

ICC issues guide for health choices

Affirms tradition of human dignity and sanctity; urges responsible stewardship

by Ann Wadellon

The Board of Directors of the Indiana Catholic Conference (ICC) has approved a statement on advance directives, offering guidance to Catholics as they make difficult decisions about prolonging life.

The statement comes at a time when advancing medical technology makes it possible to prolong life far beyond the point when death would have been accepted in previous years.

The issue has special urgency at this time, according to Dr. M. Desmond Ryan, executive director of the ICC because of a federal requirement, effective this Dec. 1, that all health care providers must inform patients and residents of their right to make decisions about their medical care. This includes their right to accept or refuse medical or surgical treatment and to

prepare advance directives—usually a living will or durable power of attorney—for use if they become incompetent.

Further, says Ryan, euthanasia advocates are seeking to further their cause, sometimes through advance directive legislation and through the premature withdrawal of medical treatment. Ballots in the Nov. 5 elections in the state of Washington will include Initiative 119, which would change the state's homicide code to allow physicians to kill consenting terminally ill patients. The initiative is the product of the National Hemlock Society and others who advocate euthanasia under the titles of "death with dignity," "mercy killing," and "assisted suicide."

The ICC statement urges "careful reflection guided by sound moral principles in any decision regarding advance directives and refusal or removal of life-prolonging medical treatment."

ICC's board of directors is made up of the state's bishops and one lay person from each of the five dioceses. They include Indianapolis: Archbishop Edward T. O'Meara and James Loughery; Evansville: Bishop Gerald A. Gettelinger and Diane L. Bender; Fort Wayne/South Bend: Bishop John Michael D'Arcy.

Auxiliary Bishop John R. Sheets and Thomas F. Broden, Gary; Bishop Norbert F. Gaughan and Raymond M. Bobillo; Lafayette: Bishop William L. Higi and William J. Whalen.

The statement begins on this page and a letter from Archbishop O'Meara about the statement is on page 2.

Parish staffing group considers suggestions



FUTURE STAFFERS—Fathers Marty Peter and Jeff Godecker, Ron Renner, Father David Coats, Providence Sister Marie Kevin Tighe and Father John Geis are among those attending the Oct. 23 meeting to consider deanery feedback on future parish staffing.

by Margaret Nelson

The group that is planning the way parishes will be staffed in the future will continue meeting—but not for long. This is the group that caused a stir when its preliminary ideas for 20-year planning were made public—in a very misleading context—on the front page of a secular Indianapolis newspaper.

At its Oct. 23 meeting, the Future Parish Staffing Committee recognized that, even though recommendations are back in from the deaneries, time is needed to "synthesize" them. Each committee member took a deanery to study new suggestions.

The parish staffing group has a new chairperson in Mary Pat Farnand, director of lay ministry. She has replaced Holy Names Sister Louise Bond, who became chancellor of the Evansville Diocese on Oct. 1.

Ron Renner, interim director of the Urban Parish Cooperative (UPC) approached the committee to request that the group hear alternate proposals from representatives of that group. Nearly 150 people attended its Oct. 12-13 assembly and they were quite vocal about some of the proposals affecting the center city.

The most criticized recommendation was that of an African-American parish. A member of the committee questioned if it had even been agreed upon by the committee. And Father David Coats, vicar general for the archdiocese, seemed to voice the consensus of the group when he said "We could drop that very easily."

The parish staffing group agreed to accept suggestions from the UPC group, which is meeting Nov. 18, and to treat the ideas in a way similar to the treatment of deanery input.

Staffing committee members stressed that the UPC proposals must be based on the same staffing criteria the deaneries use, that the ideas must have substance, and

that they must work with the same number of priests allowed in the original recommendations.

Some of the complications anticipated by the staffing group are that the UPC involves all four Indianapolis deaneries and that all center city parishes are not included in the UPC.

Father Marty Peter said, "We want people from people in parishes—it helps them build ownership." But he said people are always resistant to change.

Anne Wenzel, who is making an urban ministry strategy study, said that the center city could eventually become a separate deanery. She will incorporate the staffing plans into her long-range plans, which she hopes to complete by March.

Committee members discussed the contrast in original input from the different (See GROUP, page 2)

Statement on advance directives

Note: The italicized paragraphs are excerpts from the statement.)

General principles

The Roman Catholic tradition affirms the sanctity and dignity of every human life as a precious gift from God. All men and women must respect the lives of others while accepting the duties of responsible stewardship for their own lives and for the lives in their care.

"Human life is the basis of all goods, and is the necessary source and condition of every human activity and of all society. Most people regard life as something sacred and hold that no one may dispose of it at will, but believers see in life something greater, namely a gift of God's love, which they are called upon to preserve and make fruitful." Vatican Congregation for the Doctrine of the Faith, "Declaration on Euthanasia," 1980.)

The Catholic tradition rejects abortion, suicide, and euthanasia as violations of responsible stewardship for the gift of life.

At the same time, however, faith in the resurrection and hope for eternal life have enabled the Catholic tradition to accept death as the inevitable end to temporal life and to believe that it can become the gateway to eternal life. It is for this reason that we are not obliged to use all possible means of prolonging life.

The Catholic tradition has held that medical treatments need not be pursued when they offer no reasonable hope of benefit or the burdens of the treatment are excessive.

"But normally one is held to use only ordinary means—according to circumstances of persons, places, times and culture—that is to

say, means that do not involve any grave burden to oneself or another. A more strict obligation would be too burdensome for most people and would render the attainment of the higher, more important good too difficult. Life, health, all temporal activities are in fact subordinated to spiritual ends." Pope Pius XII, "The Prolongation of Life," 1957.)

This tradition recognizes that, even when a patient's condition is not inevitable or imminently terminal, life-prolonging medical treatments may be withheld or withdrawn if judged gravely burdensome by the patient or legitimate proxy. The assessment of benefits and burdens calls for the prudential judgment of the patient in light of his or her medical situation and in the context of his or her other responsibilities and duties.

"In numerous cases, the complexity of the situation can be such as to cause doubts about the way ethical principles should be applied. In the final analysis, it pertains to the conscience either of the sick person, or of those qualified to speak in the sick person's name, or of the doctors, to decide, in light of moral obligations and of the various aspects of the case." Vatican Declaration on Euthanasia.

Refusal of treatment in such circumstances is not to be considered euthanasia or suicide.

"Therefore one cannot impose on anyone the obligation to have recourse to a technique which is already in use but which carries a risk or is burdensome. Such a refusal is not the equivalent of suicide, on the contrary, it should be considered as an acceptance of the human condition, or a wish to avoid the application of a medical procedure disproportionate to the results that can be expected, or a desire not to impose excessive expense on the family or the community." Vatican Declaration on Euthanasia.)

When the patient is unable to express his or her wishes in regard to treatment decisions, those who know the patient best (ordinarily, closest family members) must assess the burdens and benefits of treatment on the patient's behalf. As responsible stewards for the lives in their care, proxies must decide about treatments according to the wishes and values of the patient within the context of sound moral principles. Where the patient was never able to consider treatment options—as in the case of young children and the severely mentally handicapped—the proxy, acting in good faith, must make decisions with a primary focus on the best interests of the patient, although burdens to others remain a relevant consideration.

Advance directives

Advance directives are a legal effort to insure that a patient's wishes concerning (See ICC OFFICIAL, page 2)

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FROM THE EDITOR

How the church determines who is a saint

by John F. Eink

Today, Nov. 1, is All Saints Day. It's the day the church has set aside to honor all those who have successfully completed their lives on earth and made it to heaven but who haven't been honored with a special feast day.

The church has always honored its members who have demonstrated special holiness. Even in the first century people were singled out for special praise, especially martyrs like Stephen and later the apostles. Down through the centuries certain individuals stood out for veneration.

In the Apostles' Creed we say that we believe in the "communion of saints," a spiritual union between the saints in heaven, the souls in purgatory and the faithful on earth. We believe that we on earth can venerate and pray for the intercession of the saints in heaven and for the souls in purgatory.

AT TIMES in Christian history, the cult given to saints, especially the Blessed Virgin, has rivaled the worship given to God. Way back in the third and fourth centuries, the church had to distinguish between the *latra* or worship of Christ and the *dulia* or veneration proper to the saints.

By 787, veneration of saints became so intertwined with worship that the Second Council of Nicaea decreed that every church altar must contain the relics of a saint. Today's Code of Canon Law (canon 1237.2) says, "The ancient tradition of keeping the relics of martyrs and other saints under a fixed altar is to be preserved."

As the number of saints proliferated, the church decided that someone should be the ultimate authority on who was a saint. In 1170 Pope Alexander III decreed that no one could be venerated as a saint without papal

authorization. But it wasn't until 1234 that Pope Gregory IX asserted the absolute jurisdiction of the pope over all causes of saints.

From then until just nine years ago there developed an elaborate process of canonization involving, essentially, a trial during which the advocate for the candidate argued in favor of canonization while the Promoter of the Faith, or the Devil's Advocate as he came to be called, argued against. Many miracles were also required.

ALL THIS WAS changed by Pope John Paul II in 1983. What he did, in effect, was to streamline the canonization process and to make it more of a scholarly process as opposed to a juridical one. Today, after the cause of a candidate has been initiated and thoroughly investigated by the local bishop, the process in the Vatican is turned over to a relator. His job is to oversee the writing of a *positio*, which contains everything necessary for the prelates in the Congregation for the Causes of Saints to determine if the person is worthy of being beatified and canonized. Only one miracle attributed to the person is required for beatification (none for martyrs) and, for both martyrs and nonmartyrs, one additional miracle after beatification is needed for canonization.

This pope, from the beginning of his pontificate, has wanted to make more saints, and he is doing it. I don't have up-to-date figures, but from 1978 to 1989 the pope beatified 123 people and canonized 23. The other seven popes in this century beatified 79 people and canonized 98. John Paul's 23 canonizations puts him about even with Pope Pius XII's 33 canonizations in 18 years. From the year 993, the date of the first papal canonization, to 1989, there have been 316 canonizations. More than 38 percent of the canonizations in the past 10 centuries have been made during this century. It is the evidence that the modern church has a great interest in saints.

When popes make saints they usually do it for a particular reason. At present, the priority seems to be on the laity since it is by far the most underrepresented

group in the litany of saints. Of the 293 canonizations prior to John Paul's papacy, only 19 percent involved the laity and many of them were anonymous members of persecuted groups that included clergy and religious. However, though the congregation has laity as a priority, it is still up to local bishops to start the process rolling. According to a report prepared for the bishops attending the 1987 Synod on the Laity, of the 275 causes introduced in Rome between 1972 and 1983, only 50 of them were for lay people.

As a matter of fact, it's religious men and women who are usually promoted for sainthood, especially founders of religious orders. That's principally because religious orders have the time, money and will to promote their candidates. Lay people usually do not have an organization willing to devote the time and money required.

What about popes? Of the 260 popes who have died, 81 are regarded as saints, including the first 48. Thirty more died before 1100 which means they were proclaimed saints by popular acclamation. But during the past 900 years, only three popes have been declared saints—Celestine V (who abdicated in 1294 after only five months in office), Pius V (2566-1572) and Pius X (1903-1914).

BY THE WAY, the best book ever written on this subject is KENNETH L. Woodward's "Making Saints: How the Catholic Church Determines Who Becomes a Saint, Who Doesn't, and Why." This 462-page book was published last year at \$24.95 by Simon and Schuster. Much of the information in this column comes from that book.

Woodward, the religion editor of *Newsweek*, spent an extraordinary amount of time in the Vatican's Congregation for the Causes of Saints researching his material. He is particularly interesting when he discusses the cases of Dorothy Day, Archbishop Oscar Romero, Cardinal John Henry Newman, Cornelia Connelly, Mother Katharine Drexel and Padre Pio.

ICC official statement on advance directives

(Continued from page 1)

treatment are known and followed. From the perspective of the Catholic moral tradition, the right to refuse excessively burdensome treatments within the context of a responsible stewardship for life and the appropriateness of proxy decision-making for incompetent patients is already clearly established. We judge, however, that in the present context of advanced life-prolonging technology and the fear of overtreatment, many people may legitimately seek to insure that their wishes are known and followed by recourse to legal measures in line with the Catholic moral principles outlined above.

Because of the complexity of the medical situations in which treatment decisions must often be made and the important values at stake in such decisions, we encourage people to discuss their beliefs and convictions about medical treatments with their family, physicians, and clergy. Advance directives should serve as a supplement to such dialogue and not a replacement for it.

Artificial nutrition and hydration

While life-sustaining treatment is not morally required in every circumstance, it remains essential that every patient receive adequate comfort and compassionate care in illness and especially in the dying process. Since food and water, in particular, are necessities of life for all human

beings and can usually be provided without the risks and burdens of more aggressive means for sustaining life, their use should be presumed. However, in some circumstances in which the provision of food and water is medically assisted, the patient's condition may render "even means for providing nourishment too ineffective or burdensome to be obligatory." In such cases, the provision of food and water by artificial means may no longer be morally required.

Conclusion

The discussion of advance directives, medically assisted nutrition and hydration, and other medical interventions occurs today in the context of the misguided efforts of some to advocate euthanasia under the more benign titles of "death with dignity," "mercy-killing," and "assisted suicide." At times the advocates of euthanasia seek to further their cause precisely through advance directive legislation and through

the premature withdrawal of medical treatments.

The Roman Catholic tradition stands for life and rejects all forms of euthanasia. At the same time, it accepts the right of patients to refuse excessively burdensome or useless treatments. Therefore, while accepting the practical usefulness

of advance directives and the withholding/withdrawing of medical interventions in some circumstances, we urge careful reflection guided by sound moral principles in any decision regarding advance directives and the refusal or removal of life-prolonging medical treatments.

(National Conference of Catholic Bishops Committee for Pro-Life Activities, "Statement on the Uniform Rights of the Terminally III Act," 1986.)

Group considering parish staffing

(Continued from page 1)

deaneries and parishes. Many worked more on their reactions than in the first staffing meetings in 1990. Franciscan Sister Catherine Schneider said, "Some did not do the first step."

It was reported that some pastors did not even ask for parishioner input and others did not make a dedicated effort.

The staffing group also found that some of the deanery people discussing the recent recommendations were not

aware of the original deanery task force proposals. "They went to a group group. What we sent back was so foreign," said Mary Lou Fischer.

The Future Parish Staffing Committee decided that all new deanery materials should be compiled and submitted to Farnard by Nov. 30. Farnard said to take a comprehensive look at them "to see if issues now being raised have a basis that throws new light on the recommendations. If light isn't shed, they should stay the same."

On Dec. 6, the committee will look at the revisions and attempt to develop plans for further proposal. Though Sister Louise Bond said, "We are not in a crisis at this point," the group hopes to complete its planning soon afterwards. Said Father Peters, "I'm hoping we can do that by the (priests') appointments of '92."

The Indiana bishops' official position on advance directives

Dear Friends:

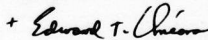
This week's *Criterion* includes the official position of the Indiana Catholic Conference on advance directives. As chairman of the board of directors of that organization, I offer this position which has the full support of all six of the Bishops of Indiana as well as that of the five lay board members and was developed in consultation with the National Conference of Catholic Bishops Committee for Pro-Life Activities.

This statement is shared with the Indiana legislators, not as support for or opposition to any particular legislation. Rather it presents the teaching and tradition of the Catholic Church in the hope that this can be of assistance to our legislators as they carry out their very important responsibilities on this most significant matter.

Many of us may soon be faced with making health care decisions for ourselves or for others close to us. Beginning in December, 1991, all health care providers are required by federal law to inform patients and residents of their right to make decisions about their medical care. This includes their right to accept or refuse medical or surgical treatment and to prepare advance directives, usually a living will or durable power of attorney, for their health care in the event that they become incompetent.

We urge everyone to discuss their beliefs and convictions about medical treatment with their family, physicians, and clergy as I have done myself. Advance directives should serve as a supplement to such a dialogue and not a replacement for it.

Sincerely yours in Our Lord,



Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis
General Chairman, Indiana Catholic Conference

Archbp. released from the hospital

Archbishop Edward T. O'Meara was released from the hospital on Monday, Oct. 28, after completing successful treatment for a pulmonary infection. He entered University Hospital on Oct. 9.

The archbishop's doctors advised him to temporarily curtail his public appearances because of his susceptibility to infection. In the meantime, he will follow a professional program of physical therapy to regain his strength. He will continue to convalesce in an Indianapolis health care center.

Evansville Bishop Gerald A. Gettelfinger will assume the confirmation schedule for Archbishop O'Meara during his recuperation. The archbishop's staff will assume some of his other obligations.

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Archdiocesan teachers learn import of families

by Margaret Nelson

While the students in archdiocesan schools had the day off, more than 500 teachers met at Roncalli High School to study "Child-Centered, Family-Sensitive Schools."

Jesuit Father Michael Garanzini, assistant professor in educational psychology at the University of St. Louis in Missouri, began the morning with an overview on "Dysfunctional Families."

He pointed to the contrast between major problems in Catholic schools a few decades ago—minor behavior and dress infractions—compared to the 1988 top school problems: drug and alcohol abuse, promiscuity and pregnancy.

"That's quite a different list!" Father Garanzini said. "That list tells me more about the American family than it tells me about the American school. Before, schools were about teaching subjects. The school's job was really an adjunct of the family."

"Today, kids are coming into schools uncivilized, unprepared for society," he said. But Father Garanzini said that Catholic schools would not have the same list as public schools. "We may have more of those problems than we want, but we probably wouldn't put them at the top of the list."

He said that Catholic schools are worried about kids who are preoccupied, "who can't seem to get their acts together, with kids who act out their frustrations. We worry about the growing number of kids who have holes in the universal moral code—kids who think stealing is not all that bad."

But Catholic educators hesitate to ask, as they once did, "What would your mother say?" he said. "We've learned not to say that, because the kid might

say, 'She wouldn't care.' You might be on the defensive. That's new." And Father Garanzini said the ease with which children talk about sex "is almost frightening."

There is "more depression and a sense of meaninglessness," he said. "Now it is not uncommon to see wholesale depression" among children.

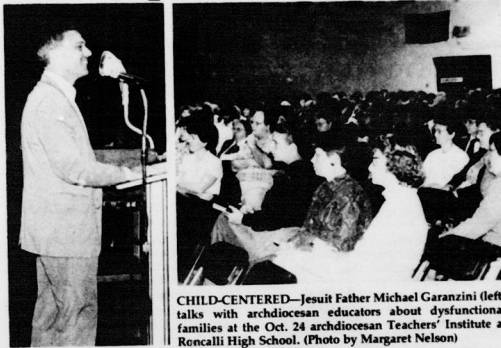
"More and more kids are pushed into activities, grades and programs," said the family and child specialist. "We have unconsciously succumbed to some of that pressure" from parents and society, he said.

"We worry about parental absence," Father Garanzini said. "Parents begin to cop out of the kids' lives. They are not used to being a friend, a partner, or being around." He said that unconsciously the children "arrange for you (the teachers) to do the begging" to get the parents back into their lives.

He called this the "third age" of Catholic education. The first began when the Baltimore Council established Catholic schools and lasted up to Vatican II—an age when the religious came in "in terrific numbers and put schools wherever they could."

He said, "They started to deliver Catholic education that was safe within an atmosphere that was quite hostile to Catholics." While accomplishing the transmission of faith and the basis of education for living, the "schools came into their own—strong and competitive."

The second age was a more ecumenical age, he said. Catholics were less defensive, even bragging about their schools. Moral training was on a par with academic training. In the '60s and '70s, more lay teachers became co-workers in the teaching apostolate, said Father Garanzini. "That age put Catholic schools on the map as first rate."



CHILD-CENTERED—Jesuit Father Michael Garanzini (left) talks with archdiocesan educators about dysfunctional families at the Oct. 24 archdiocesan Teachers' Institute at Roncalli High School. (Photo by Margaret Nelson)

At the end of the '70s, he said, Catholic schools faced the "issues of survival." Like the public schools, education was costing so much more, but did not have all the resources. About that same time, the American family was recognized as a disaster area, he said.

Father Garanzini said that the mission of the schools was a growing concern in this "third age"—who they were serving and why they were serving. It became more of a sacrifice to work at and to send children to Catholic schools.

Schools began to show more concern for the whole child—not just the academic—but the spiritual and moral well-being, plus physical and psychological, he said.

There was strong concern for training of the staff, which was previously taken care of by religious orders. Coordination between boards, parents, staff and the community were important. More of these people wanted to be involved in shaping of policy.

Father Garanzini said that the child's family so affects the life of the student that schools are spending more and more time in parental education and support.

He attributed family problems to five major sources: serious illness; divorce

and custody problems; serious alcohol or substance abuse; psychological or character problems of a parent; and physical, psychological and sexual abuse or neglect.

Father Garanzini said the major components of a "healthy" family are: clear boundaries in the roles of adult and children; structure; time available to interact; and responsibility.

He said that it is important to children that schedules are clear—what it will be like in the morning, when they start the day; what it will be like at dinner time, when they eat; and what it will be like at bedtime, when they end the day.

"They need to know what's supposed to happen," the priest said, adding that they need that same security in school. "When they are secure, everything else seems to settle."

Children need to be able to talk. "They have to know when the parents are available to be interrupted," Father said.

And Father Garanzini said, "Every kid from five to 25 who lives in the house" needs to have chores, not just for personal needs. "They ought to be doing something that impacts the family."

After lunch, the teachers discussed classroom strategies.

Three are ordained deacons

Three seminarians from the Archdiocese of Indianapolis were among 15 men who received the order of deacon on Oct. 26 at St. Meinrad Seminary.

Retired Bishop Francis R. Shea of Evansville ordained David Groeller, William Marks and Roger Rudolph as deacons in the Archabbey Church of Our Lady of Einsiedeln last Saturday.

Groeller, Marks and Rudolph are now transitional deacons, which means that they are preparing for ordination to the priesthood on June 6 at St. Peter and Paul Cathedral. They will complete studies for a master of divinity degree in May.

Fourth-year theology students Paul Etienne, Peter Gallagher and Anthony Hubler also are preparing for ordination to the priesthood in June. They are completing course work for a master of divinity degree at other seminaries.

In service to the people of God, the deacon preaches, baptizes, witnesses marriages, offers Communion to the sick and aged, and performs other ministerial roles not reserved to priests.

Many dioceses also have permanent deacons who are not studying for the priesthood. These men are often married and have full-time occupations.

A native of Chicago, Groeller is now a member of St. Pius X Parish in Indianapolis. He is majoring in theology at St. Meinrad.

Marks is studying mass communication with an emphasis in human relations. He is from St. Joan of Arc Parish in Lisle, Ill.

Rudolph is a member of Holy Name Parish in Beech Grove. He attended Latin School and Secunia Memorial High School before studying communications at St. Meinrad Seminary.



UPS HELPS—Ken Nester, United Parcel Service Indiana district manager, presents a \$50,000 check to Daughters of Charity Sister Nancy Crowder, director of the Holy Family Shelter in Indianapolis. Employees gathered Monday, Oct. 18, to listen to a talk from Sister Nancy about the shelter's ministry shelter before she received the check from the UPS charitable arm, the UPS Foundation. She invited employees to visit the new housing and educational space the check would provide. (Photo by Margaret Nelson)

St. Philip looks for volunteers to help with its parish census

On Saturday, Nov. 9, members of St. Philip Neri Church will canvass the near east side Indianapolis neighborhood to complete a census of the parish.

The day-long event will begin at 8 a.m. with volunteers joining in prayer and refreshments at the Community Room of St. Philip Neri School. The participants will receive their area assignments. Parishioners of other churches are asked to join St. Philip in this ministry.

St. Elizabeth of Southern Indiana to benefit from gala fund raiser

Joe Huber's Barn at Starlight is the site of a gala fund raiser on Nov. 16 to benefit St. Elizabeth's of Southern Indiana.

Organizers of "Starlight Night" hope the event will bring in \$50,000 for the maternity home for unwed mothers, which opened in May 1989 in New Albany.

Highlights of "Starlight Night" include a seasonal turkey dinner, an 18-piece orchestra, and a silent auction. Charles Jenkins, general manager of radio station WVWV in Jeffersonville, will serve as master of ceremonies.

For reservation information, contact Pat Dattilo at 812-282-9101.

This year's event was inspired by a successful fund raiser in April 1989, also at Huber's Barn, which netted \$58,000. Proceeds were used to hire staff members, install a new roof and siding on the house, and meet initial operating expenses.

St. Elizabeth's director Joan Smith said "that event showed the support we would receive from the community."

"If St. Philip's and the other inner city parishes are to survive, we must be able to demonstrate that we are needed," said Father Michael O'Mara, administrator of the parish.

The census and survey of neighborhood needs is the best place to start," he added. "We promise you a day of hard work and rewarding experiences."

The census project is entitled "Catch the Spirit—SPN Census '91."

Last spring St. Elizabeth's of Southern Indiana became an independent agency under the direction and supervision of Catholic Charities of the Archdiocese of Indianapolis.

The restored Victorian home currently houses seven girls. Plans call for renovation of the upper level to provide residential space for six additional clients. Proceeds from the Nov. 16 fund raiser will assist with that project.

During the past two-and-a-half years, St. Elizabeth's has helped hundreds of young women and their families who experienced problems connected with unplanned pregnancies.

Dedicated staff members and volunteers work with modest funds to provide care for young women in need of assistance during pregnancy. But operating expenses are great, and the present annual budget is \$150,000. Because of the newly independent status, St. Elizabeth's staff must raise \$120,000 toward that budget.

Commentary

THE BOTTOM LINE

'Culture of Death' is reality in El Salvador

by Antoinette Bosco

In early October, voices within the Jesuit order were indicating that, in a spirit of reconciliation, they would not oppose a measure of leniency in the sentencing of the two Salvadoran military officers convicted in the 1989 murders of six Jesuits, their cook and her daughter at Central American University in San Salvador.

It has been said that the Jesuits were targeted for death because it was alleged by Salvadoran army brass that the priests were sympathetic to the



"leftist" guerrillas of the Farabundo Marti National Liberation Front.

It should not be forgotten that U.S. aid funded a decade of civil warfare in El Salvador, justified supposedly to prevent "leftist guerrillas," that is, "communists," from taking over the country.

Most unsettling in the case of the Jesuit murders is that what has gotten swept under the rug is an investigation of the Salvadoran military hierarchy. And not to be ignored is the suspicion that the case actually came to trial only because Salvadoran leaders realized that without the prosecution the United States would not continue its substantial aid to El Salvador.

The whole horror story sounds like a Greek tragedy, with only two redeeming factors.

One, a smaller one, is that the conviction

of an army colonel was precedent-setting, for it was reported that El Salvador is a country where army officers have never been punished for crimes against civilians. So this was a first, a landmark verdict, a "breakthrough," said some.

The other factor is the public expression of a desire to avoid a spirit of vengeance and to seek reconciliation by members of the Jesuit order. Their hope is that they can contribute in this way to overcoming "the culture of death" in El Salvador.

Clearly, death has been the stalking Satan in that country for nearly a dozen years as civil war raged.

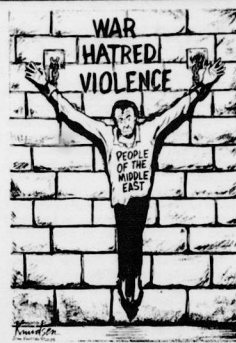
If the stated intent was to combat communism, the real issue was "the spoiling of God's creation by poverty, oppression and death," as Jesuit Father Jon Sobrino has said.

Father Sobrino wrote a masterful book that analyzed the heart and soul of the problems in El Salvador leading to the murder of Archbishop Oscar Romero in March 1980, followed by the December murders that year of three American nuns and a lay missionary from Connecticut.

His "Companions of Jesus, The Jesuit Martyrs of El Salvador" (Orbis Books, Maryknoll), which also contains some of the writings of the priests slain in 1989, tells truly why these men, and some 70,000 people of that country, have been killed since 1979.

The Jesuits "were killed because they believed in the God of the poor and tried to produce this faith through the university," writes Father Sobrino.

The reality of El Salvador... is



fundamentally characterized by the effective predominance of falsehood over truth, injustice over justice, oppression over freedom, poverty over abundance—in sum, of evil over good."

We can all hope that peace is on its way in El Salvador. But we should not be lulled into believing that all is well.

As the murdered Father Ellacuria repeatedly said, "God's creation has not turned out well and it is getting worse."

Let's pray that a spirit of reconciliation brings grace to this suffering country.

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THE HUMAN SIDE

Researcher's adventure: Beyond the printouts

by Father Eugene Henrick

"As a lawyer, I know what lawyers do, but what is it like to be a researcher?" a colleague asked recently during a Center for Applied Research in the Apostolate board meeting. I promised to write a column on his question and send it to him.

Researchers frequently are thought to be people forever studying problems, working with computers, dealing in statistics and operating in a laboratory setting. This picture is incomplete.

As a researcher, I currently am studying our multicultural society and church. Not only do today's U.S. parishes count large numbers of Hispanic members, but there are also large populations of African-Americans, Vietnamese, Koreans, Chinese and others.



The researcher's goal here is to discover how a multicultural church can best respond to the needs of its people. So researchers examine cultural differences, asking what feasts and festivals are most important to people, what customs are held in high esteem by different groups, what ages are most strongly represented within a given ethnic or racial group, how fully the people participate in society's economic, educational and political life and many other factors.

To collect information that will prove valuable, researchers must design their questionnaires or plan interviews with great care. The choice of a single word can completely alter the way people hear a question asked of them.

The best statistical models must be employed to learn where differences exist and whether they are significant.

But research is more than the sum of these tasks. Frequently a researcher's reasoning powers are stretched to the limits. When the correct interpretation of a study is not immediately clear, researchers

must leave their "laboratories," becoming like detectives hunting for clues to unravel the mystery.

The researcher must go anywhere and talk to anyone in the search for that single insight or piece of information that will clarify the picture or reveal beyond a reasonable doubt that a particular conclusion is right on target. In some cases, this means organizing a conference, conducting interview after interview, visiting specialized libraries in distant cities or contacting experts wherever they may be.

Moreover, when a research report is published, people often don't realize that the results rely heavily on how well a researcher was able to convince people to offer information. Contrary to the image of the researcher as a recluse lost in printouts, researchers must be adept at public relations and it benefits them greatly if they have the human touch needed to work with people who possess the information that is wanted.

Once a study is completed, the re-

searcher may in hindsight see additional areas that should have been explored but weren't. Often, therefore, the search begins anew in order to acquire a more complete picture.

Most researchers dream of conducting a special study that will come up with an exceptional discovery and make a singular contribution to society. Their education conditions them to think this way, since if they have a doctorate their education required them to conduct an original study, one that makes a unique contribution.

I want my lawyer friend to know that the life of a researcher is that of an adventurer whose imagination is unlimited, who finds romance in pursuing truth, who will tackle mysterious problems most people back away from, who is willing to climb any mountain to get a better view, who wants to bring home that unique story no one has ever heard before and who wants his or her discovery to make this world a better place to live.

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TO TALK OF MANY THINGS

Keep in mind: God knows you better than you do

by Dale Francis

All of us are mortal and it is a good thing to face up to our mortality. We're going to die; sooner or later, we'll come to the end of this life. I'm not suggesting this as a recognition of reason for gloom, better for reason for joy, appreciate the life you've been given but remember it is not forever.

I've heard people who said they wanted time to prepare for their death but that's not understanding the way it should be. Just be ready for death when it comes. Live in a way that whenever it comes it will be no surprise.

Once someone said to me, what a mournful way to live. But not at all. I don't mean that every day you must say to yourself this may be it. I'd better get ready.

Quite the contrary. Greet every day joyfully, greet each day as a day to enjoy and enjoy it. Every day offers opportunities for helping others or, if that seems too



serious, every day offers opportunities for enjoying ourselves.

Avoid sin but don't worry about it. People who think too much about being careful to avoid sin get tangled in the thought of the sin they are going to avoid. Think of good and joyful things.

Be sensitive always to other people. Do your best always to be kind. Be pleasant to people, speak to them, try always to treat other people in a way that recognizes they are important. One of the sadnesses of our times is loneliness. A smile and a greeting can dispel loneliness.

Do what you have to do the best way you know how to do it. Not all jobs are interesting or exciting and some are hardly tolerable but do what you are supposed to do as well as cheerfully as you can.

You understand, I'm saying these are all ways we prepare for death, although they may not be the ways you ordinarily think of preparing for death. Prayer is an important way of preparation for death. Don't wait until death is close upon you before thinking to use it, but make it a part of your living. I remember a little rhyme from long ago: "Whenever I go by the church, I stop to make a visit, so on the day they wheel me in, the Lord won't say, 'Who is it?'"

Some may say they are ordinary people, uneasy with things spiritual, more likely to think ordinary thoughts. There's no problem with that. God knows you, better than you know yourself, doesn't expect from you anything but what comes from the way you are.

If you fall short of being what you should be, remember always the mercy of God. God who knows you isn't surprised you are not perfect. Never reject God and his mercy, seek it always. Understand God isn't trying to catch you in sin, God wants only to catch you in his arms forever in eternal happiness.

Make your love of God a part of you, all the way through. Remember the hard can't at Christmas, some had designs and when you licked them a little while you licked the designs off and some of the designs were all the way through so no matter how long you licked them, the smaller the pieces got, the designs were still there. Let your faith be like that, all the way through, you then you'll be ready for whatever comes.

We need our faith to live in the world but more than this, the world needs our faith. The world needs people who believe in Jesus Christ, who live in the

world in a way that seeks to help all in the world. Live in a way that makes you ready for the day you'll leave this world but live in a way that will help those whose lives you touch. Let there always be, where you are, the obvious presence of love.

THE CRITERION

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CORNUCOPIA

Debating the church issues

by Alice Dailey

Those projections of possible church closings which have troubled some, have caused others of us to take a closer look at our place of worship, at the church which has always been there for us whether we've sought it, ignored it, or turned our backs on it.

Like a much-loved but taken-for-granted friend, the church has borne our criticisms and complaints, and has always turned the other cheek. Now, with its very existence threatened, it has become more precious.

What is it that has riled us? Have we felt short-changed because it isn't perfect as the founder was perfect?

We have to take reality. The church is people. It is administered by people, and people don't always "run things" to our liking. Maybe not even to their own liking.

One area that still causes some grumbling is that of seating arrangements. "We have to just sit and look at each other, that takes our minds away from the altar." But, at any gathering of friends where the emphasis is on the table, don't we face one another?

A more hotly debated issue is that of music. For years, many of us, extending even to baby boomers, have felt cheated of

the sacred classics that have been shuttled out of sight and sound.

One skilled Ph.D. musicologist, Thomas Day, has aired his resentment in a book, "Why Catholics Can't Sing." Though not in complete agreement with the book's content and method of presentation, we do feel that persons in the pew are being force-fed music for which they have no taste.

On any given Sunday when we come to worship the God who made and redeemed us, it is with anticipation of a reverent atmosphere. If we hope that the entrance hymn may be the uplifting "Joyful, Joyful We Adore Thee," often we must settle for the bustling "Gather Us In," reminiscent of ears of corn being hustled into a silo. (Sorry, Marty Haugen, some of your other stuff is beautiful.)

Other "liturgically correct" hymns are equally frustrating. They make us wonder if the early Christians, whom we are to emulate, could summon up a sense of devotion with the brisk, "Dance, Dance Wherever You May Be" as background music.

Criticisms of sermons or homilies are freely aired. "When was the last time the Ten Commandments were preached?" And even more often in this permissive age, "When was the last time we heard a sermon on purity and chastity?"

These may be points well taken, but preparation of today's homilies are not that simple. At a time when "discrimination" is shouted at the drop of a word, the homilist

must be careful not to step on any toes, not to offend any one group or person.

Compounding such limitations are the distractions the priest is confronted with: kids running at will to the fountain or john, here and there a woman combing her child's hair, someone blowing bubble gum, "pills" reading the bulletin.

Gripes, petty and legitimate, aside, we do love our church and the very suggestion that it may become just another empty building is painful even to contemplate.

Its walls are warm with memories; the incense of human prayer and supplication linger, majestic strains of "Jesu Christum" still echo.

For whatever time may be left, we should try to realize that the musicians, also mandated by guidelines, are trying. And that now and then they do favor us with something beautiful.

We should become aware that our priests, stretched thin by the demands of shepherding a highly diverse flock, are doing their best.

Can we do less than support such efforts?

volumes of family/personal poetry and recently edited the Federation's "Golden Anniversary Anthology." In addition, he is editor of the poetry quarterly, "The Quill," and Southern Indiana poetry anthologies entitled, "Voices in the Wind" and "Wisdom of the Heart."

Mr. and Mrs. Leo Gehring of Holy Family Parish in Oldenburg celebrated their 50th Wedding Anniversary on Oct. 20. They were married Oct. 25, 1941 in St.



Maurice Church, Decatur Co. The Gehrings have five children: Jeannette Lamping, Barbara Nobbe, Alice Sell, Sharon Steinfert and Steven.

Little Flower parishioner Theresa (Henges) Eischens will celebrate her 100th birthday on Nov. 4. A reception hosted by her children will be held for her on Nov. 3 in Minnesota. A native of Iowa, Mrs. Eischens is the mother of five: Marcella, with whom she has lived in Indianapolis since 1963; Norbert and wife Mildred; Loretta Wenzel; Eleanor Savard; Mildred and husband Bernard Kockelman; and Lucille and husband Bernard Nosbusch, all of Minn. and Wisc. She also has two brothers, Edmund Henges, 94, and George Henges, 92, and many grand-children and great-grandchildren.

check-it-out...

A Post-Abortion Reconciliation support group will meet at 7 p.m. on Tuesday, Nov. 5 in Room 206 of the Catholic Center, 1400 N. Meridian Street. For details call 317-236-1569 or 1-800-382-9836.

Butler University Chorale, Symphony Orchestra and Symphonic Wind Ensemble will present a Christmas "Rejoice!" concert of sacred music at 7 p.m. on Friday and Saturday, Dec. 13-14 in SS. Peter and Paul Cathedral, 1347 N. Meridian Street. A maximum of four free tickets may be ordered by writing: Office of Alumni Affairs, Butler University, 4600 Sunset Ave., Indianapolis, IN 46208.

Our Lady of Mt. Carmel Church, located at 1045 W. 146th Street will present Organist Herbert Harris in concert at 3 p.m. on Sunday, Nov. 10. A reception will follow.

A musical adaptation of O. Henry's famous short story, "The Gifts of the Magi," will be presented at the Indiana Repertory Theatre's Upper Stage from Nov. 29 through Dec. 29. Tickets are \$8 for adults and \$6 for children. Call 317-635-5252 for more details.

Mount St. Francis Friary and Retreat Center will hold an Open House from 2 to 5 p.m. on Sunday, Nov. 3. Light refreshments will be served and the Floyd Central A Capella Choir will perform at 4 p.m. At

vips...



Joseph W. (Jay) and Rita Courtney will celebrate their 50th Wedding Anniversary on Nov. 15. The Courtneys, now members of Holy Family Parish in New Albany, are shown as they were married on Nov. 15, 1941 in Louisville, Ky. They are the parents of three daughters: Linda Atherton and Cynthia Collins of Floyds Knobs, and Connie Stephenson of Naples, Fla. They also have four grandchildren.

Two people from the Archdiocese of Indianapolis have been named members of St. Meinrad Seminary Board of Overseers. They are: Maria Blake, a member of Holy Angels Parish in Indianapolis and of the board of directors of Fatima Retreat House; and Father Joseph Schaedel, president of Ritter High School and assistant pastor of St. Monica Parish in Indianapolis. The Board of Overseers, consisting of 32 distinguished professional people from seven states, serves as advisor to the president-rector of the seminary.

Dr. J.C. Bacala, a member of American Martyrs Parish in Scottsburg, was declared Poet Laureate of Indiana at the Indiana State Federation of Poetry Clubs' 50th anniversary convention in Oct. Dr. Bacala is a family physician and a native of the Philippines. He has written 14



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BAZAAR LADIES—Members of St. Francis Hospital Auxiliary pause from their labors as they prepare for their Annual Holiday Bazaar on Monday and Tuesday, Nov. 18-19 in the hospital lobby and auditorium. The bazaar, held from 9 a.m. to 5 p.m. Mon. and from 7:30 a.m. to 3 p.m. Tues. will feature Grandma's Attic, The Sweet Shop, handmade crafts, plants and baby items. A raffle will be held at 3 p.m. Tues.

4:30 p.m. the new Province Archives will be dedicated. For more information call 812-923-8817.

A FIRE Advent Retreat on "The Coming of Christ" will be held on the weekend of Dec. 6-8 at Fatima Retreat House, 5353 E. 56th Street. The charismatic event will include teachings on Advent with Isaiah the Prophet, Advent with John the Baptist, Advent with Mary, and the Visitation of the Lord. The cost is \$95 per person, \$150 per couple, with a \$25 non-refundable deposit. Call 317-545-7681.

The U.S. National Pilgrim Statue representing Our Lady of Fatima will be in the Indianapolis area during November. The statue, which carries a papal blessing and has reportedly gained many graces for the faithful, will be displayed in churches and other locations on a schedule included in *The Criterion's* Active List. The final display of the statue will be held on Saturday, Nov. 23 at St. John Church, 126 W. Georgia Street. An opening ceremony at 3 p.m. will be followed by the Fatima story, private

prayer, rosary. Anticipated Sunday Mass liturgy and a farewell procession.

A free series of Organ Concerts will be held at 4 p.m. on Sundays, Nov. 10 and 24, Dec. 8 and 22 in St. John Church, 126 W. Georgia Street. Playing on St. John's recently renovated pipe organ will be John Gates, music director of St. John Church; Charles Manning, organist of the Indianapolis Symphony Orchestra; Dorothy Scott, organist of Mendenhall Street United Methodist Church; and Thomas Wood, president of Goulding and Wood Pipe Organs.

Janet Gam, a bereavement coordinator at Hospice of Southern Indiana will conduct a presentation and discussion of "Ministering to Our Loved Ones: Death and Bereavement" on Sunday, Nov. 17 at Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. The event begins with a social at 6 p.m. followed by dinner at 6:30 p.m. and the presentation at 7:30 p.m. The cost is \$7. Call 812-948-0185 by Nov. 10 for reservations and information.

Joseph Scheidler to speak at 'Celebrate Life' dinner Nov. 9

by Mary Ann Wyand

Pro-life activist Joseph M. Scheidler, executive director of the Pro-Life Action League in Chicago, is the keynote speaker for the 11th annual "Celebrate Life" dinner and dance Nov. 9 at the Marriott East ballroom in Indianapolis.

The event is sponsored by Right to Life of Indianapolis and the St. Gerard Guild. Contact Mary Don Vea at 317-849-4171 for reservation information.

Scheidler has been described as one of the foremost proponents of non-violent activism within the pro-life movement in the United States.

Since founding the Pro-Life Action League in 1980, he has led the league to success in closing six Chicago-area abortion clinics and banning abortion at Cook County Hospital.

He also prompted the *Chicago Sun Times* to publish a 20-part expose on "Abortion Brothels" and helped achieve what has been described as the most restrictive anti-abortion law in the country in the state of Illinois.

Scheidler regularly addresses groups throughout the nation. He has appeared on more than 1,000 radio and television programs, including "Face the Nation," "Nightline," "McNeil/Lehrer Report" and "Donahue" to speak out against abortion.

A former writer for *The South Bend Tribune*, Scheidler also taught journalism at the University of Notre Dame and at Mundelein College.

The father of seven children, Scheidler is the author of the book "Closed: 99 Ways to Stop Abortion" and numerous articles on pro-life topics. His concern for the sanctity of life prompts him to lobby for the rights of the unborn with legislators, journalists and educators.

In an article on pro-life advocacy written for the August-September edition of the *American Life League* publication *ALL About Issues*, Scheidler noted that pro-life activists are beginning to see changes in secular media responses to their lobbying efforts.

"Many journalists are now referring to the pro-abortionists as 'abortion advocates,' not 'pro-choice,'" he wrote in that publication. "We even sense a new respect among many members of the (secular) media for our dedication to the cause and our determination to keep up the fight, even if they still cannot agree with our philosophy. We believe activism is mainly responsible for this improvement."



National student protest tomorrow

WASHINGTON (CNS)—American Collegians for Life said college students on campuses across the nation will take part in a national day of student protest against abortion at 10 a.m. local time on Nov. 2.

The theme for the protests is "We Survived Roe vs. Wade," the 1973 Supreme Court decision that legalized abortion virtually on demand.

An incoming generation of college students, the group noted, could have been aborted legally.

Scott Obernberger, the group's president and a senior politics major at The Catholic University of America in Wash-

ington, listed a dozen states as of late October where protests would take place.

Obernberger said 200 were expected to participate in a protest in front of the Supreme Court building in Washington.

Dr. Bernard Nathanson, the former abortionist who is on American Collegians for Life's advisory board, was to speak to student protesters at Cornell University in Ithaca, N.Y.

"We will show America once and for all that the college students of today are not apathetic," Obernberger said in a statement, "but incensed by the wanton killing going on in abortion clinics across America with the full support of the legal establishment."



SMALL GROUP—Father Fred Link (right), campus minister at Marian College, serves as host during the Oct. 22 meeting of the Indiana Catholic Campus Ministers Association at the Indianapolis campus. Donald McCrabb, director of the national group gave the keynote address at the Stokely Mansion sessions. Topics included ministry for large, small and commuter campuses, and fundraising. (Photo by Margaret Nelson)

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My father-in-law, Beurt SerVaas, has genuine concern for the future of our family and yours. Generations to come will benefit from his vision for good government in Indianapolis.

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- **Beurt SerVaas has been endorsed by the Indiana Professional Fire Fighters Union.**

I have known Beurt SerVaas as president of our City-County Council ever since I can remember. He is one of the most honest, trustworthy, loyal and steadfast men I have ever known. As a member of his family, I know how hard he works for the city. If you knew too, you'd make sure we gave him a resounding vote of confidence for his tireless efforts to make our city a fine place to live and a good and safe place to work.



Dr. Beurt SerVaas

Marcia SerVaas
Marcia SerVaas
(Mrs. Eric Beurt SerVaas)
a member of Immaculate Heart of Mary Parish

**Please Pull Lever 6-A
on November 5th
Vote for Dr. Beurt SerVaas
Council District 2**

Local experts contemplate justice

by Margaret Nelson

Three speakers pointed the way to Catholic action in their talks at the North Deanery Social Justice Ministry workshop at St. Matthew on Saturday, Oct. 26.

"Catholic Social Teachings: What are They? What are We Doing about Them?" was the theme of the day.

Andrew Hohman, chairperson of the theology philosophy department at Marian College, talked about the connection of justice to the Scriptures.

Hohman said that the Old Testament and New Testament understanding of justice referred to the "corporate personality" first, and second as individuals. He said, "In Adam, all died in Christ."

"He revealed himself publicly," Hohman said. "The only way God is revealed is in the doing of justice and peace."

"Yahweh bestows property on his people whom he has created for the whole people, by concrete, specific deeds," he said. "The New Testament shifts to the notion of saving love, where the first deed is forgiveness."

"We become the justice of God—with freedom to act—doing what God is doing," Hohman said that the Old Testament meaning of peace was something concrete and material. "God is a peacemaker; he can give a peace no one else can give."

The New Testament still includes outer blessings, as well as inner blessings. He noted 1 John 4:20, which indicates that deeds of justice and peace are necessary for

one to know God at all. Hohman suggested going beyond the James II reading about faith without works and noting "A body dies when it is separated from the Spirit. In the same way, faith dies when it is separated from deeds."

R. Michael Clark, teaches theology at Marian College and is writing a dissertation on "a theology of peace" for his doctorate from Boston College. He called the documents on social justice "the best kept secret of Catholicism."

Clark gave historical reasons that American Catholics did not deal with social justice. Catholics became "over-patriotic" because they were accused of not being patriotic, of having dual allegiances, he said.

According to Clark, there were three primary areas where social teachings were dealt with: church/state or the political order, church/socioeconomic order (capital/labor), and church/international order (beginning the latter half of the '50s.)

The impetus for social action was the real human trauma and degradation of people in the industrial age, which caused people to question the proper role of the state in the economy, he said.

Clark said that the just war theory and other Catholic teachings are causing "more and more questions in the modern age. War cannot be fought in a just way."

He called the core message "maintaining and upholding the dignity of the human person." Clark noted Pope John Paul II's stand on solidarity, which he sees as the way society should be: the human person intrinsically related to self, one another, the whole human family and nature.

Clark, too, said that failure to look in the eyes of the poor is the failure to see God. He said justice is not a vague feeling, but a firm, persevering determination to commit oneself to the common good.

Ann Marie Hanlon also has a degree in theology. She established the Urban Parish

Cooperative Volunteers in Ministry program. In her present work with the Eastside Community Investments, she recently supervised 1,400 volunteers who weathered homes for senior citizens.

She said that this sort of project works both ways to "prayer-fully" breaking down barriers. "People come together, but not in a confrontational way," she said. "People are eager to respond. But we don't provide them with structures to which they can respond."

"The call to be a creative, imaginative church is a mandate now," Hanlon said. "God does mix a lot of stuff in our recipes. What comes out is not always what we expect."

She issued a call to prayer. "God calls me to hear the cry of all the people, not just those out on the lines." She said that if creativity and joy are not present, "We have to go back to prayer that is awe-inspiring."

"We are in trouble. We are not inspiring our young people to see Christ in the poor," Hanlon said. "What is the church doing to help these kids step into their goodness? We need to communicate that joy with others. We have fallen into a 'dis-ease' of what is happening with the poor."

Hanlon presented a video that gave the story of Leo Beuerman who lived an independent life, despite many health problems.

In it, Beuerman said, "Pain can be ignored, but time must be filled in some way." He invented mechanical devices to help him get around and spoke of Christ as always being present to him.

"If we all pray, interesting things happen to us as a community," Hanlon said. "The Spirit will take us to someone who needs to hear. Can we have justice percolate within us in solidarity with the poor?"

After lunching together, participants discussed what their parishes were doing in peace and justice ministry.

Then those attending the workshop told of Catholic action plans for their parishes and listened to creative ideas for their accomplishment. Shirley Gilson and Ken Sauer were co-chairpersons for the event.

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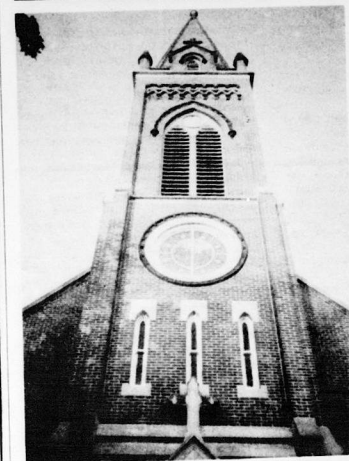
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PRESENTERS—Ann Marie Hanlon (from left), Andrew Hohman and Michael Clark speak at the first workshop of the North Deanery Social Justice Ministry on Oct. 26. (Photos by Margaret Nelson)



SESQUICENTENNIAL CELEBRATION—St. Bartholomew Parish in Columbus marks its 150th anniversary this year. On June 9 a special outdoor Mass was celebrated by Archbishop Edward T. O'Meara for approximately 1,200 parishioners and friends. Concelebrating at the Mass were former pastor Fathers Joseph McNally, James Dede, John Mintz, Bernard Koopman and Pat Harpenau; present pastor Father Stephen Banet, and associate pastor Father Robert Green. Anniversary activities also included blessing and placing items in the cornerstone, a dinner buffet with balloons, musical entertainment and games for the children.

St. Bernadette uses hospitality area in mission

by Margaret Nelson

"No other parish has done this," said Father Carlton Beever, pastor of St. Bernadette. When the parish school was closed in 1988, the parish began a new ministry—as a Christian hospitality center.

The goal is to have the facility used constantly, with religion-oriented activities having a priority.

Although the parish had definite plans when the school was renovated more than three years ago, things are going in a slightly different direction than originally planned, according to Father Beever.

Last spring, at the parish assembly, a planning committee was chosen to find ways for the facility to be used as a tool for community outreach and evangelization.

Ideas included educational programs, such as literacy, continuing education, and GED preparation; services for senior citizens, and information about the available programs for them; and youth-oriented activities.

The building is defined by parish planners as "a multi-purpose facility operated by St. Bernadette Parish to promote the Good News of Jesus Christ through hospitality and outreach to others," said Father Beever.

"We see it as a real innovative approach to alternative ministry," the pastor said. "It has helped this parish to find a lot of other ministries it didn't have the money to do."

When the school was closed, parish leaders wanted the building to be used for outreach ministry. This approach has also helped with financial income. The first year, \$25,000; the second, \$40,000; and the third, \$40,000.

Father Beever said retreats are held there, but the facility is unlike Beech Grove Benedictine Center and Fatima (though they have good relationships with them—referring people back and forth).

St. Bernadette has dormitory-style space for sleeping, rather than individual rooms. And the parish does not have a retreat program or provide spiritual directors.

Last summer, the building became home for about 125 people from the U.S. and six foreign countries who were attending Indianapolis 1990, an evangelization rally. "We gave them breakfast," Father Beever said. "None of them knew each other before. It became a nice community."

The Indianapolis Cursillo group has met there since the building was renovated in 1988. Confirmation retreats take place at St. Bernadette for various local and outside parishes, including St. Mary, Lafayette. College retreats are held there, too.

St. Vincent de Paul has been having annual conferences in the building. "They've been with us since we started three-and-a-half years ago. They do training and formation days here several times a year," he said.

Some groups have met at the former school temporarily. When the east side Knights of Columbus facility closed, the group met at St. Bernadette until the new

building was ready. The archdiocesan program Beginning Experience met there for two years.

Of course, the parish uses its own facility. "Last year we had a fantastic aerobics program," said Father Beever. It met twice a week, with 45 people involved by the end of the program.

The building is used for parish meetings of the ladies' guild, the choir, children's religious education programs, adult catechetical sessions, Scripture study, fund raising events and social programs for all age groups.

St. Bernadette's hall has become popular for wedding receptions. Parishioners now provide food service out of the kitchen for some of these events. "The catering has worked out really, really well," Father said.

The classrooms were renovated by the pastor and maintenance aide Arthur Bolton after the school was closed. But improvements are still being made to the facility. More rooms are being carpeted. The church was air-conditioned so that groups that hold religious services would be more comfortable.

"We've purchased more kitchen equipment, sheets and pillow cases, tables and chairs, and tablecloths—things that make it seem more like home," said Father Beever.

The rooms are flexible, with the capability of being changed from meeting to conference rooms.

"We hope to obtain a grant from a Catholic organization to carpet all the rest of the rooms, get some additional furniture, and relocate the shower near the dormitory rooms," he said.

Down the line, the parish will try to obtain grants to assist groups that can't afford the cost of holding programs.

"A lot of the programs tie into the neighborhood," he said. The Christian Park Little League and football programs hold fundraising events and activities there.

A central Indiana self-help organization for former alcohol and drug abusers holds meetings there. The group also sponsors an alternative way of celebrating New Year's Eve that draws about 300 people.

Children's groups from as far away as Madison have used the space, including religious groups of other denominations. People from the Episcopal diocese hold retreats, women's group meetings, and church gatherings there. Nearby Crestview Church also uses the facilities. And a Christian group from Iowa stayed there when attending the Farm Aid concert.

The parish hopes to offer more educational opportunities: a library of religious and social service information; materials and training for GED or high school courses; information for senior citizens about taxes, AARP, and facts about resources available in the community at large. Father Beever said the parish someday hopes to have a social worker in the building to help serve the community.

Businesses have found the building suitable for their meetings, including the Alverno Homecare group connected with St. Francis Hospital, Bank One, Marsh, and state agencies.



HOSPITALITY HALL—St. Bernadette has held Cursillos in its parish hall since the school closed. (Photo by Margaret Nelson)

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CICOA can find services, benefits

For Central Indiana residents searching for information on benefits or services, the Central Indiana Council on Aging (CICOA) is a likely place to begin.

The organization is the area agency on aging for Marion and the seven surrounding counties. It plans, funds, coordinates and develops services for 192,000 people age 60 and over, with the goal of helping people maintain their independence.

In addition, CICOA provides a number of services directly to the public in the areas of nutrition, case management, employment, education and advocacy.

Each weekday, 1,600 seniors gather at 57 sites for hot noon meals. More than 900 meals are delivered to homebound seniors every day. Those wishing information should call 317-254-5474.

During this year, more than 3,500 older adults will need various social services, such as homemakers, home health aides, respite and adult day care, transportation to doctors' appointments or Medicaid waiver assistance.

CICOA's case managers help older adults to decide on the services that will meet their needs and help them to obtain them. The case managers also help

seniors make decisions concerning admission to long-term care facilities and work with the Marion County prosecutor's office to investigate cases of adult abuse. The number to call for this service is 317-254-5462.

In 1991, over 250 seniors are expected to participate in CICOA's job training and placement program. Applicants must meet certain qualifications. The employment number is 317-254-5478.

Numerous workshops and training sessions are conducted for the public, for businesses and for professionals working in the field of aging. Topics cover current developments in gerontology, health care, caregiving, and legislation affecting the older adult population. The agency also maintains a small library of health-related videotapes and printed materials that are available to the community.

CICOA advocates for public policies that are beneficial to older adults. The agency also publishes a quarterly magazine, *Life Times*, which is free. Those wishing more details may call 317-254-5465, or write CICOA, 4755 Kingsway Dr., Suite 200, Indpls, Ind. 46205.

MOMENTS IN CATHOLIC HISTORY

by John F. Fink

Editor, The Criterion
Eighteenth in a series of articles

When Pope Paul III became pope in 1547, it seemed that the disintegration of the church was at hand. Much of Europe, especially Germany, Switzerland and England, had broken with Rome. Christians had followed Martin Luther and other Protestant reformers because the church was, frankly, corrupt.

In his personal life, Pope Paul III, too, was hardly exemplary. Before he became pope his mistress bore him three sons and a daughter, and after he became pope he made two of his grandsons cardinals at the ages of 14 and 16.

To his credit, though, Pope Paul III realized the gravity of the religious situation and started a thorough cleansing of the church and its members. He stopped the immediate granting of indulgences in return for money, prohibited arbitrary sentences of excommunication, and appointed cardinals known for their piety and ability.

In 1536 Pope Paul established a commission of four cardinals and five other prelates to study the question of church reform. On March 9, 1537 the group made its report. It said, in effect, that much of what Martin Luther had been saying was true. It said frankly that the pope's power had grown completely beyond its proper

The Council of Trent brought needed reform to the church

bounds and it strongly criticized the rampant lust for money among bishops, cardinals and members of the curia. It gave the pope a blueprint for reform.

Armed with this report, Pope Paul announced that he would convocate a general council, beginning on May 13, 1537. This, however, didn't go over well with some of the secular powers and, after failing to reach agreement, the pope announced that the council would be postponed indefinitely.

He would eventually get his council, but before that Pope Paul III did something else that proved to be extremely important—he approved the constitutions of the Society of Jesus (Jesuits) in 1540.

The Jesuits' founder, St. Ignatius of Loyola, was born in 1491 and died in 1556. A military man, he had his leg shattered by a cannon ball. While recovering he started reading a life of Christ and lives of some of the saints. He then made a pilgrimage to Mary's shrine at Montserrat, near Barcelona, and stayed for almost a year at nearby Manresa. It was during this year that he began to write his greatest work, "The Spiritual Exercises."

He traveled to the Holy Land but could not stay, as he planned, because of the hostility of the Turks. He spent the next 11 years studying in various European universities. Then in 1535, at age 33, he and six others (one of them St. Francis Xavier) vowed to live in poverty and chastity and to go to the Holy Land. It that proved

impossible, as it did, they vowed to offer themselves to the service of the pope.

After his society was approved by Pope Paul III, Ignatius remained in Rome overseeing the new venture. He also founded the Roman College and homes for orphans, catechumens and penitents. His society was to play a prominent part in the Counter-Reformation and would become the largest religious order for men in the world. (Actually, the several separate religious orders that trace their origin back to St. Francis of Assisi are larger when their numbers are combined.)

Meanwhile, Pope Paul III was determined to have his council and he convened it in Trento (Trent), Italy on Dec. 13, 1545. It was to have a lasting effect on the Catholic Church but also was to ensure the finality of the split between the Catholic Church and the Protestant reformers.

The Council of Trent lasted for 18 years (1545-1563), but was in session for only a bit more than three years. By the time it was over 40 years had elapsed since Luther wrote his theses.

There were three periods of the council. The first, from December of 1545 to February of 1548, began in Trent but was later moved to Bologna because of a dispute between the pope and Emperor Charles V. Trent was under the emperor's control while Bologna was controlled by the pope. No decrees were issued from Bologna, but important debates took place there on the sacraments, the Mass, purgatory, the veneration of saints, and monastic vows.

Pope Paul III died in 1549 and it took the council 10 weeks to finally select his successor, Pope Julius III. He was friendly with Emperor Charles so he reconvened the council in Trent in May of 1551. It continued for a year, till April of 1552 when another war broke out and the council was recessed.

One of the things that second session tried was negotiations with the Protestants. Martin Luther had died and his successor was Philip Melancthon, the prime author of the Confession of Augsburg, a theological constitution for the Lutheran Church. Melancthon agreed to go to Trent. However, the council recessed before he arrived.

It did not resume again for 10 years. Pope Julius III died in 1555 and his successor, Pope Marcellus II, lived only three weeks as pope. He was succeeded by Pope Paul IV, who vehemently opposed the council. He tried instead to restore the ancient authority of the pope and, when he met opposition, resorted to violence. He revived the Inquisition, personally attended some of its meetings, and legalized the use of torture on confessed heretics.

Pope Paul IV went to such extremes that doubts about his sanity were raised. He went to war with Spain, imprisoned a popular cardinal, and alienated many of the rulers of Europe. When he died in 1559 crowds tore down his statue, defaced his family's coat of arms, and demolished the buildings of the Inquisition.

He was succeeded, after a convocation of almost four months, by Pope Pius IV. He revived the Council of Trent, over the objections of several kings. The council fathers met for the third period from January of 1562 to December of 1563. Then it adjourned, its work completed. There was not to be another ecumenical council for more than 300 years, until Vatican I in 1869-70.

The Council of Trent, despite the trouble it had convening and getting any work done, issued a great number of decrees concerning doctrinal matters opposed by the Protestant reformers. It defined the Canon of the Bible, the rule of faith, the nature of justification, grace, faith, original sin and its effects, the seven sacraments, the sacrificial nature of the Mass, the veneration of saints, use of sacred images, belief in purgatory, the doctrine of indulgences, and the jurisdiction of the pope over the whole church. It initiated many reforms for renewal in the liturgy and general discipline in the church, the promotion of religious instruction, the education of the clergy through the foundation of seminaries, etc.

Each of the council's decrees was

a response to Martin Luther—a belated response, to be sure.

On the matter of indulgences (the immediate cause of Luther's revolt), the council insisted that the church could grant them. It decided that there is a place of purification after death called purgatory, and the living can help the departed get through it by their prayers and good works.

To Luther's assertion that justification, or salvation, came from faith alone, the council replied that faith must be joined by hope and love that express themselves in good works, all supported by the grace of God.

To Luther's assertion that Scripture alone is the source of Christian revelation, Trent replied that the apostolic traditions that "have been transmitted in some sense from generation to generation down to our own time" were to be followed just as much as Scripture. In effect if not in intent, the council de-emphasized the Bible. The result was that Protestants would soon come to be more knowledgeable about the Bible than Catholics.

While putting tradition on an equal footing with Scripture, the council also decreed that a revision of St. Jerome's fourth-century Latin translation of the Bible, the Vulgate, was to be the official Catholic version of the Bible.

Since Luther and other Protestants had de-emphasized the sacraments and the Mass, Trent reaffirmed the traditional seven sacraments which it defined as "efficacious signs, bringing grace by the rite itself and not simply by reason of the faith of the recipient," and proclaimed that the Mass has a sacrificial character.

The reform of the Mass and other parts of the liturgy also came out of the Council of Trent, although these actually occurred after the council had ended and under the authority of Pope Pius V. First the breviary was revised in 1568, bringing uniformity to the canonical prayers of the Latin church.

Then, in 1570, Pope Pius V issued the "Revised Roman Missal" and proclaimed that all Masses throughout the church were to be celebrated in accordance with the rubrics set down in the missal. This was born the Tridentine Mass, completely different from Masses celebrated in earlier centuries. It was a rigid Mass that had to be celebrated in Latin. This was the Mass that was used by the Catholic Church (with a few modifications through the years) until the liturgical reforms of the Second Vatican Council.

Also of great significance were the decrees on marriage that came from the Council of Trent. One of the problems of that day was secret marriages that enabled a man to abandon his wife and claim they had never been married. The council forbade secret marriages and made the validity of marriage dependent on the solemnization of the union in the presence of a priest and at least two witnesses.

The council also decreed that marriage is one of the sacraments instituted by Christ; polygamy is forbidden by divine law; the church may establish invalidating impediments; marriages may not be dissolved through heresy or gross abuse or desertion; subsequent solemn religious profession annuls a marriage valid but not consummated; adultery does not dissolve the marriage bond; holy orders and religious vows constitute an invalidating impediment to marriage; virginity is to be rated above wedlock; and marriage cases fall under the jurisdiction of ecclesiastical courts.

The Council of Trent decreed an authoritarian church. It gave the pope absolute authority and it made sure that it submitted its decrees to him for approval. In turn, bishops were to exert absolute control over their dioceses and pastors ruled the same way over their parishes. It left no role for the laity except, as the saying became, "to pray, pay and obey."

The council, however, also put an end to some of the worst abuses in the church's history. Perhaps it was only by coincidence, but the popes since the Council of Trent have had much better moral characters than did many of those of the previous centuries.

The council's decrees were approved by Pope Pius IV but the task of carrying them out fell to his successor, Pius V. He was later to become St. Pius V. It is perhaps significant that, between St. Pope Gregory VII, who died in 1085, and St. Pope Pius V, who died in 1572, the church has declared only one other pope a saint—Pope Celestine V, who died in 1296. (Several others, though, have been declared blessed.)

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U.S. canon lawyers confer

by Jerry Filteau

WASHINGTON (CNS)—The Canon Law Society of America has proposed a new system of diocesan and regional administrative tribunals to protect the rights of Catholics in disputes over administrative decisions in the church.

Such specialized courts, though new to the church, would be an extension of the "due process" procedures of conciliation and arbitration developed by the society in 1969. Those procedures were adopted by the U.S. bishops later that year and approved by the Vatican in 1971.

The proposed diocesan courts could be set up by bishops on their own authority, the report says.

The regional courts would require authorization from the Vatican, it says, because according to the proposal they would be "empowered to render decisions binding upon diocesan bishops."

The new report, titled "Protection of Rights of Persons in the Church," was accepted by the society at its annual convention Oct. 14-17 in San Antonio.

The society asked its board of governors to release the document as a study text for criticism and refinement and as a set of norms and guidelines that dioceses may use on an experimental basis.

The report also includes the conciliation and arbitration procedures developed in 1969, revised to update and refine them in light of 20 years of experience and the new Code of Canon Law issued by the Vatican in 1983.

In the 1960s and 1970s, U.S. and Canadian canon lawyers took a lead in developing due process procedures in the postconciliar church. These reflected what the report calls the "assertions of rights enjoyed by the Christian faithful within the church itself" that were "liberally sprinkled" through the documents of the Second Vatican Council.

The due process procedures also reflected the mandate of the 1967 world Synod of Bishops, that in the postconciliar revision of the Code of Canon Law "the rights of each and every faithful must be acknowledged and safeguarded."

The report notes that a national administrative tribunal, empowered to hear appeals from regional decisions, would form a logical third level in a complete system. But it says that it would be better to "await demonstrated interest in and experience with" diocesan and regional courts before trying to "draw up model norms for a national court."

Lilly grant of \$250,000 to aid minorities

WASHINGTON (CNS)—A program by the National Catholic Conference for Interracial Justice to increase minority involvement in church life at the diocesan level has been given a \$250,000 grant by the Lilly Endowment.

The Baltimore, Milwaukee and Seattle archdioceses and the Diocese of Cleveland are serving as models for the program.

"Creating an Inclusive Church" works to focus volunteer and financial resources from both center cities and outlying areas for a collaborative plan of action.

It also offers a methodical plan for church leadership to include minorities in all aspects of church life, including employment strategies and techniques used by the public and private sector to attract minorities, women and the disabled.

The program "analyzes and makes recommendations on the church's purchasing patterns and practices as well as the church's inclusivity of all people in decision-making positions such as committees, boards and voluntary associations," said conference executive director Jerome Ernst in a statement.

11 Catholic missionaries killed in first nine months

VATICAN CITY (CNS)—Eleven Catholic missionaries were killed worldwide in the first nine months of 1991, according to the newsletter of the Society for the Propagation of the Faith.

The number ties that recorded in the first nine months of 1990, when by year's end 18 had been killed.

In October, when the church celebrated missions day and others special prayers for missionaries, the newsletter *Fides* published the list of missionaries killed.

The latest murder reported from the church's more than 900 missionary dioceses was the Sept. 3 killing in Cameroon of retired Archbishop Yves Plumey of Garoua. The French missionary archbishop was 78 years old.

The 10 others killed included seven priests, one religious brother and two women religious. Two died in Mozambique, and four died in Peru. The others died in Somalia, Colombia, Brazil and Puerto Rico.

Two each came from Italy, Poland and Colombia. The others were from Portugal, Australia, Brazil and Spain.



DISCOVERY HELPERS—Meeting the press at Cardinal Ritter High School to begin a campaign for Catholic schools are (from left): Frank Velikan, Ritter principal; Providence Sister Lawrence Ann Liston, director of schools; Father Joseph Schaefer, president of Ritter; Father David Coats, vicar general of the archdiocese; Joseph Peters, coordinator of school services; Annette Lantz, coordinator of support services; Beverly McGovern, principal of St. Michael School; and Rex Camp, coordinator of Indianapolis deanery schools. Students from Ritter junior high and senior high, as well as those from St. Michael attended a rally to initiate the campaign. (Photo by Margaret Nelson)

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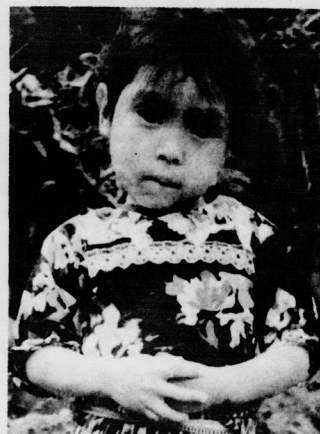
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12 students win 'say no' awards

by Mary Ann Wyand

Twelve Catholic grade-school students from Marion County were recognized with awards in the 10th annual "Healthy Reasons to Say No to Drugs" contest on Oct. 24 at the City-County Building in Indianapolis.

Chief of Police Paul Annee and Deputy Mayor Harry Eakin presented awards to 39 fourth- and fifth-grade winners from public and private schools in the poster, collage and essay divisions of the anti-drug contest.

"Friends Help Friends" was the theme of this year's competition, which attracted more than 17,000 entries from Marion County students.

Annee, a graduate of St. Roch School and the former Sacred Heart High School, praised students for their creative efforts and interest in communicating the "Say No to Drugs" message among their peers.

St. Mark fourth-grader Abbie Klene won first place in the poster division, with St. Joan of Arc fourth-grader Raymond Halliburton the second-place winner and St. Roch fifth-grader Roman Aguilar the third-place winner in that category.

Nativity fifth-grader Matthew Hollowell won third place in the essay division.

Honorable mention awards in the poster division went to Dana Clements, a St. Mark fourth-grader; Allison Hanafee, a Nativity fourth-grader; Christy Kuhlman, a

Nativity fifth-grader; and Theresa Roller, a St. Barnabas fifth-grader.

St. Jude fifth-grader Kristopher Wilson earned an honorable mention award in the essay competition.

In the collage division, honorable mention awards went to Alicia Walker, a fifth-grade student from St. Mark School; Joi Ball, a fourth-grade student from St. Joan of Arc School; and Sarah Haines, a fifth-grade student from St. Simon School.

The annual contest is designed to inspire youth to think of healthy alternatives to illegal drug use.

"That's the whole nature of the program," Annee said. "We do have a choice, and we're never too young to make the right choice. These kids in the fourth and fifth grades know what's right and what's wrong. We want them to focus on that and make the right choice and maybe help other children, their friends, make the right choice. This problem has to be solved in the classrooms, in the homes, and in the churches, not in the streets. The police can't solve this problem."

The contest was sponsored by the mayor's office, Indianapolis Police Department, Marion County Prosecutor's Office, and Marion County Sheriff's Department, with funding from Fairbanks Hospital, Hook's Drug Stores, Koala Adolescent Centers, WTHR Channel 13, St. Vincent Stress Center, White Arts, Truevision, Curran Data Technologies, Indianapolis Public Schools, and Naegele Outdoor Advertising.



POSTER WINNER—St. Mark fourth-grader Abbie Klene, Indianapolis, holds her first-place trophy for her poster in the "Healthy Reasons to Say No to Drugs" contest. It will be displayed at her school. (Photo by Mary Ann Wyand)

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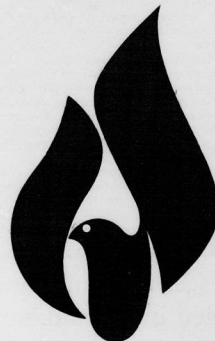
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Love and hate are driven by emotional energy

by Fr. Eugene LaVerdiere



DESTRUCTIVE—Hatred is destructive. The attitude is one of rejection. Sustained over a long period of time, it tends to destroy the person who harbors it. Feelings of hatred are an impediment to personal growth, yet the look of hatred is often visible in daily living. (CNS photo from UPI)

Difficult situation holds opportunity for growth

by David Gibson

There are certain actions I more than dislike. I loathe them. For example, the abuse of drugs among some teen-agers.

The challenge when you loathe an action is to avoid conveying the impression that it is the person, not the action, that you loathe.

I wouldn't want to give a teen-ager who abuses drugs any reason to think that I condone the abuse. At the same time, I would want the youth to be certain of my love and to know my commitment to him or her as a person is firm.

At times in such situations, people feel they are failing to communicate this

distinction between action and person. Striking the right balance is a process that unfolds slowly.

But remember in this process that every person has good qualities. Communicate with the other person whenever possible about whatever goodness you see, so that hatred of the person's action doesn't appear to consume you.

Moreover, remember that every difficult situation—negative as it may seem—holds hidden opportunities for you to grow. Pray for the insight to understand how you are being asked to become a fuller person in this complex situation.

(David Gibson edits Faith Alive!)

"Were you tortured? What do you think of the people who kept you in prison?"

Those questions were directed to Maryknoll Bishop James E. Walsh on his release in 1970 from prison in China. Recognizing material with potential for a good story, reporters descended on him from all sides.

Bishop Walsh's imprisonment lasted more than two decades. He was the first bishop of Jiangmen (Kongmoon) in China's Guangdong Province. He had ordained a number of Chinese priests, who also suffered years of imprisonment. He had overseen the founding of a Chinese sister's congregation, which survived every effort to snuff it out.

Now reporters wanted to know what he thought of those who imprisoned him, who portrayed him as a foreign spy, and did everything to break his spirit.

But Bishop Walsh was not an ordinary man, and he did not give the reporters an ordinary answer.

"What do I think of the people who did this to me?" he responded. "Why, I love those people."

Bishop Walsh went to China in the name of Christ. He devoted so much of his life to the people of China. He suffered many years for them. Of course he loved those people, including those who had imprisoned him.

Love does not make very exciting news copy, at least not Bishop Walsh's kind of love. But expressions of anger, denunciation and hatred might have made a "better" story.

"Bishop Denounces Tormentors, Vows Eternal Hatred." Now that would have made a great headline.

The story of Bishop Walsh and his release from prison highlights two basic and different human attitudes, love and hatred.

Love is positive. Hatred is its opposite. Both are supported or driven by emotional energy.

In the case of love, the attitude is one of acceptance and of wanting to be close. Characterized by joy and happiness, love is creative and tends to transform the person who is loved. It even transforms the one who loves.

In the case of hate, the attitude is one of rejection. Hatred is destructive. Sustained over a long period of time, it tends to destroy the person who harbors it.

If Bishop Walsh had hated his persecutors, the hatred would have added to his suffering and might even have destroyed him. As it is, his love for them kept him sound of mind and heart throughout his long prison term.

The opposition between love and hatred can be seen from Jesus' teaching in the New Testament. We read, for example, in the Sermon on the Mount, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say

to you, love your enemies, and pray for those who persecute you" (Matthew 5:43-44).

Christian love leaves no room in the heart for hatred. It must be extended to one's enemy.

Scripture reminds us that, "No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon" (Luke 16:13).

With love and hatred, it is clearly a matter of either-or. That is how it is with opposing attitudes.

To grasp Jesus' teaching in this matter, there is nothing like holding it up to the light of his own life, especially to his attitude in the passion.

If anyone had a right to be angry, it was Jesus. Just about everybody had turned against him.

But hatred does not fit the image we have of Jesus. Imagine what denunciations, recriminations, angry rejections and outbursts of hatred would do to Jesus' last words and the story of the passion.

Imagine Jesus responding to the authorities: "You have no right to do this. I am a just man!"

Imagine Jesus confronting his disciples: "How could you run away like this and abandon me? I made you what you are!"

Imagine Jesus turning to his Father in prayer: "Why don't you do something? You're supposed to be my Father!"

And imagine Jesus addressing Judas: "You betrayed me. I trusted you. I hate you!"

Words like this coming from Jesus are quite unimaginable. Nor can we imagine such words coming from someone like Bishop Walsh.

To the very end, Jesus' attitude was one of love and compassion. Recall his words: "Father, forgive them, they know not what they do" (Luke 23:34).

"Amen, I say to you, today you will be with me in Paradise" (Luke 23:43).

"Father, into your hands I commend my spirit" (Luke 23:46).

There is not one ounce of hatred in any of those expressions. No rejection, no anger.

There is love, loving acceptance and joy, the kind that transforms both those who are loved and the one who loves.

Imagine a group of reporters at the foot of the cross: "Did you know that this was in store for you? Were you betrayed? What do you think of the people who crucified you?"

Jesus was not an ordinary person, and he would not have given an ordinary answer.

"What do I think of the people who did this to me?" he would have responded. "Why, I love those people!"

(Blessed Sacrament Father Eugene LaVerdiere is the senior editor of *Emmanuel magazine*.)

DISCUSSION POINT

Prejudice is one sign of hatred

This Week's Question

What is a sign of hatred in the world? What are the consequences of hatred?

"Prejudice is a sign of hatred in the world today. Not just prejudice between races, but between religions, between cultures, and between the sexes. The consequences are more barriers in a world that is filled with barriers already. The ultimate consequence is war." (Cassian Levinski, Salt Lake City, Utah)

"Lying, deceit. In the business world, people seem to lie and cheat their way to whatever they want." (Laura Merites, Prairie Village, Kansas)

"As a prosecutor, I see a lot of hatred. People assault other people because they are big and have weapons and

think they can get away with it—and often they do." (Vince Hauser, Waterford, Connecticut)

"Failure to give help—whether it is asked for or not—to those who need it. The absence of love." (Richard Romanowski, Amherst, New York)

"I would say racial discrimination is a sign of hatred in the world. The consequences are that human beings aren't able to live up to their potential as God created them." (Kathleen Cotter, Tucson, Arizona)

Lend Us Your Voice

An upcoming edition asks: Think about the many titles by which Jesus is known: Lord, Messiah, Savior, etc. What title most strikes home with you? Why?

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

THE
LOOK
OF
HATRED

Parent reacts angrily when son chooses wrong 'type' of friend

by Fr. David K. O'Rourke

Several weeks ago I dropped in on old friends, people who have been like family for years. As I was going in, their youngest, to put mildly, was coming out.

Judging by the grumpy "h'lo" and the sour look he shot me as he stormed out, I was walking in on something other than the happy family at home.

He jumped the three steps from the porch to the walk, and muttered something to the scuffly-looking, somewhat older boy who was waiting in a car parked in front of the house. Then they sped off.

I was only half in the door when his father exclaimed, "I simply cannot stand that kid. He is nothing but trouble."

"Bobby?" I asked in disbelief, mentioning their son's name. "No," he said, "that other kid. Larry. Larry, whoever. I hate that kid. He's trouble. I wish he would just go away, fall off a cliff, anything, but not come back."

Then to his wife, who was trying to calm him down, he complained, "That kid has more influence on Bobby than you and I put together—and it's all negative. Bobby's naive and young, and he needs protection."

Needless to say, we spent the evening talking about raising teen-agers. Eventually, we also began to discuss the distress caused by the father's strong feelings against his son's young friend. For the father really was troubled by the strength of his feeling, especially the dislike he felt.

"This is no 'hate the sin but love the sinner' business," he said. "I can stand that kid."

That was the truth! It also is the truth for many other people, and sometimes those they can't stand are their own family members.

What does faith say to people in this situation?

To begin, let's look at the anger that so often is part of the situation. Anger is an emotion, and emotions are morally neutral. They are not good or bad.

Of course, anger can assume a moral quality based on the good or bad way it is focused. Anger put to the service of a bad cause, like racial hatred, becomes bad itself. Anger put to the service of a good cause, like speaking out against cruelty or injustice, becomes good.

Second, to say we love the sinner means we wish he or

she would turn from sinful ways. But sometimes the person does not do so. The history of the 20th century has taught us that some people, thinking and plotting, can and do choose to do evil.

Nonetheless, wishing a person would turn away from evil ways—loving the sinner—differs from feeling that person has the right to walk all over you, which is wrong and destructive.

Finally, there is the desire we often feel to be free of bad influences. My friends did not want this other youngster around their son. Most of us have seen situations of equally destructive force—the abusive spouse, the manipulative friend or relative, or the predictable con man.

We should want to be free from abuse, manipulation or conning by others. We might have to put up with the person for whatever reason, but we do not have to approve or tolerate the actions.

As my friends said, "If we or Bobby could help that kid it would be one thing, but we can't. So here and now our job is to protect our son."

That, to me, is a conclusion right out of our moral tradition.

(Dominican Father David O'Rourke is the pastor of St. Dominic Church in Benicia, Calif. He enjoys free-lance writing.)



NEGATIVE—Anger can arise from love, as in the case of a concerned father who was upset with his teen-age son because of his choice of friends. (CNS illustration)

Relationship grows with love and nurturing

by Christopher Carstens

I had one of the best adventures of my entire life this summer during a vacation with my 16-year-old son.

We drove through Big Sur along the California coast. Without his mother and sister setting schedules and rules of propriety, we followed our whims. We ate whatever we wanted and stopped whenever we saw something interesting along the road. It was great—a pure "guy" event.

I've been reading a lot lately about the men's movement. People poke fun at it, but the basic ideas ring true. In times past, men worked at home—or nearby—and sons learned about life from their fathers.

Now fathers, and mothers as well, work miles from home and often come home with little energy left for their children. It's even harder when there's been a divorce, because a lot of dad's stop coming around altogether and moms are frequently overruled.

I wish my dad could have found more time for me when I was a teen-ager. But he usually was working on something, so I learned to work along with him. The best times I had with him were when we'd sit outside and talk.

The relationship between a father and son isn't built on the foundation of peak events. My dad reached to me in the ways he knew and I reached back in the ways I could. My son and I reach to each other in different ways. But the critical thing is that we are reaching toward each other.

Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener



Q How do I know if I'm at risk of preterm labor?

A You may be at risk of a preterm delivery due to problems associated with your present or past pregnancy. Risk factors associated with the present pregnancy include:

- a physical problem involving your uterus or cervix
- carrying twins, triplets or more
- vaginal bleeding after the first three months
- a serious infection, such as a urinary tract infection
- weighing under 100 pounds
- abdominal surgery during the pregnancy

If you have already experienced one episode of preterm labor during your current pregnancy, unfortunately you are at risk of the problem recurring.

There are two main risk factors that involve previous pregnancies and these include:

- preterm labor or preterm birth
- several induced abortions

Predicting women who are at risk of preterm labor is not an exact science. Even with everything doctors know about risk factors, about half of all women who go into preterm labor have no risk factors.

Q What can I do to reduce the risk that I will go into labor too soon?

A The single best thing you can do to reduce your risk of preterm labor is to see your doctor regularly for prenatal care.

Q What is the difference between preterm labor and false labor?

A Preterm labor is true labor that begins before the end of the 36th week of pregnancy. Doctors are always concerned about preterm labor because the mother may go on to deliver a preterm (premature) baby if labor is not stopped. False labor may occur before or near term. False labor refers to contractions that are mild, irregular contractions of the uterus from the seventh month on. These contractions are called Braxton-Hicks contractions.

PRETERM DELIVERY is considered the single most important problem of pregnancy. All pregnant women should reduce their risks for preterm labor and know what to do if preterm labor occurs.

Although they may be uncomfortable, they will not actually lead to the birth of your baby.

Q What are the signs of preterm labor?

A The warning signs of preterm labor are very important to know. You should call your doctor immediately if you are less than 37 weeks along in your pregnancy (three weeks from the end of a term pregnancy) or you experience any of these signs:

- pelvic or lower abdominal pressure
- low, dull backache
- abdominal cramps — with or without diarrhea
- regular contractions or uterine tightening
- change in the type or amount of vaginal discharge — watery, bloody or mucous

Q If I have Braxton-Hicks contractions in the seventh or eighth month of pregnancy, won't I be confused that I may be in preterm labor?

A Yes. Actually, it can be very confusing and frightening to have Braxton-Hicks contractions begin at just the point in your pregnancy when you begin to worry about a preterm birth. It helps to know a few things about Braxton-Hicks contractions. These contractions are irregular, and do not get closer and closer together. They are usually weak and don't get much stronger, although they may be uncomfortable. False labor may stop when you walk or if you just change your position. Remember that it may be very difficult to tell false labor from true labor. Sometimes the only way to be sure will be for the doctor to examine you vaginally.

Q What will happen if I do go into preterm labor?

A If you have any of the warning signs of preterm labor, your doctor may want to see you right away. It is very likely that you will be asked to go to the hospital so that the equipment and trained personnel will be available to provide the information your doctor needs to make the diagnosis of preterm labor.

Q What will happen in the hospital?

A Usually, you will be admitted to the labor and delivery unit. A monitor will be placed around your abdomen to record your baby's heartbeat, as well as your contractions. An ultrasound may be done to determine the size and age of the fetus and to determine the position of your baby within your uterus. You will be examined to see if your cervix is opening. Your doctor will use this information to make the diagnosis of preterm pregnancy and to determine what needs to be done.

Q Can preterm labor be stopped?

A If you or your baby are in danger from infection, bleeding or other complications, your doctor may decide that it is better for your baby to be born early than to stop the labor. If your baby is far advanced, it may not be possible to stop the labor. If you are in very early stages of labor, your doctor may be able to stop the labor. Labor can sometimes be stopped by just bedrest and extra fluids. Sometimes it takes medications and may require a few days of hospitalization. It is possible that you will need to take medications and make some changes in your life after you go home. These are small sacrifices to make for giving your baby the best chance to come into this world ready for life on its own.

Q What if I don't have a doctor, and I think I am in preterm labor?

A Go directly to a hospital for evaluation! Remember preterm labor is easiest to stop if you get help early.

— NOTE TO DADS —

If your baby's mother is at risk of preterm labor, you need to realize that the pregnancy is a high risk pregnancy. That means it will take extra effort on your part, as well as on the part of the baby's mother and the doctor. Talk to the doctor to find out how you can help. Be understanding of all that it takes to give your baby a healthy start.

THIRTY-FIRST SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, November 3, 1991

Deuteronomy 6:2-6 — Hebrews 7:23-28 — Mark 12:28-34

by Fr. Owen F. Campion

The ancient Book of Deuteronomy supplies this weekend's Liturgy of the Word with its first reading.

For the ancient Jews, for the culture in which the Lord lived his earthly life, the Exodus was the most important event in history. In that event, sustained and guided by God and under the leadership of Moses, God's representative, the people of God fled from the slavery in Egypt and ultimately reached the security and prosperity of the land God had given them as their own.

The passage from Egypt to security and prosperity was no immediate, direct, or easy trip. It was filled with hardship, bewilderments, and perils. However, through it all, God kept the hope alive, as

even he kept lives robust with food and water when the starkness of the desert provided neither.

Looking ahead to the Promised Land, and realizing their own identity as God's people, the little band of escaped slaves gathered around Moses to learn how this merciful, generous God wished them to live. In such obedience they would repay him at least to the extent they could for his great kindness.

The instructions of Moses in reply to that question filled many of the verses in the Pentateuch, the first five books of the Hebrew Scriptures. In this weekend's lesson, Moses tells the people to fear God and all their lives to keep his commandments. God alone is Lord. It is more than a dry theological statement. It means nothing else matters but God.

Supplying this weekend's second reading is the Epistle to the Hebrews, a work first composed as an instruction for Jews who had converted to Christianity. Always splendidly expressive in its refer-

Daily Readings

<p>Monday, November 4, 1991 Charles Borromeo, bishop Romans 11:29-36 Psalms 69:30-31, 33-34, 36-37 Luke 14:12-14</p> <p>Tuesday, November 5, 1991 Seasonal weekday Romans 12:5-16 Psalms 131:1-3 Luke 14:15-24</p> <p>Wednesday, November 6, 1991 Seasonal weekday Romans 13:8-10 Psalms 112:1-2, 4-5, 9 Luke 14:25-33</p>	<p>Thursday, November 7, 1991 Seasonal weekday Romans 14:7-12 Psalms 27:1, 4, 13-14 Luke 15:1-10</p> <p>Friday, November 8, 1991 Seasonal weekday Romans 15:14-21 Psalms 98:1-4 Luke 16:1-8</p> <p>Saturday, November 9, 1991 Dedication of St. John Lateran Isaiah 56:1, 6-7 Psalms 84:3-6, 8, 11 1 Peter 2:4-9 John 4:19-24</p>
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THE POPE TEACHES

Spirit of Christ calls us to help transform society for the better

by Pope John Paul II

Remarks at audience October 23

My pastoral journey to Brazil came 11 years after my first visit to that country. At that time, the theme of the Eucharistic Congress in Fortaleza was the question "Para onde vais?" (Where are you going?) Since then, the bishops of Brazil have indicated the path that the church must follow in order to carry out the mission she has received from Christ the Redeemer.

The motto of this year's Eucharistic Congress in Natal, "Eucharist and Evangelization," inspired the various addresses I gave throughout Brazil. At Sao Luis do Maranhao I spoke about justice and agrarian reform; at Brasilia, of the need for education in the faith for a new society; and at Goiania of the church's role in society. In the western state of Mato Grosso, my talks centered on migrants, ecology, the family and vocations, while in the southern state of Santa Catarina, I spoke of the vocation to holiness.

In Vitoria, along the Atlantic coast, I preached on the Blessed Virgin Mary in the life of the church and entrusted Brazil to her maternal care. Returning to social issues, at Favela do Lixa de Sao Pedro, I compared the civilization of love to that of selfishness, and at Macao I spoke about the problems of work and the home. At Sao Salvador de Bahia I referred to the many injustices that children suffer from the lack of a structured family life and inadequate provisions for the care of families.



At Sao Salvador de Bahia, I also addressed the forthcoming Fifth Centenary of the Evangelization of America and recalled that the church's mission is unending. The celebrations must not only commemorate the past, but also aim at transforming all society according to the spirit of Christ. Because evangelization includes ecumenical and inter-religious dialogue, I had meetings with other Christians and the Jewish community.

Among the high points of my second visit to Brazil was the beatification of Madre Paulina, founder of the Little Sisters of the Immaculate Conception.

Since it is in holiness that the church in every country reveals its evangelical maturity, I pray that Brazil will continue to produce fruits of holiness and thus fulfill Christ's command to bear fruit that will abide (cf. John 15:16). The Eucharist and evangelization must always and everywhere remain the road to this goal.

MY JOURNEY TO GOD

Remembering Gentle Bill

Bill Loehrer's laughter touched others like a gentle, refreshing summer rain, and this big man was not afraid to unleash one of his generous hugs on family and friends.

He loved football and played in college. Only in football did he take pleasure in mowing people down. Off the field, he treated everyone with respect and saw the good in them.

He did not walk through life, but grabbed it, tasted it, and thankfully savored it. Bill did not tell his relatives and friends about his illness. He did not want their pity. Instead, he spent his time serving

others and building wooden toys for his grandchildren.

Until about a year before his death, he delivered Meals on Wheels lunches to elderly people. He was a member of the Kiwanis Club and during his retirement years served St. Ann Parish at De Bary, Fla., as a lector and eucharistic minister. Whenever anything needed to be done at church, he did it. Even when he lay dying, his concern was for others.

With his loving and devoted wife at his side holding his hand, he was freed from his pain-ridden body into the waiting arms of Christ.

—by Mary Rubec Benson

(Mary Benson is a member of St. Simon Parish in Indianapolis. Bill Loehrer was a member of St. Lawrence Parish in Indianapolis before moving to Florida.)

ences to Jesus, the epistle this weekend presents the Lord as the high priest who forever speaks in behalf of his people and unfailingly offers sacrifice to obtain for them God's pardon and goodness.

Fittingly, Jesus is the high priest. He was perfect, without sin, innocent, generous, and good.

St. Mark's Gospel, offering this weekend's third reading, repeats the ancient Jewish exclamation that God is God alone. He has no equal, and for thousands of years that has been a basis of Jewish belief as it has been a refrain in Jewish liturgy.

To respond appropriately to God, the devout person must love God without qualification or question and that person must love others no less than self. It is a perfect love of God, and an utterly unselfish love of others.

Reflection

The fundamental belief of God's people long ago was that by his very eternal, perfect word, they were destined

to live securely, peacefully, and happily. Their long experience through history, as the prophets would have insisted, was that they found God's goodness when they themselves, by their own choice, created the conditions in which God's justice and peace dwelt.

For weeks, the church has been telling us that God has prepared for us a reward. We too are bound for happiness and peace. However, such good fortune is neither automatic nor imposed upon us. We must seek it. We must go to God and invite God to be a part of our lives. That invitation cannot be lip-service. It must be sincere, the absolute outpouring of God of our unquestioning love for him.

How do we prove our love? We prove it by our willingness to obey him. That is an expression of our faith, of our selflessness, of our love, and of our intent to model our lives upon the perfect example of Jesus, the innocent, eternally obedient, and eternally loving.

Catholic Cemeteries

All Souls Day Masses

November 2, 1991



10:00 AM
St. Joseph Chapel
Rev. William G. Munshower
St. Joseph Cemetery
S. Meridian & Pleasant Run

12:00 Noon
Calvary Chapel
Rev. Frederick C. Easton
Calvary Cemetery
Troy & Bluff Rd.

784-4439

Entertainment

VIEWING WITH ARNOLD

Child brings happiness to couple in 'Paradise'

by James W. Arnold

As its title suggests, "Paradise" has at least something to do with finding happiness, but in a natural, not a supernatural sense.

This new Melanie Griffith-Don Johnson movie is notable for marking a decided change of pace in their careers. It's also a change of pace for audiences, who seldom get a chance to see a film that examines male-female relationships unless its sex-and-violence content is roughly equivalent to "The Fall of the Roman Empire."

Griffith and Johnson, who are married to each other off-screen, play Lily and Ben Reed, a couple in a small South Carolina seacoast town named Paradise. The surrounding unspoiled woods, grasslands, fishing waters, and vast sandy stretches of beach suit the town's name. But Lily and Ben's marriage has suffered a fall and is badly in need of redemption.

As we soon learn, they had lost their three-year-old son some years before in a tragic accident. Haunted by guilt, Lily has



been unable to recover, and the life has gone out of the marriage.

Enter the movie's real hero, Willard Young, a bright, sensitive 10-year-old city kid who comes to spend the summer with the Reeds. His pregnant mom, Rosemary, is Lily's "oldest friend." Willard's got troubles of his own. His seagiving father has taken off on his family, and whether he'll return is a tender issue for all concerned.

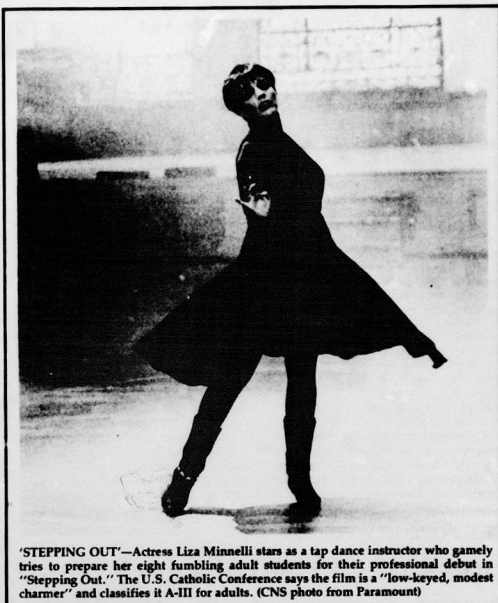
What will happen is that Willard will be a catalyst in bringing the Reeds together, primarily because he fills the place and heals the wound left by their son's death. The child's summer in Paradise will also help him mature to face whatever happens to the relationship of his own parents.

An important ingredient in the tale is Billie Pike, a tomboyish nine-year-old neighbor, who befriends the lonely Willard in one of those glorious, unconscious summer friendships that can become central to a lifetime. Although "Paradise" is adapted from a 1987 French movie ("Le Grand Chemin"), first-time director Mary Agnes Donoghue's last credit was as the writer of "Beaches," a film about an enduring summer friendship between two women.

Billie is stuck with Sally as a mom—a man-chasing waitress and fan of movie glamour stars like Joan Collins. Sally (Sheila McCarthy, who plays broadly) thinks Billie isn't feminine enough. The child's estranged father (a good symbol for male irresponsibility) is a roller skating champion constantly on the road and out of touch.

There is an amazing symmetry to the plot design—a multi-level battle of the sexes. The children play at rivalry but get on well—until they fight over Willard's father. The adults—Lily and Ben and both sets of parents—are all in broken and hurting situations.

Griffith and Johnson have much screen time, quietly relating to Willard (nice, warm positive scenes) and then moving slowly back toward each other. Ben is a religious skeptic because of the hypocrisy he sees around him. (The local minister often



'STEPPING OUT'—Actress Liza Minnelli stars as a tap dance instructor who gamely tries to prepare her eight fumbling adult students for their professional debut in "Stepping Out." The U.S. Catholic Conference says the film is a "low-keyed, modest charmer" and classifies it A-III for adults. (CNS photo from Paramount)

seems foolish but speaks wisely about the need "to reach out and forgive," which is really the theme of the film.) Ben's problem of faith is never explicitly resolved, but the last images are the opposite of cynical. Director Donoghue keeps the pitch credible and low-key, even in their toughest confrontation, facing the dark truth in their dead son's nursery. The liveliest and most cinematic is a noisy sound volume duel between her sewing machine and his Braves game on TV—with poor Willard rapped playing cards in the middle.

But the heart of "Paradise" is Willard and Billie, palling around the woods, hanging out in a tree overlooking the town cemetery, observing and playing pranks on the adults, and talking about mysterious issues, like ghosts and what is "the clap." Billie says solemnly, "I've heard you get it from cheating."

She also encourages him to climb a tall lookout tower, where she shows off by

circling a narrow plank on the edge of the observation deck. Easy to guess, this will be the locale of the dramatic crisis.

The script is literate but less convincing than the kid actors, Elijah Wood and Thora Birch, who are hard to resist. As the one who promotes trouble, Thora has the better lines, but Elijah, with huge intelligent eyes, is the one around whom the movie spins. He's believably that rare kid who perceives and senses adult love and pain, and enjoys both fishing and playing poker with Ben and peeling beans and folding sheets with Lily.

"Paradise" could be a great movie for smart 12- and 13-year-olds, who know the facts of life and can take as humor a brief scene in which the curious kids spy on some young folks making lust in the barn.

Overall, the movie is benign and gentle, a pleasant and artful respite from the noisy vulgarity around almost everywhere this fall.

(USCC classification: A-III, adults.)

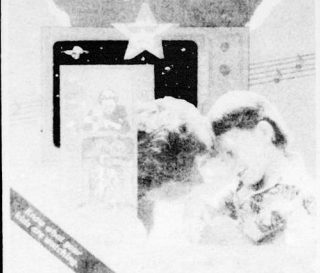
Recent USCC Film Classifications

Homicide	A-III
The Man in the Moon	A-III
Other People's Money	A-III
Ricochet	O
29th Street	A-III

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

A MOVIE VIDEO GUIDE FOR FAMILIES

Reviews and Ratings



VIDEOCASSETTE REVIEW—Value-oriented reviews of movies and other works on videocassette are included in "A Movie and Video Guide for Families," a book edited by Henry Herx of the U.S. Catholic Conference Office for Film and Broadcasting. The book sells for \$9.95 and may be ordered by calling 1-800-235-8722. (CNS photo)

Documentary reviews decade of '50s

by Henry Herx
Catholic News Service

Looking back at dangerous confrontation between East and West in the 1950s is "Dangerous Years: President Eisenhower and the Cold War," premiering Sunday, Nov. 3, from 10 p.m. to 11 p.m. on the Discovery cable channel.

For those too young to remember as well as those who may have forgotten, the 1950s was a time in which the United States was prepared for an all-out thermonuclear showdown with the Soviets.

Hosting the documentary is veteran NBC newsmen John Chancellor, who furnishes the commentary linking the interviews of prominent participants in the decade's events with their newsreel coverage.

Produced by George A. Colburn and David Kennard, the revisionist thesis of the program is that Eisenhower was a better president than he has been given credit for.

The era was one of incredible crisis from the stalemate in Korea in 1953 and the French defeat in Indochina in 1954 through the Suez intervention and Hungarian Revolt in 1956 to the U-2 blunder in 1960.

Though the Cold War has ended, its legacy of suspicion and mistrust continues. This program looks at the way it was and how we came through it. It adds a perspective not to be forgotten as we readjust to the realities of a world no one in the '50s ever could have imagined.

TV Programs of Note

Sunday, Nov. 3, 10-11 p.m. (PBS) "Ethics in American Business." Walter Cronkite hosts a program examining ethical dilemmas in the workplace through case studies of employee monitoring, insider trading, and guaranteed jobs.

Monday, Nov. 4, 8-9 p.m. (PBS) "In the Land of Giants." The fourth program in the seven-part "Childhood" series looks at how pre-schoolers learn the social and psychologi-

cal intricacies of family life and explains why the family is "the most efficient means for making human beings human."

Monday, Nov. 4, 9-10 p.m. (PBS) "The Johnstown Flood." Documenting one of the nation's greatest natural catastrophes, "The American Experience" revisits Johnstown, Pa., where in 1889 an earthen dam above the town broke without warning after heavy rainstorms, killing more than 2,000 people.

Monday, Nov. 4, 10-11 p.m. (PBS) "A Time for Change." The final installment in the rebroadcast of the "C. Everett Koop, M.D." series looks at areas of U.S. health care in desperate need of reform, using the experience of other countries to show what is possible here.

Wednesday, Nov. 6, 10-11 p.m. (PBS) "Dance in America: Speaking in Tongues." Modern dance innovator Paul Taylor explores the dark underside of a small American town's religious fervor in a recent work that has been rephotographed for television by Taylor and director Matthew Diamond. It's a "Great Performances" program.

Thursday, Nov. 7, 8-9 p.m. (PBS) "Pictures of the Invisible." The fifth episode in the rebroadcast of "The Shape of the World" geography series shows how, after having mapped and measured most of the globe's surface by the mid-19th century, cartographers turned to aerial photography beginning with hot air balloons in 1858 to the technological wizardry of airborne mappings today.

Friday, Nov. 8, 9-10 p.m. (PBS) "National Veteran's Day Concert." Gospel singers BeBe and CeCe Winans and country music favorite Ricky Skaggs headline an evening of music honoring Americans who served in foreign wars in a gala event taped at Constitution Hall in Washington.

Friday, Nov. 8, 10-11 p.m. (PBS) "Newport Jazz '91." Great moments from the American Jazz Festival taped in Newport, R.I., feature performers Lou Rawls, John Lee Hooker, Michel Camelo and the Jazz Futures.

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

QUESTION CORNER

Parish community includes children

by Fr. John Dietzen

Q I enjoy your "Question Corner" in our paper, and I implore you to tackle an aggravating problem that pastors and columnists alike are apparently afraid to settle.

That problem is the lack of common sense among parents of small children at Mass. They fail to exert any control over their loud, fussing kids, even during the homily.

Even in most churches that provide quiet rooms, pastors refuse to require parents of small children to use them or not come.

I have changed parishes three times in the last two years because of this exasperation and currently do not belong to any.

My concern takes me back to earlier days when children attended Mass in a group under the discipline of a nun who tolerated nothing short of rapt attention. (California)

A If you were a pastor who wished to deal with this in a genuinely Christlike manner, how would you do it?



FAMILY TALK

Children need direct approach from parents

by Dr. James and Mary Kenny

Dear Dr. Kenny: "What do you do when your 5-year-old ignores you? I ask her to do something or to stop doing something and she doesn't seem to hear."

She doesn't defy me. She just tunes me out. How do I get her to pay attention and to mind me better than she does now? (Indiana)

Answer: If she won't listen to what you say, get physical. I don't mean spanking her. You can be very nice about it. But you do need some "hands-on" communication.

We parents talk too much. We explain. We give reasons. We get to the root of things.

The better we sound, the more impressed we are, and we find it difficult to understand why our children don't obey instantly. The trouble is they have not heard anything we said.

Send her some messages she can't ignore. Learn communication formats that do not go from mouth to ear. You need channels other than the spoken word to make your point clear to her.

If she does not come in after you have called her twice, go and get her and bring her in. You can be gentle and even laugh about it. Just bring her in.

If she won't go to bed when you ask her, take her. Stay with her until she is settled in.

If she won't pick up her toys, stop everything, turn off the television, and take her to where the toys are strewn. Work with her to pick them up together.

If she shouts and cries, don't yell back for her to quiet down. Instead, put on earmuffs and ignore her until she finds a better way to make her point.

If she ignores your request to turn down the television, you turn it down. If she turns it up again, then you should turn it off.

If she becomes too boisterous, grab her and hold her. Be gentle. Just hold her long enough for her to calm down. Set her on a chair for a few minutes if that works better.

Plan treats for the conclusion of small tasks. Set the oven timer. If the task is done before the buzzer goes off, you both get a treat. If not, oh well, maybe next time.

Some parents think that they must lecture, then say it louder, and finally impose some punishment if children do not listen and comply.

The "lecture, yell, punish" approach is not the best way to discipline. Sometimes, a non-verbal approach that need not involve any punishment at all will work much better to obtain results.

There are many ways to communicate. A look, a smile, a frown, a shrug, a touch and other non-verbal signals may all be more eloquent than a speech.

What you are saying in your letter is that your daughter won't listen to your words. Therefore, your strategy as a parent must be to find other non-verbal ways to reach her, ways that are more sure to get the message through.

One mother of two young children discovered that even though the words she used to direct their tasks were politely phrased, such as "It's time to clean your room," the children would react differently depending upon the tone of her voice. She also noticed that eye contact increased the effectiveness of her message and that the children minded better when she spent more recreational time with them.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Rensselaer, IN 47978.)

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Before giving your answer, it might be worth considering a few facts.

I agree with you that some parents are not as considerate as they might be when their small children disturb everyone in the vicinity. But they are by no means always the neglectful, inconsiderate parents you seem to assume.

Perhaps more often than not, those parents, sometimes single parents or Catholic partners in a mixed marriage, have exerted more effort and patience and plain determination to be there for Mass than any of the rest of us.

They're doing their best, their faith brings them, they're already hassled enough in their lives, they've come to ask the help of God (and perhaps our understanding), and are usually the first to take it personally as just one more put-down if we priests do what you suggest.

I know this for a fact from my own experiences with people.

By far most parents of small children are thoughtful about this, and I'm proud of the patience and understanding of the rest of the people in church when things don't always go smoothly.

To some this may sound like a stupidly simplistic

approach, but my feeling is that it is natural for little children to stew and fuss and sometimes cry.

But (unless, of course, they drown out the best part of my homily!) I'd rather have them there than not there, especially if their parents could not come without them.

Nurseries and cry rooms may be some help, though for several reasons I'm not all that sure about cry rooms. Any parish priest will tell you, however, they're not the whole solution.

College students in our community often tell us they like to come to our, or other, parish Masses rather than liturgies for students only. With old people and babies and everything in between, Mass is, as one student said, "More the way it ought to be."

Maybe she has caught on to something the rest of us forgot.

A lot of priests and lay people will, I imagine, disagree with what I say. If anyone has another genuinely pastoral answer to the question, we'd all like to hear it.

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

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Educators prepare for national congress on Catholic schools

by Ines Pinto Allica
Catholic News Service

WASHINGTON—Catholic educators are gearing up for the National Congress on Catholic Schools Nov. 6-10 in Washington, where they will develop guidelines and goals for Catholic education in the 21st century.

About 250 educators, business leaders, politicians, bishops, parents and community leaders have been asked to serve as delegates for the congress, which will develop guidelines and goals based on five major themes—Catholic identity, leadership, the school and society, finance and governance, and public policy.

"We want to assure that our schools will continue to provide excellent educations and carry the faith tradition into the 21st century," said Sister Catherine T. McNamee, president of the National Catholic Education Association, which has organized the congress. Sister Catherine is a Sister of St. Joseph of Carondelet.

It is the first time Catholic educators have worked together on a national basis for such an undertaking.

Catholic schools today serve 2.6 million students in more than 9,000 schools nationwide.

The NCEA has said the congress will "chart a course for a stronger and larger Catholic school network in the United States."

"We need to start looking at Catholic schools at the national level," said Duane Schafer, superintendent of education for the Diocese of Spokane, Wash. "The time is ripe for it. I hope we'll set some concrete goals."

Sister Catherine said the delegates will have working meetings throughout the congress to develop resolutions on Catholic education nationwide based on information gathered from 15 regional meetings held in the past year. Resolutions from the congress will be finalized and released to the public before the end of the congress, she said.

At regional meetings, participants broke off into small groups and each group discussed one theme and came up with the top issues dealing with it. Then all participants would reunite and the assembly as a whole would decide the main issue of each theme.

Once the main issue was picked for each theme, participants broke off into their small groups again and

developed strategies. The groups gave their reports to the NCEA, which has been analyzing the reports to decide the focus of the discussions for the national congress, said Sister Catherine.

The congress' focus is solely Catholic schools.

Two major issues to be taken up at the meeting are maintaining a Catholic identity in the schools and financing Catholic schools that would allow for better benefits and salaries for educators and for financial aid for Catholic families who want to send their children to Catholic schools, said Sister Catherine.

"Catholic schools have always played an important role in carrying faith to the next generations," she added.

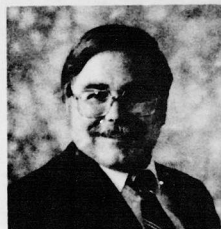
Sister Betty Gould, superintendent of schools for the Diocese of Springfield, Mass., said the congress could be very successful in the wake of much national attention Catholic education has received since the beginning of the year.

"We should get good results from the congress because of all of the good publicity," said Sister Betty, a Sister of St. Joseph.

Newspapers and network television have done a number of stories about studies that have shown the success of the back-to-basics approach of Catholic education and about the growing movement toward choice in education.

Sister Lourdes Sheehan, the U.S. bishops' secretary of education and member of the congress planning committee, said the theme of the campaign for the 1992-93 school year is "Choose Catholic Schools: The Good News in Education."

The Lilly Endowment of Indianapolis has provided grants to cover the cost of the congress.



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Curtis Baker will fight for the citizens of the 13th District—on the City County Council. Curtis, as a lifetime resident, understands the issues facing our neighborhoods and our city. He believes it is time once again to focus City Government so that it truly represents the people.

On the Council, Curtis will focus on improving streets and sewers, and increasing public safety. He will work for improvements for our schools and fire departments. He will concentrate on providing excellent constituent service, also increasing economic growth, and working for environmental issues.

Curtis' dedication to public service is demonstrated by his active involvement in many various programs and projects for the underprivileged. Curtis is currently serving on The Greater Indianapolis Progress Council, The Greater Indianapolis Council on Alcoholism, Mayor's Labor Advisory Board, The United Way, Salvation Army and The Dollars for Diabetes Program. Curtis would appreciate your vote November 5, 1991.

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PAID FOR BY THE CURTIS BAKER FOR CITY COUNTY COUNCIL COMMITTEE, TREASURER, WALTER JERRELL

Bush to brief pope on Mideast peace parley

By Antonio Bono

VATICAN CITY (CNS)—President George Bush plans to give a personal briefing to Pope John Paul II Nov. 8 on the Mideast peace conference, the Vatican announced.

The briefing will take place during a private meeting between the pope and the president at the Vatican, according to Joaquín Navarro-Valls, papal spokesman. He described the meeting as part of the pope's efforts to "follow closely" the progress of the conference.

The peace conference opened on Wednesday in the royal palace in Madrid, Spain.

Although the Vatican is not a participant, it has made its positions known to U.S., Israeli and Arab officials, he said at an Oct. 26 news conference, four days before the talks opened.

Navarro-Valls said the main concern of the Vatican is the status of Jerusalem and access to holy sites.

The Vatican also has other concerns, he said, which include:

- Peace and security for Lebanon.
- Permanent security for Israel.
- Recognition of the legitimate rights of the Palestinians.

"The Mideast crisis involves dimen-

sions vaster than territorial conflicts. Also in play is the problem of religious freedom," Navarro-Valls said.

"The pope has welcomed with satisfaction" the news of the conference, the spokesman said. "He hopes it is the start of a process that brings lasting peace to the Middle East."

The conference was organized by the United States and the Soviet Union and gathered for the first time in direct negotiations Israeli officials, Palestinian representatives, and authorities of Arab countries.

"This is a road that must be walked," said Navarro-Valls.

As the conference progresses, the pope "will express at the proper times his support and concerns," he said.

Navarro-Valls denied Italian press reports which cited unnamed sources saying that Israel vetoed the participation of the Vatican in the talks because the Vatican does not have diplomatic relations with Israel.

"The Holy See has not asked any of the parties to participate at the Madrid conference," he said. "No one has vetoed Vatican participation."

During the conference's initial phases, there are "too many technical questions" involving territorial disputes for the Vatican to participate, he said.

But the church hopes to have a role once negotiations turn to the questions of Jerusalem and access to holy places considered sacred by Jews, Christians and Muslims, he said.

The Vatican's long-standing policies on Mideast controversies show how it avoids getting involved in technical issues, especially those with partisan political overtones.

The Vatican wants international guarantees for Jerusalem protecting free access to the holy sites, but it does not take a position on political control over Jerusalem—a main controversy among Arabs and Israelis. It says this must be worked out in negotiations among the parties directly concerned.

Israel has declared Jerusalem—including parts taken over in the 1967 war with several Arab neighbors—as its capital and has annexed East Jerusalem, which belonged to Jordan prior to the 1967 war.

The Vatican favors a homeland for Palestinians, but it does not say where that homeland should be.

It favors secure borders for Israel, but it does not take a stand on its specific boundaries.

The Vatican wants an end to foreign domination in Lebanon and a continuation of a major Christian role in society, but it does not take a stand on how

political authority should be divided between Christians and Muslims.

Prior to the Madrid conference, the pope received several briefings on the Mideast.

On Oct. 26 he met privately for 20 minutes with Lebanese President Elias Hrawi, whose administration is closely linked to Syria. At the departure ceremony, the pope told Hrawi that "your country has been very tried."

The issue of Syrian occupation of much of Lebanon and of Israeli occupation of a strip of southern Lebanon are expected to surface during the Mideast peace conference.

Lebanon is of special concern to the pope because of his commitment "to defend the weakest" in the Middle East, said Navarro-Valls after the meeting.

The Vatican did not provide information on what was said in private by the pope and Hrawi.

On Oct. 28, the pope met privately with Latin-rite Patriarch Michel Sabbah. The Vatican announced the meeting but did not say what was discussed.

In an Oct. 22 Vatican Radio interview, Patriarch Sabbah, a Palestinian, said a successful Mideast conference must find a solution "for all the pending problems among Israelis and Palestinians and the problems of the holy places."

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SUN. NOV. 3 St. Joseph 244-9002

1375 S. Mickey St., Indianapolis

(West Washington St.)

Vietnamese Celebration — Fr. Mark

12:30 p.m. — Outdoor Flower

Procession

1:00 p.m. — Parish Coronation

1:15 p.m. — Mass

2:00 p.m. — Fatima Message

2:45 p.m. — Refreshments

3:30 p.m. — Farewell

SUN. NOV. 4 St. Augustine

Home For The Aged 872-6420

The Little Sisters of the Poor

2345 W. 86th St., Indianapolis

Prayers All Day Monday

11:45 a.m. — Liza Sister's Coronation

Prayers All Day Tuesday

4:00 p.m. — Fatima Story

— Benediction

— Evening Prayers

— Farewell Procession

WED. NOV. 6 Ritter High School

3360 W. 30th, Indianapolis

Fr. Schaefer

1:15 p.m. — Parish Coronation

— Brown Scapular

— Investiture

— Fatima Story

— Songs

WED. NOV. 6 St. Michael

The Archangel 926-7359

3354 W. 30th St., Indianapolis

7:30 p.m. — Bishop Chataud

4th Degree KofC

Color Guard

Procession

— Parish Coronation

— Fatima Story

— Benediction

— Outdoor Procession

to Adoration Chapel

WED. NOV. 6 The Divine Mercy

Adoration Chapel 926-1963

(The Old Convent Chapel)

Fr. Schaefer

— All Night Adoration

FRI. NOV. 6 St. Charles Borromeo

812-331-6730 or Elleen 812-334-0386

2222 E. Third St., Bloomington

6:30 p.m. — Procession

— Fatima Story

— Adoration

— Refreshments

SUN. NOV. 10 St. Roch

..... 784-1763

3600 S. Pennsylvania St., Indianapolis

Fr. Donatus Grunloh

3:00 p.m. — Bishop Chataud

4th Degree KofC

Color Guard

Procession

— Parish Coronation

— Fatima Story

— Benediction

— Confession

— Farewell Procession

MON. NOV. 11 St. Monica

..... 253-2193

6131 N. Michigan Rd., Indianapolis

Fr. Davis

5:30 p.m. — Mass

— Coronation

— Fatima Story

— Rosary

THURS. NOV. 14 Hometalk 844-7780

86th & Keystone, Indianapolis

6:30 p.m. — Ann Lee

SUN. NOV. 17 St. Anthony 836-4828

or 836-1403

379 N. Warner Ave., Indianapolis

Fr. Ryan

11:00 a.m. — Sunday Mass

12:00 p.m. — Bishop Chataud

4th Degree KofC

Color Guard

Procession

— Parish Coronation

— Parish Consecration in

Honor of 100 Years

2:00 p.m. — Fatima Story

— Exposition

— Benediction

5:30 p.m. — BBQ Supper —

Centenary

Celebration

(Everybody Welcome)

MON. NOV. 18 St. Mary 837-3883

317 N. New Jersey St., Indianapolis

Fr. Rodas

11:30 a.m. — Procession

— Parish Coronation

11:45 a.m. — Rosary

12:00 N. — Mass

12:30 p.m. — Fatima Story

1:15 p.m. — Exposition

5:00 p.m. — Benediction/Closing

TUES. NOV. 19 Our Lady of Mount Carmel

1045 W. 146th St., Carmel 848-3478

Magr. Duncan

7:00 p.m. — Procession

— Parish Coronation

— Fatima Story

WED. NOV. 20 St. Joseph 244-9002

1375 S. Mickey St., Indianapolis

(West Washington St.)

Fr. Glenn O'Connor

7:00 p.m. — Procession

— Parish Coronation

— Fatima Story

— Rosary

— Farewell Procession

THURS. NOV. 21 St. Susanna 838-3333

1210 E. Main St., Plainfield

Fr. Zera

10:00 a.m. — Communion Service &

Living Rosary with

the School Children

7:00 p.m. — Procession

— Parish Coronation

— Living Rosary

FRI. NOV. 22 St. Lawrence 543-4923

6950 E. 46th St., Indianapolis

Fr. Svarcokof

8:30 a.m. — Children's Mass

— Coronation

7:30 p.m. — Procession

— Parish Coronation

— Fatima Story

SAT. NOV. 23 St. John Capitol Ave.

836-9021

126 W. Georgia St., Indianapolis

Fr. Stinemmer

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3:15 p.m. — Fatima Story

4:00 p.m. — Private Prayer and

Viewing of Statue

during confession

5:00 p.m. — Rosary

5:30 p.m. — Mass, Sunday Liturgy

6:30 p.m. — Farewell Procession

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Bishop says Oakland faces tough times healing after fire

By Ines Pinto Alicea

WASHINGTON (CNS)—The bishop of Oakland, Calif., said his city, which is still recovering from the damage of a powerful earthquake two years ago, will face even tougher times ahead rebuilding from the monstrous fire that destroyed miles of homes Oct. 20.

"It was like a roaring inferno," said Bishop John S. Cummins in a telephone interview. "It's been very tough on the city. We had not recovered from the earthquake two years ago and then this happened."

The 1,700-acre fire in Oakland, which started Oct. 20, was the second disaster to strike northern California in two years. On Oct. 17, 1989, an earthquake measuring 6.9 on the Richter scale killed 60 people, injured more than 3,000 and left more than \$7 billion in damage.

The fire killed at least 24 people and destroyed more than 1,800 homes and 900 apartments in some of Oakland's most luxurious neighborhoods.

Though no Catholic churches, schools or other facilities burned down, at least one-third of the 950 families who are parishioners at St. Theresa of the Infant Jesus were believed to have lost their homes. Msgr. Bernard Moran, the parish's pastor, told Catholic News Service.

"When it started, we didn't think the fire would be that bad," said Msgr. Moran. "But just as our last Mass was finishing it became obvious it was serious. We could hear it from inside the church... trees exploding and

flames crackling. We prayed and then we left. I didn't think the church was going to make it because the smoke and fire were approaching."

Catholic institutions spared by the fire were the parish and its elementary school, the nearby Holy Name High School and Holy Names College, both run by the Sisters of Holy Names of Jesus and Mary and St. Albert's Priory, a Dominican house of formation.

A principal at a Catholic school in a neighboring community lost his home as did faculty and staff of several of the Catholic schools in Oakland, witnesses said.

"The high school was really in the midst of the fire, but it survived while things all around it burned," said Mary Gietzen, executive secretary to the president of Holy Names College. "It was a fickle fire."

Students at the college had to be evacuated after the fire started, but classes resumed Oct. 22. The archives at the priory were moved from and later returned to the area surrounding the priory.

Mercy Manor, a retirement home that was run by the Mercy nuns for several years and later closed, was reopened as a temporary shelter for people left homeless from the fire, Bishop Cummins said.

The fire began about 11 a.m. Oct. 20 when a seven-acre blaze that firefighters thought they had put out the day before rekindled. It quickly gathered strength with 25 mph winds and brush that had been dried by five years of drought in the Oakland area.

Some feared the fire could mean the end of Oakland. The earthquake left extensive damage in downtown Oakland, much of which has yet to be rebuilt, several witnesses said. The families who had lived in the homes that were burned provided a substantial portion of the tax base of the community.

"It's going to be very hard to recover with these two major disasters in two years," said Bishop Cummins.

The 1,700-acre Oakland fire rivaled the great Chicago fire of 1871 which caused an estimated \$1.8 billion damage in 1990 dollars, killed at least 300 people and left 90,000 homeless.

In the Oakland fire, some houses that exploded in flames were architectural treasures dating from the 1890s, wood-shingle structures perched on hillsides and edged by eucalyptus forests.

One of the most famous structures, the 236-room Claremont Hotel, was saved when firefighters stopped the blaze on a ridge above the landmark.



OAKLAND DAMAGE—Chimneys are all that remain standing in this Oakland, Calif., neighborhood after a wildfire destroyed nearly 2,000 homes Oct. 21. There were 19 known deaths from the fire, with nearly 60 people still missing. (CNS photo from Reuters)

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Paid for by Steve Goldsmith Committee, Michael W. Wells, Chairman, and presented with the approval of Stephen Goldsmith, candidate for Mayor.

Pope talks to journalists on international flights

By Agostino Bono

VATICAN CITY (CNS)—If you want to know what Pope John Paul II thinks, ask him a direct question. Experience shows that the pope likes to give straight answers.

The problem is getting close enough to chat with the Catholic leader.

For journalists, who are paid to ask questions, the best way is to get on a long papal flight. If the flight is more than three hours, chances are good that the pope will come back to the press section and verbally mix it up with reporters.

The in-flight press conference is an innovation of the current pope. The only other pontiff to engage in long-distance air travel, Pope Paul VI, greeted journalists individually during trips but did not field questions.

Pope John Paul began his informal press conferences on his first international voyage outside Italy after his 1978 election. It was to Santo Domingo, Dominican Republic. The date was Jan. 25, 1979, and he surprised the 60 journalists aboard the papal flight by spending 75 minutes wandering up and down the aisles answering their individual questions.

It was a windfall. The day before, the pope had met the then-Soviet Foreign Minister Andrei Gromyko at the Vatican, and now he was giving reporters a chance to get first-hand data on the meeting.

The pope also hinted that he planned to visit the United States soon, a trip he made in October of the same year. As an added bonus, especially for radio and television crews, the pope showed his linguistic abilities, answering questions in several different languages.

Since then, the pope often has cleared up questions about Vatican policy in these off-the-cuff encounters.

There was doubt in 1984 whether the church would take disciplinary action against Nicaraguan priests who held government posts against Vatican wishes. The doubt was cleared up by the pope on his way to Canada Sept. 9, when he was asked if penalties would be applied.

"That is the procedure under Canon Law," he said firmly.

Several months later the priests were suspended from the active ministry.

In 1988, a policy statement on AIDS by the 50-member Administrative Board of the U.S. bishops' conference became controversial because it said the bishops would not oppose accurate information about condoms in public AIDS education programs. Some prominent U.S. bishops criticized the condom section, saying it could be perceived as going against church teachings that all artificial birth control is immoral. Others argued that the statement urged that all AIDS education be placed in a framework of moral values and that accurate information about condoms would include recognition of their failure rate.

The Vatican remained publicly silent until the pope was winging his way to Uruguay May 7, 1988.

"They should reflect" on the issue, the pope said. "The American bishops know what the doctrine of the church in this area is. And they should find their own expression for what is in accord with the universal doctrine of the church."

The following November, the entire U.S. bishops' conference issued a new statement on the subject more sharply critical of any AIDS education program that would include promotion of so-called "safe sex."

Since the first international papal trip, the press conferences have been streamlined. Answers are still spontaneous, but the setting is more formal.

The pope no longer strolls up and down the aisles, but stands at the front of the press section as his spokesman, Joaquin Navarro-Valls, chooses questioners from among the raised hands waving for attention.

Under the new format, the session is over within 30 minutes. Before, it lasted well over an hour.

The new system has its advantages and disadvantages for reporters.

Before, everyone was assured of asking a question. Now, only a few get the chance.

Before, reporters had to spend a lot of time after the pope left trading questions and answers with each other because they had to remain at their seats, out of earshot most of the time, as the pope made the rounds. Now, they have a better chance of hearing all the answers because the pope speaks through a microphone connected to a loudspeaker. But the sound system is not always the best, and reporters often have to scramble to find a spot where they can tape-record the session.

For the pope, the new format is less tiring physically and mentally. He does not have to spend as much time on his feet, fighting to catch his balance as planes hit air pockets. Nor does he have to answer the same question several times for someone who did not hear his previous answer.

Yet, he no longer has the possibility of explaining himself better on an issue to a subsequent questioner in a more comfortable language.

What has not changed is the pope's willingness to talk.

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Kristina Seastrom, Chairperson

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District 20

Timothy M. MULLIN



- Member — St. Mark's Parish
- Member — Knights of Columbus Council 3660
- Graduate — Roncalli High School
- Son of Tom and Cathline Mullin
- Lifelong Southside Resident

On November 5th Vote For
Tim M. Mullin
District 20

Paid for and authorized by The Committee to Elect Tim Mullin and The Citizens for Short

District 21

Frank T. SHORT



- Member — Holy Rosary Parish
- Member — Knights of Columbus Council 3660
- Honorably Discharged Veteran — U.S. Air Force
- Married to the former Toni Sue Hawkins with one son Tommy
- Longtime Southside Resident

On November 5th Vote For
Frank T. Short
District 21

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 day of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind. 46206.

November 1

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. in St. Joan of Arc Church, 4217 N. Central Ave.

☆☆☆

A Halloween Party Raffle for kids will be held from 7-9 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

November 1-2

Our Lady of Lourdes Parish, 5333 E. Washington St. will hold its annual Fall Festival, Food, games, Las Vegas Room, raffle on Sat.

November 2

All Souls Day Masses will be celebrated by Father William G. Munshower at 10 a.m. in St. Joseph Chapel and by Father Frederick Easton at 12 noon in Calvary Chapel.

☆☆☆

First Saturday devotions to the Blessed Mother begin with 7

a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

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.

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

The Liturgical Ministry Formation Program continues with "Liturgy of the Word and Eucharist" from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$11. Call 317-236-1483.

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

☆☆☆

St. Roch Parish will hold its 18th Annual Holiday Bazaar from 10 a.m.-4 p.m. Handmade Christmas ornaments, nut shopping, lasagna luncheon, quilt raffle. Preview Fri. Nov. 1 from 7-9 p.m.

☆☆☆

The Women's Club of St. John the Apostle Parish, 3410 W. Third St., Bloomington will sponsor its Annual Holiday Arts and Crafts Show from 10 a.m.-5 p.m. More than 40 craftspersons represented. Door prizes, lunch served.

☆☆☆

The athletic committee of Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany will host an "All You Can Eat Chili Supper" from 4:30-7:30 p.m. Adults \$3.50, students and seniors \$3, pre-schoolers \$1. Cake, game booths.

☆☆☆

The Alumni Association of Cathedral High School, 5225 E. 56th St. will sponsor a Monte Carlo from 7:30 p.m.-12 mid-night. Admission \$4.

☆☆☆

Christian Adults Reaching Out (CARO) will hold a Bish from 8 p.m.-1 a.m. at Holy Spirit Parish, 7241 E. 10th St. Catholic Alumni

Club (CAC) will attend. Dancing, DJ, cash bar. \$3 cost.

November 2-3

A Remarriage Workshop for remarried couples will be held at Beech Grove Benedictine Center. The cost of \$70 per person includes four meals. Call 317-236-1596.

November 3

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, 550 N. Rural St.

☆☆☆

An Open House and Dedication of the Province Archives will be held from 2-5 p.m. at Mount St. Francis Friary and Retreat Center. Call 812-923-8817 for details.

☆☆☆

The Adult Catechetical Team (ACT) of Jefferson Co. concludes its "Healthy Families" series from 7-8:30 p.m. in Pope John XXIII School library.

☆☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907.

☆☆☆

Holy Rosary Parish, 600 S. East St. will hold its 13th Annual Spaghetti Supper and Monte Carlo from 1-6 p.m. Adults \$5, kids under 12 \$2. Games, fruit basket prizes.

☆☆☆

The Indianapolis South Deanery will sponsor a "Celebration of Romance" for widowed persons from 2-4 p.m. at Holy Name Church, 89 N. 17th Ave., Beech Grove.

☆☆☆

The Altar Society of St. Francis Xavier Parish, Henryville will hold its biannual Smorgasbord from 11 a.m.-1:30 p.m. at the parish hall, junction of hwy. 31 and 160. Crafts, baked goods, quilt raffle.

☆☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville.

☆☆☆

Sign Masses for the Deaf are celebrated each Sun. in the

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following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 3800 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; St. Matthew, 4100 E. 56th St., 11:30 a.m.

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

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

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

Catholic Alumni Club (CAC) will attend the Gift and Hobby Show at 2 p.m. at the Fair Grounds. Call Mary 317-255-3841 late evenings.

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 12:30 p.m. at St. Joseph Parish, 1375 S. Mickle Ave.

☆☆☆

November 4

The Social Documents series sponsored by IU/PUI Newman Center concludes from 7-9 p.m. at St. Bridget Parish hall, 801 Dr. Martin Luther King Jr. St.

☆☆☆

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

☆☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland.

☆☆☆

Parenting Pre-Teens and Teens (ages 11-18 years) classes sponsored by Catholic Social Services continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave.

☆☆☆

Cathedral High School Alumni Association's

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7:30 p.m. to Midnight
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- Over and Under
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Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services conclude from 7-9 p.m. at John-son Co. Hospital, Franklin.

☆☆

Kevin DePrey will begin a Scripture Series with "Introduction to the Bible" from 7-9 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 to register.

November 4-5

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 11-45 a.m. at St. Augustine's Home, 2345 W. 86th St.

November 5

Dr. William Steele will present a Leisure Day on "Marriage: a Spiritual Vocation" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

A free presentation on AA, Al-Anon and Alateen will be presented from 7:30-9 p.m. at St. Gabriel Parish, 6000 W. 34th 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 and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7317.

☆☆

New Albany Deaneary Youth Ministry begins its Fall Religious Studies program on "Third Millennium Vatican II" from 7:30-9:30 p.m. at St. Joseph Hill Parish, Sellersburg. Call 812-945-0354.

November 6

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services begin from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 10 a.m.-12 noon at HomeTown House Outreach Program, 2427 Central Ave.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9:30 p.m. at Montessori Center, 563 W. Westfield Blvd.

☆☆

The Indianapolis Archdiocesan Council of Catholic Women will hold its second quarterly board meeting at 10 a.m. in Room 206 of the Catholic Center, 1400 N. Meridian St. Send reservations to Virginia Back, 11245 Gutapfel Rd., Sunman, IN 47041.

☆☆

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 1-15 p.m. at Ritter High School, 7:30 p.m. at St. Michael Parish, 3354 W. 30th St., and all night at the Adoration Chapel in the former convent next to Ritter.

November 7

Parenting Elementary Age Children classes sponsored by Catholic Social Services continue from 7-9:30 p.m. at St. Christopher Parish, 5301 W. 16th St.

☆☆

A Divorce and Beyond recovery program begins at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆

The Liturgical Ministry Formation program continues with a Workshop on Celebrating the Advent Christmas Season conducted by Jesuit Father William G. Thompson from 9 a.m.-3:30 p.m. at Beech Grove Benedictine Center, 515 fee includes lunch. Call 317-236-1497.

☆☆

New Albany Deaneary Youth Ministry continues its Fall Religious Studies program on "Introduction to Scripture" from 7-9:30 p.m. at St. Paul Parish, Sellersburg.

☆☆

Notre Dame Sister Theresia Weind will present a Workshop for pastoral ministers and musicians from 10 a.m.-4 p.m. at St. Meinrad Seminary. Call 812-357-6999, Ext. 0611.

November 8

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, 4650 N. Shade-Lane Ave.

☆☆

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 6:30 p.m. at St. Charles Borromeo Parish, Bloomington.

☆☆

Catholic Alumni Club (CAC) will visit Holcomb Observatory at Butler University at 7:45 p.m. Call Dan 317-842-0855 for details.

November 9

All Saints Alumni Association will sponsor a Monte Carlo at Holy Trinity Parish. Admission \$2, with dinner \$5.

☆☆

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

— REPUBLICAN —

Dick Grubaugh

— for —

MAYOR OF SEYMOUR

Paid for by the Grubaugh for Mayor Committee
James E. Stadel, Treasurer

Our Lady of Perpetual Help Parish, New Albany will hold a Harvest of Crafts from 9 a.m.-2 p.m. in Wagner Hall. Tasting lunch, craft booths, babysitting provided.

☆☆

A Christmas Bazaar will be held from 9 a.m.-4 p.m. at St. Malachy Parish, 326 N. Green St., Brownsburg. Handmade crafts, photos with Santa, lunch served.

☆☆

St. James the Greater Parish, 1155 E. Cameron St. will hold a Reverse Raffle beginning with roast beef dinner at 6 p.m. Tickets \$15. Call 317-783-1913 or 317-787-8414.

☆☆

The Mariel Club of the K of C, 511 E. Thompson Rd. will hold its Annual Christmas Boutique from

10 a.m.-4 p.m. Table space available. Call 317-357-8202.

☆☆

A Bell Concert will be presented by Indianapolis Hand Bell Ensemble at 8 p.m. at St. Michael Church, 3354 W. 30th St.

☆☆

Brebeuf Preparatory School will hold an Entrance Exam for prospective freshmen from 9 a.m.-12 noon. Call 317-872-7050 for reservations.

☆☆

St. Mark Parish, U.S. 31 and Edgewood will hold its 6th Annual Holiday Bazaar from 9 a.m.-4 p.m. Chili lunch, 20 booths, baked goods.

☆☆

St. Jude Parish, 5353 McFarland Rd. will sponsor its annual

Christmas Bazaar from 7:30 a.m.-3:30 p.m. Christmas and country crafts, Santa's Shop for children.

☆☆

The Ladies Guild of Holy Family K of C, 220 N. Country Club Rd. will hold an Arts and Crafts Bazaar and Luncheon from 10 a.m.-4:30 p.m. Lunch 10:30 a.m.-3:30 p.m.

☆☆

The Altar Society of St. Joseph Parish, 1401 S. McKee Ave. will hold its Annual Bazaar from 8 a.m.-3 p.m. Chicken noodle dinner served 12 noon-3 p.m.

☆☆

"A Touch of Class" Christmas Bazaar will be held from 9 a.m.-8 p.m. at St. Monica Parish, 6331 N. Michigan Rd. Christmas tree skirts, dolls, bamboo wreaths, surprises.

— RE-ELECT —

Glen Howard

City-County Councilman 9th District

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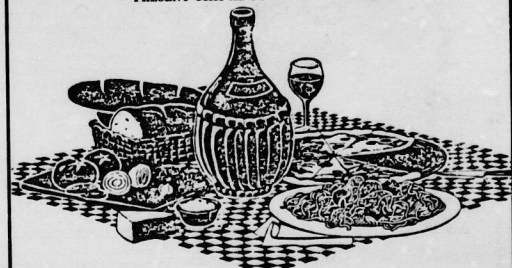
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Youth News/Views

21 bishops to address 'Peace in the Puzzle'

by Mary Ann Wyand

"Peace in the Puzzle" will be the major theme when 21 U.S. bishops participate in the National Youth Congress Nov. 7-8 and five nationally-known speakers address 7,000 teen-agers attending the National Catholic Youth Conference Nov. 7-10 at the Indianapolis Convention Center.

Bishops scheduled to attend the two-day National Youth Congress include Cardinal Joseph Bernardin, Archbishop of Chicago, and Bishop Charles Chaput of Rapid City, S.D., episcopal liaison to the National Federation of Catholic Youth Ministry, which is sponsoring the conference and congress in Indianapolis with the archdiocesan Catholic Youth Organization.

Other bishops participating in the congress are Bishops Bernard Gantner of Beaumont, Texas; Howard Hubbard of Albany, New York; Joseph Imedch of Joliet, Ill.; Michael Kenny of Juneau, Alaska; John McRath of Owensboro, Ky.; William Skvistik of Spokane, Wash.; Walter Sullivan of Richmond, Va.; Bernard Schmitt from Wheeling-Charleston, W. Va.; Michael Sheehan of Lubbock, Texas; and John Snyder of St. Augustine, Fla.

Also scheduled to participate in the congress are Auxiliary Bishops Robert Carlson of Minneapolis-St. Paul, Minn.; Placido Rodriguez of Chicago; Curtis Guillory from Galveston-Houston, Texas; Roger Kaffer of Joliet, Ill.; Dale Melczek of Detroit, Mich.; Robert Morneau of Green Bay, Wis.; Peter Ruzazza of Hartford, Conn.; Carlos Sevilla of San Francisco, and Patrick Ziemann of Los Angeles.

"Seeing With New Eyes—Acting in Solidarity," the theme for World Youth Day, is also the congress theme in addition to the overall conference theme of "Peace in the Puzzle."

Approximately 300 teen-age delegates representing dioceses and youth organizations across the country will talk with the bishops about church issues, world peace, racism, substance abuse, and sexuality during the congress.

Delegates to the congress will also participate in National Youth Conference liturgies, workshops, and keynote addresses.

Workshops will examine a variety of topics important to teen-agers, including faith formation and evangelization, pop culture, peer group relationships, moral decision-making, chemical dependency, youth at risk, and social justice.

The gala opening ceremony will feature Indy car driver John Andretti, a St. Christopher parishioner from Speedway who is continuing the Andretti family tradition of racing set by his uncle, Mario, and his cousin, Michael.

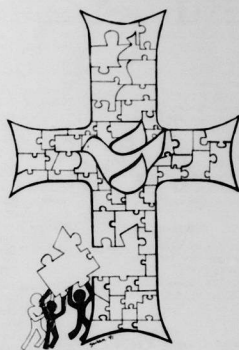
Andretti will serve as the master of ceremonies and will be joined by his wife, Nancy, to welcome youth conference delegates from throughout the United States and Canada to Indianapolis.

Festivities also include pyrotechnics and a variety of musical performances.



CONGRESS PARTICIPANT—Auxiliary Bishop Placido Rodriguez of Chicago is one of 21 U.S. bishops who will participate in the National Youth Congress Nov. 7-8 in Indianapolis. (Photo by Karen Callaway)

21st biennial National Catholic Youth Conference



"Peace in the Puzzle"

Conference speakers promote social justice

by Mary Ann Wyand

"Only God can fulfill our needs
If you love God, then you'll know peace
We must always try to bring peace to the puzzle
Of life, of the church, of the streets, of our society."

© 1990 by Peter Uncles

Talented Christian musicians Tony Melendez, Tom Franzak and Peter Uncles will bring their faith messages to 7,000 teen-agers during the National Catholic Youth Conference Nov. 7-10 at the Indianapolis Convention Center.

Melendez was born without arms because of a drug prescribed to his mother during her pregnancy, but he uses his feet to play inspirational music with a guitar. He also writes songs.

When Melendez performed "Never Be the Same" for Pope John Paul II during a papal visit to Los Angeles in 1987, he captured the affection of the pope and of people throughout the world.

Melendez has received offers from record and film companies and has made countless television appearances, but he rejects the status associated with fame.

"I don't feel like a celebrity," he said. "I feel like me."

Franzak is also a nationally-known Christian recording artist, performer and speaker. His music and messages invite youth and young adults to live out their calling to be Christ's light in the world.

His commitment to youth and their enthusiasm for him was evident during a performance at the 1987 Papal Tour Youth Rally in the Louisiana Superdome.

Franzak said he believes "the joy of being able to offer God-given talents to serve the needs of Catholic youth is a pearl beyond price."

The theme of the 1991 National Youth Conference was taken from a song written by Peter Uncles, who is scheduled to perform during the gala opening ceremony.

Other keynote speakers are Father Edward Branch, Catholic chaplain at the Atlanta University complex, who is an expert on young adult culture and faith development; Susan Anbarro, an advocate for disadvantaged youth; and Madeline Manning Mims, a gold and silver Olympic medalist in track and the Olympic Hall of Fame member who ministers to prisoners.

Brebeuf honors Jesuit founder

by Mary Ann Wyand

Brebeuf Preparatory School students paid tribute to a variety of faith traditions Oct. 18 as they honored the memory of Jean de Brebeuf during a prayer service for the Jesuit school's patron saint.

Students Kristen Cross, who welcomed teen-agers and adults assembled for the feast day observance, and Robert Tregenza, who read the opening prayer, set a respectful tone for the diverse readings and music that encompassed many religions.

Students Judson Brewer and Sonya Hayes performed a talented violin duet of Kabalevsky's "Clowns." To begin the service, then Carla Solinger offered a dramatic presentation titled "The Concerns of a Colleague."

In a cleverly written "Dear Jean" reflection, Carla discussed Brebeuf's reasons for leaving loved ones of his to pursue his ministry to the Huron Indians in North America as well as her final acceptance and affirmation of his commitment to serve others.

"It's not too late for me," she concluded. "I want to be a player in the game too, Jean, now I understand."

The school's motto is "Men and Women for Others."

Faculty member Sara Compton spoke next on the topic "The Other Message," a reminder to students and guests of the many dedicated people formerly and currently associated with Brebeuf who are serving the church and society as men and women for others.

"The other message," she said, "is that we are very proud of you when you (graduate and) come back and tell us about your academic and professional accomplishments. And there are many of us who are especially proud if you come back and tell us that for a brief time you also believed that other message of service for others."

After choir members performed "I Love You," a moving song written by Andre Crouched, students Holly Edson, Jennifer Lilly, Balise Birge, Andrew Dubois, Laura Edson, Derrick Hurst, Dan Hayes, John Abdulla, Kate Bettis, and

Sarah Lowery formed a "Circle of Creation" to pay tribute to the Indian culture and reverence for the earth.

Embracing yet another faith tradition, students Mohammed al Albakay and Jamal Shah recited the "Surah Cix," ("To the Disbelievers") revealed at Mecca. Mohammed spoke the words of prayer to Allah in Arabic and Jamal followed with an English translation.

Brebeuf's choir brought the assembly back to a reflection on Christianity with Marty Haugen's song "Holy, Holy," then faculty members Jon Zwiitt and Pat Watko, students Erika Yancy, Amy Ballinger, Leanna Birge, Andrew Fiscus, Pat Chesebrough, and C. J. Turner, and guest Diane Eller presented emotional faith testimonials.

"A Prayer for Generosity" written by St. Ignatius Loyola, founder of the Society of Jesus, and led by faculty member Fred McCashland, reminded students that it is important "to give and not to count the cost" and "to labor and not to seek reward."

That prayer was followed by Jesuit songwriter Roc O'Connor's lyrics "Lift Up Your Hearts to the Lord," chosen to encourage students to "sing out your joy to the Lord" because "his love is enduring."

For the closing prayer, Jesuit Father Michael Dorrier, Brebeuf's campus minister, encouraged the students to "Dare to Dream."

"I dare you to dream a dream with wild hope," Father Dorrier said. "The dream of St. Jean de Brebeuf in his struggles, the dream of simplicity and justice, like so many other repressed visions, is I believe the very voice of God amongst us. In taking them out, hopefully this school might become known as a center of God's spirit, a place where poetry dares to speak, where song reigns unchallenged, where art flourishes, where nature is welcome, where little people and little needs come first, where justice speaks loudly, where in the wilderness of destruction the great voice of God still cries out for life. That's the hope. That's the dream."



AFFIRMING CREATION—Brebeuf Preparatory School students Andrew Dubois and Laura Edson affirm creation during a liturgical expression Oct. 18 for the Feast Day of Jean de Brebeuf. (Photo by Mary Ann Wyand)

Author of 'Playboy to Priest' will speak at rally

Internationally known Father Ken Roberts will be the keynote speaker at a state-wide youth rally on Nov. 13 at the Hoosier Dome in Indianapolis.

Father Roberts will speak on "Faith and Morality in the '90s" from 9:30 a.m. until noon at the dome. The rally is free and open to the public.



Fr. Ken Roberts

"In an era when the world screams that God is dead and Elvis lives," a press release explains, "Father Ken Roberts makes our Roman Catholic faith come alive!"

Former prisoner Jim Jennings, who had faced the electric chair in 1970, is also scheduled to speak at the youth rally. Jennings spent 18 years in prison and changed his life following a conversion

experience while incarcerated. That experience led him to begin rosary groups and encourage other prisoners to weekly confession and daily reception of the Eucharist.

He will share the story of how a group of prisoners responded to Mary's call and consecrated the prison to Our Lady's Immaculate Heart.

Following the youth rally, which is open to people of all ages, Father Roberts will address a special priests' rally at the Hoosier Dome. All priests are invited to attend this special occasion.

During his stay in Indianapolis, Father Roberts will also present a three-day mission at 7 p.m. on Nov. 13-15 at Our Lady of the Greenwood Church.

For additional information about any of these events, telephone 317-888-2861.

Father Roberts first came into prominence through his best-selling autobiography "Playboy to Priest" in 1970.

Since that time, he has inspired thousands of young people to become more

active in the Catholic faith and as a result has fostered many vocations.

Described as a modern-day Bishop Sheen, Father Roberts is well recognized from his frequent appearances on weekly television shows, "Catholic Beliefs and Practices" and "Heart of the Nation" on the EWTN cable network, as well as from his many appearances on "Oprah Winfrey," "20/20" and other shows.

Born in England, he was ordained in Rome in 1966 following theology studies at Beda College. Prior to entering the priesthood at age 35, he held jobs as a chief steward for British Airways and a language interpreter on the ocean liner Queen

Elizabeth. He also served the British Army as an intelligence officer.

The author of seven books, Father Roberts uses speaking engagements to remind Catholics that there is more to their faith than just going to Mass each week. In his book "You Better Believe It," he answers questions to young people who are struggling through the teen-age years.

Father Roberts defends Pope John Paul, the sacraments, the Mass, and the role of the Blessed Virgin Mary from the standpoint of Scripture. He appeals to all ages and all backgrounds as he endeavors to bridge the gap between conservatives and liberals, charismatics and traditionalists, young and old.

Teen-agers invited to sell directory

Parish youth groups and members of high school service organizations can earn extra money for programs and activities by selling copies of the archdiocesan "1992 Directory and Yearbook."

For information about group sales, contact Marie Fink, directory manager, at The Criterion at 317-236-1574.

"At the 1991 National Catholic Press Association conference, it was described as one of the best directories in the country," she said. "In addition to money earned for each book sold, a cash award will be presented to the youth group or student organization selling the most copies."

The directory contains over 300 pages of information about archdiocesan administrative offices, churches, schools and

personnel. It includes biographies on archdiocesan clergy, specifics about religious orders, and the names of youth ministers.

"If you've been wondering where the priest who used to be in your parish is assigned now, or when your pastor was ordained, or what the Mass schedule is for other parishes, you can find the answers in the archdiocesan directory," she said. "It also includes the telephone number of every parish in the diocese as well as each deanery office, Catholic hospital, school, convent, monastery, and church agency."

This is the first year that parish youth groups have been invited to sell copies of the archdiocesan directory at their churches after Masses. Directory sales must be coordinated by pastors or youth ministers.



PANTRY RAIDERS—Butler University students Mike Kalscheur (kneeling) and Scott Abraham (standing, from left) Alan Dowd of Lambda Chi Alpha Fraternity and Karen Scott, Amy Mathew and Krista Oldham of Alpha Phi Sorority deliver part of a load of food to the Crisis Office at the Catholic Center. They brought in the food Oct. 22 after canvassing neighborhoods near the campus. (Photo by Margaret Nelson)

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Not Pictured:

Kristian Moriarty
Kathleen Moriarty

Tim Moriarty
Eammon Brandon
Andrew Moriarty
Caitlin Brandon

PAID FOR and authorized by the Committee to Re-Elect Mary Moriarty, M.D. 11/1/91

BOOK REVIEW

Catholic readers' book interests

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

"Witness," by Josp Terelka, with Michael H. Brown, Faith Publishing Co., \$10.00, 324 pp. Autobiography of a leader describes the persecution of Ukrainian Catholics by the communist government of the Soviet Union and how the church survived it.

"Unity and Plurality," by Father Lucien Legrand. Orbis

Books, \$18.95, 189 pp. Jesus as missionary and the biblical doctrine of mission and its challenge for today's church.

"Promises to Keep," by Katherine L. Karr, Prometheus Books, \$19.95 cloth, \$13.95 paper, 127 pp. Encouragement and specific advice for families who want to augment the care of a loved one in an atmosphere of dignity, respect and compassion.

"Edith Stein: Selected Writings," with commentary by

Susanne M. Batzdorff, Templegate Publishers, \$9.95, 126 pp. Along with translations of the famed convert's prayers, poems, and other writings, her niece (the author) has included her memories of her aunt.

"Mothers of the Saints," by Wendy Leifeld, Servant Publications, no price given, 229 pp. Sketches of 10 mothers of saints and three saints who were mothers.

"Walking Together," edited by Atonement Father Thaddeus D. Hogan, Eerdmans, \$12.95, 148 pp. Evaluates the church's efforts toward Christian unity in the light of the Second Vatican Council's decree on ecumenism. The author was, at his death, associate director of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

† Rest in Peace

(The Criterion requests death notices from parishes and individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in the 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.)

† **BIHR, Aline**, 79, St. Joseph, St. Leon, Aug. 16. Sister of Sylvester, Lawrence and Martha Trabel and Betty Cox.

† **BISCHOFF, Mae**, 71, St.

Joseph, St. Leon, Aug. 9. Mother of Mary Ann Carr, sister of Harold Alig, grandmother of four.

† **BOTT, Clara**, 84, St. Mary, North Vernon, Oct. 20. Wife of Ludwig, mother of Paul, Joseph, Leo F., Robert L. and John; sister of August Sell, grandmother of 16; great-grandmother of 17.

† **CALLAHAN, Madeline**, 79, St. Joseph, St. Leon, Oct. 22. Mother of Marlene Laker, Jim and Dennis; grandmother of 19; great-grandmother of 21.

† **CHILLO, John E.**, 80, St. Pius X, Indianapolis, Oct. 20. Husband of Anna (Dratnol); father of Marilyn Murrell, brother

of Pauline Grandy, grandfather of six; great-grandfather of three.

† **ENDRES, Delia Mary**, 81, St. Christopher, Indianapolis, Oct. 19. Mother of Jerry, David, and Mary Shea, sister of John, Joseph and Cecilia King, grandmother of 10; great-grandmother of seven.

† **FAULKNER, Mary L.**, 75, Holy Family, New Albany, Oct. 15. Cousin of Genevieve Biggs.

† **FELDMAN, Urban L.**, 61, St. Mary, Greensburg, Oct. 26. Husband of Arlene C.; father of Edward J. Kenny, and Barbara Anderson; stepson of Clara, brother of James and Alfred.

† **GALLAWAY, Patrick**, 63, St. Lawrence, Indianapolis, Oct. 15. Husband of Janice M. (Pearl); father of Michael J., Gregory J., Sean C., James and Colleen M.; son of Margaret

Faulkner, grandfather of four; nephew of Rose Patsche.

† **GUETHE, Robert Paul**, 76, Holy Family, New Albany, Oct. 17. Brother of Anne G., Shell-house and Mary G. Bauman.

† **HOLZER, Clement**, 95, St. John the Baptist, Osgood, Oct. 17. Father of Charles J., William, Anthony, and Mary Roll; grandfather of nine; great-grandfather of 10; great-grand-grandfather of three.

† **HUGHES, Valerie J.**, 64, St. Mary, Richmond, Oct. 14. Wife of David; mother of Vicki Rosa and Tracy Hamilton, grandmother of four.

† **KIRCHNER, William Joseph**, 67, St. Roch, Indianapolis, Oct. 20. Father of William John and Thomas Joseph; brother of James.

† **KRAFT, Antoinette M.**, 97, St. Mary, New Albany, Oct. 18. Mother of Paul F. Sr., and Anna Stadler, grandmother of 17; great-grandmother of 36; great-grand-grandmother of six.

† **LEFFINGWELL, Bill Dick**, 71, St. Michael, Brookville, Oct. 9. Husband of Alvera (Butz); father of Lynn Hill, Michele Sauerland, Hal, Brent, Patrick, Kelly and Brooks; son of Lucile; grandfather of 17.

† **McGILL, Hazel L.**, 83, St. Barnabas, Indianapolis, Oct. 14. Husband of H. Stephen, John K., Claudia Benge, Marilyn Stout, Julie Fogle and Elaine Boetto; brother of Charles, John, Mildred Pound and Esther Milhous; grandfather of 13; great-grandfather of two.

† **MERRIMAN, Ronald Gene**, 44, Our Lady of the Greenwood, Greenwood, Sept. 28. Husband of Sandra; father of Michael Joseph; son of Carl.

† **NEWTON, Louis M.**, 80, St. Jude, Indianapolis, Oct. 23. Husband of Julia (Henderson); father of Diana Brooks, Betty Radcutt and Robert; brother of Benedictine Sister Stephen, and Emily Cave.

† **NOBBE, Anna**, 79, St. Mary, Richmond, Oct. 11. Mother of Sharon Sturges, Earnest and James, grandmother of four; great-grandmother of one.

† **PANEY, Charles B.**, 70, St. Mary, Rushville, Oct. 24. Husband of Virginia Pike; father of Joe, Larry, John, Paul, Steve, Mike, Diana Volles, Sue Ann Odum, Rita Hill, Mary Marlett and Barbara Musgrave; stepfather of Dean T. Pike and Sally Stevens; brother of Vivian Smith and Nellie Hughes, grandfather of 37; step-grandfather of three.

† **RADKEY, Marie L. (Heppner)**, 46, Holy Family, Oldenburg, Oct. 15. Wife of Philip, daughter of Clara Heppner; sister of Charles R. and Glen G. Heppner; aunt of Susan, Diane, Raquel and Gordon Heppner.

† **REED, Beverly Ann (Billerman)**, 41, Our Lady of Lourdes, Indianapolis, Oct. 18. Wife of David T.; mother of Heather Ann, Shelly R., Rodney T. and Christopher D.; daughter of William C. and Agnes (Russell) Billerman; sister of William P., John H., James L., David L. and Joseph T. Billerman, Mary G. Marchino, Frances I. Dotson and Bernadette M. Mooney; grandmother of Jeremy Reed.

† **RIDDLE, Harold P.**, 72, Our Lady of the Greenwood, Greenwood, Oct. 14. Husband of Kathryn; father of H. Stephen, John K., Claudia Benge, Marilyn Stout, Julie Fogle and Elaine Boetto; brother of Charles, John, Mildred Pound and Esther Milhous; grandfather of 13; great-grandfather of two.

† **SHAUGHNESSY, Joseph F.**, 60, St. Barnabas, Indianapolis, Oct. 18. Husband of Esther M.

† **SMITH, James D.**, 71, St. Vincent de Paul, Bedford, Oct. 18. Husband of Mary A. (Dusen), brother of John E.; uncle of four.

† **STASIK, Frank Sr.**, 83, St. Barnabas, Indianapolis, Oct. 19. Father of Frank P. Jr. and Kenneth P.; grandfather of four.

† **STRATTON, Jacob**, 7 months, St. Mary, Richmond, Oct. 14. Son of David and Kim; brother of Sean and Travis Vaughn; grandson of Bernice, Robert Staser and Bonnie Reynolds.

† **WAINSCOTT, Catherine I.**, 74, St. Anthony, Indianapolis, Oct. 19. Mother of Phyllis Agular, Sara B. Owen, Martha Preston, Patty St. John, Bernard, Jerry, Tommy, Michael, Steve and Perry; sister of Richard and George Lucid, Chester Claussen, Betty Kane and Virginia Cox; grandmother of 29; great-grandmother of 17.

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Summaries of news from throughout the world

U.S.

Religion 'invisible institution' on network TV

DAYTON, Ohio (CNS)—Religion is an "invisible institution" on prime-time network television, according to a University of Dayton communications professor who studied a month's worth of TV episodes. "The religious side of people's lives is not seen very frequently on television," said professor Thomas Skill. "Symbolically what it suggests is that religion is not very important." Skill, an associate professor at the Catholic university, looked at 100 episodes of fictional television aired in prime time during the November 1990 "sweeps" period on the ABC, CBS, NBC and Fox networks.

Solidarity urged with Native Americans

WASHINGTON (CNS)—As America celebrates the 500th anniversary of Columbus' arrival, "solidarity with the Native American community" must be a major church priority, according to a document facing the U.S. bishops at their Nov. 11-14 meeting. The document, called "1992: A Time for Remembering, Reconciling and Recommitting Ourselves as a People—Pastoral Reflections on the Fifth Centenary and Native American People," was to be voted on at the meeting. "We hope and pray that 1992 will be a time for remembering, for genuine reconciliation and recommitment to work for greater justice for the descendants of the first Americans," the statement said.

Common goals stressed in Catholic-Muslim dialogue

WASHINGTON (CNS)—U.S. Catholic and Muslim leaders have joined in a communique asking for understanding of and respect for each other's beliefs and to work together on common goals. Participants agreed that a national dialogue between the two faiths should pay attention to the outcome of local dialogues; foster mutual respect and understanding; work to end misrepresentation and stereotypes of each other by reviewing Catholic and Muslim institutional publications; discuss the meanings, methods and objectives of mission and the Muslim equivalent, "da'wah"; exchange and study documents relating to each faith; work together toward common values, particularly justice, peace and respect for creation; and collaborate on achieving peaceful coexistence in the United States and throughout the world.

Catholic educators prepare for national congress

WASHINGTON (CNS)—Catholic educators are gearing up for the National Congress on Catholic Schools Nov. 6-10 in Washington, where they will develop guidelines and goals for Catholic education in the 21st century. About 250 educators, business leaders, politicians, bishops, parents and community leaders have been asked to serve as delegates for the congress, which will develop guidelines and goals based on five major themes—Catholic identity, leadership, the school and society, finance and governance, and public policy. It is the first time Catholic educators have worked together on a national basis for such an undertaking. Catholic schools today serve 2.6 million students in more than 9,000 schools nationwide.

WORLD

Rebel Robin Hood tactics appear rejected by poor

LIMA, PERU (CNS)—Residents of impoverished shantytowns around Lima said they are rejecting attempts by the guerrilla group Sendero Luminoso (Shining Path) to gain their support through Robin Hood tactics. "I don't care about your gifts, we just want peace and tranquility for our children. Nobody likes you here," Carlos Salla, from the shantytown of Villa el Salvador, was quoted as saying when a group of guerrillas tried to give him goods they had stolen. Eleven years after it began its violent campaign, which has cost 15,000 lives and \$20 billion in property loss by official estimates, rebel leaders appear to have decided it is time to open a new "mass front" among the poor and those on the fringes of Peruvian society by distributing stolen goods and food.



PERUVIAN SOUP LINE—(CNS photo from Reuters)

Bishops 'outraged' by Soweto train attack

PRETORIA, South Africa (CNS)—The Southern African Catholic Bishops' Conference "is absolutely outraged by the latest act of savagery," a train attack in the black township of Soweto, and has suggested disarming people who have a history of violent behavior. Nine people died and 36 were wounded in the Oct. 23 attack on a commuter train. The murders raised the death toll in Soweto and the surrounding area to 45 in five days of violence. "We repeat the call on the government, and especially the South African Police, to take effective action to eradicate this cancer, which is rapidly killing off any chances of a reasonably peaceful transition to a just and peaceful society," Bishop Wilfrid Napier, president of the bishops' conference, said in an Oct. 24 statement.

PEOPLE

Catholic judge's court prayer barred; appeal seen

RICHMOND, Va. (CNS)—A Catholic judge from North Carolina may not open his daily proceedings with a prayer, a federal appeals court in Richmond ruled Oct. 24. "It definitely will be appealed to the U.S. Supreme Court," North Carolina District Judge William Constangy told the Charlotte Observer daily newspaper after the ruling. "Of course, I'm disappointed that the Fourth Circuit Court of Appeals, which heard the case, didn't rule with us. But I'm very optimistic of our chances before the U.S. Supreme Court," he said.

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Orthodox talks mix hope, conflict

VATICAN CITY (CNS)—The Vatican's reaction to the election of a new, ecumenically-minded Eastern Orthodox patriarch carried a note of hope that contrasted with rocky Catholic-Orthodox relations in Eastern Europe.

Pope John Paul II, in a telegram dated Oct. 26, expressed joy at the selection of Patriarch Bartholomews of Chalcedon, who is a friend of the pope. The pope said their friendship would "no doubt facilitate the march toward 'full communion'."

A Vatican official, calling the new patriarch "energetic" and deeply involved in the ecumenical movement, said after the patriarch's Oct. 22 election by the Orthodox synod that the choice was "positive from our point of view."

But in the former East bloc nations, the immediate future of Catholic-Orthodox relations appears gloomy. Relations in the region have hit a new low with the end of communist rule. In places such as Ukraine, Catholics are attempting against strong resistance to reclaim churches and church property seized by the former Marxist regimes and given to the Orthodox.

For example, the city of Kiev has barred Eastern-rite Ukrainian Catholics from using a church, claimed by Catholics and Orthodox, allegedly at the behest of the Orthodox. The Catholic congregation has been restricted to using the 18th-century belltower adjacent to the church.

Another point of controversy is the Russian Orthodox

claim that the Catholic Church is on a proselytizing mission in the Soviet Union now that official restrictions have been lifted.

That was the reason the Russian Orthodox leadership gave for rejecting a Vatican invitation, hand delivered by the Vatican's top ecumenical official, to send a delegate to the Nov. 28-Dec. 14 special Synod of Bishops for Europe.

Pope John Paul has expressed hope that Eastern-rite Catholicism, which shares a common liturgical and hierarchical heritage with the Orthodox, would become a bridge between the churches.

But a Catholic bishop from Lithuania said there is too



GREETING—A woman and child crowd near the Armenian Catholic Church in Panig, Armenia, to meet a Vatican delegation. The October visit showed acceptance by the local Orthodox church, which has been sensitive about renewed Catholic action. (CNS photo by Sarkis Boghjalian)



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much bad blood between for that to happen. In a congratulatory telegram to Patriarch Bartholomews, Pope John Paul said, "The ties of brotherly affection that already unite us will no doubt facilitate our cooperation toward the goal of re-establishing full communion between our churches."

The pope added that he strongly hoped there would be progress in the ongoing theological dialogue between Catholic and Orthodox representatives.

The patriarch, 51, is recognized as the spiritual leader of the world's 250 million Eastern Orthodox Christians, but he wielded little hierarchical power because of Orthodox's emphasis on the authority of local bishops.

Patriarch Bartholomews has been "very involved in the ecumenical movement," said a Vatican official himself involved in ecumenical relations. "So it's positive from our point of view," the official said.

Patriarch Bartholomews has a doctorate in canon law from the Pontifical Oriental Institute in Rome, a sister institution of the Pontifical Gregorian University.

Since 1989, he has been the leader of an annual Eastern Orthodox pilgrimage to Rome on the Feast of Sts. Peter and Paul. He has met and lunched with Pope John Paul during those pilgrimages, forming a friendship with the pontiff, the Vatican official said.

In contrast, the Vatican has been defending itself against Russian Orthodox accusations that it is using reconstruction of Catholic life in the Soviet Union as a cover for proselytizing Orthodox Christians.

The accusations are "unjust," said an Oct. 14 statement issued by the Vatican after the Orthodox turned down the European synod invitation.

During the "bad years" of Soviet occupation, said Bishop Sigitas Tamkevicius, auxiliary of the Latin-rite Archdiocese of Kaunas, Lithuania, "the Eastern-rite Catholics suffered more than anyone else." There was "a particular Soviet anger directed at the Eastern-rite church."

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