before publication, said Cardinal Joseph Ratzinger, Vatican doctrinal chief and papally appointed head of the catechism project.

The cardinal expressed hope that the catechism, for use by religious educators in preparing diocesan and national catechisms, will be ready in 1992. That's up to two years behind the schedule Pope John Paul had hoped for.

The aim of the catechism will be to present the faith in a unified and concise manner which does not eliminate essential truths, Cardinal Ratzinger told the Synod of Bishops held in October.

Cardinal Ratzinger is head of the Vatican Congregation for the Doctrine of the Faith.

The 1985 Synod of Bishops recommended the project. It was approved by Pope John Paul II, who named a commission to prepare the document, which he had hoped would be completed by this year's synod.

Cardinal Ratzinger gave a progress report to the synod Oct. 24. A detailed summary was made available by the Vatican.

The cardinal said that an international consultation resulted in bishops and church organizations proposing 24,000 changes to the draft, which the commission is trying to incorporate into a "corrected text." These changes were contained in the 938 commentaries on the draft received by the commission, he said.

The commentaries showed that "there remains much work to be done" before arriving at a final text, he said.

At a news conference afterward, Archbishop Daniel E. Pilarczyk of Cincinnati, president of the U.S. bishops' conference, called the cardinal's report "a very encouraging one" which showed that "when these people asked for comment it just wasn't window dressing."

"I did not hear Cardinal Ratzinger saying in any way, 'We got all this Mickey Mouse stuff and we're not going to pay any attention to it,'" said the U.S. archbishop.

Cardinal Ratzinger's report said that one major need is more precision about "the degrees of authority in the documents issued by the magisterium" so that it is clear "in Christian doctrine what is essential and what is derived."

"Solemnly defined truths will be clearly indicated," he said.

The magisterium is the church's teaching authority. Also needing a "general editing revision" is the section on moral theology, which received "the most criticisms in the reports by bishops and bishops' conferences," he added. This is not surprising because "no other area of Catholic doctrine today is so controversial, so difficult to explain," he said.

Cardinal Ratzinger criticized the press for "generally making its own echo" of these criticisms.

The aim of the revisions will be to present "a Catholic morality which is concise and open to contemporary problems," he said.

Revisions will include presenting the Ten Commandments as specific applications of Christ's commandments to love God and to love one another, he said.

Another of the major "gaps to fill" is the ecumenical section where more balance is needed between "ecumenical sensitivity and clarity in explaining Catholic doctrine," he said.

Criticisms of the treatment of non-Christian religions included objections that little space was given to interreligious dialogue and no clear statement was made that non-Christian religions share some of "the light of revelation," the cardinal said.

The section will be revised to include an introduction on the common elements among religions, he said.

"Regarding the question of non-Christian religions already sharing in revelation, the commission considers that the magisterium has not yet made a sufficiently clear statement," he said.

Also needing improvement are the sections on religious life, the role of the laity, social doctrine and the missionary aspect of the church, he said.

But the cardinal did not elaborate on these sections.

Overall, the text will include brief summary descriptions of church doctrine "able to be memorized" to go along with the lengthier treatments, he said.

Cardinal Ratzinger said the final document will be called a catechism because its overall aim is religious education. It will be "a catechism destined for those responsible for catechesis," he said.

The 1985 synod referred to the final document as a "catechism or compendium of Catholic faith," reflecting differing views as to whether the final product should be a guideline or an exhaustive treatment on Catholicism.

In a question and answer period afterward, Cardinal Ratzinger said the final document "will not be a document meant for immediate parish use." It is meant to be adapted to different local situations and cultures, allowing educators to use different approaches, he said.

"The context today is so varied that it is hard to write something to fit all situations," the cardinal said.

Although the document was suggested by the synod, it will not be a collegial document, said Cardinal Ratzinger.

Final approval will come from the pope, who accepted the synod suggestion and made it a papal initiative, the cardinal said.

A briefing on the question and answer session was given to reporters covering the synod by Msgr. John Muthig, English-language synod press officer.

Only one of six candidates for the Indiana House of Representatives, District 49 (Northern Indianapolis) has been endorsed by Indiana Right to Life and Citizens for Life for his pro-life positions.



**VOTE FOR  
CRAIG  
DOYLE**  
ELECTION DAY

- ★ Born and raised St. Andrew's Parish ★ Formerly St. Pius X, now St. Matthew
  - ★ Brebeuf graduate ('69) ★ Married; 3 children
  - ★ Experience: teacher, insurance underwriter and lawyer
- Craig seeks your support as the best representative of your Catholic values and interests.*

AUTHORIZED AND PAID: CRAIG DOYLE FOR REPRESENTATIVE COMMITTEE

WHO WILL KNOW WHAT YOU DO OR HOW GOOD YOU ARE IF YOU DON'T TELL THEM? PERHAPS NO ONE. ADVERTISE AND BE SURE THEY KNOW.

## Director of Development

The Roman Catholic Diocese of Lafayette-in-Indiana seeks an experienced administrator, with proven leadership abilities and collaboration skills, to establish and direct a comprehensive development program for the Local Church of Northcentral Indiana. This new development program will coordinate the current and long range fund raising efforts of the Local Church, including a biannual campaign to raise funds for diocesan programs and services, diocesan-sponsored capital campaigns, and the diocese's long term endowment development efforts.

The Director of Development will report directly to the Bishop and will serve as a member of the Bishop's Cabinet.

He/she must be able to represent and communicate the mission, values and objectives of the Local Church of Northcentral Indiana. A minimum of three years of experience in the field of development and institutional advancement is preferred, but consideration will be given to comparable work experience. Salary is competitive and commensurate with experience.

— SEND RESUME, INCLUDING COMPENSATIONS, TO: —

Development Search Committee

c/o Pastoral Office for Communications

P.O. Box 1603

Lafayette, Indiana 47902-1603

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## PATRICK L. McCARTY

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- Married, Father of 2-year-old daughter
- Former Deputy Prosecutor  
Former Probate Commissioner
- 16 Years Private Practice  
Served as a Public Defender
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## THE BENEDICTINE WAY

- SEEKING GOD IN EVERYONE AND EVERYTHING
- LIVING COMMUNITY BASED ON PRAYER, WORK AND HOSPITALITY
- MINISTERING TO THE PEOPLE OF GOD



SISTERS OF  
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Our Lady of Grace Monastery  
1402 Southern Avenue  
Beech Grove, Indiana 46107

### Vocation Experience Weekend

November 10-11, 1990

FOR WOMEN  
WHO ARE  
18 YEARS  
AND OLDER

Contact Sr. Juliann Babcock

317-787-3287

# 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, IN 46206.

## November 2

All Saints Alumni Association will hold a Dinner Dance at 6:30 p.m. at Ritter High School. Call 317-366-3739.

☆☆

Catholic Charismatic Renewal of Central Indiana will sponsor First Friday Mass celebrated by Father Stan Herber at 8 p.m. at St. Michael Church, 519 Jefferson Blvd., Greentfield. Soup and Bread Supper 6 p.m. Call 317-462-4040 for details.

## November 2-3

Our Lady of Lourdes Parish, 5333 E. Washington St. will present its

Fall Festival at 5 p.m. Fri. and at 6 p.m. on Sat. Peachey's catering, Las Vegas games, kids games, booths, \$12,000 in prizes.

## November 2-4

A Singles Retreat on "I'm Single and I'm Unique" will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338.

☆☆

Benedictine Father Conrad Louis will conduct a Weekend Scripture Retreat on "The Non-Writing Prophets" at Fatima Retreat House, 5353 E. 56th St. Call 317-458-7681 for details.

## November 3

Dedicated professionals serving all of your travel needs.

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317-887-6262

859 Riverside Drive • Suite 1  
Greenwood, IN 46142

fatima retreat  
house

November/  
December

Nov. 2-4 — Weekend Scripture Retreat. "The Non-Writing Prophets." Director: Father Conrad Louis, OSB, Ferdinand, Ind. Cost: \$85; non-refundable deposit, \$25.

Nov. 9-10 (F-Sa.) — Retreat for CRHP and RENEW Participants. "Renewed in God's Love." Directed by Fatima staff. Designed especially for those who have completed CRHP or RENEW and who are looking for ways to continue their spiritual growth. Cost: \$50; non-refundable deposit, \$15. Special Saturday dinner table for family members.

Nov. 11 (Su.) — Family Perspective Program. "Keeping your Marriage Alive and Well." Dr. William Steele, Marriage and Family Therapist. Program includes presentations, discussion, dessert. Registration: 3:30 p.m.; opening prayer, 4 p.m. Closure: 6:30 p.m. Cost: \$10 per person; \$15 per couple. Non-refundable deposit, \$5.

Nov. 13 (T) — Leisure Day. "Communication in the Family." Valerie Dillon, director, Archdiocese Family Life Office. Child care provided. Cost: Adults, \$10; children, \$3. Non-refundable deposit \$5.

Nov. 16-18 — Men's Weekend Retreat. "Spirituality Means Growing Close to God." Directed by Father Roger Gaudet, associate pastor, St. Simon's Parish. Cost: \$85; non-refundable deposit, \$25.

Nov. 20 (T) — Over 50 Day. "Discipleship is Following Jesus." Father John Sciara, retired pastor, St. Barnabas Parish, 1000 — non-refundable deposit, \$5.

Nov. 30-Dec. 2 — Weekend Retreat for Adult Children of Dysfunctional Families. "Living Life Fully." Directed by Sister Mary Theresa Lynch, SFCC, Waltham, Mass. Cost: \$100; non-refundable deposit, \$25.

Dec. 2 (Su.) — Family Perspectives Program. "A Positive Approach to Teen-Age Years." Dr. William Steele, Marriage and Family Therapist. Afternoon includes presentations, discussion, dessert. Registration: 3:30 p.m.; opening prayer, 4 p.m. Closure: 6:30 p.m. Cost: \$10; \$15 per couple. Non-refundable deposit: \$5.

Pre-registration and deposit required.

Call: 317-545-7681 or write:

5353 East 56th Street, Indianapolis, Indiana 46226

Mass in St. Nicholas Church, Sunman.

☆☆

Chatham High School athletic department will sponsor a Fall into Winter Craft Show from 9 a.m.-3 p.m. at the school. Admission \$1.

☆☆

The Women's Club of St. Gabriel Parish, 6000 W. 34th St. will present a Holiday Boutique from 9 a.m.-4 p.m. Crafts, homemade baked goods, homemade food available.

☆☆

A Holiday Craft Show will be sponsored from 10 a.m.-5 p.m. by the Women's Club of St. John the Apostle Parish, 3410 W. Third St., Bloomington.

☆☆

The Alumni Association of Cathedral High School will host a Monte Carlo Night from 7:30 p.m.-12 midnight in the school cafeteria, 5225 E. 56th St. \$3 admission includes sandwiches and beverages.

☆☆

The Ladies Guild of St. Agnes Parish, Nashville will hold its Annual Holiday Bazaar from 9 a.m.-4 p.m. Handmade items, baked goods, quilt raffle.

☆☆

Central Indiana Chapter, Catholics United for the Faith will sponsor a free program on "The Rights of Catholics in the Church Today, and How to Protect Those Rights" at 7 p.m. at St. Maur Priory Pavilion, 4401 N. Michigan Rd. For transportation or information call 317-885-1081.

☆☆

St. Jude Parish, 5353 McFarland Rd. will hold its annual Christmas Bazaar from 7:30 a.m.-3:30 p.m. Christmas and country crafts, nut shoppe, Santa's Secret Shop.

☆☆

The Catholic Alumni Club (CAC) will meet for an outing. Call Dan 317-842-0855 for details.

☆☆

St. Monica Singles will attend 5:30 p.m. Mass, followed by pizza at College Park Pizza Hut. Call Karen 317-255-5360 for more information.

## November 3-4

A Pre-Cat II Weekend "Workshop on Remarriage" for couples planning a second marriage will be held at Alverna Retreat

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

☆☆

Franciscan Father Thomas Richstar will present "Active Celebration of the Liturgy" as Session II of the Liturgical Ministry Formation Program series from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. \$12 at the door.

☆☆

St. Roch Parish, 3400 S. Pennsylvania St. will hold its 17th Annual Holiday Bazaar from 10 a.m.-4 p.m. One thousand handmade ornaments, arts and crafts, nuts and candies, children's play area, chili luncheon, gift baskets.

☆☆

St. Mark Parish, 549 E. Edgewood will hold a Holiday Bazaar from 9 a.m.-4 p.m. More than 20 booths, chili luncheon, raffles.

☆☆

The K of C, 511 E. Thompson Rd. will hold a Holiday Bazaar from 10 a.m.-3 p.m.

☆☆

A "50s and 60s Dance" will be held from 8:30 p.m.-12:30 a.m. at St. Paul Parish, New Alsace.

☆☆

Armchair Horsing will be held at 7:30 p.m. in Hartman Hall of Holy Name Parish, Beech Grove. Prizes, refreshments, monte carlo.

☆☆

Archdiocese Black Catholics Concerned (ABCC) will present its 3rd Annual Jazz Brunch featuring the Carl Hines Trio from 11 a.m.-2 p.m. at the Sunset Pub, 719 Indiana Ave. \$15 donation for benefit of Martin Center College.

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m.

## HOLY TRINITY

902 North Holmes Avenue

## Holiday Bazaar

Sat. & Sun., November 10 & 11

Sat. hours — 10 a.m. to 7 p.m.

Sun. hours — 10 a.m. to 2 p.m.

### \*BOUTIQUE\*

Featuring arts & crafts as well as baked goods.

A limited number of poticas will also be available.

— DRAWING ON SUNDAY —

### \*SATURDAY MENU\*

Serving 11 a.m. to 7 p.m.

A variety of sandwiches, and also a Salisbury Steak Dinner will be offered.

CHILDREN: \$1.50 ADULTS: \$3.50

### \*SUNDAY BRUNCH\*

Serving 10 a.m. to 1:30 p.m.

A variety of breakfast and luncheon foods will be offered.

CHILDREN: 1-5 FREE/6-12 \$2.50 ADULTS: \$5.00

— DRAWING 2 PM SUNDAY —

— 1st AWARD —

\$300.00

— 2nd AWARD —

\$200.00

— 3rd AWARD —

\$100.00

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Center, 8140 Spring Mill Rd. Call 317-236-1596.

☆☆

The Women's Club of St. Monica Parish will present its annual Christmas Boutique, "A Touch of Class" from 10 a.m.-7 p.m. Sat. and from 9 a.m.-2 p.m. Sun. Kids activities, handmade crafts, drawings.

☆☆

A Christmas Bazaar continues from 10 a.m.-4 p.m. at St. Augustine Home, 2345 W. 86th St. Handmade articles, baked goods, toys, floral arrangements, more.

## November 4

The Altar Society of St. Frances Xavier Parish, Henryville will present its Biannual Smorgasbord from 11 a.m.-2 p.m. in the parish hall. Adults \$4; kids 11 and under \$2. Crafts, baked goods.

The Notre Dame Folk Choir will present Sunday Vespers and a concert at 7 p.m. in SS. Peter and Paul Cathedral, 14th and Meridian.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahle 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. Everyone welcome.

☆☆

Holy Rosary Parish, 520 Stevens St. will present its 12th Annual Spaghetti Supper and Monte Carlo from 1-4 p.m. Fruit basket

## Christmas Bazaar

— ST. AUGUSTINE HOME —

2345 West 86th St. • Indianapolis, Indiana

THURSDAY Nov. 8 FRIDAY Nov. 9 SATURDAY Nov. 10

10:00 AM-4:00 PM

— A VARIETY OF HANDMADE ARTICLES! —

• Ceramics • Baked Goods • Toys  
• Floral Arrangements  
and  
much, much more!

## Lourdes Fall Festival

FRIDAY NOV. 2

5:00 PM - MIDNITE

SATURDAY NOV. 3

6:00 PM - ?

FUN FOR  
THE WHOLE FAMILY

- Food by: PEACHEY'S CATERING
- LAS VEGAS GAMES
- KIDS GAMES
- OVER 20 BOOTHS
- BAR
- OVER \$12,000 IN PRIZES
- BINGO

OUR LADY OF LOURDES  
5333 EAST  
WASHINGTON  
INDPLS.

prizes. Mass 12:15 p.m. Adults \$5; kids under 12 \$2.

☆☆☆  
Kevin Barry Division #3, Ancient Order of Hibernians will celebrate a Memorial Mass for deceased members at 11 a.m. in St. Philip Neri Church. Everyone invited. For more information call 317-899-3092.

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

**November 5**  
Father Ken Czallinger will present a free program on Dealing with Grief at the Death of a Loved One at 7 p.m. at St. Louis Parish, Batesville.

☆☆☆  
The Divorce and Beyond recovery program and "When Your Parents Call It Splits" support group for adolescents (now closed to new participants) continue from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

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

☆☆☆  
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. Benedictine m.

☆☆☆  
Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. in the adult learning center of St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆☆  
Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services begin from 7-9 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆☆  
Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services and Walker Career Center continue from 7-9 p.m. at Warren Central High School, 9651 E. 21st St.

**November 5-9**  
A Parish Mission on the "Experience of Hope" will be held at St. Joan of Arc Parish, 42nd and Central.

**November 6**  
An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 717 N. New Street. St. Call 317-786-7517.

**November 8**  
The adult education committee of Holy Name Parish, Beech Grove continues its "Family First-Aid: Communication Skills" series with "Self-Esteem: A Family Affair" from 7:15-9 p.m. in Hartman Hall. For baby-sitting call 317-787-1730.

☆☆☆  
Systematic Training for Effective Parenting classes sponsored by Catholic Social Services and St. Francis Hospital continue from 7-9:30 p.m. at the hospital education center, 7216 S. Madison Ave.

☆☆☆  
The Female Adult Survivors series continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆  
Catholic Adults Reaching Out (CARO) will meet at Laria's Italian

Restaurant, 317 S. College Ave. for dinner and bowling. Call Dianne 317-352-0922 by Nov. 1.

☆☆☆  
The North Deane Youth Ministry Association will sponsor a free program by youth ministry consultant Kathy Davis-Shanks on "Listening So Your Kids Will Listen" at 7:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

**November 8-10**  
An RCIA Mini-Institute on "Catechism" will be held in Lafayette. Call 317-236-1483.

**November 9**  
St. Vincent Hospital Guild will hold a bazaar, business meeting and coffee in the hospital cafeteria.

☆☆☆  
The Contemporary Issues in the Catholic Church series continues with "Women in Church and Society" at 7:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

☆☆☆  
Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland.

☆☆☆  
Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will meet for a hayride at 8:30 p.m. at South Eastway Park, Thompson and County Line Rds. Cost \$3-54. Call Dan 317-842-0855.

**November 9-10**  
A retreat on "Renewed in God's Love" for past participants of CRHP and Renew and others will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7481.

**November 9-11**  
Franciscan Father Dimitri Sala will present a Charismatic Retreat on "Less of Me, More of Christ" at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338.

**November 10**  
Medjugorje songwriter Jerry Morin and Mercy Sister Mary Lucy Astuto, both of Respond Ministry, will present "Medjugorje-To the World" in concert and testimony at 7 p.m. at Holy Spirit Church, 7243 E. 10th St. Call 317-265-5144 for details.

☆☆☆  
The Office of Worship will begin a two-part Cantor Workshop series with "The Ministry of Cantor and Exploration of Repertoire" from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483.

☆☆☆  
Madonna Circle of Our Lady of Perpetual Help Parish, New Albany will hold a "Harvest of Craits" from 9 a.m.-2 p.m. in Wagner Hall. Tasting lunch.

☆☆☆  
Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at Our Lady of Mt. Carmel Church, 1045 W. 146th St., Carmel followed by dinner at the Mandann House, 1348 S. Rangeline Rd. Call 317-842-0855.

☆☆☆  
St. Monica Singles will hike in Eagle Creek Park. Meet at church at 8:30 a.m. Call Cathy 317-879-8526.

☆☆☆  
St. Christopher School, 16th and Lynhurst will hold its 5th Annual Homecoming Chili Supper. Adults \$3.50, kids \$1.75 at the door.

☆☆☆  
The Ladies Guild of Holy Family K of C, 220 N. Country Club Rd.

will hold an Arts and Crafts Bazaar from 10 a.m.-4:30 p.m. and Luncheon from 10:30 a.m.-3:30 p.m. Door prizes, public invited.

**November 10-11**  
The Sisters of St. Francis of Oldenburg will hold a Vocation Awareness Retreat in Olivia Hall for single Catholic women age 18 or older. Call 812-934-2475 for details.

☆☆☆  
A vacation experience Weekend for Single Women age 18 or older will be held at Our Lady of Grace Benedictine Monastery, Beech Grove. Call 317-787-3287 for details.

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

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

☆☆☆  
Family therapist Dr. William Steele will continue the Contemporary Issues for the Christian Family series with "Keeping Your Marriage Alive and Well" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆☆  
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.

☆☆☆  
A Pre-Can Day for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registra-

tion required; fee \$15. Call 317-236-1596.

☆☆☆  
A Calix meeting will be held at 9:30 a.m. preceding 10:30 a.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave. Call 317-787-9138.

☆☆☆  
The Indiana Bell Gospel Choir will sing at 5 p.m. in St. Andrew Church, 3922 E. 38th St.

☆☆☆  
The Altar Society of St. Joseph Parish, 1401 S. Mickley will hold its Annual Bazaar from 8 a.m.-3 p.m. Spaghetti dinner served 12 noon-3 p.m. Crafts, bakery, raffle 3 p.m.

**Bingos:**  
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-9 p.m.

— ELECT —  
**KERWIN H. "CUB"**

**FRY**  
OF  
STATE SENATOR

Democrat District 31  
Northeast Marion and Southeast Hamilton Counties

Endorsed by the  
Fraternal order of Police-Indianapolis Lodge #86

— For a Change and Fresh Ideas —

**PULL LEVER 7-B**

— PAID FOR BY THE FRY FOR STATE SENATE COMMITTEE —



**IT'S IMPORTANT TO VOTE NOV. 6TH FOR**

UNITED STATES  
SENATOR

SECRETARY OF  
STATE

MARION COUNTY  
PROSECUTOR

MARION COUNTY  
SHERIFF



DAN COATS




BILL HUDNUT



DREW YOUNG



JOE MCATEE

— INSTRUCTIONS —  
1. Pull Large Red Handle to the Right 2. Pull Lever 'A'   
3. Pull Down Small Levers 25-A, 26-A, 27-A, 28-A, 29-A, 30-A, 31-A, 32-A

Vote For the Eight Republican Judges Only



4. Push Red Handle Back to Left.

## Holy Rosary's Famous — 12th Annual SPAGHETTI SUPPER — and — MONTE CARLO

Sunday, November 4th

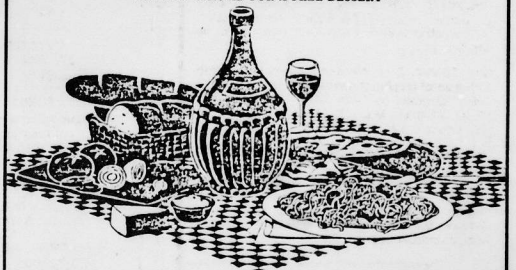
1:00 p.m. to 6:00 p.m.

ADULTS — \$500 KIDS UNDER 12 — \$200

• Monte Carlo Games • Fruit Basket Prizes  
Mass at 12:15 p.m.

Enjoy Authentic Cooking At The Italian Parish

— PRESENT THIS AD FOR A FREE DESSERT —



Holy Rosary • The Italian Church • 600 S. East St. • Indianapolis



# Youth News/Views

## Chatard seniors form 25th 'Living Rosary'

Bishop Chatard High School seniors presented the traditional and ceremonial assembly on Oct. 5 that continued a religious tradition started by the first graduating class a quarter century ago.

As the seniors did in 1965, members of the 1990 senior class formed a human rosary with a cross during the candlelight ceremony that marked the Indianapolis interparochial high school's 25th year.

Girls dressed in formal gowns stood in special positions to represent the living beads of the rosary. Several girls carried red roses that were placed in front of a statue of the Blessed Virgin.

Boys attired in suits formed the cross, walked as partners with the girls, and lighted the candles during recitation of the prayer. Seniors Matt Carson, Jeff Kirkhoff, and Quincy Clark carried the crucifix and altar candles.

Father Donald Quinn, school chaplain, led the student body in recitation of the rosary. The special ceremony honors the mother of Jesus Christ and the patron of Bishop Chatard High School.

After the ceremony, seniors and their

parents attended a reception hosted by the Chatard Trinity Club. This has also become a school tradition.

Chatard faculty member Ruth Roell directed the 1990 "Living Rosary" with assistance from senior class sponsors Richard Powell and Nancy Clapp. Band instructor Mary Kubala directed the music for the 25th annual event.



TRADITION—Bishop Chatard High School seniors Matt Carson (left), Jeff Kirkhoff, and Quincy Clark join classmates for the school's 25th annual "Living Rosary."

## Archdiocesan Youth Council serves teen-agers

by Angie Kleaving  
and Mary Ann Wyand

"Youth ministry has helped me set my goals and still be me," former Archdiocesan Youth Council member Julie Trumpsey of the Indianapolis North Deanery explained. "I see youth ministry as a much larger church. The leadership, communication, and social skills I have learned will be with me for the rest of my life."

Archdiocesan Youth Council objectives

are to bring the archdiocesan youth community closer together, to share ideas and fellowship, and to contribute gifts and ideas to the church.

The council meets six times a year in different deaneries to share ideas and plan youth events. Catholic Youth Organization officials sponsor and moderate youth council meetings and events.

Last year, youth council members began offering one-day workshops called "Deanery Days" to enhance spirituality and church participation among teen-agers. For

each "Deanery Day," the council plans the youth Mass, arranges workshops and prayer services, and organizes the dinner and dance.

Youth council members also help organize and coordinate the annual Archdiocesan Youth Conference, set for April 13-14 at Roncalli High School in Indianapolis. "Impact '91: Seize the Day" is the conference theme.

(Angie Kleaving represented the Tell City Deanery on the Archdiocesan Youth Council during 1989-90.)

## Ninth Chatard-a-Thon nets \$26,565 in pledges

Students, faculty, administration, and staff raised \$26,565.49 in the ninth annual "Chatard-a-Thon," Bishop Chatard High School's fund-raising walk for Catholic education on Oct. 17.

Proceeds averaged \$43 per student. A grand total of \$214,450 has been raised in the "Chatard-a-Thon" fund raisers since 1982.

The 10-kilometer, or 6.2-mile, walk began at 11:30 a.m. under sunny skies, according to Kathleen Hahn Keiner, Chatard's director of development.

"The colors of autumn were beautiful for the walk," she said. "The camaraderie, promotion of health and fitness, and a break from school were added benefits."

Elaine Althand, math department chairperson, directed the event with assistance from Mary Sue Doyle, who teaches computer classes at the Indianapolis high school.

After the event, Chatard principal Ed Smith praised the efforts of the entire student body for a job well done.

Each of the archdiocesan interparochial high schools will sponsor a "FutureQuest" open house at 1 p.m. local time on Nov. 11 to welcome prospective freshman students and their parents.

Participating schools are Shaw Memorial High School in Madison, Our Lady of Providence High School in Clarksville, and Ritter High School, Roncalli High School, Secena Memorial High School, and Bishop Chatard High School, all in Indianapolis.

St. Lawrence youth group members from Lawrenceburg and Immaculate Conception youth group members from Aurora will sponsor a rummage sale Nov. 16-17 at St. Mary Gymnasium to raise money for Catholic Youth Organization activities at both parishes.

Youth group members from St. Joseph Hill Parish at Sellersburg will host the New Albany Deanery's monthly youth Mass at 6 p.m. on Oct. 28.

Teen-agers interested in participating in the Catholic Youth Organization's Dance KO group should contact the CYO office at 317-632-9311 for the rehearsal schedule.

"This group brings special meaning to life through dance and prayer," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, explained, "and in the process has a great time. You don't have to be professional, just energetic and excited."

Teen-agers from St. Thomas Aquinas Church in Indianapolis will participate in a youth retreat called "Look Out Any Window" Nov. 2-4 at the northside parish.

Youth minister Julie Litt is coordinating the first-ever parish retreat for high school students.

Registrations are still being accepted for the Catholic Youth Organization's "Quest Retreat" for high school freshmen and sophomores scheduled Nov. 9-10 at the CYO Youth Center. Call 317-632-9311 for information.

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# Brebeuf students mark Feast Day with prayer

by Mary Ann Wyand

Brebeuf Preparatory School students representing many faiths joined together in prayer and friendship Oct. 19 to mark the Feast Day of St. Jean de Brebeuf at the Jesuit college preparatory school on the Indianapolis northside.

"Rise Above the Crowd with Brebeuf: Be Men and Women for Others" was the theme for Brebeuf's 1990 Feast Day celebration, which was organized by a large group of students with assistance from Jesuit Father Michael Dorrier, director of campus ministry, and other faculty members.

The Feast Day program noted that "261 people were involved in making this day truly a Feast Day for the school."

Students Michael Barnette, Katie McKinney, Arlette Johnson, and Derek Korn were responsible for the welcome, opening prayer, Scripture reading, and meditation.

Later in the program, Brebeuf music students sang "Let There Be Peace On Earth" and "God Bless America" followed by a choreographed large-group performance by members of "The Electric Slide Dancers."

The interfaith prayer service also included powerful spiritual testimonials from students that were titled "Emmanuel . . . God Is With Us."

Brebeuf students Sandy Lawrence, Mohammed Albakaye, Erica Martin, Scott Threlkeld, Mike Adcock, Robin Hicks, Mimi DeSadier, and Brian Anderson shared some very personal reflections about their faith and their lives with the student body and guests.

Before the students' emotional testimonials, Jesuit Father Paul O'Brien, rector of the Society of Jesus community in Indianapolis, spoke to the gathering about the importance of observing St. Jean de Brebeuf's Feast Day.

"Today is an extraordinary day," Father O'Brien began, "because we honor an extraordinary man. St. Jean de Brebeuf was a man of courage, conviction, faith, hope, and love. He was a man for others. He was definitely one who rose above the crowd. He had a truly universal love, a life of service to others."

Brebeuf students are extraordinary too, the rector said, because they share the richness of their individual talents and gifts as well as their personal differences to truly become young men and women for others.

"Be yourself," Father O'Brien advised the students. "Be your best self. Rise above the crowd. Pray together for true peace in our lives and in our world. Work together to continue to be extraordinary people. Like Brebeuf, be there for others, but let God be there for you."



FEAST DAY—Vocalist Robin Hicks and choir members sing "God Bless America" (left photo), then Kristin Germain and Heather Pinkerton (right photo) explain the meaning of the peacock feather as a sign of friendship during the Feast Day interfaith prayer service Oct. 19 at Brebeuf Preparatory School. (Photos by Mary Ann Wyand)

## Teens express desire for quality youth ministry programs, activities

by Fr. Joe Felker  
Catholic News Service

Once you are confirmed, is there anything left to do in the church beyond participating in Mass? I sure hope there is.

I think we need youth active in our parish communities. Young people bring life, give us hope, and challenge the community to look beyond, to see the world with different eyes. Their enthusiasm and activity adds freshness to the community.

There should be a strong youth ministry program within the parish. Parishioners should provide support, encouragement, vision, and values for youth.

The parish should offer you a spirituality that helps you make sense out of life, in small communities since faith is a social affair. The parish needs to provide a place of welcome and give you a sense of belonging to a larger community.

Teen-agers at one parish without a youth ministry program expressed a desire for a place to share with peers in a small group setting. This was important. Even though most are in confirmation preparation, they needed more than just information. They wanted that information to touch their lives.

"I need help in finding out what is

important in Christian life," Andy said. "There are so many different ideas."

Angel said she needed "people to have fun with, a setting where you can party but don't have the pressure of drugs and alcohol."

Kim wanted to have a better understanding of the Bible.

Scott and Lucinda were really interested in community service. They had a good experience in a couple of confirmation projects and wanted to continue.

Bucho and Raquel wanted the group to help them see God's plan in their own life choices and behaviors.

All of these are valid needs. How do you get started if nothing is happening in your parish?

■ First, get a core group of teens and approach the parish leadership. Tell them your needs and how it is really important that the parish help you meet them. State clearly what you hope will happen.

■ Second, be ready to take ownership of your program.

■ Third, get the message out to your friends that the program responds to your needs, is fun, and gives you a community experience within the larger parish community.

There is much more to church after confirmation. There is a life of sharing and living the Gospel.



ATTENTIVE—Brebeuf Preparatory School seniors listen attentively as some of their classmates share personal reflections during the interfaith prayer service.

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## BOOK REVIEW

## Allen 'beyond depth' in religion

STEVE ALLEN ON THE BIBLE, RELIGION, AND MORALITY, by Steve Allen. Prometheus Books, (Buffalo, N.Y., 1990), 428 pp., \$21.95.

Reviewed by Sister Mary Ann Walsh

Renaissance man Steve Allen is a talented showman and songwriter. But he's beyond his depth when he swims in the waters of religion. How far he's in over his head is clear in his book of reflections, "Steve Allen on the Bible, Religion and Morality."

Allen writes about selected books and topics of the Bible, and his work resembles a one-volume "encyclopedia" without the facts. Sections read like ramblings of a man on the cocktail party circuit, where casual musings sound depth-filled but seldom stand up to reasoned argument.

On abortion, for example, Allen gives lots of views he

feels justify taking a life. Among them are overpopulation and child abuse. These social problems, he writes, call for doing something "to interrupt the cellular development in the womb." His very choice of words shows his refusal to look honestly and seriously at abortion.

The foreword of his book states that in midlife "Allen constructed a philosophy of life that departs from his strict Irish-Catholic upbringing," and that "unshackled at last from certain of its ancient doctrines, he found himself free to apply his analytical intelligence to particular problems rooted in Scripture."

It seems a midlife crisis can lead to anything.

Allen is harshest on fundamentalists and warns they must not be allowed to unduly influence government policy or public school education. Even those who agree with him might be tempted to feel he deals in overkill. Better he had

used his pages to help people see that the Bible has to be approached from a position of faith.

Perhaps the problem is that Allen tries to give a rational explanation of religious topics. Perhaps the problem is that sometimes he is just plain wrong, for example when he attributes an extra book to the version of the Bible accepted by Catholics. Catholics accept 72 books as the inspired word of God. Allen says they accept 73.

Allen has given readers a pedantic work, which Catholics might take offense at given the somewhat anti-Catholic tone running through it. He reflects the odd view that one can be more objective about the church if one has left it.

Allen tells us that though raised Catholic, he fell into "automatic excommunication" in his 30s, about three decades ago, when he entered into a second marriage to actress Audrey Meadows, apparently without benefit of annulment of his first marriage.

He protests, however, that "my leaving the Catholic church has not led to a fierce hatred of my former spiritual home, such as has been seen in so many emigrants from the church over recent centuries." He does, however, toss occasional barbs at the church through casual unsubstantiated remarks, such as one on birth control when he declares, "the majority of Catholic intellectuals are on the side of common sense and therefore in opposition to their church."

Allen composes charming music. As an emcee he has a nice homespun quality. His acts are clean and he has been an asset to the entertainment world. But his charm, lightness and casualness do not play well when he tries them on biblical scholarship.

(Sister Mary Ann Walsh is media editor at Catholic News Service.)

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## + Rest in Peace

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

† **BISHOP, Henry J. "Jerry,"** 59, St. Mary of the Knobs, Floyd, Knobs, Sept. 29. Husband of Vivian (Kruer); father of Alan, Douglas, Curtis, Terry, Dennis, Deborah Crawford, Karen Stoner and Vickie Wilson; son of Geneva C., and Al Pieters; brother of Bill, and Joyce Champion; grandfather of 15.

† **CARRICO, Stephen D.,** 39, Holy Spirit, Indianapolis, Oct. 14. Son of Mary J.; brother of Mary J., Kathleen, Donald, Bill, Rick and David.

† **CHANEY, Ernest Carl,** 45, St. Gabriel, Connersville, Oct. 20. Husband of Susan (Frank); father of Katrina D. and Justin; brother of Richard, Tracey, Jay, Ray, Paul, Morgan Jr., Bill, Elizabeth Lane, Cathy Metz and Anna.

† **CLEMENTS, Charles William,** 81, Little Flower, Indianapolis, Oct. 16. Husband of Mary (Dant); father of Marilyn Morgan and Rita Luger; brother of Joseph, Vylas, and Rosemary Lents; grandfather of 10; great-grandfather of 10.

† **FALKENSTEIN, O. Paul,** 84, St. Augustine, Jeffersonville, Oct. 3. Father of Paul, Jr., Robert and Cathy F. Meiman; brother of Fred H. and Juanita A. Conrad; grandfather of three.

† **HANKINS, Della Louise,** 87, St. Mary, New Albany, Oct. 22. Mother of Delores, Little and Kathleen Beyerle; stepmother of Bud, Mary Haton, Maxine Kiser, Mildred Stewart and Noline Evans; grandmother of four; great-grandmother of five.

† **HENNEK, John P.,** 55, St. Rose of Lima, Franklin, Oct. 18. Husband of Judith; father of Jennifer and John D.; son of Marie H. Lunceford; brother of Betty Lersford.

† **HIATT, Wilbur L.,** 84, St. Lawrence, Indianapolis, Oct. 7. Father of Ralph C., Frank L., Joseph W., Mark A., John E. and Toni; brother of Kenneth B.; grandfather of 17; great-grandfather of 21.

† **HICKEY, Robert W. "Buddy,"** 40, Sacred Heart, Jeffersonville, Oct. 21. Husband of Patricia (Horan); father of Kevin Wayne and David Michael; son of Robert and Norma; brother of Harry, Mike, Gary, Ann Van Horn, Janice Kapple, Jeanie Giberson, Susie Ross and John Benningfield.

† **JAMES, Kathryn Louise,** 39, St. Michael, Charlestown, Oct. 5. Daughter of Maefel and Frieda; sister of Steven, Daniel, Lellon Schneider, and Karen. Hildebrand; granddaughter of Isabel Ernst; aunt of two.

† **KEEFER, Frances R.,** 86, St. Mary, New Albany, Oct. 12. Sister of Erma V.; aunt of three.

† **KEHOE, Evelyn L.,** 62, Our Lady of Perpetual Help, New Albany, Oct. 15. Sister of Jack E., and Billie Mae Stiff.

† **MASENGALE, Helen L. (Thoman),** 61, St. Patrick, Indianapolis, Oct. 21. Wife of John A.; mother of John, Thomas, Jeffrey, Peter, Mary Lovell, Jennetta Walters and Sarah; daughter of Edna Thoman; sister of D. Peter and Joan D. Thoman, Phyllis Gedig, and Mary A. Roeder; grandmother of nine.

† **MCGINTY, Ruth M.,** 86, St. Mary, North Vernon, Oct. 23. Cousin of Martha Simmons.

† **MOOZT, Joseph F.,** 44, Little Flower, Indianapolis, Oct. 17. Husband of Verne H.; brother of Dorothy Griffin, Jean De-champ and Shirley Absher.

† **PAPPA, Geneva F.,** 67, Sacred Heart, Jeffersonville, Oct. 21. Wife of Charles Jr.; mother of Charles III, and Diana R. Cox; sister of Thelma Caswell, Mildred Laughlin, Jane Vinson, Della Warman, Helen Demetriou and Juanita Boaz; grandmother of eight.

† **PARDO, Louis J.,** 75, St. Andrew, Richmond, Oct. 20. Husband of Belle; father of Mary Belle Zack and Joseph L.; brother of Joseph A., Angelo, Sister Joannette, and Frances Sowers; grandfather of five.

† **PEKO, Mary C.,** 83, St. Pius X, Indianapolis, Oct. 22. Wife of John J.; mother of Joan Hatfield and Harry C. Douglas; sister of Dora Hunt; grandmother of two; great-grandmother of 20.

† **REDWICK, Clara,** 78, St. Lawrence, Indianapolis, Oct. 11. Mother of Joan Fleming; grandmother of four.

† **SCHOETTMER, John A.,** 90, St. Mary, Greensburg, Oct. 26. Husband of Angela G.; father of Kenneth F., Barbara Ruble and Rose Mary Reasner; brother of Bernadette Vogel; grandfather of 11; great-grandfather of 16.

† **SHIPP, Larry E.,** 55, Holy Spirit, Aug. 3. Father of Linda Rasmussen, Vicki Alden, Janet and Valerie; brother of Norwood, Donald, James, and Barbara Curley; grandfather of six.

† **WEISSE, Florence K.,** 76, Little Flower, Indianapolis, Oct. 16. Mother of Cindy Stenmetz; grandmother of three; great-grandmother of one.



# Canon lawyers refuse to call for ordination of married men

by Jerry Pockar  
Catholic News Service

CLEVELAND—The Canon Law Society of America has rejected a resolution calling for the ordination of married men, reversing a process begun by the society two years ago.

The vote came Oct. 17 during the society's annual meeting Oct. 14-18 in Cleveland. About 400 church lawyers attended.

In debate, participants at the meeting took issue not with the resolution's call for expansion of the "current permission to ordain qualified married men to the presbyterate," but with the statement of reasons and precedents which accompanied the request.

"The defeat of the resolution had nothing to do with the disposition of the group toward married priests," Father Gary Gresko, a canon lawyer who serves on the Cleveland marriage tribunal, told the *Universe Bulletin*, Cleveland diocesan newspaper. "The reason it was not affirmed was because the group did not feel the rationale given was of sufficient academic substance."

Two years ago, the canon law society voted to establish a commission to prepare a petition favoring the ordination of married men to the priesthood. If it had been approved, the petition would have been sent to the National Conference for Catholic Bishops.

Among those supporting the petition in debate were Msgr. Frederick McManus, a professor of canon law at The Catholic University of America, and Peter Shannon, a former president of the society who was released from the priesthood in 1969 and is now married and the father of four.

But others argued that the petition would constitute inappropriate political pressure on the bishops and that background material on the issue had not been adequately prepared.

Father James Cuneo of Bridgeport, Conn., said the petition would label the canon law society as "a political action group" and "a challenger to the present church order."

"Our strength comes from our collective wisdom and service along with our cooperation with the bishops," he added. "This kind of pressuring will hurt our own image and detract from our ability to serve our members."

Father Thomas Green of the canon law department of

Catholic University said, "I think we owe it to the NCCB, our colleagues in the profession and the members of the church to do a little more serious and thorough analysis of these issues."

Father Ralph Watrowski, chancellor of the Diocese of Cleveland, told the *Universe Bulletin* after the meeting. "The resolution was not a well-prepared one. There were questions which needed to be asked, for example, the whole question of Eastern rites in this country."

In Eastern-rite Catholic churches, a married man can be ordained to the diocesan priesthood, but a priest cannot marry after ordination. In the United States, Eastern-rite priests cannot marry.

Another resolution called for a study of the participation of the laity in the three offices of the church: the office of sanctifying, the office of teaching and the office of governing.

The measure was related to the inability of canon lawyers who are lay people and women religious to act independently as tribunal judges. Under present canon law, such judges must act in concert with a priest.

The resolution was criticized as ambiguous and otherwise unsatisfactory and it was killed in the society's women's caucus. The group did decide to attach a request to broaden the power of laymen, laywomen and nuns who work on tribunals to an upcoming canon law society report on women in the church.

Father Richard G. Cunningham, professor of canon law at St. John's Seminary and Pope John XXIII National Seminary in Boston, delivered the keynote address on "The 1983 Code of Canon Law: Seven Years Later or Back to the Future."

Clergy shortages, steep declines in vocations and the steady increase in priestless parishes have left the church in "desperate straits," he said.

Father Cunningham said canon law is not presently able to adequately respond to these issues and their consequences.

The convention also saw the installation of the canon law society's first woman president, Dominican Sister Lucy Vazquez, who was vice president and president-elect of the society last year, is tribunal director, defender of the bond and vicar of religious in the Diocese of Orlando, Fla.

"The president is not one that can come into the society and pull whatever shots without reference to the members," she said in an interview with *The Florida Catholic*, Orlando diocesan newspaper, before the meeting.

"A lot of what I will do is not decided by my personal preference, Sister Lucy said. "We decide together what resolutions are best to pass."

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# Landmark immigration bill passed by Congress

by Laurie Hansen  
Catholic News Service

WASHINGTON—Congress has passed a comprehensive revision of the nation's legal immigration laws—the first in 66 years—which will raise immigration levels and offer temporary "safe haven" to hundreds of thousands of Salvadorans residing in the United States.

The U.S. Catholic Conference, public policy arm of the U.S. bishops, has pushed for "safe haven" for Salvadorans since 1981, arguing it was unsafe for them to return to El Salvador because of civil strife there.

The bill, which was approved in the House and Senate Oct. 27, was sent to President Bush, who was expected to sign it.

Jesuit Father Richard Ryscavage, deputy director of policy at the USCC's Migration and Refugee Services, told Catholic News Service Oct. 29 that the legislation "could benefit a lot of individuals... and ultimately will be of great economic benefit to the country."

In addition, the higher levels of legal immigration will have a positive impact on the church in the United States, he predicted. "Immigrants are the lifeblood of the church. It will be the new immigrants who will continue the faith in this country," he said.

Among sections of the bill that the USCC backed, Father Ryscavage cited:

1. "Generic" safe haven language, which establishes a clear policy for granting temporary safe haven to foreign nationals unable to return to their homelands because of violence or upheaval.
2. An extension of the application deadline for the second

step of the alien legalization program outlined under the 1986 Immigration Reform and Control Act. "Many applicants have not had enough time to complete (legalization) requirements," said Father Ryscavage.

He said passage of the bill meant "a major education task was ahead for the church—informing people about the new law" and all its provisions.

Father Ryscavage applauded the Salvadoran "safe haven" provision in the legislation, commenting, however, that the USCC would have liked to have seen other national groups included. He cited Guatemalans, Lebanese and Liberians.

The bill will raise the number of persons allowed to enter the United States by nearly 40 percent and change the mix of their skills and ethnic background. The legislation, which will take effect in 1992, more than doubles the number of immigrants allowed entry because of job skills and opens the borders to tens of thousands of immigrants from Ireland and other countries who have been largely excluded under current laws.

The bill will maintain immigration law tradition of giving preference to immigrants with U.S. family ties, but also add a second track, giving preference to so-called "independent" immigrants.

"By placing more emphasis on the particular skills and qualities that 'independent' immigrants possess, we will bring our present laws more in line with the nation's economic needs," said Sen. Edward M. Kennedy, D-Mass., chief sponsor of the bill, in an Oct. 29 statement.

The new emphasis, however, makes no reduction in the number of immigrants admitted on the basis of family relationships. The number of family-sponsored immigrants, now 436,000 a year, would increase to 465,000 a year through Sept. 30, 1994, and would then rise to 480,000.

Under the bill, Salvadorans already in the United States could stay in a "special temporary protected status" through June 30, 1992, after which the U.S. attorney general could extend their stay. Salvadorans seeking such status would have to register with the federal government.

The legislation wipes out decades-old restrictions barring entry to persons on the basis of their beliefs or homosexuality.

The legislation gives Western Europeans a much greater chance of being allowed in the United States than they have had in the recent past. Current laws have given preference to family members of recent immigrants, most of whom came from Latin America and Asia.

The legislation reduces the waiting period—as much as 10 years in some cases—for relatives of permanent residents from Mexico and other countries with a "high demand" for U.S. visas.

It shifts from Congress to the administration the burden of determining whether persons with acquired immune deficiency syndrome or the HIV virus, which leads to AIDS, can enter the country.

The bill's supporters applauded its passage as a rejection of restrictive policies that date back to the McCarran-Walter Act of 1952 and kept celebrated authors, leftist political figures and others from entering the United States because of their ideology or homosexuality.

The centerpiece of the new law is its revision of numerical caps, including the overall ceiling on the number of visas granted each year for entry into the country. That number will increase to 700,000 through 1994, and then drop to 675,000. Currently about 500,000 visas are issued each year.

The number of visas for persons from "traditional source" countries, such as Italy, Poland and Ireland, will increase to 40,000 annually, and rise to 55,000 in 1995.

The bill seeks to broaden the mix of immigrants by more than doubling—from 54,000 to 140,000 annually—the number of visas granted to persons on the basis of their occupational skills.

It raises the annual number of asylum applicants who can adjust their status to permanent residency to 10,000, and wipes out the current backlog of asylum applicants.

The bill establishes a new independent commission to require Congress to review U.S. immigration law and policies at least every three years.

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