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Respect Life Sunday events ready in seven cities in archdiocese

by Mary Ann Wyand

"Life Chains," a vespers service, and the annual Archdiocesan Respect Life Dinner are among the events planned for this Sunday, Oct. 3.

Thousands of pro-life people from many religious denominations will participate in Life Chains in Indianapolis and six other central and southern Indiana communities.

The third annual Life Chain is scheduled from 2:30 p.m. until 3:30 p.m. local time in Indianapolis, Connorsville, Richmond, Liberty, Bloomington, Spencer, and Henry County. There will be Life Chains in many other cities throughout the country on this day.

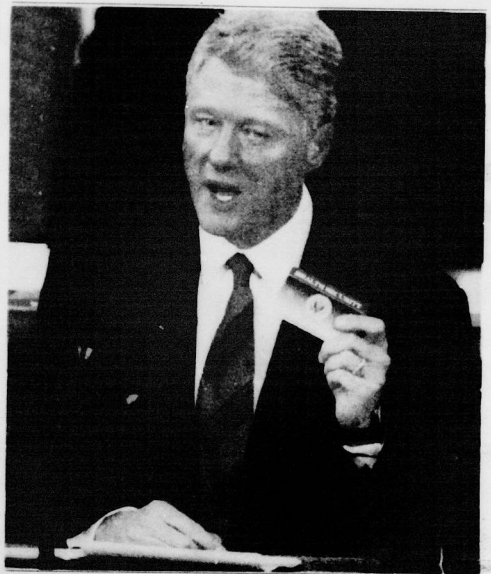
Archbishop Daniel M. Buechlein will preside at a vespers service at 4 p.m. at the cathedral. It will include a commissioning ceremony for members of the

Archdiocesan Pro-Life Activities Advisory Committee and parish pro-life chairpersons.

Following the vespers service, the archdiocese will honor the Little Sisters of the Poor for their ministry to the elderly poor at the St. Augustine Home in Indianapolis during the 11th annual Respect Life Sunday dinner at the Catholic Center.

The sisters will accept the Archbishop Edward T. O'Meara Pro-Life Award on behalf of Blessed Jeanne Jugan, their foundress, and 4,000 members of their international religious order who serve 40,000 elderly poor in 30 countries.

The main speaker at the dinner will be Donna Haines, manager of the St. Vincent Hospice in Indianapolis, who will discuss this pro-life health care ministry which (see RESPECT LIFE, page 3)



CLINTON HEALTH PLAN—President Clinton holds up the health security card which every American would receive under his proposed health care plan as he addresses the nation and a joint session of Congress Sept. 22. The president's reform plan would guarantee universal access and comprehensive benefits for all U.S. citizens and legal residents. (CNS photo from Reuters)

No English catechism at least till year's end

by Cindy Wooden
Catholic News Service

VATICAN CITY—It will be at least the end of the year before the English-language edition of the "Catechism of the Catholic Church" is published, North American bishops visiting Rome for meetings with Pope John Paul II said.

"By the end of the year would seem to me to be the quickest you could expect it now," said Cardinal Bernard F. Law of Boston, who was assigned by the Vatican to oversee the original English translation.

The English-speaking bishops' conferences still have not received Vatican-approved copies of the English text, Cardinal Law told Catholic News Service Sept. 22. Once they do, it will take another six to eight weeks for printed and bound copies to reach bookstores.

The cardinal was in Rome for his *ad limina* visit, which bishops make every five years.

Canadian bishops were in the city a week earlier for their *ad limina* visits. They said it was clear from meetings with the doctrinal and clergy congregations that the publication of the English text could come after the

first anniversary of Pope John Paul II's formal presentation of the catechism to the world.

The French text, which is what other language versions are being translated from, was released Nov. 16. The pope formally presented the catechism at a Dec. 7 ceremony, distributing copies in French, Italian and Spanish.

Bishop James P. Mahoney of Saskatoon, Saskatchewan, said the Canadian bishops mentioned their concerns about the delayed English text to the pope during their mid-September meetings with him.

"The Holy Father said there is a problem and they are working on it," Bishop Mahoney told CNS. The bishop said one problem seemed to be which Scripture translation to use for quotations.

He said the bishops hope the catechism will be available by Christmas.

"The nonappearance of the catechism got mentioned everywhere" as the Canadian bishops met with Vatican officials, Bishop Mahoney said.

Like Bishop Mahoney, Archbishop Joseph N. MacNeil of Edmonton, Alberta, said expressions of frustration over the delay were tempered by a desire to see that the English version is as carefully translated and as well written as possible.

Cardinal Law said he did not know what was causing the delay. "I presume that what's going on is that the translation is being finalized," he said.

Translating a long document filled with theological and philosophical concepts into an English that is true to the original and readable in North America, England, Africa and Asia "is a formidable task," the cardinal said.

"The significance of the English translation cannot be overestimated," he said. "It isn't one among many language translations." With the growing use of English as a universal language, "I think the English translation is going to carry a very great importance; it's going to be a very, very influential text. That's why they have to be very careful."

The cardinal said questioning the motives of the team that did the original translation was "manifestly unjust and not in the spirit of the Gospel."

They (the translating team) had "one agenda and one agenda only, and that was to render an accurate, effective, useful English translation," he said.

Abortion is key issue in health care debate

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—As the debate on national health care reform began in earnest, much discussion centered on the topic likely to get the most Catholic attention—inclusion of abortion coverage.

The topic drew comment from both President Clinton and his top health care adviser, first lady Hillary Rodham Clinton, in the days after the reform plan was unveiled Sept. 22.

The plan does not mention abortion by name but calls for coverage of unspecified "pregnancy-related services" and family planning.

There are people on both sides with very strongly held feelings who would like this plan either explicitly to say abortion is covered or must be mandated and... people on the other side who say abortion should be prohibited and absolutely eliminated," Mrs. Clinton said Sept. 24 in an interview with CBS News.

"We're not going to make people on the extremes of this issue happy," she added. "I think we're striking the right balance."

At a town hall meeting in Tampa, Fla.,

Sept. 23, a nurse told the president that he was "personally and morally involving me in the abortion issue by using my tax dollars."

"We are also personally and morally improving preventive and primary care services," Clinton responded.

Catholic officials found much to praise in the Clinton health care reform plan, but worried that the inclusion of abortion coverage could sink the long-awaited reforms.

"The president has set the terms of the debate and demonstrated the bold president—(see ABORTION, page 36)

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Respect Life section

A special 12-page "Respect Life" section, including material from both the National Conference of Catholic Bishops' program and the Archdiocesan Pro-Life Office, will be found in this issue beginning on page 13.

THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

We say yes to life, no to culture of death

by Archbishop Daniel M. Buechlein, OSB

Mother Teresa is the St. Francis of Assisi of our times. Recently she celebrated her 52nd birthday while recovering from malaria. Despite her heart problems she is praying to live long enough to go to China. After years of refusal, the Chinese government has given her permission to enter that country where she plans to establish a mission for the helpless poor.

What good can a small mission do among millions of poor? Of course, people Mother Teresa is probably best known for her respect for human life. Wherever they are, her Missionaries of Charity not only serve the poorest of the poor, they also witness to the profound dignity of human life.

I came to know and admire Mother Teresa and her Missionaries of Charity personally because she visited Memphis twice and founded a mission for homeless and abused women and children in the poorest and most dangerous neighborhood. The sisters in Memphis have also opened a safe home for single pregnant women who have no home. More than anything else they are known to be a haven of prayer and safe cheerful love for people of all walks and strata of life in an otherwise dangerous neighborhood. In prayer and in action they live respect for human life under most difficult circumstances.

The Missionaries of Charity have no guaranteed income



and do not accept a salary or compensation. Yet their food cabinets are full and they have what they need to serve the poor. They have helped countless women choose life rather than abortion and many volunteers are strengthened in faith.

Sunday, Oct. 3, we observe Respect Life Sunday. Monday, Oct. 4, is the feast of St. Francis of Assisi. If Francis were alive he would be leading the respect life activities of our day, much like Mother Teresa. Known for his love of nature and all creation, he would be on the forefront of championing the cause of life, especially the life of the vulnerable like Mother Teresa does.

As I say, Mother Teresa is St. Francis of our times. For her and the Missionaries of Charity, poverty is real. They carry only one extra religious habit when they move from mission to mission. They sleep on cots and do without television and other amenities of life which we take for granted. Prayer is the center of their day and prayer daily moves them out in pairs and on foot into dangerous neighborhoods looking for the homeless, the uncared for, those deprived of the good news of the gospel. They especially look after children and the elderly, the vulnerable. I can testify, these women religious are the most cheerful and joyful people I have ever met.

Do they believe in a consistent ethic of life? You better believe it, but they emphasize prevention of abortion because (as Mother Teresa asks) who else will speak for the 1.6 million helpless and voiceless unborn who are aborted annually in the United States? She reminds us that a society that is callous to the most vulnerable and helpless of its members is a society that has lost its soul and is on the brink

of unbridled violence. Francis of Assisi was a prophet who spoke for the beauty of life and creation in his day. Mother Teresa and countless others do so in our own times.

Respect life. In the twilight of the 20th century, these two words take on a prophetic urgency. Just last week in Washington, a Senate Committee voted to abolish the Hyde amendment from federal legislation. The Hyde amendment prohibits the use of federal funds for elective abortions. The Senate committee did so despite the fact that in a national poll of last spring 72 percent of Americans said our government should not pay for elective abortions.

President and Mrs. Clinton favor abortion funding in their proposed health care reform "in order to avoid extremes," they say. What does that mean? If we are lukewarm about abortion, is it OK, will it go away? Abortion is not mentioned directly in the health care proposal; it is hidden under the euphemism of "pregnancy related services."

New initiatives to legalize euthanasia are being prepared in the state of Oregon. Others are on the drawing board. As followers of Christ we are called to witness against this culture of death. Mother Teresa does this, but she also witnesses to God's love and compassion which alone overcome these evils. We say no to abortion and euthanasia and to our society's skewed vision of human sexuality. We say yes to God's gift of life. We say yes to his command to love one another.

We need to do this in prayer. Sunday afternoon, at 4 o'clock in the cathedral, we will gather to pray for the help we need to promote the dignity of all human life. Please join us.

EDITORIAL COMMENTARY

Let's hope life isn't as shown on 'NYPD Blue'

by John F. Fink
Editor, The Criterion

I watched the first episode of the new ABC series "NYPD Blue." I won't watch any more.

With all the publicity it received, especially since ABC stations were picked to try to prevent the series from being shown, I thought I should see if the series is as bad as depicted. If the rest of the shows are like the first, it is.

I could find no redeeming social value to the program at all. It showed nothing positive but depicted only the most sordid aspects of our society. Some critics have defended the show by saying that it is an accurate portrayal of life as it really is. I don't believe that. I believe most people are good people, and there were no good people in that first episode. If police men and women really are the way they were depicted in that show, God help us all.

I have editorialized before that too

much television presents bad social values as if they are good and that our youth come to accept those values. That is certainly true when it comes to glorifying sex outside of marriage.

On the first program, the hero-cop is in the process of getting a divorce. While he is having dinner with a female police officer, he tells her that he had been faithful during the entire six years of his marriage. She responds, "Really?" as if that's a real accomplishment. Then, of course, the two go off to have sex

together as if this is OK now that he is getting a divorce. The trouble is, too many people, including many of our youth, actually do believe that this is OK.

It happens that they are interrupted in their romp on the bed (the nude scene we had been warned about) by his wife, who knocks on the door. When she asks if she can come in, he replies that he has company. She leaves. The next day she apologizes for having interrupted them.

The hero-cop character's name, by the way, is John Kelly. Presumably he is an Irish Catholic. Television has long delighted in showing Catholics doing things that are plainly opposed to Catholic moral principles.

There was, as expected, a lot of gratuitous sex and nudity in the program, some very coarse language, a great deal of violence. These were stuck in there to appeal to our basest instincts, and many people are probably going to watch the show just to see those things. But I was offended much more by the pessimistic attitude that this is how things are in real life. It would be depressing indeed if that were true and that's all life was all about.

That's not what I want to see, either in a movie or a TV program. That's why I don't intend to watch the program again.

Sure, the ratings for that pilot show were high because of all the controversy. Let's hope that most people will feel the way I did and not tune in again. If enough people refuse to watch it, it will be taken off the air.

That's what should happen if the polls are correct that most Americans are offended by the sex and violence on TV and, therefore, are watching it less than they used to.

Archbishop conducts day of recollection at Fatima

by Cynthia Dewes

A full house of friends and supporters celebrated the 30th anniversary of the building of Fatima Retreat House on Sept. 27. The day of recollection, conducted by Archbishop Daniel M. Buechlein, centered appropriately on prayer, reflection and service, the hallmarks of the place which the late Archbishop Edward T. O'Meara once described as "the jewel of the archdiocese."

Archbishop Buechlein used examples from his own spiritual life to illustrate the fact that God has particular plans for each of us in every stage of life. Holiness is meant for all of us, he said, not just for priests or religious; and all the time, not just during Sunday Mass.

"Each of us is called to be a holy person doing the stuff of everyday life,"

the archbishop said. "Each of us is an icon of the Lord."

"Whatever good happens in our lives of faith happens by the grace of God," he continued. But we must be ready to serve. The archbishop said God calls all of us to be leaders in some way (as parents, teachers, archbishops, etc.). And even in challenging times he gives us what we need to do the job.

The archbishop explained his "five priestly mysteries of the rosary": Jesus as teacher, as healer, as prayer, as the obedient one, and as the chaste lover of the many. These roles apply to all of us, he said, whatever our station in life.

During Mass, the archbishop devoted his homily to the text: "It is in giving that we receive." This is the key to a good

marriage, a happy home, or a happy life of ministry, he said.

The subject of the archbishop's afternoon conference was Mary as the model of solitude. Solitude is "patient waiting in expectant life and hope," he said, unlike loneliness. Loneliness, he said, accounts for all the wrong ways people look for love.

Loneliness also manifests itself as a fear of death, he said. But we may take support from the communion of saints, including beloved relatives, whose memory comforts and sustains us.

"We must thank God for the witness of our Blessed Mother, of the communion of saints, of our parents and grandparents, and for the gift of faith," he said. "And God calls us in turn to pass on this faith to our children and grandchildren."



PRE-RACE CONFERENCE—Archbishop Daniel M. Buechlein talks with Gregory Weber (left), chairman of the first annual "Archbishop Daniel's Walk 'n Run," and John Gaskin (right), president of the Catholic Social Services board of directors, before the Sept. 25 fundraiser at Marian College in Indianapolis. Proceeds benefit Catholic Social Services ministries. (Photo by Mary Ann Wyand)

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Child care lets homeless parents obtain work

by Margaret Nelson

Mona and her 4-year-old daughter spent Saturday night in the park. The next night they huddled between two dumpsters in an alley.

On Monday, the young mother and child found themselves in the Holy Family Shelter.

Since that day—just a few weeks ago—when the family moved into the Catholic Social Services facility, they have had a roof over their heads, meals—and all-day child care for Margaret.

Patty Owens has been running the day care program at Holy Family Shelter for three years. About a month ago, Jennifer Miller joined the staff to run the infant room, so that the service could be offered to pre-schoolers all day long.

Mona said of the day care service, "It's really helped me to be able to go out and get the paperwork ready for the (county) trustee's office. I could go job hunting and look for housing. A child holds you back. And if you have to keep running back and forth, you feel like you're not getting anything accomplished."

Mona cleans a downtown building now and hopes to use her knowledge of plumbing to get some additional work. But she is waiting for papers that will enable her to enroll in a one-and-a-half year training program to become a court reporter.

"Jennifer and Patty are great with the kids. They're their friends," said Mona. She explained that the two child caregivers helped her daughter during a family tragedy "when I had to be out taking care of business."

"People probably think we're using it to get rid of the kids," Mona said. "But I was able to find a job and I have housing coming up for us. I was able to get into job training. I just wish Margaret could continue going here after we get out (Oct. 1)."

"The day care is a learning experience for her. They always teach her something new she can share with me," she said. "She waits for Patty and Jenny to come in every day. All of the kids love them. She can't wait for 'school' to start. And she loves the 'granda' (senior volunteer) down there."

"Patty and Jenny are not just good for the children. I was a little down one day. They weren't above saying, 'Hey, do you want to talk about it?' They're a definite asset to the shelter. They have meals for our children," Mona said. "They're great; my baby loves them. They can even get her to eat her lunch and I can't. When we came here, she had lost that little



CARE—Jennifer Miller spends all day supervising child care at Holy Family Shelter in Indianapolis. The service permits homeless parents to find housing, work, and job training while their children are learning relational skills. (Photo by Margaret Nelson)

sparkle in her eye. Now, she's always got a smile. They helped bring that sparkle back.

"She tells them, 'I love you. That makes me feel good. She didn't say that word for three months and it's back again. That's important to me. It's a shame when someone takes a child's innocence. Now she has that trust back."

"Being in a shelter is not a pleasant experience for an adult or a child. The day care does a good job there. Those two keep

the kids' minds active. They leave them with something to think about for the rest of the evening—even if it's just wondering what movie they will have on Popcorn and Movie day," she said.

Explaining how she became homeless, Mona said, "I was sharing a house with another woman. She had been mentally abusing Margaret. I was paying half of the bills, but when my child wanted to use the bathroom, she had to ask this woman's permission. It started going toward physical abuse. I couldn't let that happen. I walked out that day."

With no family here to assist her, Mona said the child care at the shelter has been very important to her. "Without their assistance, I wouldn't be able to accomplish what I have done."

"Some people might take advantage," she said, "but there are a lot of us who are sincere about what we are doing. Thank God I am going to benefit from it. One of the benefits is stability."

"I am so glad to be here," Mona said. "I would have had to give my daughter up."

Owens talked about the advantages of full-day child care to the homeless. "The parents can be out looking for jobs. And the transition to nap time is easier for the children."

"It's hard for the mother to get back here for lunch, and it's hard for the children to leave them," said Miller. "We can keep better track of what they're eating when we have them all day, too."

The extra hours—from 9 a.m. to 4:45 p.m.—make it easier for the parents, said Owens. "It's more like the school situation and it helps prepare the children for other day care programs they may be involved in later."

The parents in the shelter can send children to the day care from the time they are born (the youngest was 3 days old) until they are 5 years old.

Miller's work also frees Owens in her efforts to get the older children into nearby elementary schools.

"Indianapolis Public Schools gave us preferential treatment. Our kids got to go to schools near us and bypass the CHOICE program (for which parents had to make school selections last January)."

"I love it," said Miller of her new position. "The kids are great. The staff is good; it's like a family. I feel welcome. Helping the children is great experience for me. I try to give them all the positive experiences I can."

Pro-life dinner speaker to explain hospice care for the terminally ill

by Mary Ann Wyard

Pro-life supporters who attend the archdiocesan Respect Life Sunday dinner at the Archbishop O'Meara Catholic Center Assembly Hall on Oct. 3 will have a unique opportunity to learn about hospice care for the terminally ill.

Keynote speaker Donna Haines, manager of the St. Vincent Hospice in Indianapolis, will discuss this pro-life health care ministry which addresses death and dying in positive and spiritual ways.

Haines, a registered nurse, will explain how St. Vincent's hospice program incorporates an interdisciplinary team approach to care for the physical, spiritual and emotional needs of terminally ill patients and their

families. She plans to share personal faith stories during her speech.

"I'll be talking about death and dying from my own experiences with hospice ministry," Haines said. "I'll be sharing with the group my hospice role in participating in the death journey for others. I see death as a part of life's journey. It's a part of life, not something that is separate. It's something that each of us deals with for ourselves and with others."

Acknowledging that most people naturally tend to struggle with their feelings about death and dying, Haines said mortality and faith must be addressed together in order for grieving people to find hope for the future.

"We all have to face our own mortality and the mortality of those we love," she said.

"Our faith and our hope is definitely a Christian-based reality of facing what comes after this life, then taking that hope and redefining it to live each day and to have quality of life."

Grief is overwhelming, Haines said, "but that's the price you pay for having loved someone. That's why after a family's loved one dies, the hospice staff stays in contact with the family members. We have grief support groups for kids and teens and adults, and the need for that support just keeps growing and growing."

Hospice families attend these regular support groups, she said, as well as people from throughout the community who need help to deal with their grief.

"There's a quotation I like from Thersa Schoenecke which deals with grief," Haines said. "What we have once enjoyed we can never lose. All that we love deeply becomes a part of us. Part of the grief process is to incorporate those pieces and have them become a part of us so we can go on and take the best of that person with us throughout the rest of our lives."

In this way, she said, memories about the deceased person continue to exist in the

hearts and minds of family members and friends.

"During the program, I want to give people a feel for how natural death can be and how much there is to learn from that experience," Haines said. "My plan is to share some of what I've learned by helping people on the journey that we call death. I plan to share how people have touched my life. I'll also talk about how hospice fits in with the dying process and how it is an alternative for terminally ill people. They can choose hospice instead of an acute-care setting."

People who are dying need to know they have that choice, she said, because hospice care offers hope for patients and family members. "I see hospice care as an alternative for terminally ill people," she said, "especially for those people who might be considering ending life prematurely due to their fear of the unknown."

(For information about hospice care for the terminally ill at Catholic hospitals in the archdiocese, telephone the St. Vincent Hospice in Indianapolis at 317-875-8675. St. Francis Hospital Center in Beech Grove also offers hospice care. For information about the St. Francis Hospice, telephone 317-865-2092.)

Boundaries are established for new parish in Johnson County

by John F. Fink

The official inaugural Mass for the new parish in northern Johnson County will be on Nov. 28, the First Sunday of Advent. Sunday Masses will be held at Center Grove Middle School from then until a church can be built.

Archbishop Daniel M. Buechlein has established the boundaries for the new parish, to be known as St. Francis and Clare of Assisi. They will encompass Johnson County's White River Township. The southern boundary will be Rd. 300 N, the west will be the Johnson County/Morgan County line (800 W), the north will be Fairview Rd. (1000 N) extending east to Indiana Rd. 135, and the eastern boundary will begin at Fairview Rd. and Rd. 135, run south on Valley Rd. to Smith Valley Rd., east on Smith Valley Rd. to White River Township line (200 W), and south on 200 W to 300 N.

Father Stephen Jarrell, who was appointed pastor by Archbishop Buechlein on July 7, recommended the boundaries to the archbishop. Father Jarrell is now conducting

services at Our Lady of the Greenwood Parish while making plans for the new parish's leadership, finances and liturgy preparation.

The need for a new parish in northern Johnson County was first discussed in 1990. In 1991 a committee of pastors and lay representatives was formed to study the need and a possible site, but the work of the committee was suspended due to the illness and death of Archbishop Edward T. O'Meara.

In March of this year the New Parish Committee (NPC) was reestablished by Archbishop Buechlein. The Council of Priests gave its unanimous support for the establishment of a new parish.

On Sept. 2, the NPC conducted its final meeting. It recommended the boundaries of the parish; that a parochial school be encouraged; that the construction of a new church take precedence; and the site for the new church be determined by Father Jarrell and David Hodde, archdiocesan director of management services.

Archbishop Buechlein announced the name of the parish during his "State of the Archdiocese" address on Sept. 8.

Respect Life Sunday events set

(continued from page 1)

addresses death and dying in positive and spiritual ways. (See separate story.)

St. Luke parishioner Jim Schmitz is coordinating Catholic participation in the Indianapolis Life Chain with St. Thomas Aquinas parishioner Beverly Ross. He said the event is a chance to "stand up and be counted in speaking out for those who cannot speak for themselves."

No advance registration is necessary for the Indianapolis Life Chain. Schmitz said. Participants can join the human chain, which will form a giant cross along Meridian St. from Monument Circle north to Westfield Blvd. or on 38th St. east or west of Meridian.

"We invite you to participate with your church or as individuals," he said. "It's a peaceful, prayerful, non-confrontational opportunity to demonstrate your

pro-life conviction. It is an awesome sight to see an entire chain of people proclaiming their belief in life."

Schmitz said signs which read "Abortion kills children," "Adoption—the loving option," or "Jesus heals and forgives" will be available every four blocks along Meridian Street and are to be displayed during the one-hour demonstration.

"Participants are asked to stand silently—praying—or singing as a group for that one hour," Schmitz said. "Last year about 1,000 Catholic participants from 29 parishes were among the 11,500 pro-life supporters from approximately 300 central Indiana churches who participated in the Indianapolis Life Chain. I'm really excited about the Catholic participation this year because we've got a 35 percent increase. We're up to 1,400 people representing 35 parishes."

FROM THE EDITOR

The spreading anti-life mentality in the U.S.

by John F. Fink

"There is spreading an anti-life mentality—an attitude of hostility to life in the womb and life in its last stages. Precisely when science and medicine are achieving a greater capacity to safeguard health and life, the threats against life are becoming more serious. Abortion and euthanasia—the actual killing of another human being—are hailed as 'rights' and solutions to 'problems'—an individual's problem or society's. The slaughter of the innocents is no less sinful and devastating simply because it is done in a legal and scientific way.



In the modern metropolis, life—God's first gift, and the fundamental right of every individual, on which all other rights are based—is often treated as just one more commodity to be organized, commercialized and manipulated according to convenience."

Those were the words of Pope John Paul II during a prayer vigil Aug. 14 with youth from all over the world during his visit to Denver for World Youth Day. He went on to wonder why the consciences of young people (and he could have said older people as well) don't rebel against this situation and he asked, "Is it because conscience itself is losing the ability to distinguish good from evil?"

KILLING HAS BECOME so common in our society that it doesn't shock us. We have come to think that people actually have a right to decide whether or not to kill somebody. That's essentially what those who advocate the right to choose abortion say. Or people will say that they wouldn't personally have an abortion but they would defend the right of someone else to have one if "needed." That's like saying that they wouldn't

personally rape or murder someone but would defend the right of someone else to do so.

From the time of Cain and Abel, every society has realized that it is wrong to directly kill innocent human beings. That's why there are laws against murder and manslaughter. Religion tells us that the reason for that is because God created us in his own image and likeness, and therefore, life is sacred. Vatican Council II declared, "All offenses against life itself, such as murder, genocide, abortion, euthanasia and willful self-destruction... are criminal." (*"Gaudium et spes," No. 27.*)

But we don't have to rely on sectarian religious beliefs to understand that abortion is wrong. All people, religious or not, accept the premise that it is wrong to intentionally take the life of an innocent human being. Unfortunately, the present laws in the United States don't acknowledge that the unborn baby is a human being and entitled to protection. But that's absurd!

IT IS SCIENCE, NOT religion, that tells us that it is a genetic fact that a fertilized human ovum is 100 percent human. From the moment of conception, all genetic information is present. All physical characteristics for life are contained in that genetic code. All 46 chromosomes that are present in an adult are present at conception. From then on it's just a matter of growth.

This is not "potential" human life, as many pro-choice advocates like to believe. It is not just a mass of tissue and it definitely is not animal or vegetable life. It can be nothing other than human life.

Modern science has put an end to philosophical and theological arguments about when life begins. Those arguments did exist during the days of Augustine and, later, Thomas Aquinas, because they didn't know about genetics. Today philosophers and theologians can continue to argue about the meaning or purpose of life, but science has established when that life begins.

If it is morally wrong to intentionally take the life of an

innocent human being, and if unborn babies are human beings, then it must follow that it is morally wrong to intentionally take the life of unborn babies.

THE POPE SPOKE ALSO of "life in its last stages" and condemned euthanasia as well as abortion. This is a growing problem in the United States as people continue to live longer and as medical science makes it possible to prolong death for long periods of time. We hear a lot about the "quality of life," and some have even said that elderly people have an obligation to die when they no longer live useful lives. Euthanasia has become common in some European countries like the Netherlands, and sympathy for it is growing in the United States.

Here we must avoid two extremes: We must never take any deliberate steps to kill someone, but we should also not frustrate the will of God, the author of life, by artificially prolonging life indefinitely. Unfortunately, sometimes it's extremely difficult to know when God is calling a loved one home and people are often called to make excruciating decisions.

Dr. Jack Keever, who continues to help people commit suicide, makes an appealing argument to many people when he talks about his obligation to terminate physical suffering. He makes suicide out to be a positive good instead of the tragedy that it is.

That is what makes pro-life efforts so difficult: Those on the other side who advocate abortion, euthanasia and suicide are convinced that what they are doing is good. They are champions of women's rights or of the right to put an end to suffering—positive goods. Their consciences aren't telling them that their attitudes and behavior offend human dignity and disgrace the image of God in us. That's what the pope meant when he asked if conscience is losing the ability to distinguish good from evil.

We must continue to teach that the deliberate taking of innocent human life is always an evil.

THE GOOD STEWARD

A theology of stewardship is based on fundamental values

by Dan Conway

The U.S. bishops' pastoral letter on stewardship seeks to communicate a theology of stewardship that is based on fundamental values. Here is a summary of the letter.

To live as a Christian steward is an expression of mature discipleship. It is a conscious, firm decision carried out in action to be a follower of Jesus Christ despite the cost.

Stewardship is not something extra. It is the way disciples of Jesus live in the world and the way they understand their relationship to creation and to the abundant gifts they have received from God.

Beginning in conversion, a change of heart, this commitment to stewardship is not carried out in a single action, nor a series of actions over a period of time, but in one entire way of life.

Stewardship can never be reduced to



habits of giving or volunteerism. Because it is rooted in discipleship, the concept of stewardship should permeate all aspects of Christian life.

The practice of stewardship has the power to change how we understand our lives. God's stewards recognize God as the origin of life, the giver of freedom, and the source of all that they are and possess.

These basic convictions also reflect an awareness that "it may be harder to be a Christian steward now than in the past." Thus, the letter tries to "present a vision which is relevant to the needs and problems of the church in our country today and speaks to those who wish to be good stewards in any time and place."

To present this vision, the bishops offer reflections on the following themes:

► **The call to discipleship.** The invitation to follow Jesus and to make stewardship a way of life, comes directly from Jesus. As disciples we have been given a mission—to take all that we have and all that we are—and use it to proclaim good news to the whole world.

► **Jesus' way.** The model for living as disciples and as stewards is Jesus himself. In his

teaching and in his living, Jesus shows a total integration of who he is and what he does. Everything he is and does is exercised on behalf of others—the Father who sends him and the sisters and brothers he is sent to serve.

► **Living as a steward.** Aware of themselves as co-creators with God and the caretakers of all they have and are, stewards develop a new reverence for life and its fullness. Caring for one another and for the earth which they call home, simplifying their lifestyles (in order not to consume and discard the things of this world), and in the very act of conserving, realizing a new fullness and productivity that is creative, not destructive.

► **Eucharistic stewardship.** Every Christian is called to share in the mission and ministries of the church, the body of Christ. Because God's stewards understand the church as physical, and not as a disembodied spirit that cannot be seen or touched, Christian stewards accept responsibility for nourishing and sustaining the concrete, institutional dimension of the church. This "stewardship of the church" happens through baptized Christians' personal investment of time, talent

and treasure and through their efforts to invite others to do the same.

This commitment to be responsible for building up the body of Christ is experienced, first and foremost, in a parish community but of its very nature "eucharistic stewardship" extends beyond parish boundaries to the diocese and to the church throughout all regions of the world.

► **The Christian steward.** Christian stewards are asked to become people who have a profound, personal commitment to live life "for others." They are challenged to accept responsibility and be accountable for things that most people would rather shirk. Because Christian stewards have a keen awareness that God alone is the owner of the material goods and resources of this world, they give willingly, with a heart full of gratitude for God's abundant blessings.

Christian stewards are pleased to be asked for help, and they give away their time, talent and treasure in prodigal fashion because they know that everything they have comes from an inexhaustible source: a lavish and loving God who has made a covenant with them to provide everything that they need in abundance.

EVERYDAY FAITH

Business success has destroyed what made small towns appealing

by Lou Jacquet

A few weeks ago, I had the good fortune to have a few days off and the opportunity to visit Washington, D.C.

As always, I used the trip to take a side trip 35 miles southeast of Washington to the farm where my aunt and uncle have lived since the late 1930s. The ride down Highway 5 from the nation's capital used to end in sleepy Waldorf, the little country town where I used to turn left to drive the last 10 miles to the Rutherford farm.

Progress, I know, is inevitable; it is even part of our Catholic outlook on life. But what has happened to Waldorf since my last visit sickened me. From the five huge shopping centers and the six lanes



of traffic to the Blockbuster Video on the corner where the one-pump gas station used to be, everything remotely charming, endearing and endearing about the town has been obliterated.

The once-lengthy 25-mile ride from Washington, D.C. to Waldorf has become an onerous, monotonous odyssey to commercialism and danger to boot. Waldorf has become nothing more than an expensive bedroom community for the government workers in D.C.

Driving home, I had the same feeling in the pit of my stomach that I often have in the area where I live. A relentless strip of stores, shops and malls have replaced the beauty which once was there. You have to ask: When is enough? How many more trees and farms must we destroy in order to build stores that will likely sit empty in a few years, especially in a town where so many existing stores are already vacant.

What happened to the Waldorf that now exists only in my memory has

happened to countless small towns across America. Commercial success has destroyed what made them appealing. It is easy to romanticize smalltown life, which was often difficult and sometimes even cruel. But replacing it with six lanes of traffic and more malls filled with useless goods than any of us will ever need to possess—this is progress?

There is a particular irony in the fact that the small town Maryland farm life I so wished for as a child growing up in an Ohio city was the very way of life that my cousins could not wait to escape from. "Stultifying," one told me. "I married the first boy I met as my ticket out of that way of life."

So it was not, as I say, all paradise. Perhaps life is indeed better in some senses now in Waldorf than it once was. At heart, I am a realist. I know people need jobs. Waldorf prospers now as consumer spending there soars. Still, the price for that success is daunting. Waldorf has found commercial success by

worldly standards, but I believe it has lost its soul. To me, that seems too high a price to pay.

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To the Editor

Catholics cannot pick and choose

Today, I believe that we suffer from "cafeteria Catholicism," take what you like and leave the rest. Well, that may be the climate of the secular world, but it is not the attitude and condition in the church.

I find the response of our new director of the Office of Worship lacking. "Inclusive Language in the Liturgy," Sept. 17. I believe the entire subject of inclusive language is an authority question.

There are numbers of possibly well-meaning people who still call themselves Catholics, but no longer are, given what they profess and teach. When someone is professing his or her personal opinion and teaching it as though it is the dogma and truth of the church, he or she is, unfortunately, in grave error.

If a Catholic is unwilling to uphold and teach all of the content of our faith uncompromised, then they suffer from having, by definition, placed themselves outside of the church. It is not pick and choose what you like or do not like. I recently heard a young man from Cathedral High School refer to himself as a pro-choice Catholic. Sorry, but a pro-choice Catholic doesn't exist. If you are a Catholic you are pro-life. There is no other choice available to you.

In this country, we have the luxury of making decisions for ourselves. In the church, we do not have as much of the same luxury. If you want to make yourself the final personal authority on anything, then go to a Protestant and decide what you want to believe.

If you are a Catholic, you must adhere to the truth and traditions of our faith, submit your will and mind to that of the church. Otherwise, be intellectually responsible and go to something else. Save us who desire to teach and represent the truth of the ROMAN Catholic Church from those who only want to spread controversy or erroneous opinions.

If you talk to most of the average Catholics in their pews on a given Sunday or weekday, they find inclusive language to be nothing short of ludicrous. My experience seems to suggest that people find inclusive language something that is imposed on them without their consent or desire... is arbitrary change in the words of Sacred Scripture or the liturgy of the Mass. It seems to follow from the opinion and experience of the person making the changes. "Well, I can't refer to God as Father because I had a bad childhood with my father." And they thus inflict their opinions on others. This is not fair. It easily appears to be a reverse double standard, based on someone's idea of what is "politically correct."

Some people feel that the language (inclusive) used at Mass has become



About the only word banned in Public Schools today

discationally "church speak," used only at Mass but with no real reference to their daily lives. And further, it is not how people speak to one another.

I find inclusive language not to be what it claims to be—inclusive. I find it offensive and oppressive specifically for the reason that it seems to fit into the category of cafeteria Catholicism. It is a question of authority. We are not the final authority on anything, God is, and his church is the authentic guardian of our faith. What the pope decides in conjunction with the College of Bishops in collegiality, is what is the norm, the magisterium. I refuse to dignify anything else with my time and energy.

Father Jonathan Stewart
St. Lawrence Parish

Indianapolis

Meaning of word has not changed

Charles Gardner, director of the Office of Worship, instructs us (Sept. 17 letter) that "the word 'man' simply does not have the same inclusive meaning that it had several years ago—at least not in the United States."

Most of us know that the meaning of the word has, in fact, not changed, even in these confused United States. I think

LIGHT ONE CANDLE

Living in the present moment

by Fr. John Catoir
Director, The Christophers

October is the month of the holy rosary and our attention turns to Mary, the mother of Jesus. She is a model of total abandonment to God's will.

In his book "Abandonment to Divine Providence," Jesuit Father Jean Pierre de Causse explains Mary's spirituality. "Each faithful soul, continually moved by divine grace, turns automatically to the new duty presented each hour by the presence of God. Such were the hidden springs of Mary's life, the most perfect example of simple and absolute self-abandonment to the will of God under whatever form it manifested itself."

Father de Causse's point is that the duties, attractions, and crosses of each moment are the "shadows which veil divine action." In other words, God leads us through the day, step by step. In the supernatural order, the duties of each humdrum moment are an expression of God's will for us. In being faithful to our duties we are not simply doing good works for God, as though separate from him, rather we are allowing God to perform his works of love through us. Father de Causse says, "Sacrificy consists in but one thing, fidelity to God's plan."

The simplicity of Mary's life is expressed in the word *fat*, which is Latin for "let it be done unto me according to your will" (*Fat mihi secundum verbum tuum*).

Mary never tired of praising and loving the will of God. This does not



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

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

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

that Mr. Gardner, et al. find the meaning of the word so problematic to their agenda that they insist we change our understanding of the true meaning.

Our church has always been inclusive, just as was Jesus, excluding no one "from his invitation to the banquet."

However, inclusiveness need not also be redefined. Our religion is one of relationships and complementarity, not sameness. We include all but we do not make all the same. So please don't redefine words for us to suit your need.

We cannot sacrifice truth for political correctness.

Your inclusiveness is divisiveness.

Jerry Olier

Batesville

Complaint about the movie ratings

This letter is to complain about the movie classifications. We recently went to the movie "Made in America," starring Whoopi Goldberg, rated A-III. We had not got our seat warm when we had to leave. It was just filth.

We always check with your classifications before we go, but I guess that is not enough. What can we all do to clean up movies or at least get them classified correctly?

A. J. Scheller

Elizabethtown

(Our movie ratings are prepared by the Office for Film and Broadcasting of the U.S. Catholic Conference. Those who watch the movies give their opinions and the office reaches a consensus. The classification A-III means the movie is morally suitable for adults only.—Editor)

Point of View

Church is 'about right' on abortion

by Helen Alvarez

A new study published in *Family Planning Perspectives* (July/August 1993), journal of the pro-abortion Alan Guttmacher Institute, reveals that young adults are less accepting of legal abortion than older adults and are significantly influenced by their religion.

In "Adolescent Males' Abortion Attitudes: Data from a National Survey," professors Mansiglio and Shehan found affiliation with Catholic or fundamentalist churches to be strong predictors of opposition to abortion. And "frequent church attendance, a proxy for the self-perceived importance of religion, has been found to increase opposition to abortion as well."

These findings do not come as a surprise. Over 20 years of polling, the "religious factor" has been fairly constant. Those who identify with a particular religion have always been more pro-life, those who practice their religion even more so.

The *New York Times* poll issued to coincide with the pope's recent visit to World Youth Day concluded that the "majority of Catholics" believe that "the church's position on abortion is 'about right'" (*New York Times*, 9/16/93). A 1990 Wirthlin poll showed that, while 56 percent of the general public would legally allow abortion only in cases of rape, incest or life endangerment, this was true of 61 percent of self-identified Catholics and 82 percent of church-going Catholics.

These figures explain why groups calling themselves the "Religious Coalition for Abortion Rights" and "Catholics for a Free Choice" go to such lengths to convince the public that huge numbers of religious people support abortion. They are arguing against the evidence.

Catholics for a Free Choice (CFFC), for example, does not even bother any longer to call itself a membership organization. At its high point, out of 59 million American Catholics, it claimed a few thousand dues-paying members. Its real financial support comes from secular foundations that support population control and the abortion industry. It received early funding from the Playboy Foundation, whose director, Hugh

Heffer, has said that "Playboy probably had more to do than any other company with Roe vs. Wade" (*Miami Herald*, 9/18/92).

This did not stop the media from relentlessly consulting CFFC during the recent World Youth Day coverage as if it had a Catholic constituency. But it ought to have stopped there.

It stands to reason that persons regularly in touch with the faith life of their church would be overwhelmingly pro-life. Christian denominations cannot help but regularly and seriously reflect upon the meaning of our individual creation in the image and likeness of God. We cannot help but intuit that the unborn today have a place among the voiceless members of society who were the special concern of Jesus Christ. We know we are not free to ignore or disdain the natural evidence—multiplied daily by new scientific discoveries—of the astounding development of human life in the womb.

This does not mean that in the church there are not many persons emotionally sympathetic with the inhuman dilemma imposed on so many pregnant women by our current culture. Lip service is paid to the value of mothering. At the same time it is used as a scapegoat for demeaning women's other gifts, and for denying them employment and educational opportunities.

But in the name of the principles which brought them in the first place to their pro-life stance, religious people respond with tremendous generosity to the needs of mother and child. The Catholic Church, for example, is the largest private provider of social services to women and children in the United States. Only the federal government spends more.

Such a response to the crises driving women to consider abortion are a natural outgrowth of our belief in the dignity of every created human being—female as well as male. It is a natural outgrowth of our belief that the marginalized—including the growing ranks of women in poverty and single mothers—merit special care. That same belief should certainly move us to recognize that our church's defense of the marginalized unborn is "about right."

(Alvarez is director of planning and information for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.)

CORNUCOPIA

Honestly, I had a dream!

by Cynthia DeVos

I had this dream the other night, after listening to President Clinton's speech about the proposed health care reform. Believe me, I was as surprised as anyone to find myself presented in the dream as the president's mother.

Now, aside from the fact that the president is too old to be my son, that I don't even know anybody from Arkansas, and that I certainly would've attended to his accent by now, there were...

The president had come to visit, and he was accompanying me on a shopping trip to the mall. No Secret Service, no TV cameras, just him in his usual official suit and tie. Somehow, I was a... over-whelmed by this idea at all and I began to drag him through the department stores as any ordinary mother would.

Of course, people recognized him and I became harder and harder to pull him away from crowds seeking to shake his hand or bend his ear or just touch him, hoping to establish some mystical relationship. Along the way, he even got up on a stage somewhere in the center aisle of the mall to be interviewed by local reporters.

The upshot of it was that we finally

realized he should disguise himself in some way so that we could continue our shopping trip unhindered by his celebrity. The president went into the men's room and came out in a polyester leisure suit and a hideous print shirt. If the idea was to take attention away from himself it was a miserable failure but this was, after all, a dream.

Eventually we found ourselves in a quiet place with no one around. Taking my maternal prerogative once more, I lectured him about health care reform, waxed eloquent, describing the health concerns of the Ages of Woman.

Using examples of family members and friends we both knew, I covered the importance of immunization and other preventive care for kids, pre-natal, obstetric and pediatric care for young families; coverage for accidents and other hazards of everyday living; and finally, the need for dignified last illness and peaceful death.

If the dream had continued, I would probably have pursued acne relief for teenagers, natural family planning vs. abortion, PMS, and a few other choice topics. But naturally, being only a dream, there was a lot of business left unfinished.

The dream ended with me borrowing a phone which appeared conveniently I

wanted my husband to come and pick us up (keep in mind that we couldn't trust calling a taxi or taking public transportation).

The president just disappeared while I was struggling to understand the numbers on a surreal touchtone phone, and I woke up vaguely annoyed.

The meaning of this dream remains unclear. Maybe it was only a bit of "undigested beef," as Scrooge would say. Whatever it was, my manifest (and also, apparently, subliminal) desire for true health care reform continues.

Let's hope the president's plan is not just a passing Hill-Billy idea.

vips...



Benedictine Sisters Mary Judith Howe (left) and Mary Carol Messmer celebrated their 50th anniversaries of religious profession at Our Lady of Grace Monastery in Beech Grove in June. The sisters entered the Monastery of the Immaculate Conception in Ferdinand in 1941 and made first vows in 1943. Both were founding members of Our Lady of Grace. A 31-year teaching veteran, Sister Mary Judith, served as treasurer for Our Lady of Grace Monastery for 23 years before her present ministry in the community's development office. Sister Mary Carol served as teacher, principal and religious education instructor for 47 years. She lives and works at St. John Parish in Starlight.

Father Robert Ullrich will celebrate the 40th anniversary of his ordination at a 10 p.m. Mass of Thanksgiving on Sunday, Oct. 10, at St. Mary Church in Greensburg. A reception will be held following the Mass in St. Mary's new education center. Father Ullrich served at St. Mary as associate pastor prior to his retirement. He now resides at St. Augustine Home in Indianapolis. Relatives, friends, and former parishioners are invited to attend the reception at Greensburg.

Mr. and Mrs. E. J. (Joe) Spanik, members of Holy Cross Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 2 with a buffet dinner and dance for family and friends hosted by their children. Joe Spanik and the former Margaret C. Shea were married on Sept. 30 in 1943. They have seven children: Mary Smith, Patty Perry, Kathy Edward, Ellen Kopetsky, and Mike, Karen and Dennis Spanik, as well as 16 grandchildren and seven great-grandchildren.

check-it-out...

The Guardian Angel Guild will hold its "Fall Fantasy Luncheon, Fashion and Fun," beginning with a social hour at 11:30 a.m. on Wednesday, Oct. 20, at Omni North, 5181 N. Shadeland Ave. Tickets for the annual benefit for special education classes in the archdiocese are \$18. Call 317-887-1322 for information.

The Farmworker Ministry of the Indiana Council of Churches will sponsor a workshop on "Ministry with Farmworkers: How? What? Why?" from 8:30 a.m. until 4 p.m. on Saturday, Oct. 16, at the Inter-Church Center, 1100 West 42nd St. The \$15 registration includes lunch. Contact the Indiana Council of Churches, Dept. of Farmworker Ministry, 1100 W. 42nd St., Indianapolis, IN 46208.

Marian College Theatre will begin its 1993-94 season with a production of Euripides' "The Trojan Women" at 8 p.m. on Friday through Sunday, Oct. 7-9, in the Marian Hall Auditorium, 3200 Cold Spring Road in Indianapolis. A matinee will be held at 2 p.m. on Sunday, Oct. 10. For ticket information, call Beth Taylor at 317-929-0622.

An Immaculate Heart of Mary Football Reunion will be held at 5 p.m. on Saturday, Oct. 16, at Sun Lakes Apartments Club House, 126th and Highway 37. Coaches Sieve Wolcott and Dan Hasbrook, their teams, players, managers and assistant coaches will be honored at the event. For information or reservations, call Matt Schnorr at 317-254-9136 or George Dury at 317-283-6100.

Father Steven E. Schmudbauer, an Oblate of St. Francis de Sales who represents Food for the Poor, will deliver guest homilies this month in two Indianapolis-area churches. On the weekend of Oct. 9-10, he will preach at all liturgies at St. Monica Church, 6131 N. Michigan Road, and on the weekend of Oct. 16-17 at St. Barnabas Church, 8300 Rabke Road. Food for the Poor is an international relief agency assisting more than 20 countries in the Caribbean area with donations of food, building and medical supplies and other aid.

The third annual John S. Marten Family Lecture in Homiletics will be held at 8 p.m. on Tuesday, Oct. 5, in the Newman Conference Center at St. Meinrad Seminary. Dr. Walter Brauggmann will speak on "Proclaiming the Psalms." A workshop "Proclaiming the Psalms" will also be conducted from 9 a.m. to 3 p.m. on Wednesday, Oct. 6. Call Benedictine Sister Barbara Schmitz at 812-357-6599 for registration and information.

The Sisters of St. Francis of Oldenburg will hold a Vocation Awareness Retreat for single Catholic women age 18 or older on Saturday and Sunday, Oct. 30-31, in Olivia Hall at the Motherhouse. For more information contact Franciscan Sister Maureen Irvin, Sisters of St. Francis, Oldenburg, Ind. 47036, at 812-933-6462 or 812-934-5016.

St. Elizabeth's of Southern Indiana invites the public to an open house on Sunday, Oct. 3, from noon to 4 p.m. at 621 E. Market St. in New Albany. The event will celebrate a new addition to the facility for unwed mothers. For information, call Joan Smith at 812-949-7305.

Our Lady of Lourdes Parish in Indianapolis invites Catholics to participate in their annual Rosary March at 2 p.m. on Sunday, Oct. 10. Weather permitting, the march will be outdoors with the rosary recited at the Grotto of the Blessed Mother. The sermon and benediction will be held at the church. Father John Maung, pastor of St. Joseph Parish at Shelbyville, will be the celebrant. The annual Rosary March is sponsored by the World Apostolate of Fatima.

The Spiritual Life and Worship Committee of Sacred Heart Parish, 1530 Union St. in Indianapolis, will sponsor a blessing of animals at 2 p.m. on Saturday, Oct. 2, to remember the feast day of St. Francis. Pet owners are invited to bring their pets to the courtyard south of the church for the blessing. For information, call the church office at 317-638-5551.

A Bereavement Support Group will meet from 4:30 p.m. to 6 p.m. on Mondays, Oct. 25 through Nov. 29, at St. Francis Hospital and Health Centers Hospice office, 438 S. Emerson in Greenwood. To register call 317-865-2092.

A weekend workshop on "Mid-Life Directions Personal and Spiritual Growth" will be presented at St. Mary of the Woods College on October 29-31. Topics include the stages of life, characteristics of mid-life, theological reflection on the mid-life transition, and designing one's own future. For details, call 317-535-5148.

Several Saturday workshops in preparation for Christmas will be offered at President Benjamin Harrison Memorial Home, 1230 N. Delaware St. in Indianapolis. They include a "Christmas Feather Tree Workshop" on Nov. 6, a "Old Father Christmas Workshop" on Nov. 13, and a "Christmas Scrap Ornament Workshop" on Nov. 15. Costs and reservation dates vary. For information, call 317-631-1898.

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Parish teams hear about evangelizing, teaching

by Margaret Nelson

When James W. DeBoy Jr. came to the Beech Grove Benedictine Center to work with parish staffs in the archdiocese, 160 people came to listen.

"The Parish as a Catechizing and Evangelizing Community" was the theme covered by the director of religious education for the Archdiocese of Baltimore during the day-long event.

Archbishop Daniel M. Buechlein spoke to the group about the need for unity in the local church and the Body of Christ. And he stressed the importance of the role of teaching. He explained that he uses his weekly column in *The Criterion* as an opportunity to do informed teaching. "Teaching and learning shape the human path to the truth," he said.

"Through the ages, the Holy Spirit would keep the church from straying from the truth of the Gospel," as Christ promised, the archbishop said. He directed them to St. Mark's (6:34) story of Christ's response to the crowd of people who were like sheep without a shepherd. "Jesus began to teach them," said Archbishop Buechlein.

'Blanket Sunday' is Oct. 9-10

Blanket Sunday is Oct. 10, when churches in the archdiocese will collect covers for the needy to be disbursed by the St. Vincent de Paul. Members of Indianapolis conferences will take the bedding to the new SVP distribution center on 1201 E. Maryland.

All sizes are required. It is helpful to have the measurements marked on the packages. Other items, such as sheets, bedspreads, pillows, pillow cases, towels and washcloths will be collected at the same time.

Questions may be referred to the center at 317-684-1009 or 317-924-3735.

"Nothing is more healing and nothing is more freeing for our human family than the truth of God's word," he said, asking the leaders and teachers of religious education to share this essential pastoral ministry with him. He noted how the recently-promulgated Archdiocesan Mission Statement emphasizes this point.

The archbishop gave his hopes for "our shared mission." First, he asked that "our religious education programs lead our youth and our adults to prayer." The religious education, school classrooms and family homes ought to be houses of prayer, he said.

"My second hope: that our parishes and religious education programs are led by leaders and teachers who are unashamed to say that we, the human family, need God," Archbishop Buechlein said.

"So much in our culture implicitly suggest that we are all gods," he said.

Third, the archbishop asked that programs lead the youth and archdiocese to learn to believe in keeping promises. "I hope our youth and our adult students and parents are willing to risk being heroes and heroines of integrity in society."

His fourth hope: "That our youth and students in all our programs develop a respect for the dignity of life, especially human life. Human life—indeed all life—is a gift we as a human family have received. No one of us, or no group of us, has autocratic control over the destiny of human life," Archbishop Buechlein said. "That means we need to teach the truth."

Fifth: "I hope that we teach our students to come to love our church like a family. There is loyalty in love." The archbishop said that he hopes the youth will "take an active part in the life of our church—imperfect as it may be in human dress."

Sixth, Archbishop Buechlein set three priorities for the coming year. Of "The Catechism of the Catholic Church," he said, "I ask and I expect that all of us will make it a handbook—first of all, for ourselves."

He asked for the leaders to "make the

importance of the Sunday Eucharist a teaching priority." And he asked that they "proactively invite our youth, and especially the leaders, to carefully consider the call to priesthood, religious life—and yes—a teaching vocation."

The archbishop said those who saw the Catholic youth in Denver for the pope's visit "know they are ready to respond to God's call and the challenge of leadership."

Archbishop Buechlein asked the parish teams for positive support. "We have a wonderful story to tell. Who we are and how we live is often far more eloquent than what we teach or say." He thanked them for their sacrifice and generosity to the teaching mission of the archdiocese.



TEAMS STUDY—James W. DeBoy, Baltimore director of religious education, speaks to parish teams from all over the archdiocese on Sept. 24. (Photo by Margaret Nelson)

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Carmen Connection honors late pastor

Father Nicholas Dant joined the pastor, Father John Hartzer, and parishioners for Mass and the dedication of the "Carmen Connection," a building connecting the rectory with St. Lawrence Church in Lawrenceburg.

The building was dedicated to the memory of Father Carmen Petrone, pastor until his death on March 11 of this year.

A large picture of Father Petrone and photos of all the pastors who have served the parish hang on the walls. The dedication plaque reads: "Carmen Connection, dedicated to the memory of Father Carmen Petrone, pastor of St. Lawrence from 1986 to 1993."

Parishioner Bob Broughton carved a statue of St. Lawrence and of the church with names of pastors who served the parish. Carmen Connection houses a reconciliation room, an elevator for the elderly and handicapped, a rest room and stairs to the church, the balcony and the basement.



CARMEN CONNECTION—As parishioners and Benedictine Sister Mary Cecile Deken watch, Father Nicholas Dant displays the plaque used in the dedication of a building named for the late pastor, Father Carmen Petrone. (Photo by Carline Seaver)

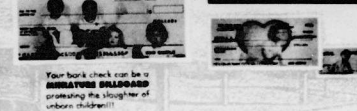


4,600TH MASS—Holy Angels Parish in Indianapolis celebrates its 90th anniversary with Father Clarence Waldon, pastor, approaching the altar at an outdoor Mass on Sunday, Sept. 19. The jubilee was marked with music by the gospel choir, dancing, drums, readings, poetry and a parade of banners to represent the Renew groups. (Photo by Margaret Nelson)

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New St. Mark Church is dedicated

by Margaret Nelson

Archbishop Daniel M. Buechlein dedicated the new St. Mark Church at the 11 a.m. Mass on Sunday, Sept. 26.

The present pastor, Father Richard C. Lawler introduced the founding pastor Msgr. Leo J. Schafer (1948-1981) to a standing ovation. "We wouldn't be here today if Msgr. Schafer hadn't come out into the cornfields many years ago," said Father Lawler.

The pastor introduced members of the planning committee, the liturgy consultant, craftspeople, construction coordina-

tor, architect, and artists, including parishioner Carol Matthews, who made many of the wood pieces.

Msgr. Francis Touhy, pastor from 1981-1985, co-pastor John E. Hartzer and other archdiocesan priests celebrated the liturgy.

After a prayer of dedication, the archbishop anointed and incensed the altar and walls of the new church. At the end of Mass, he inaugurated the Blessed Sacrament Chapel.

In his congratulations, Archbishop Buechlein said, "In a time of economic hardship for many, it is a statement of

faith, commitment and generosity that have made this day possible." He called their investment a gift of faith "for this generation as well as many generations to come."

The program described the church design. St. Mark the Evangelist Catholic Church may have a new addition to the external structure, but its mission to meet one another in Eucharist remains unchanged. The cornerstone located on the northeast corner of the new church depicts the winged lion atop a book, symbolizing Mark the Evangelist. (Rev. 4:6-8)

The structure itself has a welcoming entrance. The narthex, with its high ceilings and windows that draw the eyes toward the assembly area, is a gathering place both before and after services. As the tall wooden doors are pulled open, green marble inlay on the floor leads into the open, neutral space of the nave and sanctuary.

"The nave appears 'cracked open' by the tall wing walls on either side of the cast glass sanctuary window. The modest amount of statuary (figures of Mary and Joseph) allow the assembly to focus on the altar and its active sharing at the eucharistic table."

The sanctuary space, with the Roman terrazzo floor, leads to "the openness of the octagonal altar and other furnishings. Each piece is handcrafted and complements the extensive use of red oak and the pedestal design seen throughout the nave. The crucifix in the altar area retains the hand-carved corpus that hung in the old church.

"The design in the art-glass window fills the space with color that rises to the ceiling as the sun rises in the sky, allowing the light to enter at the top of the sanctuary," bringing a variety of religious images to mind.

"The baptismal font to the right of the sanctuary uses circular shapes." The location suggests the link between the baptized and the Eucharist.

The tabernacle in the Blessed Sacrament Chapel reflects the design of the cupola over the church.

"The etched glass windows of the chapel celebrate St. Mark's foundation in the Indiana community. Rolling hills represent both the midwestern terrain as well as the multiple levels of faith in the church. The wheat fields call to mind the role of 'wheatbread' in the Eucharist and the grapes, reflect the eucharistic wine. The sun at the top of the chapel is swirled in a medieval pattern symbolizing the watchful eye of God."



DEDICATION—Archbishop Daniel Buechlein approaches the altar during the dedication Mass for the new St. Mark Church in Indianapolis on Sunday, Sept. 26. The founding pastor, Msgr. Leo J. Schafer, stands at left; present pastor Father Richard Lawler is at far right. (Photo by Margaret Nelson)

Sisters to return to Clarksville for Providence High reunion

The Providence High School Alumni Association has invited the Sisters of Providence who served them to the school's homecoming festivities Oct. 8.

According to Ann Sinkhorn Ryan, a 1980 graduate and assistant director of congregational advancement for the Sisters of Providence, 15 of the sisters are planning to attend.

Providence Sisters Miriam Joseph Cahill, Marie Ellen Sullivan, Ruth Ellen Doane, Winifred Ryan, Mary Immaculee Nagle, Mary Pat Cunningham, Margaret Go-plan, Jane Bodine, Mary Maxine Treppon, Mary Isabel Welsh, Cordelia Moran, Emily Walsh, Leana Walsh and Ann Margaret O'Hara plan to take part in the celebration.

The evening will include a tour of the school, dinner with the Providence Alumni

Association, a reception and the football game.

"The sisters are excited about this reunion," Ryan said. In their 143-year history, Providence was the only school the sisters had that was co-educational. "The sisters who taught there considered it a very unique school," she said.

According to Ryan, the Sisters of Providence founded the school in 1951 and sold it in 1971, but continued to teach there until 1981. In that 30-year period, 100 sisters taught and ministered there.

All alumni of Providence are welcome to join the sisters on the evening of Oct. 8. Those wishing more information should contact the development and public relations office at 812-945-3350.



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CAMPAIGNERS—Charles Stimming, chairperson for pattern gifts, speaks during a kick-off event for the community teams gifts phase of the Beech Grove Sisters of St. Benedict \$5.2 million four-prong building campaign for St. Paul Hermitage and Our Lady of Grace Monastery. At Stimming's right are Benedictine Sister Rachel West, prioress; Mrs. and Mr. Bo Connor; and speaker Fred Heckmann. (Photo by Margaret Nelson)



SERVICE—Archbishop Daniel M. Buechlein brings lunch to a joyful group, including Marie Martocci (left), of St. Michael Parish in Indianapolis, and four members of St. Mass for senior citizens at SS. Peter and Paul Cathedral. Archdiocesan priests have traditionally served the guests' meals. (Photo by Margaret Nelson)

Terre Haute Catholics welcome Bosnian family

by David W. Delaney

Some Terre Haute Catholics are trying to help a family of Muslim Bosnians make a smooth transition to life in America.

St. Benedict Church sponsored Enver Ikanovic, 51, and his son Sakib, 29, when they arrived in Terre Haute in February, 1993. Neither of them could speak a sentence in English.

On Wednesday, Sept. 15, the two men welcomed their wife and mother Fatima, the senior couple's daughters Sebina and Senka, and their two grandchildren, Maja 7 and Azza 4.

Since none of the Bosnians speaks English, Terre Hautean Mico Delich serves as interpreter. When Delich arrived in America from Yugoslavia about 30 years ago, he spoke no English, but the same language as the Bosnian refugees use. Within a few years after he came, Delich was graduated from Purdue University with a degree in pharmacy—a profession he still practices.

"There were a lot of tears in New York City where they first arrived here," Delich said. He explained that the 400 Bosnians who arrived there recently had become friends after spending a month and a half together in a European refugee camp.

He said that the Ikanovic family members comprised the only group to move to Indiana from the recent arrivals to the U.S.

"I am very happy my family comes to America," said Sakib, who has learned some English since his arrival seven months ago.

"Thank you very much," he continued, mentioning the names of Franciscan Father Terrence Rasmussen of St. Joseph and Franciscan Father Arnold Dearing of St. Benedict. Members of both parishes are on a single social justice committee that has been

successful in getting the Muslim family from its war-torn country to the peaceful Wabash Valley.

Terre Haute St. Benedict parishioner Elizabeth Kintz is letting the family borrow her old, white house with dark green shutters. There's a small porch in the front with a black grill.

A family from St. Joseph Parish saw to it that they had a washer-dryer. Others have made the family feel comfortable.

The Ivanovics said that they had a number of Catholic friends in their native country and that they are very thankful for those who helped them get out of Bosnia.

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"St. Ben's shows this can be done," he said. "I think the parish council at St. Joe's is willing to take a look at possibly sponsoring a Bosnian family." It is possible that the remaining Ikanovic daughter, her husband and family who are still in Bosnia, could be selected.

Rick Tuttle of St. Benedict said that people from the church have been helping get the Ikanovics settled. Members collected \$3,000 for the family; the local welfare office provided food stamps, he said.

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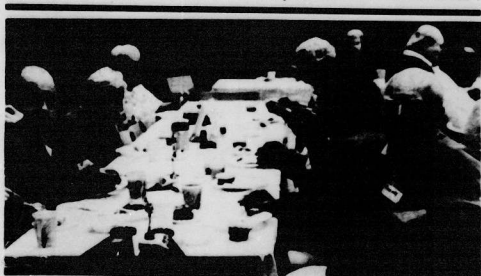
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The Episcopal Migration Ministries of New York is another organization that was a part of the ecumenical effort to get the Muslim family to western Indiana.

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NEW TERRE HAUTEANS—The Ikanovic family: Sakib Ikanovic (sofa, from left), daughter Senka, Enver and his wife Fatima Ikanovic, their granddaughter Maja (floor), daughter Sebina and granddaughter Azza. The two Bosnian men arrived in February and the rest of the family arrived on Sept. 15. They are sponsored by St. Benedict Catholic Church in Terre Haute. (Photo by David Delaney)



SPELLERS—Ray Creasey (left) wins first prize and Frank O'Brien takes second in the annual spelling bee sponsored by the Indiana Association on Adult Day Care. All of the senior spellers were so competent that it took the two men an hour-and-a-half to eliminate the 13 other women and men finalists representing seven Indiana centers. Creasey and O'Brien participate in the program at A Caring Place, an Indianapolis adult day care of Catholic Social Services. The event was held in the Archbishop O'Meara Catholic Center on Sept. 23. O'Brien missed "candelabra," which Creasey spelled correctly. Then he capped his victory by spelling "hierarchy." (Photo by Margaret Nelson)



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**Cathedral High School
Class of 1965**

**Executive Vice President
and Chief Financial Officer,
Standard Management Corp.**

When I was a student at Cathedral in the early 60s, my brothers and I hitchhiked to and from school. Often the people who kindly gave a ride to "the Cathedral boys" did so because they also had been Cathedral boys and wanted to lend a hand. This was one of my first exposures to the broad reach of the Cathedral Family.

I am part of one of the largest Cathedral families. Counting St. Agnes and Ladywood, Mom, Dad, six aunts, one uncle, three sisters and seven brothers are alumni, as well as my daughter Katie who, I am proud to say, was President of the Junior and Senior Class of 1992.

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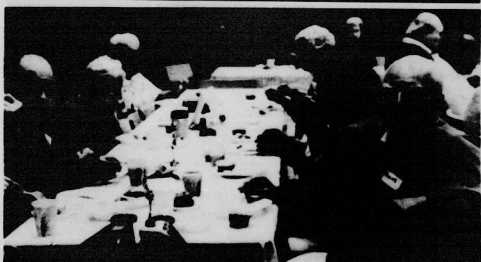
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ACQUIRING MEDIA SAVVY

Newspapers provide depth, services unavailable elsewhere

by Gerald M. Costello
Catholic News Service

In addition to proclaiming that he never met a man he didn't like, American humorist Will Rogers used to boast, "All I know is what I read in the papers."

That was back in the early part of this century. How many of the people he met today that he might like is tough to guess. But if he had to rely on present-day newspapers for all he knew, Rogers could be in a lot of trouble.

Caught up in the turmoil of a 20th-century communications revolution, newspapers aren't what they used to be. There are fewer of them and people no longer rely on them as their primary source of news. For better or worse, they have television for that.

Old-time newspaper people knew their communities as well as they knew their own families, and the papers they produced were as distinctive as the towns and cities themselves. Newspapers today, on the other hand, tend to be much more homogenized. Fewer of them are independent, and fewer still have cross-town rivals with which to compete. They are much more professional in appearance than they used to be, but the readership isn't nearly as loyal as it once was.

All that having been said, newspapers will be around for a

long time to come. Television's instant coverage is appealing, as is the flicking of a computer switch to call up a late-breaking story.

But a newspaper has a permanence offered by no other medium. You can hold it in your hand, consult it any time you want. With a newspaper, you don't have to wait until a certain time of day to find out what's going on, or punch in a new program to get the feature you're looking for.

You'll also get the kind of background reporting and added details that television simply can't provide. Someone once figured out that a transcript of the news content of a half-hour network report wouldn't fill one page of a standard-sized newspaper.

So by all means use and enjoy your paper; odds are it will keep finding its way to your front porch or mailbox for years to come.

What's the best way to do that?

For openers, read it critically. Good reporters strive for objectivity, but even the best of them have their own opinions on political and social issues—opinions that sometimes manage to insert themselves into the news reports they write. That doesn't necessarily turn a good story into a bad one, but wise readers will remember that in a newspaper the editorializing isn't always limited to the editorial page.

If your reading time is limited, spend it on the items that



MORNING COMMUTER—A newspaper has a permanence offered by no other medium. You can hold it in your hand and consult it any time you want. It provides depth and a variety of services that are unavailable elsewhere. (CNS photo by Bob Strawn)

you don't get on radio and television—and there are a lot more of them in the paper than you might think.

People found that out recently in Pittsburgh, where a long, drawn-out strike kept the city and its suburbs without a local daily paper for months. People still had radio and television news, of course, but it just wasn't the same. The loss of the city's two newspapers had a profound effect on everyday life. Attendance at movie theaters dropped sharply because people no longer had reviews to read or ads that listed starting times. Crowds dropped off at Three Rivers Stadium, even though the Pirates were on route to a National League East pennant.

The absence of classified advertising hit employment agencies and real-estate offices, among other businesses. Department stores were begging for customers, but no one knew where the sales were.

And worst of all, as the local Associated Press correspondent expressed it, "You didn't know who died until three days after they're in the ground!"

In short, newspapers offer a good deal more local information than television can provide—more features than you might realize, until you stop to think about them.

Another suggestion: Make use of a newspaper's forum for readers. The letters to the editor column and the op-ed page provide the opportunity for readers to express opinions on a wide range of issues, community or otherwise. The "other side" always seems to get space for its views; here's a chance to make your own point.

Don't overlook the possibility of personal dialogue, either. If you have a gripe about your paper, let the editor know about it. Ask for a personal meeting. (Those in the business, by the way, will tell you that the more civil the complaint, the better the chance for a hearing.)

They might have changed a good deal, and not always for the better, but newspapers are destined to remain a vital part of the American scene. The Pittsburgh experience has proved that even when other media are surging, the daily paper remains an item of value. More than that, it's an old friend. Treat it that way.

(Gerald M. Costello is the founding editor of three newspapers: Suburban Trends, a biweekly in Butler, N.J.; The Beacon, the newspaper of the Diocese of Paterson, N.J.; and Catholic New York, the newspaper of the Archdiocese of New York.)

Pope tells religious leaders there is a 'spiral of peace'

MILAN, Italy (CNS)—Pope John Paul II told world religious leaders not to be discouraged by continued fighting around the globe because there is a "promising spiral of peace." The recent Palestinian-Israeli accord and last year's treaty ending the civil war in Mozambique are examples, he said.

Religions have an important task in helping humanity find "new social equilibrium" now that the Cold War is over, he said in a Sept. 22 message sent to about 200 religious leaders attending a Catholic-sponsored meeting in Milan.

"The sad period which saw humanity divided in two blocs is over," the pope said. "But the bitter roots of enmity have not disappeared."

"Regional conflicts which sow terror and death" spring up with "discomforting ease," he said.

The pope cited the continued fighting in the former Yugoslavia while "the world seems to remain impotent" to end the conflict.

"Nothing, however, should discourage the search for peace," he added.

Religious leaders must help people find "the will to walk together to construct a more unified world, overcoming the special interests of groups, ethnic communities and nations," the pope said.

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Faith Alive!

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Fostering growth is an important family value

by Br. Cyprian L. Rouse, FMS

The child who is picked up and hugged lovingly when Mom or Dad comes home each day is told by that ritual, "You are valuable to me."

That is life-giving. It gives the child strength to think, "I am worthwhile."

But the parent who comes home and goes immediately to his or her room without saying anything is structuring what is called a "ritual of diminishment."

And each time parents do that, they communicate that the others in the household lack value and are not worthy of attention.

What this means is that ritual is a crucial value in family life. Jesus' family, winding its way to Jerusalem's temple, showed us that.

But most of the people I see in my practice as a psychotherapist give strong evidence of the breakdown of ritual—of the kinds of life-giving practices that are repeated constantly and that promote growth in a context of relationships. These people often feel rather "dislocated."

Our rituals help us because they put us into touch with realities that are larger than we, but realities that also are part of who we are and, in a deeper sense, that give us an understanding of who we are.

So families benefit when they take seriously all their rituals of belonging together, of consecration and of joy. Our deepest values get enshrined in rituals.

The family is a place where people learn that some behaviors are destructive because they thwart growth, while other behaviors help everyone to grow. Fostering growth is an important family value.

It is conducive to everyone's growth when people tell what they find valuable in each other. Again, to work through problems in an atmosphere of love, no matter what those problems are, promotes growth.

What other behaviors help people to grow?

► Is not growth-giving to gather around the dining room table at home and break bread together?

► Is it not growth-giving to learn the meaning of forgiveness and how it can be given in a look or a touch?

► Is it not growth-giving to go over lessons together or to inquire about work?

► And is it not growth-giving when people talk about what is reported in the news, asking whether current happenings foster goodness and reflect God's justice?

Asked to identify specific family values, I reply that family values are those that tell us that the human person is to be cherished simply because he or she exists.

Family values celebrate God's creation of each new Adam and each new Eve, as if

creation begins again with every revelation of a living soul.

The values hammered out inside families also tell us that the human person is to be rewarded when his or her actions are characterized by what is right and what is good.

Family values, then, teach love and belonging, loyalty and compassion.

But are family values any different from the values given to us in the Beatitudes?

Can they be different from the great commandment to love the Lord our God with our whole hearts and our whole souls and our whole minds, and our neighbors as ourselves?

Any question about values obviously raises conflicts inherent in culture. What values are most important to people?

► The value of individual freedom?

► The value of community with others?

► Or, somehow, both individual and community?

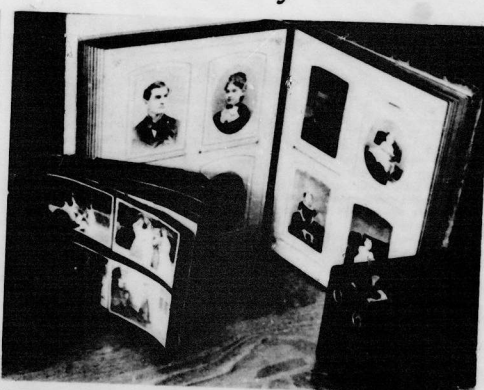
Family values give shape and form to our belief in the wonder of the individual and to the companion belief that one becomes complete in the context of community with others.

An abiding principle underlying family values is this: All parts of the family are important but the whole is essential, and the whole—like a great poem—is equal to more than the sum of its parts.

Jesus said it, didn't he? "That they may be one. Father, as you and I are one; that they may be one in us."

This is the beginning of family values, and also is the end.

(Marist Brother Cyprian Rouse is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine in Baltimore. He also serves on the faculty of the Graduate School of Social Work at the University of Maryland, Baltimore.)



FAMILY VALUES—An abiding principle underlying 'family values' is that all parts of the family are important, but the whole is essential. And the whole—like a great poem—is equal to more than the sum of its parts. (CNS photo by Mary Ann Evans)

Family came first in biblical times

by Fr. John J. Castello

In singing out a value which families in biblical times treasured above all others, the one that comes to mind most insistently is honor: healthy pride in the family as such.

Deep blood ties united family members to each other and also to their forebears. Anything that might bring shame on the group was an unspeakable act.

Family came first. In the very early days that was a matter of sheer survival.

In a largely rural setting the family was an enterprise, a self-contained social unit. Everyone had a job to do. If anyone shirked responsibility, all suffered. There were crops to plant and nurture, herds to tend, foods to prepare, children to raise and train, marriages to arrange. The success of the whole venture brought honor on all involved.

Family members needed each other, and they knew it.

Ultimate responsibility rested with the parents, each of whom had clearly defined areas of authority, claims to honor. Even when society became more urban this sense of honor persisted, but holding a family together was still a challenge.

In the cities, families were known as producers of distinct goods and services and were justifiably proud of what they did. Naturally, sometimes big cultural shocks posed serious threats. There was persecution from the Roman authorities, and tensions among the Christian groups.

Families suffered, often being split by conflicting allegiances. But history shows that family honor prevailed. In the main, these biblical families stayed together and handed on their strong values to succeeding generations.

(Father John Castello is a Scripture scholar, author and lecturer.)

A supportive family is Godlike

by David Gibson

Young people growing up and struggling to find a direction in life need someone who believes in them. With any luck, they find that someone at home.

One value of the family when it works is that its members believe in each other. There may well be occasions when young people, in large and small ways, challenge the belief parents place in them.

Sometimes young people seem to challenge parents to say "No" to them. It is possible that they want to know whether their parents believe in them

deeply enough to object to behavior that is irresponsible or destructive? Other times, it seems parents are called to believe strongly enough in their children to say "Yes" to their positive aspirations.

Parents need to recognize when to oppose and also when to affirm a child's thinking or choices. Parents also need to reflect upon and pray about the family's value as a source of belief in young people and their worth. Fostering this family value requires clear thinking, commitment and faithfulness that are Godlike.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Family needs love, faith and trust

This Week's Question

Name two family values you consider essential for a strong home.

"Honesty and trust.... When you can be honest with one another, even in times of stress, the trust can continue. If you can't be honest, then the trust falls apart. The whole fabric of family life can then easily deteriorate." (Donna Buechle, Seattle, Wash.)

"One family value should be shared faith; the other shared time. Families that pray together and 'play' together... grow in love and commitment to positive Christian values and to one another." (Father Dick Brunsall, Earlville, Ill.)

"Definitely some kind of relationship actively expressed in the home and the ability to communicate among all members. To me, relationships are what families are all about." (Mary Beth Vogel, Hanford, Calif.)

"Faith and education. Those are the two things I can give my children that will be with them all their lives." (Cynthia Branch, Troy, Mich.)

"The value that God is very much the center of the family.... Honesty is another important value. It has been so important in our family to do character building." (Marge Mooney, Salt Lake City, Utah)

Lead Us Your Voice

An upcoming edition asks: Tell of a personality mentioned in the New Testament who intrigues you, and briefly explain why.

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



Hug has special value

by Linda Allison-Lewis

My friend Elaine has a family full of busy people going in different directions at different times. Elaine adapts well to varying mealtimes and brief "visits" with her husband and two sons.

She does, however, insist on something she considers a family value that everyone, including herself, let others know where they are going and when they will return.

Each family member accomplishes this by leaving notes in the middle of the living room floor.

"That way," she explains, "everyone is certain to see it."

I laughed when I pictured big notes scattered about Elaine's floor.

"It works," she said. "We tried leaving them on the refrigerator, but there are so many other notes we don't see them."

Elaine believes that respect, trust and lots of good things are wrapped up in the fact that each family member thinks enough of the others to let them know how they can be reached.

Another friend, Nellie, didn't hesitate when I asked about a family value. She smiled and said, "Nobody eats until everyone is seated at the table."

Nellie has a big family. But since no one likes it when the others are mad, everyone gets to the table on time so that dinner can begin promptly.

I could see how in addition to showing respect and consideration for other hungry family members this practice would encourage children and adults alike to be prompt.

These may seem like simple values, but often the best lessons and examples stem from simple acts of kindness and consideration that affirm the value we place on one another.

Elaine's sons are taught how valuable they are each time Elaine leaves a note with her whereabouts in the event they need her.

Nellie's kids are shown the same when they realize the family table is not complete until each person is seated.

I thought about my family. Life in our single-parent household is often chaotic—so chaotic that sometimes a person's feelings easily can be overlooked.

I've gained a sharp eye when it comes to feelings my children may try to hide because they feel Mom is too busy or that their feelings just aren't that important.

I've learned to recognize the look on my 8-year-old's face because a little friend hurt her feelings, and my 18-year-old's body language when he isn't feeling good about himself.

It's at those times that Mom drops whatever she's doing (sometimes literally) and lets that child know that he or she has my full attention. If it's midnight, we talk. If it's 7 in the morning, we talk. And if my 18-year-old doesn't feel like talking, he gets a hug and an invitation to talk when he's ready.

Sometimes his sister and I give him sandwich hugs. We put him in the middle and hug him until he realizes someone cares. He won't admit it, but he loves it.

Guess what the best part of this simple family value is? It catches on!

Mom had a bad week recently and I guess it showed as I rattled pots attempting a quick dinner before getting my daughter to gymnastics on time and then driving across town for a meeting.

Those two valuable kids "sandwich hugged" Mom until she fell on the floor laughing with them, caring and loving them as they taught me just how valuable I really am.

Values: How do we live without them?

(Linda Allison-Lewis is the author of "Keeping Up Your Spirits Therapy" and other books published by Abbey Press.)



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Respect Life



Focus for this year's Respect Life Week is on the end-of-life issues

by Fr. Larry Crawford
Archdiocesan Pro-Life Director

The year was 1972. Leadership in the Catholic Church in the United States was closely monitoring a case before the U.S. Supreme Court. They were concerned about the impending decision: "Would it be consistent with the teaching of the Catholic Church regarding the dignity of human life or not?"

But in 1972, Respect Life issues were hardly an issue that you read about with your morning cup of coffee. And it was not an item of discussion in every day conversation. But it was the circumstances which caused the U.S. bishops to call for the first Respect Life Sunday.

Today as we, the Catholic Church in the United States, celebrate Respect Life Sunday 1993 our social, political, and religious climate is vastly different. Today the number of issues affecting the dignity of human life about which the church has an active concern has multiplied in number and the issues have become more complex.

The political climate has changed profoundly. The abortion issue is frequently cited by political analysts as the best example of grass roots political action by the electorate. There are few issues which create more intense reaction in the political arena. This is true both on the state as well as federal level.

And as the issues have increased, so has

the level of direct involvement. Today everyone is directly affected by many pro-life concerns whether it be the cost of health care, the care of the terminally ill, economic justice, post-abortion reconciliation, or AIDS.

And today, you do have pro-life issues with your morning coffee. There are several articles every day in the morning newspaper about life issues. And, today the discussion is loud, and sometimes even strident among friends.

In our archdiocese, this Respect Life Sunday, the office has chosen to focus its attention on end-of-life issues. There are many other concerns. In terms of national agenda, the U.S. bishops continue to identify abortion as the number one legislative concern. But a cluster of issues which is making national news almost daily, is very emotive to many persons in terms of their daily life.

It is difficult to deal with end-of-life issues because of their complexity. Within that cluster are issues such as appropriate medical treatment for the terminally ill, medically assisted hydration and nutrition, euthanasia, and assisted suicide.

We find ourselves in a curious set of circumstances. Our modern medical technology has brought us extended life and a better quality of life. Yet this same technology requires great demands on us in terms of cost. We are increasingly aware that there are limits in terms of cost and other

factors. The technology that causes grave diseases in this country is not even available in most of the world due to limited medical and financial resources.

We must help people to deal with their personal fears. We must help them to understand the values and principles which govern the discussion of these issues for the Catholic Christian. We must help people to be an informed electorate, and lobby for laws which strike a balance between limits and desires. We also need to educate people so they can make good decisions based on good information and values so these critical decisions can be made in harmony with others and free from guilt and shame.

It is important that the gift we as Catholic Christians bring to this public discussion be our understanding of the Paschal Mystery. While on this journey of life, we as human persons share in the divine life of God. But our human lives are ultimately focused on the final experience of crucifixion and resurrection, on our own death and our entry into new life.

As pastoral ministers we must realize this is the core mystery. And it is mystery. It is not by more knowledge or greater understanding that people will come to this reality. It is the mystery of faith. It is mystery to be lived and experienced, not understood. And it is only in the living out, of sharing within the faith community that we enter into the mystery of Jesus' Paschal Mystery as well as our own.

For us, death is not the final and ultimate enemy to be feared and avoided at all costs. It is a means to an end, albeit a painful one. The passage to eternal life is the ultimate goal of every human person.

A pro-life road map for the '90s

by Cardinal Roger Mahony

So much of what the church says is counter-cultural. In our message more counter-cultural at this time in history than our belief in and commitment to safeguarding the value and dignity of every single human being—including those human beings waiting to be born that God has already called into existence.

What are the crucial needs to advance the cause of life—to provide, as it were, a road map for the '90s? In my judgment, the principal high points on that map would include education in our schools, in our communities, and from our pulpits. This means reaching youth. It means focusing the public discussion where it must ultimately focus—on the morality of abortion. It means not only expanding services for women and children in need but promoting these services. And most critical of all, our road map must guide us in the direction of prayer.

These things must not be seen as alternatives to involvement in the public policy arena. In many states, people are working hard to pass laws that regulate abortion, whether, for example, through parental consent laws in the case of minors, or providing women with factual information about abortion, and it is important to pursue such regulations.

At the federal level, three major public policy areas continue to require concerted effort: the Freedom of Choice Act, federal funding of abortion, and health care reform that does not include abortion. We must remain vigilant.

Excellent pro-life educational programs continue to be sponsored by dioceses and parishes across the country. At the same time, education of Catholics is an area where much remains to be done. Many Catholics who believe that abortion is wrong nonetheless accept a caricature of pro-life people drawn by a hostile media—an image of people uncaring about women, obsessed with unborn life to the exclusion of anyone or anything else, and even violent. The image of pro-lifers, even among many Catholics, is not good and must be corrected. How?

► By programs in our churches that utilize reasoned and rational arguments. The Respect Life program provides valuable tools for implementing such programs.

► By not allowing the media or the pro-abortion lobby to set our agenda or to define who we are.

► By publicizing the church's many programs that help pregnant women, families and children in need.

► By providing increasingly better services for pregnant women.

There are good pro-life curricula available for schools, including the one developed by the National Catholic Educational Association. Catholic schools should use this program or others if they prefer them. But it is never too early to reach children and youth with a pro-life message appropriate to their age level. The bishops' Secretariat for Pro-Life Activities will have available in September a new video in English and in Spanish designed to reach young people between the ages of 14 and 19.

Our society should provide better assistance to women and children, and Catholics hopefully will be in the forefront of

efforts to provide such measures. At the same time the Catholic health care system is the largest private provider of health care in the United States, much of it at little or no cost to the very poor. Catholic Social Services provide more help to those in need than any other social service provider, save the federal government. What's more, we do more than most to smooth the way for immigrants to our nation.

But we need to bring a discussion of the morality of abortion into the public domain. The moral discussion must include questions about the value of unborn human life—about whether that life has a right at least not to be directly killed. We have to talk about why abortion does not fit at all on the continuum of humane solutions a society offers to pregnant women and to children for the problems they face.

By and large abortion advocates do not want to talk about whether abortion is moral or immoral. Daniel Callahan, who considers himself pro-choice, said that for abortion advocates "to concede that abortion is a serious moral issue and to have a public discussion about that choice is politically hazardous, the opening of a wedge of a discussion that could lead once again to a restriction of a woman's right to an abortion."

It has always been true that the vast majority of Americans oppose the vast majority of abortions performed in this country. And despite the promotion of abortion as a woman's "right," American women remain more opposed to abortion than men.

Abortion continues to carry with it an aura of something not very nice. Doctors increasingly refuse to perform them; hospitals increasingly refuse to train new doctors how to perform them. Early this year when President Clinton instructed military hospitals to perform abortions, military doctors refused for moral and ethical reasons to do them. Despite 20 years of legalized abortion, public figures like to say they are "both pro-life and pro-choice" because they do not want to be identified as pro-abortion. President Clinton, despite his actions, says he believes abortion should be "rare."

We need to tell the president and others who say abortion should be rare that you do not make abortion rare by promoting it as another method of birth control. You do not make abortion rare by fueling a market for the tiny dead bodies of unborn children for purposes of fetal tissue research. You do not make abortion rare by exporting it to the Third World.

While all efforts to renew respect for life in our nation are important, the most important thing we can do is pray. As Cardinal John O'Connor of New York has said, "The critical need in the pro-life movement today is the need for prayer: prayer that pounds the heavens for justice; prayer that pleads with God for mercy; prayer that washes our minds, cleanses our souls, purifies our hearts."

Cardinal Mahony is Archbishop of Los Angeles and chairman of the Bishops' Committee for Pro-Life Activities. This article is excerpted from a March 25 address to diocesan pro-life directors.

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Archbishop O'Meara gave us all a lesson in how to prepare for death

by Suzanne Magnant

Death, whether it is our own or that of a loved one, can be such a frightening, painful subject that many people avoid thinking about it or talking about it. This avoidance often extends to thoughts of serious illnesses and related health care issues. As a result, many people find themselves or a loved one facing a life-threatening health care situation with no preparation for the difficult decisions that sometimes must be made.

Archbishop Edward T. O'Meara had very strong feelings about his life, health care, and death. He wanted to be sure that his feelings were known to his physicians, his family and his staff. He spoke often of his feelings and his decisions about his care. He signed a living will and designation of a health care representative to act for him should he become unable to consent to medical procedures.

These feelings, expressions and legal steps came out of his deep faith in God and his love of life. Very early in his illness, before a definitive diagnosis of pulmonary fibrosis had been made, he received the sacrament of the anointing of the sick in the presence of a few staff members. On that occasion, he said that for many years he had prayed that he would outlive his beloved mother because he did not want her to suffer the pain of losing her second and only remaining child.

After his mother died at age 101, just one year prior to the discovery of his own illness, Archbishop O'Meara told us that he changed his prayer to one of surrender to God's plan for his life and health, whatever that might be. He said that he felt that God had blessed him with a good life and that he was ready to accept whatever would be required of him as his illness was being diagnosed.

After learning of his diagnosis and the

recommended course of treatment, Archbishop O'Meara optimistically followed his physician's orders and returned to his usual schedule of activities. Later, his continuing shortness of breath led to his painful decision to resign from his leadership position in Catholic Relief Services so that he could continue to perform his archdiocesan duties.

When tests showed further loss of lung capacity after two months of treatment, he made the difficult decision to pursue candidacy for a lung transplant. When pneumonia caused a sudden deterioration in his condition, Archbishop O'Meara dictated the terms of his living will, which he later signed in my presence.

He was very clear that he wanted to be a candidate for a lung transplant because it would relieve his incapacitating shortness of breath. He was also very clear that if a transplant was not possible or available and his death was imminent, he wanted no life-prolonging procedures which would only artificially lengthen the dying process. Taking care of these important issues seemed to bring him great peace of mind, so much so that he even laughed and joked about his death after signing his living will.

As each new crisis developed in his continuing struggle with his illness, Archbishop O'Meara restated his wish to avoid the artificial prolongation of his dying. He hoped and longed for a lung transplant until a few days before his death, even discussing on New Year's Eve, the happy notion of celebrating his return to health with a trip to one of his favorite destinations, Paris.

Throughout his struggle to remain hopeful, he was painfully aware that his health was deteriorating and wanted reassurance that his health care wishes would be



Archbishop Edward T. O'Meara

respected. At his request, he received comfort care, and pain relief, but no additional treatment.

On Jan. 4, 1992, Archbishop O'Meara asked his physician how much longer he would live. When informed that his death was only a few days away, he asked to be taken home to die. His request was granted and he began to long for his death, almost impatiently at times. He prayed aloud of his wish to be with Jesus and seemed most at peace when advised that his condition was worsening.

When told that he would probably die within a few hours, he said that he was very much at peace with this news. After rallying from this particular crisis he said, "I haven't changed my mind about dying. I'm just killing time."

On Jan. 10, 1992, Archbishop O'Meara died peacefully at his home while the prayers for the dying were being said at his bedside. His final request, to be with Jesus, had at last been granted.

(Suzanne Magnant is chancellor of the Archdiocese of Indianapolis.)

Prohibition of assisted suicide is based on the sanctity of life

by James Rogge, M.D.

Assisted suicide is a suicide carried out by using the means and/or knowledge provided by someone other than the person committing suicide.

The debate about this form of suicide in our country centers on medical means and medical knowledge provided by a physician and is most commonly called physician-assisted suicide. Although assisted suicide is currently a felony in Indiana, a legislative committee has been appointed to further study the subject and report to the next Indiana legislative session.

Catholic teaching is quite clear on the subject of assisted suicide. This article will review that teaching and the effect of the legalization of assisted suicide on the patient, society as a whole, and the medical profession.

Catholic teaching on assisted suicide is based first and above all on the concepts of the sanctity of life and the stewardship of life. The sanctity of life principle stresses that life is a basic good that should always be respected and fostered because of each person's unique relationship to God.

The principle of the stewardship of life is that human beings do not own their lives, but were given that life by God and it is to be lived according to his plan. The timing of the end of that life is, therefore, not the free choice of the individual.

This does not negate the Christian view that death is not an evil to be avoided at all costs, but is to be accepted as the fitting end to a good life and the entry into eternal life.

More specifically, Catholic teaching on assisted suicide is based on the "Vatican Declaration on Euthanasia" which was approved by Pope John Paul II in 1980. Euthanasia is defined in this declaration as "an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated."

Since assisted suicide has death as its intention, it can be equated with euthanasia by this definition.

Patient autonomy—the right of each individual to decide about his own medical care—is recognized by society. It is acceptable for patients to refuse to receive potentially life-saving "extraordinary" treatments, that is, to them, offer more burden than benefit.

This right does not extend, however, to demanding actions that will intentionally shorten life. Indeed, the legalization of assisted suicide carries distinct threats to patient autonomy. The comfort of the traditional Judeo-Christian values of life and unflinching family support and the confidence in the traditional physician/patient relationship, in which benefit to the patient and never abandonment of the patient are the guiding principles,

will both be severely compromised if the option of intentionally ending life is legalized. The "right" to refuse care may become the "duty" to refuse care or request assistance in suicide if society makes this choice available.

The good for society at times competes with what seems good for the individual in society. Civilized societies prohibit killing based on the Second Commandment's rule against killing. Thus, an individual's "right to die" cannot be equated with a "right to kill" and it cannot demand the involvement of others in an intentional action to end life.

Similarly, "death with dignity" must include all efforts to make what life a person does have as dignified as possible through active, loving care that improves the quality of that life. It must not include killing, either of oneself or another. Such killing should be considered the ultimate indignity.

Society has drawn a line against the taking of innocent life. Once society crosses that line, it risks ever-widening indications for killing, widening definitions for such concepts as terminal illness, and very definite threats to all of its disabled citizens. There is not good reason for society to risk crossing that line.

The risk of legalized assisted suicide to the medical profession is the threat of such a policy to the very foundation of the physician/patient relationship which is based on the trust that the physician will always attempt to sustain life and to relieve suffering and will never abandon the patient.

The current position of the American Medical Association is: "For humane reasons, with informed consent a physician may do what is medically necessary to alleviate severe pain, or cease or omit treatment to let a terminally ill patient die, but he should not intentionally cause death."

If society legalizes the intentional killing of patients as an option, it subverts the proper care of all patients, especially the dying patients. The physician's role as healer is subverted as is the meaning of being a physician—the total commitment to actions that benefit the patient and a fundamental, absolute prohibition against killing.

The Vatican Declaration on Euthanasia best summarizes these thoughts as follows: "It is necessary to state firmly once more that nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying. Furthermore, no one is permitted to ask for this act of killing, either for himself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly. Nor can any authority legitimately recommend or permit such an action."



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Hospices can transform a culture of death into a civilization of love

by E. Joanne Angelo, M.D.

As death approaches, the final chapter of life's journey can be very beautiful. Unlike the impersonal, institutional setting of many hospitals where death so often occurs, hospice programs offer the alternative of being cared for during a terminal illness at home or in a homelike setting at a hospice facility, surrounded by family and friends.

Expert medical care is brought into the home by a team of specially trained nurses, physicians and home health aides. The patient and the family are offered additional supportive service by social workers and volunteers. The hospice chaplain is available to provide pastoral care and sacramental ministry or to call in clergy of other faiths on request.

Those who would have us believe that death is necessarily accompanied by unbearable pain and suffering and that euthanasia or assisted suicide are the only compassionate alternatives are just plain wrong. As a psychiatric consultant to the Good Samaritan Hospice of the Archdiocese of Boston for the past 10 years, I have seen how

the compassionate care provided by the hospice staff has enabled patients to live out their lives with serenity and peace, surrounded by those they love until natural death occurs. In a loving setting such as this, the notions of euthanasia and assisted suicide become irrelevant.

Fear is what typically motivates the terminally ill and their families to consider euthanasia or assisted suicide: fear of pain, fear of abandonment, fear of burdensome treatments, fear of loss of autonomy and personal dignity, and fear of becoming a burden to others. To remove the fear is to remove the principle motivating factor behind euthanasia and suicide. Let's consider some different types of fears.

Physical pain is useful to alert us to illness or injury. A toothache indicates that we should go to the dentist; increasing pain in the recovery period after surgery may indicate that an infection has occurred. But pain in terminal illness serves no biological purpose. It should be treated aggressively and eliminated if possible.

This is entirely in keeping with Catholic

moral teaching. The church's "Declaration on Euthanasia" states, "Human and Christian prudence suggest for the majority of sick people the use of medicines capable of alleviating or suppressing pain, even though they may cause as a secondary effect semiconsciousness and reduced lucidity. And for those who are not in a state to express themselves, one can reasonably assume that they wish to take these painkillers, and have them administered according to the doctor's advice."

The document goes on to say that the use of narcotics is permitted "even at the approach of death and if one fears that the use of narcotics will shorten life. . . . In this case, of course, death is in no way intended or sought, even if the risk of it is reasonably taken: the intention is simply to relieve pain, using for this purpose painkillers available for medicine."

For persons facing terminal illness, fear of dying alone is perhaps the most common worry. "Isolation at such a time is an inhuman experience," says Derek Humphry, whose "Final Exit" is a how-to manual of assisted suicide. It describes in detail the prescribed dosage of pills and alcohol which must be gulped down by the person attempting suicide and recommends the use of a plastic bag over the head to assure a lethal outcome. Those in attendance are urged not to touch or assist the dying person in any way for fear of legal repercussions afterward.

Contrast this to what is offered to hospice patients who are assured that they will be accompanied and affectionately helped by those they love until the last moment. Skilled hospice personnel will ease their terminal symptoms with medications, comfort measures, and spiritual care. Death typically comes to a hospice patient with family gathered around, in the patient's home, in prayerful acceptance.

The fear of excessively burdensome treatment may be troubling for the terminally ill and their families. They may live in dread of heroic resuscitation measures, life-support machines, and the isolation of barren intensive care units. The church does not require that all possible medical technology must be utilized in the care of the terminally ill.

The "Declaration on Euthanasia" says, "When inevitable death is imminent in spite of the means used, it is permitted in conscience to refuse the forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted."

That is why hospice care focuses on symptom relief and comfort rather than heroic attempts to prolong life which may only serve to lengthen the dying process. When pain is controlled, comfort and companionship assured, and spiritual issues attended to the patient and family can accept death as a natural event—the final chapter of life as we know it.

In contrast to the surrendering of autonomy that routinely occurs for hospitalized patients and their families, hospice patients and their loved ones remain in control of all aspects of their care. Families may visit seriously ill patients in the hospital only when the medical staff permits. The hospice staff, on the other hand, is invited into the patient's home and allowed to stay only as long as their presence is judged to be helpful. Each decision in the plan of care is made jointly by patient, family and staff.

For example, some patients may choose to endure a certain level of pain for a time for their own spiritual reasons or to assure complete mental acuity until all of their affairs are in order; others may be deeply troubled by nausea and vomiting and wish to have these symptoms controlled even if the anti-nausea medication causes sedation.

There is also the problem of depression. Skilled hospice workers can diagnose and treat depressive illness, thus enabling dying patients to live their last days free of the added burden of depressive illness.

If the hospice concept of care were better understood and offered more widely, perhaps even those who doubt the existence of a loving God would have the courage to choose life fully to the end. In so doing, they may have the opportunity to discover God's love in the person of their care providers.

Hospice work has helped me to understand something of Pope John Paul II's explanation of the Christian meaning of human suffering: "Suffering is present in the world in order to release love, in order to give birth to works of love toward neighbor, in order to transform the whole of civilization into a civilization of love."

(A graduate of Mount Holyoke College and Tufts University's School of Medicine where she is assistant clinical professor of psychiatry, Dr. E. Joanne Angelo is a psychiatrist in practice in Boston. In addition to her work with Good Samaritan Hospice, she is a participant in Project Rachel locally and nationally.)

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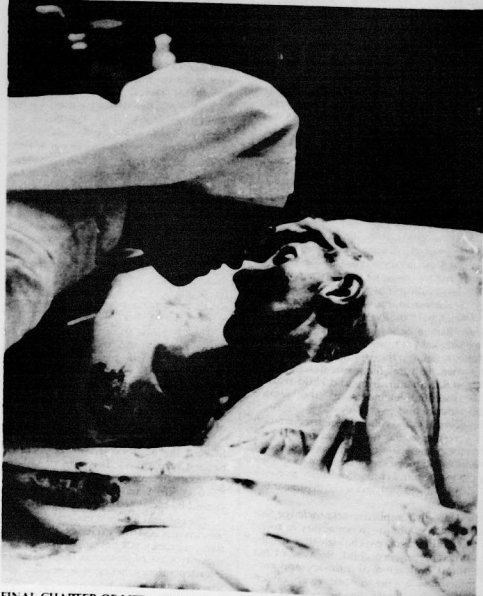
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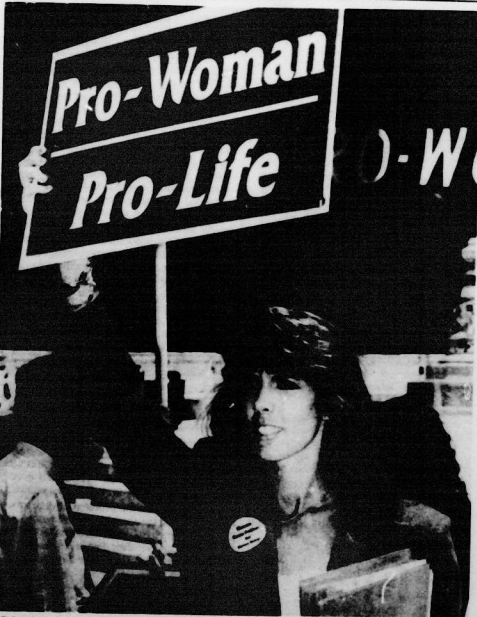
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PRO-LIFE FEMINIST—Beth Luteran, a member of Feminists for Life, demonstrates before the Supreme Court attesting to her commitment to the unborn and to the well-being of women. (Photo by Michael Hoyt)

I'm a pro-life feminist!

by Amy T. Miller, Esq.

You can tell a lot about people by their bumper stickers. My bumper features a bright green "Pro-Woman, Pro-Life" sticker and the fading, but still legible, "Equal Rights for Unborn Women." I am a pro-life feminist.

The very word "feminism" conjures up myriad connotations—most of them negatively received by pro-life people. Many don't realize that feminism is not a monopoly of those self-appointed spokespersons for women who do little more in the public square than to advance abortion-on-demand as the first right of women. Feminism is a much broader doctrine than often perceived. In fact, it is not only possible but consistent to be pro-woman and pro-life.

There are many kinds of feminism, each with its own distinct vision of how best to attain the equality of women in society. But those are differences of approach and strategy. Real insight into feminism develops when we begin to ask "what." What does feminism say that "woman" means? What does feminism say that "equality" is?

Feminism answers these questions in two distinct voices, those of the cultural feminist and those of the radical feminist. Understanding how these two groups view the world throws light on the public policy goals of the feminist movement. Let's take a closer look at these differing ideological postures.

Paralleling the traditional view of the women, cultural feminism describes the potential for nurturing and child rearing as essential elements of the female experience and psychology.

Central to the cultural feminist definition of woman is the notion that intimacy or connectedness is a precious contribution of the female members of the human species. Cultural feminists proudly identify women's essential, biological, and social dissimilarities from men.

They also implicitly acknowledge that a woman is unique in her ability to relate physically and psychologically to the vulnerable unborn child. Because of her natural evaluation of intimacy and connectedness, a woman instinctively understands the total dependency of the developing child within her.

Cultural feminism defines woman by

focusing on the fundamental female difference—by celebrating connection. Intimacy is value and gives rise to a feminine ethic of caring. Harm, for the cultural feminist woman, is expressed as separation or isolation from the community. Equality arises when society accepts and respects the feminine difference.

In contrast to cultural feminists, radical feminists deny that the nurturing and reproductive aspects of womanhood are a source of joy and celebration. Rather, they view the female reproductive capacity as a liability.

In this attitude lies the seed that would later blossom as a theme in modern abortion jurisprudence. That negative premise, central to the radical feminist definition of woman, translates into the belief that the "right to abort" is an absolute right.

According to radical feminism, women are powerless and trapped by the way in which the patriarchal society creates gender roles and defines women. The feminine difference is debilitating. From this it is but a short step to the radical feminist's final claim: Equality is achieved through sameness with men.

According to radical feminist scholars such as Catharine MacKinnon, abortion is a tool women need to achieve sameness and, thus, liberation. Since pregnancy is seen as the triumph of male dominance, abortion equals a woman's power to undo what a man has done to her.

Thus feminist theory generally speaks in two opposite and irreconcilable voices. Cultural feminism represents the mainstream, majority view. Curiously, when it comes to reproduction—specifically to abortion policy—the feminist legal academy speaks only one language, that of radical feminism.

Not only is feminism demeaned thereby, but the abortion debate is distorted beyond recognition. The lives of unborn children are ignored. For the sake of those children and of women, feminism should be reclaimed by the majority.

The cultural feminist understanding of women necessarily excludes the notion that pregnancy is a harm. The core of this majority view of women is the concept of interdependency between a woman and the community to which she is necessarily connected.

For the cultural feminist, reproductive

freedom is, in part, the freedom to expect that society will bend to the needs of the pregnant woman. This means support for better child care—not because society assumes the woman is not a nurturer, but because it understands that many women must work outside the home either for economic reasons or for psychological equilibrium.

It means stricter laws for child support enforcement, not only to alleviate the single mother's economic hardships, but also to instruct men in parenthood's responsibilities. It means teaching society to value the contribution of women who choose to work in the home as full-time mothers. Above all, it means making access to educational and prenatal services the battle cry of those who celebrate the different but equal nature of women in modern society. Advocacy of such causes flows naturally from the cultural feminist ideology.

Unfortunately, the radical feminist idea that "pregnancy equals harm" dominates the current abortion debate. But the very vocal minority who hold this view is increasingly challenged by articulate women who are committed to standing up for the wellbeing of women while, at the same time, defending the sanctity of all human life.

The formation of the National Women's

Coalition for Life (NWL) occurred in April of 1992. Representing more than 1.5 million women from all parts of the United States, all age groups, political ideologies and experiences, NWCL speaks on behalf of America's children and their mothers.

Similarly, Feminists for Life, Women Affirming Life, The Professional Women's Network, the National Institute of Womanhood, and other grassroots organizations are dedicated to influencing the public debate.

This year Feminists for Life announced the formation of the Susan B. Anthony List, a non-partisan effort to help pro-life women who are sensitive to women's needs and rights attain high public office. The famous suffragist for whom the project is named was, like all the other early feminists, staunchly pro-life. She condemned abortion and understood that the real solutions to the challenges facing women are to be found in addressing the underlying problems that lead women to have an abortion.

Could it be that feminism is rediscovering its roots? In time all may come to understand that consistent feminism is possible only when we embrace both mother and child. We can—we must—love them both.

(Amy T. Miller is assistant director for program development at the bishops' Secretariat for Pro-Life Activities.)

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prize the great privilege of motherhood and
that they may bring up their children in the holy
love and fear of God; so saving their own im-
mortal souls and furthering the honor and glory
of their Maker through Christ, Our Lord.

Amen

The Saint Gerard Guild

Talking points about 'euthanasia'

by Thomas Marzen

1. "Euthanasia" is a word derived from the Greek and means "good death." Of course, no one is opposed to a good or happy death or favors a bad or unhappy death. But "euthanasia" has come to mean a number of things—including mercy killing, some forms of suicide and assisted suicide, and withholding or withdrawing forms of even ordinary medical treatment or care in order to cause death.

These all involve killing a human being, and they raise profound moral and social concerns. And when an intention to unjustly kill a human being is involved, the Fifth Commandment (which forbids murder) is violated.

2. "Mercy killing" is killing a person in order to relieve pain or suffering. "Suicide" means self-murder, and "assisted suicide" involves one person providing the means of helping another person to kill himself or herself. These all involve taking active steps to cause death, such as putting a gun to the head or a needle to the arm.

3. But sometimes failure to provide treatment or care can be just as objectionable as direct killing. Catholics believe that it is morally wrong not to provide treatment or care to one's self or to another if either: 1) the benefits of the treatment or care outweigh the legitimate burdens in providing it, or 2) one intends by act or omission to cause death.

So parents who don't feed or seek necessary medical care for a child kill by omission. Likewise, a man who refuses to eat or to take medication intending to die would commit suicide just as badly as he would intentionally take an overdose of drugs instead.

4. Morality and the law may be very different regarding euthanasia-related issues. Thus, if it is objectively immoral, but it is not a crime to commit suicide—you would not go to jail or be fined for attempting to commit suicide. But suicide is not a "right." So the police, medical personnel, family members, or others can intervene to prevent

a suicide. Anyone who is such a "danger to oneself" may be subjected to involuntary confinement and observation for a time based on a presumption of mental or emotional illness. Both the church and the law now tend to regard the suicide person as ill, rather than evil.

5. Similarly, at least competent adults may legally refuse almost any form of treatment or care even necessary to sustain their own lives, no matter how beneficial and non-burdensome the treatment or care may be. So adults may legally refuse such care even if it is not "extraordinary" or heroic, and even if one clearly intends to cause one's own death—though this would clearly be immoral.

6. In Indiana, you may legally choose to accept or refuse treatment or care after you have lost the capacity to do so through prior execution of a "living will" declaration or by previously appointing another person to make medical decisions for you when you are no longer able to do so.

If no such document is executed, then Indiana law provides that a guardian or one of a number of family members will make your decisions for you, like it or not. There is no guarantee that any "living will" form that you execute will either necessarily reflect your wishes or be moral. There is no guarantee that any person who you formally appoint or who the law appoints (if you fail to appoint someone) will necessarily know your wishes or make moral decisions.

7. So it's important to carefully consider what treatment or care you want, the morality of your decision, and the person you might want to appoint as your decisionmaker should you no longer be able to make your own decisions. Avoid clichés in describing what you may want, like "I don't want to be a burden" or "Let me die with dignity." Consult others to assure the legality and morality of any document that you execute. Inform others that the docu-

ment exists and anyone you appoint as your decisionmaker of your wishes.

8. Present-day advocates of euthanasia are primarily interested in legalizing assisted suicide. The Hemlock Society, for example, wants to allow doctors to provide lethal injections or overdoses to persons in pain or suffering who request it and who have "terminal" conditions.

9. No one wants another person to be in physical pain or to have emotional suffering. And it is well-known that pain can now be abolished in 98-99% of all cases with proper medical attention. Besides, if emotional suffering is to be a justification for assisted suicide, then assisted suicide should also be available as much to those whose economic well-being or love-lives are in ruins as it should be to anyone else.

10. Persons with truly "terminal" conditions will die within a reasonably short time no matter what is done for them. Hospice care and proper medical attention for any pain are the proper responses for such people. But these persons do not present the "problem" that euthanasia advocates really want to solve.

People with disabilities and long-term debilitating medical conditions are the true targets for euthanasia for the simple reason that they will continue to live unless they are pushed or pulled over the brink of death—yet their lives are devoid of value in the minds of some. Thus, for example, most of the people Dr. Jack Kevorkian has assisted in death have not been "terminal" in any meaningful sense, but have had real or anticipated disabling conditions of one sort or the other.

11. The argument for legal euthanasia focuses on the requests of persons who supposedly want to be killed for some reason. It is assumed that they are adults, emotionally stable, and mentally capable. It is claimed that they ought to have "freedom of choice" or the "right to privacy" to control one's body... even to the point of self-murder.

Of course, Catholics believe that the body

is not one's sole possession. The body is the Temple of the Holy Spirit and is owned by God who created it. Besides, there is no "right" to be killed any more than there is a "right" to be a slave or a thief.

12. Further, the argument in favor of legalizing euthanasia would make little sense to let only emotionally stable and mentally capable adults avail themselves of the "happy death" that is promised by euthanasia. After all, a child or person with mental retardation might suffer much greater pain for a much longer time and at greater expense! Their lives would lack the same value and quality as those who are able to choose euthanasia. So both reason and compassion strongly argue in favor of non-voluntary and even involuntary euthanasia for children and others with mental disabilities who lack sufficient "quality of life."

13. The present argument in favor of voluntary assisted suicide thus inevitably leads toward infanticide and euthanasia of the vulnerable and disfavored. The history of this century confirms as much. The Holocaust was rooted in pre-Nazi Germany. After the "Release of Life Devoid of Value" (as the title of an influential essay of the time describes it) was advocated as the final solution to the problem of people with mental or physical disabilities, Nazi ideology simply expanded this category of "useless eaters" to include racial and political "parasites."

As a practical matter, euthanasia has not been punished in the Netherlands for some time. Prosecutors simply refused to prosecute the practice under many circumstances, even through technically it remained a crime. A recent report by the Dutch governmental committee found that in 1990 Dutch doctors directly killed 5,459 patients with their consent and aided in 400 suicides and killed 5,940 patients without their consent. So it is up to each of us to be vigilant and to endeavor to make only moral decisions regarding medical treatment and care for ourselves and for our loved ones.

(Thomas Marzen is General Counsel for the National Legal Center for the Medically Dependent & Disabled, Inc., Indianapolis.)

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4. Morality and the law may be very different regarding euthanasia-related issues. Thus, it is objectively immoral, but it is not a crime to commit suicide—you would not go to jail or be fined for attempting to commit suicide. But suicide is not a "right." So the police, medical personnel, family members, or others can intervene to prevent

a suicide. Anyone who is such a "danger to oneself" may be subjected to involuntary confinement and observation for a time based on a presumption of mental or emotional illness. Both the church and the law now tend to regard the suicide person as ill, rather than evil.

5. Similarly, at least competent adults may legally refuse almost any form of treatment or care even necessary to sustain their own lives, no matter how beneficial and non-burdensome the treatment or care may be. So adults may legally refuse such care even if it is not "extraordinary" or heroic, and even if it clearly intends to cause one's own death—though this would clearly be immoral.

6. In Indiana, you may legally choose to accept or refuse treatment or care after you have lost the capacity to do so through prior execution of a "living will" declaration or by previously appointing another person to make medical decisions for you when you are no longer able to do so.

If no such document is executed, then Indiana law provides that a guardian or one of a number of family members will make your decisions for you, like it or not. There is no guarantee that any "living will" form that you execute will either necessarily reflect your wishes or be moral. There is no guarantee that any person who you formally appoint or who the law appoints (if you fail to appoint someone) will necessarily know your wishes or make moral decisions.

7. So it's important to carefully consider what treatment or care you want, the morality of your decision, and the person you might want to appoint as your decisionmaker should you no longer be able to make your own decisions. Avoid clichés in describing what you may want, like "I don't want to be a burden" or "Let me die with dignity." Consult others to assure the legality and morality of any document that you execute. Inform others that the docu-

ment exists and anyone you appoint as your decisionmaker of your wishes.

8. Present-day advocates of euthanasia are primarily interested in legalizing assisted suicide. The Hemlock Society, for example, wants to allow doctors to provide lethal injections or overdoses to persons in pain or suffering who request it and who have "terminal" conditions.

9. No one wants another person to be in physical pain or to have emotional suffering. And it is well-known that pain can now be abolished in 98-99% of all cases with proper medical attention. Besides, if emotional suffering is to be a justification for assisted suicide, then assisted suicide should also be available as much to those whose economic well-being or love-lives are in ruins as it should be to anyone else.

10. Persons with truly "terminal" conditions will die within a reasonably short time no matter what is done for them. Hospice care and proper medical attention for any pain are the proper responses for such people. But these persons do not present the "problem" that euthanasia advocates really want to solve.

People with disabilities and long-term debilitating medical conditions are the true targets for euthanasia for the simple reason that they will continue to live unless they are pushed or pulled over the brink of death—yet their lives are devoid of value in the minds of some. Thus, for example, most of the people Dr. Jack Kevorkian has assisted in death have not been "terminal" in any meaningful sense, but have had real or anticipated disabling conditions of one sort or the other.

11. The argument for legal euthanasia focuses on the requests of persons who supposedly want to be killed for some reason. It is assumed that they are adults, emotionally stable, and mentally capable. It is claimed that they ought to have "freedom of choice" or the "right to privacy" to control one's body... even to the point of self-murder.

Of course, Catholics believe that the body

is not one's sole possession. The body is the Temple of the Holy Spirit and is owned by God who created it. Besides, there is no "right" to be killed any more than there is a "right" to be a slave or a thief.

12. Further, the argument in favor of legalizing euthanasia would make little sense to let only emotionally stable and mentally capable adults avail themselves of the "happy death" that is promised by euthanasia. After all, a child or person with mental retardation might suffer much greater pain for a much longer time and at greater expense! Their lives would lack the same value and quality as those who are able to choose euthanasia. So both reason and compassion strongly argue in favor of non-voluntary and even involuntary euthanasia for children and others with mental disabilities who lack sufficient "quality of life."

13. The present argument in favor of voluntary assisted suicide thus inevitably leads toward involuntary and euthanasia of the vulnerable and disfavored. The history of this century confirms as much. The Holocaust was rooted in pre-Nazi Germany, where "Release of Life Devoid of Value" (as the title of an influential essay of the time describes it) was advocated as the final solution to the problem of people with mental or physical disabilities. Nazi ideology simply expanded this category of "useless eaters" to include racial and political "parasites."

As a practical matter, euthanasia has not been punished in the Netherlands for some time. Prosecutors simply refused to prosecute the practice under many circumstances, even through technically it remained a crime. A recent report by the Dutch governmental committee found that in 1990 Dutch doctors directly killed 5,459 patients with their consent and aided in 400 suicides and killed 5,940 patients without their consent. So it is up to each of us to be vigilant and to endeavor to make only moral decisions regarding medical treatment and care for ourselves and for our loved ones.

(Thomas Marzen is General Counsel for the National Legal Center for the Medically Dependent & Disabled, Inc., Indianapolis.)

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Violence and the moral ecology of our society

by James L. Nash

It might seem strange to suggest there is a connection between the increasing criminal violence that plagues our nation and the legal killing of unborn human beings, but let's consider some facts.

Violent crime has increased steadily and rapidly in the two decades since the Roe vs. Wade decision. The "Uniform Crime Reports" of the U.S. Department of Justice show that the violent crime rate increased 32 percent between 1970 and 1975, by more than 22 percent between 1980 and 1990, and with a steadily mounting increase in the second half of that decade. I am not suggesting anything as simple-minded as the notion that legalized abortion alone caused this increase. If there is a connection, it is surely more complex than cause and effect.

Accompanying all of this have been other increases—in juvenile violence between 1965 and 1990 the juvenile violent crime arrest rates per 100,000 quadrupled; the murder arrest rate for juveniles in 1990 was six times greater than it was in 1965; in the breakdown in family life, and in the abuse and neglect of children. From 1976 to 1986 the rate of child maltreatment tripled ("Statistical Abstract of the United States," 1992, p. 186).

It appears that the evil of choosing violence as a way of solving or resolving conflict has been increasing in our nation for a long time. What light can the theological notion of sin shed on the statistics cited above?

Recently, theologians have emphasized structural sin, in addition to the traditional notion of individual responsibility for moral behavior. Human beings are shaped and conditioned by the culture and conditions that make up our world. We are increasingly aware that



VIOLENCE ON INCREASE—Violent crime, abortion, euthanasia, and countless other injustices are on the rise in our country. (Photo by Skjold Photographs)

sinfulness is embedded into structures which help to form the human person. Racism, sexism, and the brutalities of unregulated capitalism are examples of "structural sin."

This kind of thinking gave rise to the concept of "social justice." In "Quadragesimo Anno," Pope Pius XI held that individual conversion alone is not enough and that Christians are required to change such social structures.

What light does the distinction between personal and structural sin shed on the increasing violence in America? Clearly, individual conversion away from the use of violence and toward peaceful approaches to conflict resolution is an essential dimension of the Christian response to the plague of

violence which is destroying the fabric of our communities.

But there is also a structural and cultural dimension to the growth of violence in our society. Many social scientists believe that much of the increase in juvenile violence can be tied to the breakdown of families, schools, and other societal institutions. This breakdown is surely one aspect of structural sin.

I believe the problem is neglect of our basic moral ecology, the interconnected set of conditions necessary for the proper nurturing of morally responsible citizens. The decay of our moral ecology is an example of how structural sin is inextricably united with personal sin.

The bishops gave an example of one threat to our moral ecology in their pastoral "Economic Justice for All" when they

argued that the U.S. economy is often harmful to family life, given the stresses of unemployment and the necessity for two wage-earners in many families.

Broad cultural trends are also harming our moral ecology. Robert Bellah in "Habits of the Heart" refers to the emergence of the cult of "expressive individualism." By this term Bellah means that many contemporary Americans have lost the traditional biblical understanding of how the person is constituted by fidelity to family, community, and church.

The U.S. judicial system also plays a role in this breakdown of the moral ecology. The growth in the importance of the "right to privacy" is clearly tied to a judicial preference to protect individual freedom from many of the traditional constraints which, depending on your point of view, either "inhibited" or "constituted" the human person.

We may draw an analogy between our society's destruction of the natural world's ecology and its destruction of the moral ecology necessary for truly human life. In both cases we seek to avoid what is essentially a moral problem (excess consumption or the moral education of children) through technological "fixes" which allow us to avoid the hard moral issues of behavioral change.

In this kind of world, religious education becomes ever more important for challenging and changing the structures of our world from within. Both religious and moral pluralism are very serious issues that are not about to go away. Religious educators must also deal carefully and intelligently with the many issues raised by pluralism, but they at least need not do so by adopting the false pretenses of "value neutrality."

(James L. Nash, Ph.D., is an assistant professor of religion and religious education at the Catholic University of America in Washington, D.C.)

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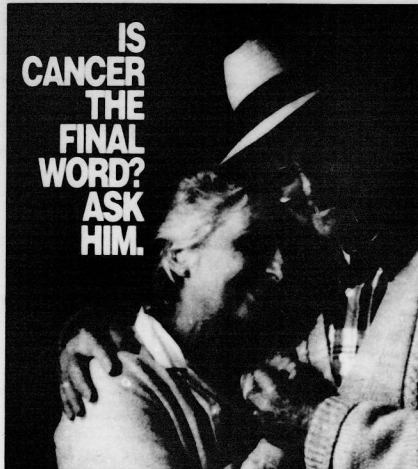
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The disabled: frayed at the edges

by Mary Jane Owen

The gift of life comes in fragile earthen vessels. Those who preach death often base their campaigns on society's fears of the handicaps of the young and the infirmities of the old. As we plan our defense of life, we need to utilize the refreshing insights that are unfolding within the community of disability concerns. Positive changes and numerous challenges are constantly being presented to those who live with disabilities in our land, though heartbreaking events still abound. Two recent stories:

A colleague called with news that medical scientists had discovered a way to eliminate the condition that had caused her hereditary blindness. But her enthusiasm faded when she discovered the "treatment" would have altered the genes that were destined to create her. She liked herself enough as God had created her not to take that risk.

A young man who grew up to become the director of the rehabilitation system that previously had judged him as too disabled to profit from their services remembers the diagnosis given to his parents: "Your son will never have any quality of life. If he lives, he will merely exist in a vegetative state." As he rolls onto a stage to address an audience, he begins with a humorous greeting, "I come to address you as a carrot, a radish or a cabbage, whichever you prefer."

The judgment "I'd rather be dead than disabled" is a reminder of the low value which some would place upon the lives of those who live with disabilities. This refrain fuels outmoded fears about unwanted dependency which can move people to choose death over inconvenient life. Whether a given eugenics campaign endorses euthanasia, infanticide, or abortion, those less devoted to our belief in the sanctity of life are easy prey to ancient terrors.

Unfortunately, even the most pious among us may reinforce this negative image of disability by gratefully murmuring, "There but for the grace of God go I," as though the less fortunate had slipped outside the loving embrace of God's concern and grace.

A few short decades ago people who suffered from traumas that left them with limited functional abilities were not expected to live long. Infections and other complications "mercifully" terminated the lives of those designated as "incurables" or "invalids."

Increasingly that is no longer the case. Rehabilitation strategies have evolved that allow persons to accomplish essential tasks and master assorted skills. Specialists in medical science and rehabilitation have made it possible to integrate children and adults with disabilities into a society that is often unprepared to welcome them because old fears of dependency are so slow in fading.

As people with disabilities have searched for a common voice, they developed new ways to better explain their sense of pride and self-worth. They insisted that appreciation of each individual's abilities, respectful compassion and mutual recognition of our shared fragility must replace pity if we are to become united as children of God.

An essential shift in societal attitudes occurred when the medical model, which sees those with impairments as "patients" whose needs must be met in "special" ways, was replaced by a concept in which the environment is conceptualized as a critical handicapping factor. When environments are created that welcome those with disabilities instead of shunning them, there is less need to fear the inevitability of loss of function.

This new view was an essential prelude to the drafting of the civil rights protections of the Americans with Disabilities Act. There was recognition that those with disabilities must be considered members of a minority, too long subjected to discrimination and segregation.

Another life-affirming tool grew from a new definition: In a sense we all suffer from "disabilities" because they are the normal outcome of the risks, strains and

stresses of the living process itself. So disability is not seen as solely an individual tragedy but instead an expectation within any community.

When universal design is used in creating environments that are broadly welcoming, disabilities lose their capacity to terrorize.

The positive images of our faith offer another conceptual shift. The old association of disabilities with the suffering Christ can be expanded to include the miracles of rehabilitation as small reminders of his resurrection. When the human spirit prevails regardless of the fragility of its earthly vessel, we glimpse our powerful relationship with the Body of Christ.

Our shared vulnerability may be the catalyst that counters our tendency to alienation and selfish preoccupation. Disabilities may well be the glue that can hold us together as community and church with the knowledge that we need each other and Our Lord. Whenever anyone feels needed and essential to another, the threads of interaction are reinforced and the fabric that holds us together as church and society is woven more richly and powerfully strengthened.

(Mary Jane Owen, a disability advocate for two decades, was appointed in June 1991 to oversee the National Catholic Office for Persons with Disabilities' mission to implement the 1978 U.S. Catholic bishops' pastoral calling for full inclusion of people with disabilities into the fabric of society and church.)

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GIFTS OF THE DISABLED—Persons with disabilities bring special gifts and challenges to our Catholic community. (Photo by Lynda Greer)

'Priests for Life' encourages all priests to speak against abortion

by Fr. Frank Pavone

Many people in our society wonder why we priests don't talk more about abortion and take more action to get our parishioners involved in the effort to save the 1.6 million babies who are killed by abortion each year. Many priests do, but far too many still do not.

It is time for all parishioners to encourage their priests more than ever to speak the truth about abortion clearly and without compromise. Church is the place to talk about things that concern God, and God cares about the destruction of 1.6 million babies a year.

St. Paul summed it up well: "Proclaim the word. Be persistent whether it is convenient or inconvenient, convince, reprimand, en-

courage through all patience and teaching" (2 Tim. 4:2). The sanctity of life and the truth about abortion are certainly aspects of the "word" that the priest is to preach. It is time for all priests to take courage and to lead the way to victory for the pro-life movement.

That is the purpose of "Priests for Life," a movement that aims to unite priests in a common commitment to defend the sanctity of life, to provide them with resources, suggestions for homilies and activities, and to introduce them to other priests active in the pro-life movement. I am privileged to be the national director of Priests for Life. There are 13 bishops on the board of directors.

You may write for more information to Priests for Life, P.O. Box 141172, Staten Island, NY 10314.

'Humanae Vitae' 25 years later

Twenty-five years ago, on July 25, 1968, Pope Paul VI issued "Humanae Vitae," his encyclical letter that addressed the sanctity of marriage and the responsible transmission of human life. The encyclical taught, among other things, that conjugal intercourse is at the same time both unitive and procreative and that it is not permissible to act against either good in any act of conjugal intimacy.

"Humanae Vitae" is still considered controversial but it is also increasingly recognized as prophetic because so many of the dangers which the encyclical predicted would threaten our society if contraception became commonplace have in fact come to pass—for example, the demeaning of women, coercive government intervention in family planning, and a widespread moral decline that may have reached its low point in the distribution of condoms to school children.

But "Humanae Vitae" is much more than a salutary warning about the dangers of unbridled sex. It is an incredibly positive document, a testimony to the unique beauty of physical love between husband and wife. In a day when sexuality is cheapened, the encyclical teaches that love between a man and woman, totally united to each other in marriage and committed to their offspring, reflects the splendor of God's creation in an unparalleled way.

This is because no other human activity reflects the profound unity of body and spirit in this manner. A ringing affirmation of married love, the encyclical is one of the most positive documents ever written. Unfortunately, its teachings are unknown to so many who should have access to its treasures. One hopes that is due to change.

This past July, the Catholic Bishops' Committee for Pro-Life Activities issued a statement—"Human Sexuality from God's Perspective: 'Humanae Vitae' 25 Years Later." The statement strongly affirms "Humanae Vitae," "the authentic and constant teaching of the magisterium," and expresses the hope that today's generation will see the wisdom of the "gentle and loving message" of the encyclical.

It said Pope Paul VI issued the encyclical because he understood, as the church understands today, "the responsibility to keep God's revelation as part of the equation in viewing human sexuality."

In "Humanae Vitae," Pope Paul recognized conjugal love as eminently human, but rooted in God's love for his people. He saw it as the dynamic element in every marriage, bringing permanence to the marriage and enabling the couple to make wise and responsible decisions about the spacing of births and the size of their family.

"Humanae Vitae" provides a positive and dignified understanding of sexuality as a gift from God which enables, enriches and reconciles married couples. Through sexual union, couples strengthen their marital relationship and participate in a special way in God's creation of new life. From this follows the profound meaning of a life of intimacy—that the communion of two persons who must be open to each other in a mutual self-donation that reaches its apex in the loving union that bears fruit in children."

The statement continued: "Spouses are called to celebrate their conjugal love by becoming one flesh in the Lord, and to see their sexual intimacy in the context of God's creative role and the nature of marriage itself. By remaining open to life each time they come together in a conjugal embrace, by preserving the two meanings of the conjugal act: the unitive meaning and the procreative meaning, married couples reverence the presence of God in their union."

"In truth, the church teaches that there are two aspects of sexual intercourse—the strengthening of interpersonal unity between the spouses, and the procreation of new life. These two goods are inseparable—not in the sense that both must be achieved in every act of conjugal intimacy, but in the sense that one may not deliberately act against either good in any act of conjugal intimacy."

Responsible parenthood, said the statement, implies a positive openness to life. "It is a decision that couples make mutually and prayerfully, confident that God's grace will complement their generosity. Couples should make decisions about spacing births and the size of their families free of coercion or pressure. Taking into account their mutual responsibilities to God, themselves, their family, and the society of which they are a part, in a correct hierarchy of values, a couple may responsibly decide to delay childbearing. Or a husband or wife may conclude that they are unable to have more children. In the formation of their consciences, however, the couples must be well-instructed in and guided by objective standards . . . that preserve the full sense of mutual self-giving and human procreation in the context of true love" (*Gaudium et Spes*, 51).

Studies of marriage and family life in the United States chronicle an increase in non-marital cohabitation, out-of-wedlock pregnancy, abortion, and divorce; the statement continued: "At the same time, we are keenly aware of an increase in the incidents of sexual abuse, sexual exploitation, and sexual violence. All this has profound and destructive effects not only on individual persons but on society as well. The family is universally recognized as the basic unit of society, and the well-being of society depends on the stability

and vitality of the family. When a society permits sexual behavior to be born from its insurances in hurried love and marriage, when it treats sex as a mechanism for personal pleasure, it encourages a destructive mentality and diminishes the value of personal commitment and of human life itself. To a large degree this is the situation in our nation today," the bishops' statement said.

As we reflect on the teaching of "Humanae Vitae," we recognize the advances in natural family planning (NFP) and the efforts of scientists, pastors, and married couples committed to instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way. With proper instruction, married couples can readily understand the cycle of fertility and they are able to plan and space births in a way that is both consistent with God's law and supportive of their own intimacy and unity. Natural family planning, as Pope John Paul II reminds us, "involves accepting dialogue, reciprocal respect, shared responsibility and self-control."

"Natural family planning gives couples a richer appreciation of human sexuality and of their own marital relationship, and it strengthens their openness to child-bearing."

"Humanae Vitae" represents a call to celebrate and reverence God's vision of human sexuality. It reminded us that we are stewards of God's gifts of marital love and procreation. It sounded a prophetic message for people to live chastely, to welcome children and protect families, and never to treat human life as a commodity. Ultimately, it challenged the people of God to grow in Christian maturity."

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OPEN TO CHILDREN—This year marks the 25th anniversary of "Humanae Vitae," Pope Paul VI's encyclical that said that acts of sexual intercourse must be open to the transmission of life. (CNS photo by Mimi Forsyth)

POPE TALKS TO YOUTH ABOUT LIFE

'I came that they might have life'

by Pope John Paul II

(Address given at an all-night prayer vigil in Cherry Creek State Park outside Denver Aug. 14 during World Youth Day.)

"I came that they might have life, and have it abundantly" (Jn. 10:10).

This evening these words of Christ are addressed to you, young people gathered for the World Youth Day.

Jesus speaks these words of Christ in the parable of the Good Shepherd. The Good Shepherd: what a beautiful image of God! It transmits something deep and personal about the way God cares for all that he has made. In the modern metropolis it is not likely that you will see a shepherd guarding his flock. But we can go back to the traditions of the Old Testament, in which the parable is deeply rooted, in order to understand the loving care of the shepherd for his sheep.

The psalm says: "The Lord is my shepherd, I shall not want" (Ps. 23:1). The Lord, the shepherd, is God-Yahweh. The one who freed his people from oppression in the land of their exile. The one who revealed himself on Mount Sinai as the God of the covenant: "If you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine" (Ex. 19:5).

God is the creator of all that exists. On the earth which he created he placed man and woman: "Male and female he created them" (Gn. 1:27). "And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have

dominion over . . . every living thing that moves upon the earth'" (ibid. 28).

The special place of human beings in all that God made lies in their being given a share in God's own concern and providence for the whole of creation. The Creator has entrusted the world to us as a gift and as a responsibility. He who is eternal providence, the one who guides the entire universe toward its final destiny, made us in his image and likeness, so that we too should become "providence"—a wise and intelligent providence, guiding human development and the development of the world along the path of harmony with the Creator's will, for the well-being of the human family and the fulfillment of each individual's transcendent calling.

Yet millions of men and women live without making sense out of what they do and what happens to them. Here this evening, in Cherry Creek State Park in Denver, you represent the youth of the world, with all the questions which the young people at the end of the 20th century have a need and a right to ask.

Our theme is life, and life is full of mystery. Science and technology have made enormous progress in uncovering the secrets of our natural life, but even a superficial examination of our personal experience shows that there are many other dimensions to our individual and collective existence on this planet. Our restless hearts reach out beyond our own limits on the wings of our capacity to think and love: to think and love the



YOUTH FOR LIFE—World Youth Day participants proclaim respect for life with a variety of pro-life T-shirts during the historic faith gathering with Pope John Paul II Aug. 11-15 in Denver. This pilgrim's T-shirt features a quotation from the Holy Father. "Human life is precious because it is the gift of God whose love is infinite," it reads, "and when God gives life, it is forever." (Photo by Mary Ann Wyand)

immeasurable, the infinite, the absolute and supreme form of Being. Our interior gaze extends to the limitless horizons of our hopes and aspirations. And in the midst of all life's contradictions, we search for life's true meaning. We wonder and ask: Why?

Why am I here?

Why am I alive at all?

What must I do?

None of you is alone in posing these questions. Humanity as a whole feels the pressing need to give sense and purpose to a world which is increasingly complicated and difficult to be happy in. The bishops of the world gathered at the Second Vatican Council expressed it this way: "In the face of the modern development of the world, an ever-increasing number of people are raising the most basic questions. . . . What is man? What is the sense of sorrow, of evil, of death, which continues to exist despite so much progress? . . . What can man offer to society? What can he expect from it? What follows this earthly life?" (*Gaudium et Spes*, 10).

To fail to ask these basic questions is to miss the great adventure of the search for the truth about life.

You know how easy it is to avoid the fundamental questions. But your presence here shows that you will not live from reality and from responsibility!

You care about the gift of life that God has given you. You have confidence in Christ when he says: "I came that they may have life, and have it abundantly" (Jn. 10:10).

Our vigil begins with an act of trust in the words of the Good Shepherd. In Jesus Christ, the Father expresses the whole truth concerning creation. We believe that in the life, death and resurrection of Jesus the Father reveals all his love for humanity. That is why Christ calls himself "the shepherd" (Jn. 10:7). As the gate, he stands guard over the creatures entrusted to him. He leads them to the good pastures. "I am the gate. Whoever enters through me will be safe. He will go in and out, and find pasture" (Jn. 10:9).

Jesus Christ is truly the world's shepherd. Our hearts must be open to his words. For this we have come to this world meeting of yours, from every state and diocese in the United States, from all over the Americas, from every continent—all represented here by the flags which your delegates have set up to show that no one here this evening is a stranger. We are all one in Christ. The Lord has led us as he leads the flock.

The Lord is our shepherd, we shall not want.

In green pastures he makes us find rest.

He refreshes our souls.

Even though we walk in a dark valley We fear no evil, for he is at our side.

He gives us courage (cf. Ps. 23).

As we reflect together on the life which Jesus gives, I ask you to have the courage to commit yourselves to the

truth. Have the courage to believe the good news about life which Jesus teaches in the Gospel. Open your minds and hearts to the beauty of all that God has made and to his special, personal love for each one of you.

Young people of the world, hear his voice!

Hear his voice and follow him!

Only the Good Shepherd will lead you to the full truth about life.

At this point the young people gathered in Denver may ask: What is the pope going to say about life?

My words will be a profession of the faith of Peter, the first pope. My message can be none other than what has been handed on from the beginning because it is not mine, but the good news of Jesus Christ himself.

The New Testament presents Simon—whom Jesus called Peter, the rock—as a vigorous, passionate disciple of Christ. But he also doubted, and at a decisive moment he even denied that he was a follower of Jesus. Yet, despite these human weaknesses, Peter was the first disciple to make a full public profession of faith in the Master. One day Jesus asked, "Who do you say that I am?" And Peter answered, "You are the Christ, the Son of the living God" (Mt. 16:16).

Beginning with Peter, the first apostolic witness, multitudes of witnesses, men and women, young and old, of every nation on earth, have proclaimed their faith in Jesus Christ, true God and true man, the redeemer of man, the Lord of history, the Prince of Peace. Like Peter, they asked, "To whom shall we go? You have the words of eternal life" (Jn. 6:68).

This evening we profess the same faith as Peter. We believe that Jesus Christ has the words of life and that he speaks those words to the church, to all who open their minds and hearts to him with faith and trust.

"I am the good shepherd. The good shepherd lays down his life for the sheep" (Jn. 10:11). Our first reflection is inspired by these words of Jesus in the Gospel of St. John. The Good Shepherd lays down his life. Death assails life.

At the level of our human experience, death is the enemy of life. It is an intruder who frustrates our natural desire to live. This is especially obvious in the case of untimely or violent death, and most of all in the case of the killing of the innocent.

It is not surprising then that among the Ten Commandments the Lord of life, the God of the covenant, should have said on Mount Sinai, "You shall not kill" (Ex. 20:13, cf. Mt. 5:21).

The words "you shall not kill" were engraved on the tablets of the covenant—on the stone tablets of the law. But even before that this law was engraved on the human heart, in the sanctuary of every individual's conscience. In the Bible, the first to experience the force of this law was Cain, who murdered his brother Abel. Immediately after his terrible crime, he felt the whole weight of having broken the commandment not to kill. Even though he tried to escape

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Proclaiming Liberty to the Captives!

Keynote: Joshua Miller
Friday, November 19
Rawles Hall 100
7:00 p.m.

Revolution • One Heart at a Time!

Keynote: Reverend Patrick Mahoney
Saturday, November 20
Fine Arts 015
7:00 p.m.

Questions? Need more information? Contact the CALL Network:
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from the truth, saying, "Am I my brother's keeper?" (Gn. 4:9), the inner voice repeated over and over, "You are a murderer." The voice was his conscience, and it could not be silenced.

With the passing of time the threats to life do not lessen. They grow enormous. Not just threats from outside, from the forces of nature or from some "Cain" who murders "Abel"—but threats programmed in a scientific and systematic way. The 20th century has been a time of massive attacks against life, an unending series of wars and a continuing slaughter of innocent human beings. The false prophets and the false teachers have been very successful.

Likewise, false models of progress have led to endangering the Earth's proper ecological balance. Man—made in the image and likeness of the Creator—was meant to be the good shepherd of the environment in which he exists and lives. This is an ancient task, which the human family carried out with fair success down through history, until in recent times stage himself as the destroyer of his own natural environment. In some places this has already happened or is happening.

But not only that. There is spreading, too, an anti-life mentality—an attitude of hostility to life in the womb and life in its last stages. Precisely when science and medicine are achieving a greater capacity to safeguard health and life, the threats against life are becoming more insidious. Abortion and euthanasia—the actual killing of another

human being—are hailed as "rights" and solutions to "problems"—an individual's problem or society's.

The slaughter of the innocents is no less sinful and devastating simply because it is done in a legal and scientific way. In the modern metropolis, life—God's first gift, and the fundamental right of every individual, on which all other rights are based—is often treated as just one more commodity to be organized, commercialized and manipulated according to convenience.

All this happens while Christ, the Good Shepherd, wants us to "have life." He sees everything that threatens life. He sees the wolf coming to ravage and scatter the sheep. He sees all those who try to get into the sheepfold but who are thieves and robbers (cf. Jn. 10:1-13).

He sees so many young people throwing away their lives in a flight into irresponsibility and falsehood. Drug and alcohol abuse, pornography and sexual disorder, violence: These are grave social problems which call for a serious response from the whole of society, within each country and on the international level. But they are also personal tragedies, and they need to be met with concrete interpersonal acts of love and solidarity in a great rebirth of the sense of personal answerability before God, before others and before our own conscience. We are our brothers' keepers! (cf. Gn. 4:9).

Why do the consciences of young people not rebel against this situation, especially against the moral evil which flows from personal choices? Why do so many acquiesce

in attitudes and behavior which offend human dignity and disfigure the image of God in us? The normal thing would be for conscience to point out the mortal danger to the individual and to humanity contained in the easy acceptance of evil and sin. And yet, it is not always so. Is it because conscience itself is losing the ability to distinguish good from evil?

In a technological culture in which people are used to dominating matter, discovering its laws and mechanisms in order to transform it according to their wishes, the danger arises of also wanting to manipulate conscience and its demands. In a culture which holds that no universally valid truths are possible, nothing is absolute. Therefore, in the end—they say—objective goodness and evil no longer really matter. Good comes to mean what is pleasing or useful at a particular moment. Evil means what contradicts our subjective wishes. Each person can build a private system of values.

Young people, do not give in to this widespread false morality. Do not stifle your conscience! Conscience is the most secret core and sanctuary of a person, where we are alone with God (cf. *Gaudium et Spes*, 16). "In the depths of his conscience man detects a law which he does not impose upon himself, but which holds him to obedience" (ibid.). That law is not an external human law, but the voice of God, calling us to free ourselves from the grip of evil desires and sin, and stimulating us to seek what is good and true.

Only by listening to the voice of God

in your most intimate being and by acting in accordance with its directions, will you reach the freedom you yearn for. As Jesus said, only the truth will make you free (cf. Jn. 8:32). And the truth is not the fruit of each individual's imagination. God gave you intelligence to know the truth and your will to achieve what is morally good. He has given you the light of conscience to guide your moral decisions, to love good and avoid evil. Moral truth is objective, and a properly formed conscience can perceive it.

But if conscience itself has been corrupted, how can it be restored? If conscience—which is light—no longer enlightens, how can we overcome the moral darkness? Jesus says: "The eye is the body's lamp. If your eyes are good, your body will be filled with light; if your eyes are bad, your body will be in darkness. And if your light is darkness, how deep will the darkness be!" (Mt. 6:22-23).

But Jesus also says: "I am the light of the world. No follower of mine shall ever walk in darkness; no, he shall possess the light of life" (Jn. 8:12). If you follow Christ, you will restore conscience to its rightful place and proper role, and you will be the light of the world, the salt of the earth (cf. Mt. 5:13).

A rebirth of conscience must come from two sources: first, the effort to know objective truth with certainty, including the truth about God; and second, the light of faith in Jesus Christ, who alone has the words of life.

Against the splendid backdrop of the Colorado mountains, with their pure air

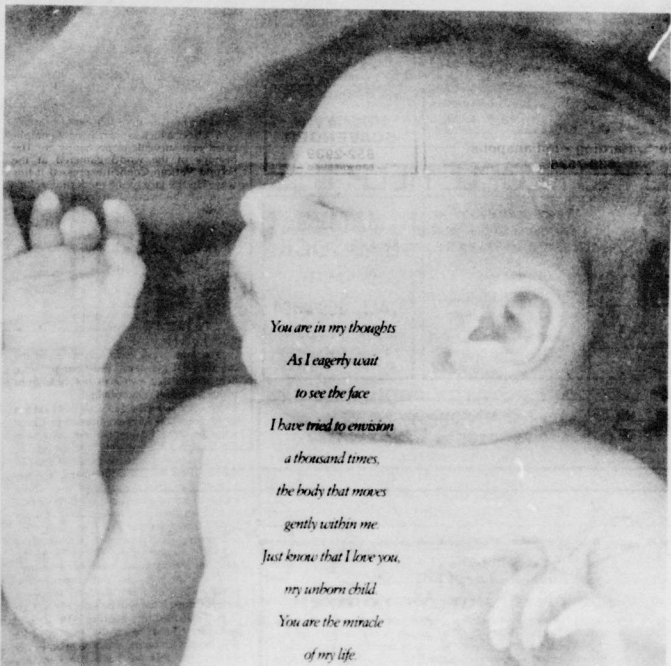
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*You are in my thoughts
As I eagerly wait
to see the face
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a thousand times,
the body that moves
gently within me
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my unborn child
You are the miracle
of my life*

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Pope talks about life

(Continued from previous page)

which bestows peace and serenity on nature, the soul rises spontaneously to sing the praise of the Creator: "O Lord, our Lord, how glorious is your name over all the earth!" (Ps. 82).

Young pilgrims, the visible world is like a map which points to heaven, the eternal dwelling place of the living God. We learn to see the Creator by contemplating the beauty of his creatures. In this world, the goodness, wisdom and almighty power of God shine forth. And human intelligence, even after original sin—provided it is not clouded by error or passion—can discover the hand of the artist in the wonderful works he has made.

Reason can know God through the book of nature: a personal, infinitely good, wise, powerful, eternal God, who transcends the world and at the same time is present in the innermost being of his creatures. St. Paul writes: "Since the creation of the world, invisible realities, God's eternal power and divinity, have become visible, recognized through the things he has made" (Rom. 1:20).

Jesus taught us to see the hand of the Father in the beauty of the hills, the field, the birds of the air, the night sky, the fields ready for the harvest, in the faces of children, in the needs of the poor and humble. If you look at the universe with a pure heart, you too will see the face of God (cf. Mt. 5:8), for it reveals the mystery of the Father's providential love.

Young people especially are sensitive to the beauty of nature and are spiritually inspired by contemplating it. But if needs to be authentic contemplation. Contemplation which fails to reveal the face of a personal, intelligent, free and loving Father, but which arrives only at the shadowy figure of an impersonal divinity or cosmic force is not enough. We must not confuse the Creator with his creation.

The creature has no life of its own except from God. In discovering the greatness of God, man discovers the unique position which he occupies in the visible world: "You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet" (Ps. 8:6-7). Yes, the contemplation of nature reveals not only the Creator, but also the role of human beings in the world he has made. With faith, it reveals the greatness of our dignity as beings made in his image.

In order to have life and have it abundantly, in order to restore the original harmony of creation, we must respect that divine image in all of creation and in a special way in human life itself.

When the light of faith penetrates this natural consciousness we reach a new certainty. The words of Christ ring out with utter truth: "I came that they might have life, and have it abundantly."

Against all the forces of death, in spite of all the false teachers, Jesus Christ continues to offer humanity the only true and realistic hope. He is the world's true shepherd. This is because he and the Father are one (cf. Jn. 17:22). In his divinity he is one with the Father; in his humanity he is one with us.

Because he took upon himself our human condition, Jesus Christ is able to communicate to all those who are united with him in baptism the life that he has in himself. And because in the Trinity, life is love, the very love of God has been poured out into our hearts through the Holy Spirit, who has been given to us (cf. Rom. 5:5). Life and love are inseparable: the love of God for us and the love we give in return—love of God and love of every brother and sister.

The Spirit has led you to Denver to fill

you with new life: to give you a stronger faith and hope and love. Everything in you—your mind and heart, will and freedom, gifts and talents—everything is being taken up by the Holy Spirit in order to make you "living stones" of the "spiritual house," which is the church (cf. 1 Pt. 2:5).

This church is inseparable from Jesus; he loves her as the bridegroom loves the bride. This church today, in the United States and in all the other countries from which you come, needs the affection and cooperation of her young people, the hope of her future. In the church each one has a role to play, and all together we build up the one body of Christ, the one people of God.

As the third millennium approaches, the church knows that the Good Shepherd continues, as always, to be the sure hope of humanity. Jesus Christ never ceases to be the "sheepgate." And despite the history of humanity's sins against life, he never ceases to repeat with the same vigor and love: "I came that they may have life, and have it abundantly" (Jn. 10:10).

How is this possible? How can Christ give us life if death forms part of our earthly existence? How is it possible if "it is appointed that human beings die once, and after this the judgment" (Heb. 9:27)?

Jesus himself provides the answer—and the answer is a supreme declaration of divine love, a high point of the Gospel revelation concerning God the Father's love for all of creation. The answer is already present in the parable of the Good Shepherd. Christ says, "The Good Shepherd lays down his life for the sheep" (Jn. 10:11).

Christ the Good Shepherd is present among us, among the people, the nations, generations and races, as the one who "lays down his life for the sheep." What is this but the greatest love? It was the death of the innocent One: "The Son of Man is departing, as Scripture says of him, but woe to that man by whom the Son of Man is betrayed" (Mt. 26:24).

Christ on the cross stands as a sign of contradiction to every crime against the

commandment not to kill. He offered his own life in sacrifice for the salvation of the world. No one takes that human life from him, but he lays it down of his own accord. He has the power to lay it down and the power to take it up again (cf. Jn. 10:18). It was a true self-giving. It was a sublime act of freedom.

Yes, the Good Shepherd lays down his life. But only to take it up again (cf. Jn. 10:17). And in the new life of the resurrection, he has become—in the words of St. Paul—"a life-giving spirit" (1 Cor. 15:45), who can now bestow the gift of life on all who believe in him.

Good Shepherd, teach the young people gathered here, teach the young people of the world, the meaning of "laying down" their lives through vocation and mission. Just as you sent the apostles to preach the Gospel to the ends of the earth, so now challenge the youth of the church to carry on the vast mission of making you known to all those who have not yet heard of you! Give these young people the courage and generosity of the great missionaries of the past so that, through the witness of their faith and their solidarity with every brother and sister in need, the world may discover the truth, the goodness and the beauty of the life you alone can give.

Teach the young people gathered in Denver to take your message of life and truth, of love and solidarity, to the heart of the modern metropolis—to the heart of all the problems which afflict the human family at the end of the 20th century.

Teach these young people the proper use of their freedom. Teach them that the greatest freedom is the fullest giving of themselves. Teach them the meaning of the Gospel words: "He who loses his life for my sake will find it" (Mt. 10:39).

The young people gathered in Denver love you because they love life, the gift of the Creator. They love their human life as the path through this created world. They love life as a task and a vocation. And they love that other life which, through you, the eternal Father has given us: the life of God in us, your greatest gift to us.

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TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, October 3, 1993

Isaiah 51:1-7 — Philippians 4:6-9 — Matthew 21:33-43

by Fr. Owen F. Campion

The Book of Isaiah is the source of this weekend's first reading from the Scriptures. Actually, the prophecy of Isaiah is in three parts. This reading is from Primo-Isaiah, or First Isaiah, from the oldest of the three. It is the work of Isaiah, the great prophet from whom the entire Book of Isaiah takes its name.

Occasionally, the prophets gave autobiographical details in their writings. Otherwise, readers must learn something about the prophet from incidentals or by deducing what must have impressed the prophets by the very message of the prophet itself. From such deductions, it is clear that First Isaiah was a person of privilege. He writes as if he had access to the royal court. He was comfortable in the company of the powerful and influential of his day, although he was anything but comfortable with their policies.

It is also clear that Isaiah was a person of considerable learning for his time. His Hebrew is very good, eloquent in fact, and it translates into English with a special gracefulness and power. The selection read this weekend is an example of the magnificent writing talent of Isaiah. From the literary standpoint, it is fine work.

It is also good theology. Isaiah is writing in the technique of allegory. The vineyard is the land God gave the Chosen People. The crops grown on the land are not wheat and barley, but people, the People of God. Lovingly God tends the land. It is fertile. God cares for it. Yet the produce is wild and undesirable.

The point is that people are destined to be sinful and wicked. God surrounds us all with every opportunity to know what is good, and to turn to what is good despite the awfulness that life may assume. Rather people themselves chose to be uncaring, to be heartless, to turn from God.

St. Paul's Letter to the Philippians provides the second reading. Philippi was an important military and commercial center in the Roman Empire of the first century and home to a Christian community.

The Christians of Philippi and Christians throughout the empire lived amid the scorn and rebuke of their neighbors, often even of their best friends and relatives. Christianity was so different from the prevailing attitudes of greed and hardness. Christianity was not one of the empire's "tolerated religions."

Once Judaism had been regarded by Roman law as a "tolerated religion," Christianity was regarded as a sect of Judaism. Its leaders, and originally most of its followers, were faithful Jews. The rebellion of the Jews against Rome in 70 A.D., however, ended this gesture of tolerance on the part of the empire. With it ended Christianity's advantage before the law. So the persecution found its legal roots.

Paul continually encouraged the Christians who lived beneath the threat of arrest, who faced the hostility and contempt of neighbors in any event. This weekend's reading from Philippians is typically inspiring but challenging. Identification with Jesus is more than words. It is lives deliberately lived in the Lord's example.

St. Matthew's Gospel presents, in the third reading, the compelling parable of the vineyard. As was the allegory of Isaiah, the Gospel uses the vineyard to symbolize God's kingdom on earth. God sends God's own son. The people seize the son and kill him. The helpers are prophets. Jesus is the son.

Reflection

For some weeks, the church has dealt with the human response to God, either observed from the viewpoint of holiness or of sin. It has admitted to us the reality of sin and the strong force of temptation in our lives. It has warned us of the inclination within each of us to sin, for sin is selfishness, and Original Sin was that event that left us all bewitched with the fear of our own destruction. Tragically, it also left us with the assumption that, even though we shake in weakness, we can stand undaunted without God's aid.

This weekend, the church reminds us that God has not left us helpless and vulnerable before the threatening onslaughts of sin and evil. God has gathered us into his kingdom. We are in the domain he has created for us. It is a spiritual domain. It is a place of peace and hope. God has cared with love for this place. He has sent helpers to keep it fresh and fruitful.

However, we are our own agents. We are not predestined to bad or to good. We chose ourselves. God yearns for our happiness, now and eternally, but we decide whether or not we accept his invitation to joy or everlasting life. Despite our hardships, God awaits us with love. If we love God in return, actively through our decisions, we make for ourselves a place in the eternal kingdom.

MY JOURNEY TO GOD

A Prayer for Life

Oh, Author of Life, listen to my prayer,
Make our lives always show
respect for humanity.

Keep us strong to understand the wondrous
mystery of life,
And to be ever watchful of our goodness.

Teach us not to judge others, for only
the Special One has this chore.
Only he can best discipline.

Do not abandon your people for they, too,
were once children.

Keep us mindful of the sacredness
of childbirth,
And the responsibilities of being parents.

Never let us decide on birth or not,
Out of fear, anger or frustration.

Once again, remind us of the beauty
and wonder of life,
And keep our hearts always filled with love.

by John R. Williams



Photo by Charles J. Schisla

(A member of Little Flower Parish in Indianapolis, John Williams is the author of a book of spiritual poems called "Modern Prayers for Concerns of Our Day.")

Daily Readings

Monday, Oct. 4
Francis of Assisi
Jonah 1:1-2:11
(Response) Jonah 2:2-5, 8
Luke 10:25-37

Tuesday, Oct. 5
Seasonal weekday
Jonah 3:1-10
Psalms 130:1-4, 7-8
Luke 10:38-42

Wednesday, Oct. 6
Bruno, priest
Blessed Marie-Rose
Dorothea, virgin
Jonah 4:1-11
Psalms 86:3-6, 9-10
Luke 11:1-4

Thursday, Oct. 7
Our Lady of the Rosary
Malachi 3:13-20
Psalms 114:1-6
Luke 11:5-13

Friday, Oct. 8
Seasonal weekday
Joel 1:13-15, 21-2
Psalms 92:3-6, 8-9, 16
Luke 11:25-26

Saturday, Oct. 9
Denis, bishop and martyr,
and companions, martyrs
John Leonardi, priest
Joel 4:12-21
Psalms 97:1-2, 5-6, 11-12
Luke 11:27-28

THE POPE TEACHES

Priests foster living communion

by Pope John Paul II
Remarks at audience Sept. 22

Continuing our catechesis on the priestly ministry, we now turn to the relationship of priests to the lay faithful.

In carrying out their pastoral ministry, priests are called to foster the living communion of all the members of the Body of Christ. In imitation of Christ the Good Shepherd, they must exercise their leadership by devoting their lives to the service of the flock.

The Second Vatican Council urges priests to promote the dignity of all the baptized and to respect the specific role of the lay faithful in the church's mission (cf. "Presbyterorum Ordinis," 9), by dis-

cerning and fostering their charisms and listening to their views.

The increasing importance of the lay apostolate also requires the priest to assist the laity to deepen their understanding of the faith and their spiritual life.

Because "priests are set in the midst of the laity in order to lead them to the unity of charity" (*ibid.*), they must be men of understanding and reconciliation, open to the needs of all, including those who have fallen away from the church, the members of other Christian denominations, and people who do not yet know Christ.

I ask all the faithful to support their priests with prayers, affection and practical help as they seek to carry out this challenging mission.

SAINT OF THE WEEK

St. Francis lived a life of humility

by John F. Fink

St. Francis of Assisi, whose feast is Monday, Oct. 4, has long been one of the most popular saints because Christians realize that he lived a life of humility and poverty as well as humanly possible.

He was the son of a rich merchant. As a youth he spent money lavishly. It was said that when Francis parted no one in Assisi slept. But then a battle broke out between Assisi and neighboring Perugia and Francis was taken prisoner. He was released after a year, but soon suffered a serious illness. Through this he gradually saw the emptiness of his life. His conversion reached a climax when he met a leper in the plain of Assisi and embraced him.

He began to care for the sick in hospitals and gave his money to the poor. One day, while he was praying in the church of St. Damiano, he heard a voice coming from the crucifix that said, "Francis, go and repair my house, which you see is falling down." So Francis started to repair St. Damiano Church.

Soon Francis gave up all his material possessions and spent his days in prayer and fasting. His father took him home and put his feet in fetters, but his mother released him. Finally, Francis piled all his clothes in front of his father and renounced his inheritance. He returned to St. Damiano Church. Later he went to a little chapel called Portiuncula, two miles from Assisi, that belonged to the Benedictine monks.

Soon other men started to follow Francis. When his followers reached a dozen, he drew up a short informal rule that, in 1209, he took to Rome for Pope Innocent III's approval, which he received. That same year the Benedictines gave Francis the Portiuncula Chapel of the Angels. Francis and his followers built little huts of wood and clay around the chapel.

Francis called his order the Friars Minor, hoping that his followers would really be below their fellows and seek the last and lowest places. He never deemed himself worthy to be a priest and remained a brother.

In 1212 Clare joined Francis and he founded the second Franciscan Order, the Poor Clares (see column about St. Clare in the Aug. 6 issue). He gave the sisters St. Damiano Church.

Turn between a life of prayer and of actively preaching the Gospel, Francis chose the latter. Twice he tried to go to preach to the Muslims, first in Syria and then in Morocco. He was prevented the first time by shipwreck and the second time by illness.

During the Fifth Crusade, he tried to convert the sultan of Egypt. In 1219 he went to Damietta on the Nile delta, where the crusaders were camped. He went into the Saracens' camp calling out, "Sultan! Sultan!" Sultan Malek al-Kamil met with him for several days before sending him back to the crusaders' camp. Francis then went to the Holy Land to visit the holy places before returning to Italy.

At Christmas time in 1223, Francis was at Greccio in the valley of Rieti. It was there that he set up a crèche and soon the Christmas crib became popular.

In 1224, Francis retired to a small cell on Mount Alvernia. Here he received the stigmata, the wounds of Jesus on the cross. He tried to conceal this favor from heaven by keeping his hands and feet covered.

By this time Francis' health had deteriorated badly. The stigmata gave him physical pain and he was nearly blind. He obediently put himself in the hands of the pope's physicians, but he was dying. He sent a last message to St. Clare and her nuns, and then asked to be placed on the ground outside the chapel at the Portiuncula. He said over and over the end of his Canticle of the Sun, "Be praised, O Lord, for our Sister Death." At the end he asked to have his clothes removed so he could die naked, in imitation of Jesus.

He died Oct. 3, 1226 at the age of 44 and was canonized two years later.

Today the various branches of Franciscan religious orders for men and women are by far the largest religious orders in the church.

Entertainment

VIEWING WITH ARNOLD Chess drama masters challenging life issues

by James W. Arnold

"Searching for Bobby Fischer" is the last (for now) of a fair-to-terrific group of spring and summer movies with child protagonists. It definitely falls near the "terrific" end. While it may have set itself a huge task—making chess a gripping cinematic subject—it proves once again that difficult obstacles often produce high achievement.

Some of these kid movies have focused on girls ("Life With Mikey," "The Secret Garden"). Others have centered equally on both sexes ("Stolen Children"), and at least one on boys relating to female relatives ("Lost in Yonkers"). But most have been about boys and father figures, sometimes sadly ("Jack the Bear," "This Boy's Life"), sometimes more joyfully ("Sleepless in Seattle," "Free Willy").

"Searching" surely belongs with the happier group. (The best instincts of all the characters eventually triumph.) It also delves much more deeply into the kind of father-son relationship that most of us have experienced or can relate to. (The mother-son relationship is also there, though less intensely.)

It's true that the real-life hero, 8-year-old J. H. Waizkin, is a fabulously gifted chess prodigy. Being his parent is living the dream of most American parents, who want their child to excel even in kindergarten. Theoretically, Catholics would prefer him to be a saint. But the American in us would like him to be a saint who throws like Joe Montana. Or sings like Streisand or Pavarotti.

When you have a genius in the family, it's

tough to keep values in perspective. The dream has a nightmare side. This movie is adapted from a book by Fred Waitzkin. Josh's dad (played here by the sensitive Joe Mantegna), and many of the mysteries they discuss and struggle through—especially values connected to the joy of success and the fear of failure—are universal.

Fred is a baseball writer who dreams his son might be a major league second baseman. But young Josh (Max Pomeranc, who conveys gentleness and intelligence) is drawn to chess, the exciting, fast and trash-talking game played by adults in Manhattan's nearby Washington Square. Actor Laurence Fishburne exudes energy and joy as the charismatic Vinnie, a skilled player who first notices Josh's talent.

Unfortunately, unlike other aspects of sports and show biz, chess is not very lucrative—a point the movie establishes early. (Unless you're a world champion like Josh's idol, the notoriously enigmatic and abrasive Bobby Fischer, whose strange on-and-off career is spliced into the story to serve as occasional commentary.) Chess expertise is a pure talent, unswayed by greed or commerce.

This doesn't deter ambitious and obsessed parents. As Josh's talent becomes recognized, first by his amazed mom (Joan Allen) and dad, then by a comes teacher at a local chess club (Ben Kingsley), he goes on to win age-group tournaments at ever higher levels.

In one fine, funny-sad sequence, the parents at a contest become so noisy and out-of-control that they have to be locked in a basement until the games are finished. (The kids applaud as they're led away.) A major theme is Fred's struggle to avoid the pushy parent syndrome.

The most impressive moments are the



CHESS DRAMA—First-time child actor Max Pomeranc stars as Josh Waizkin in "Searching for Bobby Fischer," the fact-based story of a 8-year-old chess prodigy. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Paramount Pictures)

competitive scenes (shot in rich, warm low-light by the brilliant cinematographer Conrad Hall) with kids vying against other kids, pondering moves with beautifully animated faces, or banging pieces and timers at Tommy-gun speed.

Writer-director Steve Zaillian homes in on basic questions: What is talent, and why does it hold us in such awe? To what extent do you nourish it at the expense of a "normal" childhood? How hard do you train, and how ruthlessly do you play the game? How do you control the need to win and cope with the inevitability of loss?

Josh puts it poignantly to his dad, as a winner whose confidence is suddenly in jeopardy. A new kid has shown up who may have more talent than he has. (In a great shot, the kids circle each other in the chess hall like gunslingers in the old west.) "If I win, everybody will say, 'Of course.' But what if I lose?"

Chess, as it turns out, is a kind of metaphor for life. Zaillian makes us constantly aware of these issues, while also artfully drawing us into a fascinating showdown that involves character as much as talent.

This is Zaillian's debut as director, after a strong career as a screenwriter ("Falcon and the Snow Man" and "Awakenings").

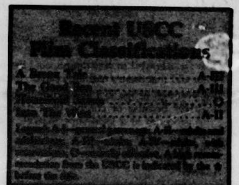
Young Pomeranc is quietly touching, and Michael Nienburg is ironically menacing as his slit-eyed, hard-bitten young opponent.

In perhaps the film's best exchange, teacher Kingsley tells Josh he must hate his opponents.

"But I don't." Well, they hate you. "I can't hate them." Well, says the exasperated teacher, Bobby Fischer held the world in contempt. "I'm not him." It's a moment of coming-of-age.

(A lovingly cinematic chess movie, full of parent-kid intimacies and life messages; recommended for all ages.)

USCC classification: A-II, adults and adolescents.



'In the Company of Wolves' tracks elusive species

(Eastern/Pacific times)

A VIEWER'S GUIDE TO NEW TV SHOWS

GOOD BETS	<ul style="list-style-type: none"> • Dev's World Mon. 8:30-9 CBS • Against the Grain Fri. 8-9 NBC
HOLDS PROMISE	<ul style="list-style-type: none"> • Bakerfield P.D. Tues. 8:30-9 Fox • Missing Persons Thurs. 8-9 ABC • Fraser Thurs. 9:30-10 NBC • It Had to Be You Fri. 8-9 CBS • Cafe America Sat. 8:30-9 NBC
SOME INTEREST	<ul style="list-style-type: none"> • Twinsville Television Sun. 7-8 Fox • Lois & Clark: The New Adventures of Superman Sun. 8-9 ABC • SeaQuest DSX Tues. 8:30-9 ABC • The John Larroquette Show Tues. 9-9:30 NBC • The Second Half Tues. 9:30-10 NBC • Ther Wed. 8-9:30 ABC • Joan's Life Wed. 8:30-9 ABC • Moon Over Miami Wed. 10-11 ABC • The Simbad Show Thurs. 8:30-9 Fox • The Adventures of Brisco County, Jr. Fri. 8-9 Fox • Boy Meets World Fri. 8:30-9 ABC • The X-Files Fri. 9-10 Fox • George Sat. 8-8:30 ABC • Harts of the West Sat. 9-10 CBS
DON'T BOTHER	<ul style="list-style-type: none"> • Living Single Sun. 8:30-9 Fox • Daddy Dearest Sun. 9:30-10 Fox • Saved by the Bell Tues. 8:30-9 NBC • The College Years Tues. 10-11 ABC • NYPD Blue Tues. 10:30-11 ABC • Grace Under Fire Wed. 9:30-10 ABC • The Trouble With Larry Wed. 8:30-9 CBS • Angel Falls Thurs. 10-11 CBS • Family Album Fri. 8:30-9 CBS • The Mommy Sat. 8-8:30 NBC

by Gerri Pare

Catholic News Service

Actor Timothy Dalton travels far and wide to get an up-close look at a much-maligned species in the "Nature" series season opener "In the Company of Wolves," airing Sunday, Oct. 3, from 8 p.m. until 9 p.m. on PBS. (Check local listings to verify the program date and time.)

Seeking a close encounter with wolves in the wild proves not to be an easy quest. An Eskimo in Alaska explains how they show respect when hunting the animal, but only fat sex-crazed salmon and by brown bears show up during Dalton's sojourn there.

In Minnesota, wildlife expert David Mech explains their warning numbers are slowly increasing in that state. Mech spots one feeding on a deer, prompting Dalton to suggest the scene "looks like a butcher shop."

The heart of the documentary takes place in the Canadian Arctic, not far from the North Pole, where Mech and Dalton's patience pays off. They are privy to the sight of a family of wolves who answer their feigned wolf howls.

Since wolves apparently have never killed a human, the campaign to exterminate every wolf in the U.S. seemed uncalled for. Federal law now prohibits hunting the 50 or so wolves in Montana, but ranchers remain concerned that they cannot protect their livestock.

Producer-director Jeremy Bradshaw stretches the search for wolves in their natural habitat to conform to the program's one-hour format, and it shows. Viewers may learn interesting tidbits about wolves from the narration, but there often is little to occupy the eyes.

Dalton is clearly enthused by the project and awed when in the presence of a wolf. The interest level picks up considerably when the arctic wolves pursue several men. Most of the time these wolves have to content themselves with arctic hares, just as viewers will have to settle for less film footage of wolves than they may have hoped for.

TV Programs of Note

Sunday, Oct. 3, 9-10:30 p.m. (PBS) "Selected Exits." The season premiere of "Masterpiece Theatre" dramatizes the life

of Welsh novelist, playwright and TV personality Gwyn Thomas as portrayed by Welsh actor Sir Anthony Hopkins.

Monday, Oct. 4, 8-9 p.m. (PBS) "The Absolute Monarch." This special about the sultan of Brunei profiles the tiny country's political and spiritual leader, who is reputed to be the richest man in the world.

Tuesday, Oct. 5, 9-11 p.m. (PBS) "Death: The Trip of a Lifetime." This two-part examination of the way various cultures deal with death and dying also discusses how beliefs about death affect the way people live.

Tuesday, Oct. 5, 9-11 p.m. (PBS) "Death: The Trip of a Lifetime." The concluding episodes of the two-part documentary cover funeral rituals around the world and various beliefs in the afterlife as manifested by diverse cultures and individuals.

Wednesday, Oct. 6, 8-11:30 p.m. (PBS) "Porgy and Bess." A new production of the Gershwin's "American musical classic airs as a joint presentation of "American Playhouse" and "Great Performances." Directed by Trevor Nunn, the folk opera stars Willard White as Porgy, the beggar on crutches who has the misfortune to fall in love with beautiful Bess, played by Cynthia Haymon. The story is set in South Carolina's impoverished black neighborhood called Catfish Row.

Thursday, Oct. 7, 8:30-9 p.m. (PBS) "Julia Child: Cooking with Master Chefs." The repeat of a cooking program features New Orleans chef Emeril Lagasse, who prepares shrimp etouffee and Louisiana crab and crawfish boil.

Thursday, Oct. 7, 10-11 p.m. (PBS) "The Prize: The Epic Quest for Oil, Money and Power." This documentary, to be rebroadcast on eight consecutive Thursdays, is based on Daniel Yergin's Pulitzer Prize-winning book.

Friday, Oct. 8, 9-10 p.m. (PBS) "The Sorcerer." In this "Great Performances" program, opera diva Jui Te Kanawa stars as a sorceress attempting to steal a young prince.

Friday, Oct. 8, 10-11 p.m. (PBS) "Overture: East Meets West in Music." This special follows the American Soviet Youth Orchestra, a group composed of 100 young musicians—half each from Russia and the United States—on a whirlwind 1990 tour of the two countries and Europe, to show how music could bridge different cultures.

(Check local listings to verify program dates and times. Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

VIEWER'S GUIDE—Only two of the fall season's new TV shows are considered "best bets." (CNS graphic)

QUESTION CORNER

Reader wonders if Jesus was joyful

by Fr. John Dietzen

Q My question may sound strange, but I'll bet a lot of people would be interested. Do you suppose that our Lord was ever in a humorous mood?

We know he went to wedding parties and probably sat there smiling, but when there was fun and laughter, did he ever join in? You know how wedding parties are!

As he grew up, was he always solemn? When he and his disciples spent day after day together, was it nothing but prayer? Was there any light talk, maybe at luncheon? Was there any gentle ribbing if anyone made a mistake?

Seriously, I'm not sure I'd want to converse with someone who is usually pictured as he is. I'd rather love him from a distance. What can you say? (Ohio)



A You ask a really interesting and wonderful question. I'm glad you wrote.

It helps to remember first of all that the evangelists never intended to give us a biography, or even a character portrait, of our Lord.

The four Gospels, each in its own way and from the perspective of the time and place of their authors in the early Christian communities, wanted to tell the good news of salvation in Jesus Christ and of the Father's love revealed in his life, death and resurrection.

The more we know of these Gospels, the more we

realize how well-planned and constructed, how tightly woven, they are.

Was Jesus a raconteur? A great teller of jokes? Was he a hearty, outgoing person or was he more reserved? What kind of fish or songs did he like?

Such questions were irrelevant to the purpose of the Gospels. Whatever we learn about them will come from reading between the lines. And there is plenty between the lines.

Some of his parables, for example, have marvelous elements of humor in them, especially if we know the territory where he lived.

Meals he shared became important in the Gospels for several reasons—the accusations that he ate with sinners and "unclean" persons, his references to the "wedding banquet" of the kingdom, and others.

Whatever else they tell us, however, Jesus obviously liked to eat and saw many beautiful meanings in the meals he shared: people enjoyed eating with him and inviting him to dinner.

The fact that he made the shared meal of the Eucharist a

prime way he continues his presence and power with us says a lot about the value he placed on eating together.

In my view, perhaps the best window into Christ's personality is the simple fact that people just liked to be with him.

Many men and women alike found him attractive, followed him around, and shared their material goods with him. (See for example Luke 8:1-3.)

People at that time didn't like sourpusses or fanatics or holier-than-thous any better than we do today.

In other words, they didn't just put up with him. They obviously saw him as charming, even fun. They simply enjoyed being around him and were glad to be known as his friend.

If you think about all this, I believe it's easy to find some answers to your questions.

A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen in care of Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

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

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FAMILY TALK

Hobbies help people who are without a job

by Dr. James and Mary Kenny

Dear Dr. Kenny: I'm very depressed. I feel my life is going nowhere and that there's nothing I can do to change it.

One year ago, at age 55, I was terminated from my job as a truck driver because of chronic back problems. Now I'm bagging groceries at a local supermarket, with no hope of advancement. No one else wants to hire me.

What can I look forward to in life? (Iowa)

Answer: Good for you! You took the best job available, even though I am sure it pays far less than trucking and requires far less skill and ability. You are obviously willing to make an effort, so you haven't given up entirely.

The first thing to do is to ask yourself an important question: What do "you" want to do?

Consider these options: Do you like to work with your hands? Do you work well with other people or alone? Do you prefer being outdoors? Do you like to follow orders or run things yourself?

Next, you might see a career counselor. Most states have a department of vocational rehabilitation to help people who have lost jobs in one area retrain in another. They often provide financial help for continued education.

Our culture needs more people with new technical skills: repairing small appliances, computer know-how, how new equipment works, etc. These are skills that can be learned by a 55-year-old man.

Not everything, however, need relate to your paid career. To say that your future looks dim because you have lost your job is to ignore your leisure time, the other major part of your life.

Hobbies can be very fulfilling and in some cases can even provide income.

What about physical fitness? Jogging, walking, cycling, swimming, and lifting weights are all ways to get your body in shape and maintain good health as well as a positive attitude.

Do you like being outdoors? Why not plan to visit all the state parks in your state? Travel to places of natural beauty.

Gardening can be a much-enjoyed hobby. You can grow vegetables and flowers. You can even grow them indoors all year round in a container with grow-lights.

Try reading. Indulge yourself in travel stories, murder mysteries, adventure, even science fiction. A visit to your local library may suggest all sorts of ideas.

Videotape your favorite TV shows and save them. Or become proficient with a camcorder and videotape your experiences. Edit them.

Write. Keep a daily journal. Open your sense awareness by learning to use more adjectives and adverbs in describing what happens to you every day.

Remember that your time in life is composed of two major elements: A work career and "free" time for developing your "self." Keep trying in both areas.

As Yogi Berra said: "It's never over till it's over." (Address questions on family living and child care to be answered in print to The Kennys, 219 W. Harrison, Kennesaw, Ind. 47951.)

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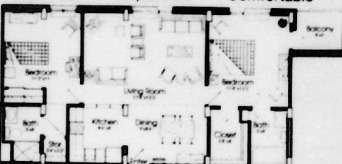
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The Active List

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

October 1

St. Michael Parish will hold a Michaelmas Raffle at Ritter High School, 3300 W. 30th St. Cocktails 6 p.m.; dinner 7 p.m.

☆☆

The Young Widowed Group will attend the movies at Lawe's Theatre. Meet at McDonald's, 3501 W. 86th St. at 6:30 p.m.

October 1-2

St. Ann Parish, 2862 S. Holt Rd. will hold a Fall Fest from 4-11 p.m. Fri. and from 5-11 p.m. Sat. Canso and beer/garden, food, raffles.

October 1-3

A Secular Franciscans Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8617.

October 2

To mark the feast of St. Francis, the spiritual life and worship committee of Sacred Heart Church is sponsoring a blessing of animals at 2 p.m. in the courtyard at 1530 Union St., Indianapolis.

☆☆

A Fatima rosary and S.A.C.R.E.D. meeting will follow an 8 a.m.

climatic Mass at St. Nicholas Parish, Sunman. Praise and worship 7:30 a.m.

☆☆

The Apostolate of Fatima will hold first Saturday devotions at Little Flower Chapel at 2 p.m.

☆☆

The Young Widowed Group will dine at the Blue Heron Restaurant, 11699 Fall Creek Rd. at 7 p.m. Call Karen Burns 317-862-3433.

☆☆

Ladywood Alumnae will hold an All-Class Reunion/Lunch at 12 noon at Ritz Charles, 12156 N. Meridian St.

October 3

Holy Family Parish, Oldenburg will hold a Fall Festival serving country fried chicken or roast beef from 10 a.m.-2:30 p.m. slow time. Cakes and supper 4 p.m. Raffles, games for all ages.

☆☆

St. Paul Parish, Sellersburg will meet for prayer, praise and sharing from 7-8:15 p.m. in church. Everyone welcome.

☆☆

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St. Bridget Parish, 801 North-western Ave. will pray a rosary at 10 a.m. Call 317-547-3755.

☆☆

St. Lawrence Parish, 46th and Shadeland will hold Adoration of the Blessed Sacrament from 1-5 p.m. in the chapel. Everyone is welcome.

☆☆

Catholic Alumni Club will take the Zionsville Home Tour. Meet at S.E. corner of Holiday Inn parking lot, 1-665 at Michigan Rd. Dinner in Zionsville afterward. Call Dan 317-842-0855 or Mary 317-255-3841.

☆☆

October Pilgrimage to Our Lady of Mount Cassino Shrine near St. Menard Archabbey being at 2 p.m. CDT with Benedictine Father Guy Mansini speaking on "Mary, Mother of a New Humanity."

☆☆

St. Elizabeth's of Southern Indiana, a facility for unwed mothers, invites visitors to an open house from noon to 4 p.m. at 621 E. Market St. in New Albany. Balloons, refreshments, door prizes. For information, call Joan Smith at 812-949-7505.

October 4

An Introduction to Scripture series begins with "Scripture: Word of God, Human Word" from 7-9 p.m. at St. Gabriel School library, 224 W. 9th St., Connersville.

☆☆

The Children of Divorce series sponsored by Catholic Social Services begins from 6:30-8:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call Sue Sandefur 317-236-1500 for information.

☆☆

A prayer vigil and rosary for life will be held at 7 p.m. at St. Patrick Church, Terre Haute.

October 5

The prayer group of St. Lawrence Parish, 46th and Shadeland will meet at 7:30 p.m. in chapel. Prayers offered for the parish, personal concerns, the entire Christian community and

the world. All Welcome. Call 317-546-4065.

☆☆

The Strengthening Stepfamilies series sponsored by the Adult Catechetical Team of Christ the King Parish begins from 7-9:30 p.m. in the parish resource center, 5858 N. Crittenden Ave. Call 317-255-7415.

☆☆

Maternal Living Seminars on The World in Which We Live continue with "And Adam was a Gardener" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, 3100 Cold Spring Road. \$2 donation.

☆☆

Benediction of the Blessed Sacrament will be held at 7:30 p.m. in Divine Mercy Adoration chapel next to Ritter High School. Confessions held 6-4:45 p.m.

☆☆

October 6

A Liturgical Ministry Formation Program (LMP) Phase Session IV on "Liturgical Basics: Celebrating the Word and Eucharist" will be held from 7-9:30 p.m. at St. Margaret Mary Parish, Terre Haute. Call Christina Blake 317-236-1483.

☆☆

Father Rick Gunther will present an Enrichment Day on "Blessed are those who mourn, for they shall be comforted" at St. Ann Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

The Adult Catechetical Team of St. Gabriel Parish, 6000 W. 34th St. will present a free marriage-affirming program on "Peace in Our Hearts and in Our Home," by David Bebban of the Family Life Office, from 7:30-9 p.m. All welcome.

October 7

St. Roch Parish, 3600 S. Pennsylvania St. will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in church. Everyone welcome. Call 317-784-1763 for information.

☆☆

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, 2215 Distributors Dr. (Park Fletcher).

☆☆

A Liturgical Ministry Formation Program (LMP) Phase Session IV on "Liturgical Basics: Celebrating the Word and Eucharist" will be presented from 7-9:30 p.m. in the

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Assembly Hall of the Catholic Center, 1400 N. Meridian St.

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STEP (Systematic Training for Effective Parenting) classes sponsored by Catholic Social Services continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

☆☆

St. Vincent Hospital Guild will hold a New Member Recognition Reception and Tour at 2 p.m. at Rehab Hospital of Indiana, 4141 Shor. Dr.

☆☆

October 7-9
St. Ann Parish, Terre Haute will hold a Fall Festival. Food, bingo, rides, beer garden, raffle.

☆☆

St. Andrew Parish, 4050 E. 36th St., Indianapolis will hold its fall rummage sale in church basement (enter rear) Thur. and Fri. from 8 a.m. to 6 p.m.; Sat. 8 a.m. to 1 p.m.

☆☆

(Continued on page 29)

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Summit meeting on post-abortion trauma held

by Mark Zimmermann
Catholic News Service

WASHINGTON—Three cardinals, several national pro-life leaders, medical doctors, psychologists and educators convened what they called a first-ever summit meeting on post-abortion trauma Sept. 16-17 in Washington.

"Our presence here verifies that, truly, they (women and others grieving over an abortion) are not forsaken, unloved or forgotten," said Cardinal James A. Hickey of Washington, who hosted the gathering of 24 experts.

Cardinal Hickey convened the meeting at the request of Cardinal Alfonso Lopez Trujillo, president of the Pontifical

Council on the Family, who also attended. The goal of the meeting was to learn how to better integrate a message of healing into the church's pastoral and sacramental life.

"There's some misunderstanding, some who think we shouldn't be in this work at all," the cardinal said. "We will do everything we can to prevent abortion, to dissuade people from this terrible crime. But it happens. We are healers, and we must bring healing in Jesus' name."

Baltimore Archbishop William H. Keeler, president of the National Conference of Catholic Bishops, greeted the participants. Cardinal Roger M. Mahony, chairman of the U.S. Bishops' Committee on Pro-Life Activities, also attended the two-day meeting.

The speakers included Vicki Thorn, who began the Project Rachel ministry in the Archdiocese of Milwaukee in 1984 for those affected by abortion. The ministry is now in at least 90 dioceses nationwide.

"The church has always been a hospital for sinners and not a hotel for saints," she said. "It is my belief that there is a need for Project Rachel in all corners of the world. Just as the church has been instrumental in fighting the spread of abortion, I believe it must now be instrumental in facilitating the restoration of millions of broken lives."

Cardinal Lopez Trujillo said he hoped an international meeting on the topic could be convened in the future. "God does not reject a repentant heart," he said, emphasizing that the conference's focus was reconciliation and healing.

Father Michael Mannion, the author of "Abortion and Healing: A Cry to Be Whole" and the coordinator of the conference, opened his talk by describing the spiritual journey of a woman who had an abortion and was away from the church for more than 20 years. She later returned to the church because, she said, "I felt it was safe to come home."

"It is only the author of life who ultimately has the power to heal the loss of life," said Father Mannion, a priest of the Diocese of Camden, N.J.

He said Jesus' sacrifice on the cross is a sign of hope to those grieving from abortions. Sometimes, he said, abortion's living victims seek escape through alcohol and substance abuse or through negative sexual relationships. But he said only God's love can set them free from their grief.

Several speakers said that while society presents abortion as a safe choice, those who undergo the procedure often face initial denial that turns into agonizing heartbreak years later.

Dr. Vincent Rue, co-director of the Institute for Pregnancy Loss in Portsmouth, N.H., who has a doctorate in child development and family relations, said some studies have shown that post-abortion trauma manifests itself in lowered self-esteem, depression, feelings of guilt

and remorse, flashbacks and suicidal tendencies. He said many national medical and psychological associations deny the problem exists.

He called for extensive scientific studies to be done on the matter, a point echoed by Dr. Thomas Hilgers, a doctor in obstetrics and gynecology who heads the Pope Paul VI Institute for the Study of Human Reproduction in Omaha, Neb.

"I believe it is the responsibility of the (church) hierarchy to see to it that adequate funds are made available to see that such research is accomplished and carried out," Hilgers said. He also called for a papal commission to draw up a curriculum for Catholic colleges and universities, so that they can better educate young doctors and other students on the dignity of all life.

Thorn said many Catholic women who have had abortions feel they have committed an unforgivable sin, but their return to the church is a sign of hope not only to them but to the whole Catholic community.

The Active List

(Continued from page 28)

Benedictine Father Louis Mulachy will present a weekend retreat on "Gospel Stories, Modern Stories and Our Stories" at St. Jude Guest House, St. Meinrad Archabbey, Call 812-357-6585 to register.

October 9

Annual armchair horse races at Holy Trinity's Bookhold Hall, 902 N. Holmes. Gates open 6:30 p.m., first race 7:54. Admission includes sandwiches and soft drinks. Call 638-9509.

October 10

Franciscan Father Thomas Rich-statter will present "Four Antiques/Treasures in the Attic" from 7:30-9 p.m. in Holy Family Church, 8th and W. Main, Richmond. Free admission.

St. Vincent de Paul Blanket Sunday in all parishes.

October Pilgrimages to Our Lady of Monte Cassino Shrine near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Colman Graber speaking on "Mary, Model of Christian Discipleship."

St. Lawrence Parish, 46th and Shadeland will hold Adoration of the Blessed Sacrament in chapel from 1-5 p.m. Everyone welcome.

World Apostolate of Fatima will hold its annual rosary march at Our Lady of Lourdes Church, 5331E Washington St., 2 p.m. in the Lourdes Grotto. Father John Maung will speak.

St. Bridget Parish, 801 Northwestern Ave. will pray a rosary at 10 a.m. Call 317-547-3735.

St. Paul Parish, Sellersburg will meet for prayer, praise and sharing from 7-8:15 p.m. in church. Everyone welcome.

Mary, Queen of Peace Parish, Danville will sponsor an All-You-

Can-Eat Breakfast Buffet from 9 a.m.-12 noon in the lower level. Adults \$4.50/kids 6-12 \$2.50, 5 and under free. Call 317-539-6367.

A Revised Latin Liturgy will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

St. Mary of the Rock Parish, Batesville will hold its annual Turkey Festival serving dinners 11 a.m.-6 p.m. EST. Adults 45/kids 12 and under \$2. Games, country store.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson City, 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Name K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.



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Youth News/Views

Emmaus Players retell stories from Scripture

by Mary Ann Wyand

"Everybody is searching for something," Emmaus Player Chris Stamper told youth and adults gathered for a ministry day Sept. 18 at the Archbishop O'Meara Catholic Center in Indianapolis.

"Everyone wants to be loved," she said, "but a lot of people are searching for love in all the wrong places."

Some people think they can find love through money or good looks or popularity or sexual relationships, Stamper said, but those quests lead to emptiness. "Love is not money. It's not good looks. It's not popularity. The real meaning of love is Jesus. He has laid down his life for you."



SPIRITUAL ROOTS—During the Emmaus Players youth ministry program on Sept. 18, Father Joseph Moriarty, associate pastor of St. Monica Church in Indianapolis, recalls taking his grandmother to church when he was a teen-ager. The priest said their time together at Mass deepened his faith. (Photo by Mary Ann Wyand)

Using theatrical skits to bring alive the Gospels, the ministry group from Peebles, Ohio, enthralled the audience with their faith-filled messages of love and hope.

One skit ended with the players forming a human crucifix. Another featured a person with a broken heart who received healing from Christ.

Sponsored by the Central Indiana Catholic Charismatic Renewal, the ministry day began with religious music and concluded with Mass celebrated by Father Joseph Moriarty, associate pastor of St. Monica Parish in Indianapolis.

Following the eucharistic liturgy, the Emmaus Players skillfully blended skits based on scriptural messages with modern-day situations to dramatize the importance



MIME PORTRAYAL—Members of the Emmaus Players, a theatrical troupe from Peebles, Ohio, portray Christ's crucifixion during a youth ministry program Sept. 18 at the Archbishop O'Meara Catholic Center. Their ministry is based on the theme "I met Jesus on the road to Emmaus." (Photo by Mary Ann Wyand)

of the Gospels. Time for prayer and reflection after the program gave participants an opportunity to meditate on and discuss Christ's role in their lives.

The purpose of their ministry, Emmaus Player Joe Stamper said, is to teach youth to "make a choice to follow Jesus and receive the gift of eternal life. That is the choice we present today. Live a life of Jesus. That's what today is all about."

God calls everyone to a life of holiness, Chris Stamper said. "God is calling each and every one of you to be holy for him. He has called you here to bring you into a deeper relationship with him. We're going to talk to you about Jesus, about the abundance of life that Jesus Christ gives to us."

Youth need to share their faith with other young people, she said, and that was one of the Holy Father's messages during World Youth Day.

"We need to get excited about our faith," she told the teen-agers. "You're not just the future of the church. You're the church now. Do you realize that? And that's something to be excited about. You have a place. You have a role. Pope John Paul told young people to proclaim their faith and love of Jesus Christ. The pope said to go out and tell the world about your new-found love, about how to have life in abundance. Have you done that since you got back from Denver?"

During a break in the program, Chris Stamper told *The Criterion* that she was sorry some Catholics are upset about the

Fountain Square Fools' mime presentation during the World Youth Day Stations of the Cross at Mile High Stadium in Denver. (See story below.)

During the stations, a young woman in costume portrayed Christ. She was dressed in a white robe, and her face was painted with white make-up.

"From a theatrical standpoint I think it was fine," Stamper said. "We're lucky we have enough men on the skit team that we don't have to worry about that. We paint our faces white because we play many different roles. My husband comes out on the stage as Jesus in one skit and as Satan in another skit. The white make-up is used by actors to put on characters."

The church is trying to bring the Good News of Christ to youth, she said, and an incident like the mime controversy creates confusion in their minds.

"There is so much in the press already about the feminist movement in the church," she said, "and the mime portrayal drew attention to an area that didn't need attention. With make-up on the actor was a symbol. A lot of people there didn't even realize that a young woman was playing the role of Jesus. But now we have all this agitation. There's so much division and hostility in the church today, and that has got to change. There is so much done or said that is not done in love and peace. We need peace and healing in the church."

Controversy follows female mime's role as Christ

by Carol Zimmermann
Catholic News Service

WASHINGTON—A group of Catholics, outraged that a woman portrayed Christ during Stations of the Cross at World Youth Day in Denver in August, has said that "many will be seriously misled by this performer."

In a statement released last month, the group of leaders of Catholic organizations and editors of Catholic publications criticized a mime performance by the Fountain Square Fools of Cincinnati for the "very serious matter" of featuring "a woman in the role of Jesus" during the Aug. 13 service at Mile High Stadium in Denver.

World Youth Day organizers and a spokesperson for the mime troupe said the portrayal was not meant to be a historical representation or a statement on church issues.

About 70,000 watched and prayed from their stadium seats as Cardinal Eduardo Pironio, president of the Pontifical Council for the Laity, led the Stations of the Cross.

As the cardinal and a group of youths walked to each station on the field, each station was played out simultaneously by a troupe of three mime performers on a stage at the south end of the stadium. The mime performance was televised on the giant scoreboard screen.

Some criticism was raised immediately over a woman portraying Christ. In response, World Youth Day officials said in an Aug. 14 statement that "Mime is never an historical representation. The organizers never intended the portrayal of the Stations of the Cross to be an historical representation. Anyone, even a child, could have played any of the roles."

The pope's spokesman, Joaquín Navarro-Valls, also told the news media that "a woman can represent all humanity and all humanity was represented by the death of Christ."

The Sept. 8 joint statement, called "When Many Catholics Are in Danger of Losing Their Faith," was sent to Pope John Paul II, Vatican officials, and Archbishop William H. Keeler, president of the National Conference of Catholic Bishops. The title is a quote from one of the addresses the pope gave in Denver.

The group's statement said the portrayal of Christ by a woman was an action which "conveys the impression that the masculine gender of Jesus is a matter of indifference."

The statement supported Mother Angelica, founder of the Eternal Word Television Network, who criticized the mime performance on her cable television network.

"Like Mother Angelica," the statement said, "we are grieved by this deliberate affront to the Holy Father, Pope John Paul II, and to all Catholic believers as well."

The statement also linked the mime performance to dissidents within the church who are pushing for changes "under the guise of justice," renewal and "reform," and it emphasized that, "We must not capitulate to the destructive agenda of radical reformers who form the backbone of dissent and division in North American Catholicism."

Salli Lovelarkin, executive director of the 19-year-old professional mime troupe, told Catholic News Service on Sept. 8 that she is "aware the performance has caused concern" and is sorry for it.

However, she said, "there was no attempt to make any political statement with regard to ordination of women or any issues in the church."

What the Christian theater group tried to do, Lovelarkin said, was represent the Stations of the Cross in a "neutral way."

The actress, Christina Brown, was chosen to play the part of Christ because the 23-year-old woman "looked very much like the standard Renaissance portrayals of Jesus," Lovelarkin said, adding that the decision was purely an artistic one.

"Every attempt was made to separate gender from the portrayal altogether," she said, adding that of the other two actors, one, another woman, also portrayed Pilate in one scene.

"What we did was really capture what the Way of the Cross was about," Lovelarkin said. "I can't imagine a negative feeling. If the young people were outraged, they certainly didn't say so. We feel that what we did was very reverent and very powerful."

Mgr. Dennis M. Schnurr, an associate general secretary for the U.S. bishops' conferences and coordina-

tor of World Youth Day activities, told CNS that criticisms that the acting troupe was working with a specific agenda were "completely unfounded."

The mime troupe "has expressed regret for any misunderstanding," Mgr. Schnurr said. "We have to accept them for being sincere."

Mgr. Schnurr emphasized that the primary focus of World Youth Day should be what it accomplished positively for young people and the church.

"Instead of allowing a few instances to become our primary focus, we should celebrate what's positive," he said during a telephone interview from Denver.

For Christina Brown, a member of Good Shepherd Church in Cincinnati, the Way of the Cross was a celebration of the "cornerstone of our faith—the passion, death and resurrection of our Lord, Jesus Christ."

Writing in her parish bulletin about her World Youth Day experiences, including the performance during the Way of the Cross, Brown said the Resurrection was the high point of the stations because of its promise of hope.

"That's what the entire week was a promise of hope," she said. "The faith which I saw exhibited by the youth of our world, their pains and struggles, their desire to do more and make a difference within our church and within our world—hope. What a magnificent thing to have shared."

Those who signed the statement protesting the performance included Helen Hull Hitchcock, director of World Faith and Family; James Sullivan, editor, *Loyalties*; James Likoudis, president, Catholics United for the Faith; Jesuit Father Kenneth Baker, editor, *The Homiletic and Pastoral Review*; Ralph McInerney, editor, *Cross Magazine*; Philip Fessio, publisher, *Ignatius Press*; Benedictine Father Paul Marx, Human Life International; Karl Keating, *This Rock/Catholic Answers*; Eleanor Schaffly, director, Cardinal Minderdy Foundation; Charles Wilson, director, St. Joseph Foundation; and Kathleen Sullivan, director, National Catholic Coalition.

Young Adult Scene

Woods grad captures the poverty of Uganda

by Elizabeth Bruns

Stacia Spragg-Nenov seems to have a knack for being in the right place at the right time. A 25-year-old graduate photojournalism student at the University of Missouri, she traveled to Uganda Aug. 10-26. And it all came about because of a fluke.

Spragg-Nenov met Father John Kauta, from the Diocese of Tororo, Uganda, at a friend's wedding reception. He had given the homily at the nuptial Mass at St. Malachi Church in Brownburg.

"I told him that I would love to go over to Uganda to do some photographs for him if he paid the air-fare expenses," Spragg-Nenov said. "He said that it was a possibility and I thought he was kidding with me."

But Father Kauta, who ministers from Bedford, New York, was not kidding at all. He was, in fact, very interested in Spragg-Nenov's proposal. He kept in contact with her about arrangements for the trip and "really got things going just this spring," she said.

"The organization that Father Kauta works for in New York was interested in having me take photos of the Diocese of Tororo in Uganda to present in slide shows at different parishes throughout this country and Canada," said Spragg-Nenov. "It's kind

of like the slide shows you see in your parish at a Mission Sunday Mass.

"Right now in Uganda, half of the hospitals are run by the Catholic Church. It seems that medical supplies are extremely hard to find; often people go to the black market to buy very basic medical necessities," said Spragg-Nenov.

"The Catholic Church is providing a lot of medical services, especially with the rise of AIDS in East Africa. That is one area where they really need to increase awareness and generate some funds."

A graduate of Cardinal Ritter High School, Spragg-Nenov is not a stranger to traveling in foreign countries. Her husband, Devan, is Bulgarian. The couple visited Bulgaria for four months before they were married.

"Right after graduation, Devan and I went to Bulgaria to do my first semester graduate work for cultural geography (a degree that she started at Indiana State University)," Spragg-Nenov said. "While we were there, we decided to get married in a Bulgarian ceremony. We had an American wedding in October of 1990."

Although Spragg-Nenov hopes to finish her graduate work in cultural geography someday, she believes that photojournalism is the career path for her.

"Usually, I don't have patience for much



UGANDA—Someone else holds the camera while photographer Stacia Spragg-Nenov poses with children in Uganda. The Ritter High School graduate received a trip to Uganda in exchange for taking photos for the diocese.

of anything, but I care so much about my work as a photographer," she said. "It's like instant art."

Spragg-Nenov already has a strong foundation for her new-found love of photography with an undergraduate degree in journalism from St. Mary of the Woods College in Terre Haute. She worked for *The Terre Haute Tribune-Star* as a reporter while her husband finished his degree at Rose-Hulman Institute of Technology.

Spragg-Nenov has a particular interest in children and wants to take many photos of them while in Uganda. "I hope I can incorporate some of my ideas with

what the sponsoring organization's mission is," said Spragg-Nenov. "I think both goals will mesh."

There are some orphanages in the Tororo Diocese that Spragg-Nenov would like to visit, many of them full because the children's parents died of AIDS. She also wants to photograph some of the seminaries, convents and monastic communities in Uganda.

A former St. Monica parishioner, Spragg-Nenov is excited about the opportunities that God has given her. She hopes she will continue to be blessed by being in the right place at the right time.

Marian College notes

Marian College sophomore Bill Clay won the men's sprints for the second straight year at the recent national collegiate track cycling championships at the Major Taylor Velodrome in Indianapolis.

Marian cyclists Charlie McCall, Derek Witte and Brian Zimmerman captured the bronze medal in the team pursuit. Marian finished sixth overall. When it started the team in the Fall of 1992, Marian was the first to treat cycling as a varsity sport. Those wishing information about the program should call Dr. Bill Woodman, 1-800-772-7264.

Archbishop tells youth of battle on alcoholism

DENVER (CNS)—Archbishop John R. Roach of St. Paul and Minneapolis bared his soul to a church full of young adults during World Youth Day events in Denver. And they rewarded him with a standing ovation.

Addressing a catechetical session for those aged 22 and 23 at Denver's Central Presbyterian Church Aug. 12, the archbishop spoke of his arrest nine years ago for driving while intoxicated and about how Jesus' love led him out of the "black hole" of alcoholism.

"Nine years ago, I had a DWI. I was almost 65 years old and I was the bishop of a large diocese," he began. "DWI is one bad scene, and it's especially a bad scene when you are archbishop of a large diocese."

Alcohol changed his life. Archbishop Roach told the young people. He said that although he had been quoted in *Time* before his arrest, the magazine had never run his picture until afterward. "I was in a black hole," he said.

But the arrest forced him to look at himself, he said. He decided to call a press conference and be honest and open.

"I had to say, 'I'm an alcoholic,' and I had to say, 'I'm sorry,'" Archbishop Roach said. "The second thing I did was I turned to my friend Jesus Christ and said, 'You are the only one who can pull me out of this black hole.'"

"My friends were marvelous, but they couldn't do what only Jesus Christ could do," he added.

Only God can provide joy, security and the ability to love and to forgive, the archbishop said.

"No one can help you live with the sense of guilt except Jesus Christ," he said. "He embraced me with his love and he filled me with his peace. He freed me of guilt."

Archbishop Roach told the World Youth Day pilgrims, "You may never have the same black hole that I had in my life, but you will have black holes."

"One mistake we can make is to underestimate Jesus' love for us," he added. "Don't sell him short. Let him be as gentle as loving, as peaceful, as forgiving with you."

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HISTORIC MEETING—Pope John Paul II meets with Chief Rabbi Israel Meir Lau of Israel Sept. 21 at the papal summer residence in Castel Gandolfo. It was the first time a chief rabbi of the Jewish state had met with a pope (CNS photo from Reuters)

Pope, chief rabbi talk about folks back home

by John Thavis
Catholic News Service

VATICAN CITY—It was billed as a religious summit, a historic encounter between the head of the Catholic Church and the chief rabbi of Israel.

But when Pope John Paul II and Rabbi Israel Meir Lau sat down to talk, their conversation sounded more like a friendly chat between old acquaintances.

The two reminisced about growing up in Poland, compared notes on people and places in their homeland, then spoke philosophically about the beauty of the lake beneath the papal villa where they met.

When the half-hour meeting was over, Rabbi Lau said he felt they had cemented a friendship. Once again the pope had used the personal touch to build bridges and ease age-old antagonisms.

The "summit" took place Sept. 21 at Castel Gandolfo, the pope's summer residence outside Rome, where a certain informally reigns. When Rabbi Lau appeared at the door of the pope's study with his older brother, the pontiff didn't hesitate—he invited both men in.

All three, it turned out, had roots in southern Poland. The rabbi's brother, Naph-tali Lau-Laviv, was born in the pope's hometown of Wadowice. Their mother's home had been rabbi there before World War II, and their grandfather had been rabbi of Krakow, where the pope eventually became archbishop.

Rabbi Lau said the pope remembered "names, addresses, houses, buildings, everything. He told us about the Jews in Wadowice who used to go to the synagogue daily—unfortunately, he said, almost none of them survived" the Holocaust.

Rabbi Lau, now 56, was himself the youngest survivor of the Nazi concentration camp at Buchenwald. He was 8 years old when Buchenwald was liberated, and he

credits his brother with saving his life at the camp. The rabbi found, to his amazement, that the pope knew the brothers' personal history well and had even seen a film made about them.

Pope John Paul, who lived on the edge of the Holocaust as a young seminarian, has seen important Catholic-Jewish dialogue sessions during his 15-year term as pontiff. Last year he named a commission to begin talks with Israel on establishing diplomatic relations, long sought by many Jews around the world.

But it is his personal gestures that seem to endear the pope to Jewish leaders and prompt them to compare him to Pope John XXIII, who once stopped his papal limousine to greet Jews coming out of Rome's synagogue.

For Rabbi Lau and other Jews, the door of friendship opened wide when Pope John Paul paid an official visit to the Rome synagogue in 1986 and called the Jews "our dearly beloved... elder brothers."

The pope has also traveled to several Nazi concentration camp sites, where he has delivered emotional appeals against anti-Semitism.

Jews have also gradually learned about the pope's reputation as a defender of Jewish sentiments even as a young man. Rabbi Lau asked the pope about the story of a young Polish priest who refused to baptize a Jewish orphan adopted by Catholics, out of respect for the wishes of the parents, who had died in a concentration camp. The pope modestly confirmed that he was that priest, and said he always recalled the episode with emotion, the rabbi said.

The pope's actions help explain why Jewish leaders like Rabbi Lau would genuinely welcome a papal visit to Jerusalem, which the pope intends to make as soon as conditions will allow it.



POPE-GORBACHEV MEET—Pope John Paul II and former Soviet leader Mikhail Gorbachev shake hands Sept. 23 at the papal summer residence in Castel Gandolfo, outside Rome. The two discussed the political crisis in Russia and the results of the recent elections in Poland. (CNS photo from Reuters)

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BOOK REVIEW

Women challenging the church

LIKE BREAD, THEIR VOICES RISE! GLOBAL WOMEN CHALLENGE THE CHURCH, by Holy Cross Sister Francis Bernard O'Connor. Ave Maria Press (Notre Dame, Ind., 1993). 204 pp., \$10.95, \$9.95.

Reviewed by Mary Kenny

The premise of "Like Bread, Their Voices Rise!" is as follows: Women in the church today are dissatisfied with the subordinate and demeaning role they have been given for the past 2,000 years. This dissatisfaction is not merely a phenomenon of the Western world but exists worldwide.

The credentials of the author, Holy Cross Sister Francis Bernard O'Connor, are impressive. She spent 20 years as a missionary in Bangladesh. She has been superior general of her order. And at the time of writing this book, she was a research scholar at the University of Notre Dame.

Through questionnaires and interviews, she surveyed women in four countries: the United States, Bangladesh, Uganda and Brazil. Most interesting for the reader is the picture of the church in highly traditional structures as in Bangladesh and Uganda as well as in the more innovative setting—base communities in Brazil. Rural and urban women are included.

The major problem with this book is that the purpose is never clear. The book purports to be a research project. While any researcher can be expected to show interest in her subject, the reader expects the researcher to remain objective about her data. In this book Sister O'Connor is clearly not neutral.

Throughout the book the data from the women respondents are interspersed with arguments and exhortations supporting the greater participation of women in the

ministries of the church. In some parts of the world, the author observes, women had never thought about their role in the church until faced with her questionnaire. After answering the questionnaire, she notes with satisfaction, such women began to demand change in the church. While such change may be desirable, it is not the job of a researcher to bring it about.

The author's research shows that women throughout the world are concerned about the following topics: equality with men, Jesus' message of equality in the church, obstacles to ministry, ordination and support of other women, and the meaning of full participation in the church.

How can women bring about change in their status within the church? The suggestions for change in her survey include writing letters, signing petitions, participating in marches and boycotts, financial support for women's groups, which support change, joining such women's groups, participating in women's liturgies, and withholding financial support from the institutional church. The

The author documents that women throughout the world are concerned about these issues, and she argues that change is long overdue.

author documents that women throughout the world are concerned about these issues, and she argues that change is long overdue. However, she does not endorse any specific program of action for women.

The book is interesting for its picture of Catholic women throughout the world. In addition it may move some readers to greater concern about the failure to include women as full participants in the church.

(Mary Kenny is co-author of the CNS weekly column "Family Talk.")

(At your bookstore or order prepaid from Ave Maria Press, Notre Dame, Ind. 46556. Add \$2 for shipping and handling.)

† Rest in Peace

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† ALLEN, Freda E., 98, St.

Augustine, Jeffersonville, Sept. 18.

Mother of Charlotte Rose Grimm.

grandmother of four; great-grandmother of eight.

† ALVEY, JOHN B., 79, St. Margaret Mary, Terre Haute, Sept. 22.

Father of Jack, Jerry and Tom.

Alvey and Patricia Beasley, Louise

brother of James Alvey, Louise

Conover, Marguerite Dinkel,

Bertha Bays, Jane Dunham, mother

of nine; great-grandfather of eight.

† ARDIZZONE, Salvatore, 84,

Holy Rosary, Indianapolis, Sept. 17.

Husband of Hazel, father of Tony, Rocky and Nunziata Ardizzone.

Roselynn Moran, Kathryn Duckworth, and Roxann Fattison.

grandfather of 18; great-grandfather of eight.

† BESSO, Ernest P., 72, St. Mary's, Brownsburg, Sept. 14.

Husband of Eileen, father of Donald P., David J., Duane A., Ernest B. Tenney and Elana B. Stanley.

brother of Rosemary Williams, grandfather of nine.

† BIRCHER, Eleanora F., 75, St. Pius, Troy, Sept. 16.

Wife of Stephen, sister of Mary Frances Fritz.

† DAVEY, Hugh, 70, St. Lawrence, Indianapolis, Sept. 3.

Husband of Opal Marie (Goss), daughter of Hugh J., Tony, Rita Dewos, Elizabeth Ann, Maria I. and Joseph M., brother of Andrew E., Jety J., Marjorie Lich and Rosemarie Hart; grandfather of three.

† EASTER, Jean A. (Schlueter), 63, St. Christopher, Speedway, Sept. 21.

Mother of William, Mark, Tim and Julie. Sister of Richard Schlueter and Delores Kagsdale.

† GARDINER, Helen, 89, St. Joseph, Indianapolis, Sept. 13.

† HEMMINGHOUSE, Eric A., 32, St. Margaret Mary, Terre Haute, Sept. 20.

Son of John and Mary Rose Hemminghouse; brother of John E., Burke and Michael Hemminghouse and Polly Jettles.

† HOLTHOUSE, G. Howard, 86, St. Andrew, Richmond, Sept. 18.

Husband of Helen, father of Sister Jeanne Marie, Kathleen Kutter, Thomas and Ronald; brother of Rose Delores, grandfather of 11; great-grandfather of 14.

† KINNEY, Rose (Kemp), 79, Little Flower, Indianapolis, Sept. 16.

Wife of Maurice; mother of Barbara, Klieber, Kathryn Painter, Margaret Gillespie and Lynne Kemp; grandmother of five.

† KISER, Charles E., 63, St. Agnes, Nashville, Sept. 17.

Husband of Pat, brother of Bill, Laura Utter and Mary Armstrong.

† MAINGUY, Virginia, 83, St. Lawrence, Indianapolis, Sept. 5.

Wife of John J., mother of Susan Langeman and Marie Ledford; sister of Mary Speedling; grandfather of three.

† MCMAIN, Ruth A., 75, Holy Family, New Albany, Sept. 14.

Mother of Jackie L., Manley, Linda S., Ashwood, Donna J., Sturgeon, Patricia A., Swinney, Sandra K., McFarland, Mary J., Sted, Cindy L., Ryan, J., Fred, David A. and John W., sister of Nellie Wilberding, Myrtle Temple, Dorothy Nixon and Edna Mary Booker; grandmother of 18; great-grandmother of three.

† MICHAEL, Anthony R., 80,

St. Mary, Richmond, Sept. 12.

Husband of Bertha, father of Anthony Jr., Jayne Nelson and Patricia Welch; brother of Joseph Jr., Sam and Phillip; grandfather of six; great-grandfather of one.

† MULINARO, Rosalie J., 79, St. Patrick, Indianapolis, Sept. 18.

Stepfather of Jerry and Larry Ellingswood; brother of Tony, John, Joseph and Angeline Mulinaro, Mary Swift, Joan Ingle, and Patricia Chase.

† MUNRO, James R., Sr., 81, Our Lady of Lourdes, Indianapolis, Sept. 25.

Father of Father Don and James R. Jr.; brother of Robert; grandfather of three.

† NAUMCHIEF, Vera Driver, 87, Our Lady of the Greenwood, Greenwood, Sept. 15.

Mother of Clorant Long and Joseph T.; grandmother of 11; great-grandmother of 10.

† NEVIN, Mary T. (Grant), 76, Little Flower, Indianapolis, Sept. 15.

Sister of Ronald T. and Edward M. Grant and Marjorie Cole.

† RAPP, Austin Joseph, 77, Our Lady of the Greenwood, Greenwood, Sept. 14.

Husband of Mildred (Edwards), father of Helen J., Knarr, Thomas J. and Gerald E.; brother of John W. Jr., Mary A. Strange and Frances C. Mahin; grandfather of nine; great-grandfather of four.

† RIDER, Clarence F., 83, Holy Name of Jesus, Beech Grove, Sept. 3.

Husband of Katherine F.; brother of Craig, and Jane Staples.

† SANDERS, Mary Elizabeth (Koth), 72, St. Patrick, Indianapolis, Sept. 9.

Mother of Harry I., Sanders and Sharon Steele; sister of Robert Koth, Helen Moore, and Kathleen Buckle.

† SCHICKEL, Charles E., 62, Our Lady of Perpetual Help, New Albany, Sept. 21.

Husband of Patsy; father of Brenda Wilson; brother of Joseph, Robert, and David Schickel and Jackie Brannon; grandfather of two.

† SHABOWSKI, John J., 70, St. Lawrence, Indianapolis, Sept. 15.

Father of Robert J. and Paul B. Shabowski and Carol A. Hibel; brother of Theresa Chamberlin and Mary Candiano.

† SPANGLER, Christopher Ross, four days, St. Malachy, Brownsburg, Sept. 20.

Son of Rodney and Lisa; brother of Brian and Becky.

† TAYLOR, Jackie Lee, 57, St. Barnabas, Indianapolis, Sept. 11.

Husband of Peggy F., father of Cheryl Ebert, Lisa Heworth and Michael; stepfather of Lisa Gourdault; brother of Floyd, Doyle, and Martha Ann Quackenbush; grandfather of four.

† TONEY, Ellis Paul, 76, St. Joseph, Crawford Co., Sept. 16.

Husband of Norma (Folker), father of Fred and Eric; grandfather of three.

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Vatican moves to bolster democracy in Haiti

by John Thavis
Catholic News Service

VATICAN CITY—In a move aimed at bolstering the restoration of democracy in Haiti, the Vatican said it was stepping up charity and social efforts in the Caribbean country.

At the same time, the Vatican urged the international community to ease Haiti's political transition by offering debt relief and other assistance.

The Vatican's appeal came in a letter Sept. 23 from Cardinal Roger Etchegaray, head of the Pontifical Council "Cor Unum," to the Haitian bishops' conference. The letter said the Vatican wanted to show its solidarity with Haiti in "this crucial hour of its history."

Father Jean-Bertrand Aristide, a former member of the Salesian religious order and the country's first democratically elected president, was scheduled to return to Haiti Oct. 30 after two years in exile. His return was to coincide with the lifting of an international embargo that has been in place since a military coup ousted Father Aristide in 1991.

Cardinal Etchegaray said Cor Unum, an umbrella charity organization, along with other international church agencies, would be considering how it can strengthen the church's vast network of social services in the predominantly Catholic nation.

"We know the weight of sufferings that has long been crushing the Haitian people," Cardinal Etchegaray wrote.

He said the church is convinced that material and spiritual charity is the "privileged terrain" where Haitians can forge national unity and begin the reconstruction of their country.

"We appeal to the international community to lighten the burden of debt and to show trust in the Haitian people and its right to take control of its own destiny," he said.

The cardinal, recalling the words of Pope John Paul II, said Haiti needs to replace selfishness, group interests and domination with a sense of sharing and unity.

Even as the cardinal's message arrived in Haiti, new episodes of violence—including the slaying of some of Father Aristide's close supporters—raised doubts about Father Aristide's return.

The U.N. Security Council voted in late September to send a peacekeeping force of some 1,200 soldiers and police officers to ensure a smooth transition.

Cubans buy copies of controversial pastoral

by Catholic News Service

HAVANA—Groups of Cubans have lined up to buy copies of a pastoral message from Cuba's bishops which has been condemned by communist authorities as critical of the island's one-party socialist system.

Copies of the document, attacked in state-run newspapers but not published by them, were on sale for a few cents each at the Havana offices of Archbishop Jaime Ortega Alamino, leader of the Catholic Church in Cuba.

A church official at the offices told Reuters, the British news agency, that thousands of copies had been sold since the strongly worded pastoral was read from church pulpits across the Caribbean island Sept. 19.

"People want to know the truth," spokesman Juan Rios said Sept. 24, adding it was unlikely the state media would publish the document by Cuba's 11 bishops.

The 17-page pastoral message called on the communist government to lift its monopoly on political power and start a national dialogue to save the country from economic and social collapse.

The declaration has been poorly received by Cuban authorities.

The Cuban news agency Prensa Latina Sept. 24 quoted a senior Communist Party official, Ricardo Alarcon, as saying the bishops' message contains arguments similar to those used by the United States to attack the Cuban government.

Alarcon, president of the National Assembly and a member of the party Politburo, added the message would not help to resolve Cuba's longstanding differences with the United States, which enforces an economic embargo against the island.

Archbishop Ortega said in a Sept. 19 homily it would be wrong to interpret the pastoral letter as an attack on the regime of Fidel Castro or as incitement to an exodus from the island nation.

Archbishop Ortega was also quoted as urging Cubans to avoid reacting violently to the country's worsening economic circumstances.

"The more aggressively, the more violence... the greater will be the repression" by the government, he cautioned.

Speaking in downtown Havana's historic Santo Angel Custodio Church, Archbishop Ortega said that the pastoral letter was designed neither "to attack the government or to favor the exiles" in Miami.

Rather, he said, "it is a call for hope, love, peace, truth and reconciliation to a people disillusioned by the grave economic situation."

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Clinton plan is similar to that of Catholic Health Association

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Except for its inclusion of abortion coverage, the health care reform plan outlined Sept. 22 by President Clinton bears a striking resemblance to a document that the Catholic Health Association has been circulating on Capitol Hill and at the White House.

Clinton's 240-page description of the American Health Security Act of 1993 and the CHA document, "Setting Relationships Right: A Proposal for Systemic Health Care Reform," both open with a discussion of the ethical values on which they are based.

"The values and principles that shape the new health care system reflect fundamental national beliefs about community, equality, justice and liberty," said the Clinton plan. "These convictions anchor health reform in shared moral traditions."

"Health care reform is essentially a debate about values," said the CHA document. "If reform is to be genuine—if it is to result in a truly preferable health care system—it must also be shaped by the ethical values at stake."

The CHA plan, developed from a 1992 working proposal of the organization's Leadership Task Force on National Health Policy Reform, was distributed to CHA members, members of Congress, the White House Task Force on Health Care Reform, first lady Hillary Rodham Clinton and many state and local governments and health care organizations.

Clinton acknowledged the debt he owed to the CHA plan by inviting John E. Curley Jr., president and CEO of the St. Louis-based CHA, to the White House Sept. 22 during Clinton's address to both houses of Congress. Curley also was with the president and first lady—in fact, standing right

behind the Clintons—during the Sept. 23 White House rally to drum up support for the Clinton plan.

"We're pleased that some of the main features of the CHA plan were adopted by President Clinton," said Joanne Elden Beale, congressional liaison for CHA. "We think they are very similar, which is not to say that we agree with every point."

Both the Clinton and CHA proposals call for universal coverage achieved quickly; a substantial uniform benefits package; continuous coverage regardless of job or health status; protections for the poor, overall cost controls; and progress toward more equitable, stable financing.

But it is in the organizational details of the plans that the similarities are most striking.

Overseeing the system in the CHA proposal is a politically independent National Health Board, which would set the national health budget, establish a comprehensive benefits package offered to all and guide the state systems.

Clinton, too, calls for a National Health Board—the CHA had envisioned a group of eight to 12 members, while Clinton proposed a seven-member board—with roughly the same responsibilities.

At the next level in the CHA document were state health organizations that would charter and monitor a number of integrated delivery networks to provide health care in the state.

Under the Clinton plan, each state would have one or more

regional health alliances that would contract with local health plans to cover those in certain geographical areas. Companies with more than 5,000 employees could opt out of the regional alliance to form a corporate alliance, but would have to pay a 1 percent payroll tax to fund medical research.

Health care "consumers" would be able to choose from among several health plans and could change their choice once a year, according to both the Clinton and CHA proposals. No one could be turned away from a health plan in his or her regional alliance, regardless of health care status.

"Persons have a right to health care not because of their age, poverty, race, contributions or disease," says the CHA document. "All persons have a right to health care because of their absolute and intrinsic value."

However, the Clinton plan would cover only U.S. citizens and legal residents, while the CHA proposal had covered any person living in the United States.

Under each proposal, coalitions of health care providers—whether called an integrated delivery network or a health plan—would be responsible for a broad range of medical services, from hospitalization to cholesterol tests, ambulance services to hospice care, prescriptions to wheelchairs.

Limited coverage of mental health and substance abuse problems will be expanded in a few years, under the Clinton plan. Also to come down the road will be an answer to the increasingly costly problem of long-term care, the Clinton administration promises. The CHA plan had included long-term care from the start.

The CHA and Clinton proposals also agree that the primary funding for the health reforms should come through a payroll tax, with 80 percent of the cost paid by the employer and 20 percent by employees. The CHA also had recommended the "sin taxes" on tobacco and alcohol which Clinton seems likely to propose.

Abortion is key issue in health care debate

(continued from page 1)

tial leadership that is required to elevate health care reform to a national priority," said John E. Curley Jr., president and CEO of the Catholic Health Association of the United States.

"CHA applauds President Clinton for his courage in taking the first step on what will be, no doubt, an arduous journey of a thousand miles," said Sister Maryanna Coyle, president of the Sisters of Charity of Cincinnati, who chairs CHA's board of trustees.

The U.S. bishops were generally positive toward the plan, but expressed bitter disappointment that it proposed to cover abortion.

"The plan outlined by President Clinton... is a major step forward in several important respects, particularly in its strong commitment to universal access," said Auxiliary Bishop John H. Ricard of Baltimore, chairman of the U.S. Bishops' Domestic Policy Committee.

"However, it is a tragic step backward in its inclusion of abortion coverage as an integral part of national health care reform," he added. Bishop Ricard also expressed reservations about the plan's exclusion of migrant farmworkers and undocumented immigrants.

At a Sept. 23 telebriefing, representatives of the U.S. bishops' offices for Domestic Social Development, Pro-Life Activities and Domestic Liaison and of the Catholic Health Association expressed optimism that a health care reform plan without abortion coverage could be passed in about a year.

"All of us in the Catholic community need to be working to keep abortion out of the health care coverage package," said Bill Cox, CHA vice president for government services. "And I'm hopeful that if we work hard and work together, we will be successful."

"There's a good chance that substantive health care legislation will be passed in this Congress," said Mark

Gallagher, deputy director of the bishops' Office for Government Liaison. "And I share CHA's optimism that we will be able to eliminate abortion coverage from the health care package."

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