

THE CRITERION

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Pope observes his 15th anniversary

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II marked the 15th anniversary of his election saying that the job is tough and asking prayers for strength over the coming years.

As congratulatory messages—including a letter from President Bill Clinton—poured in from around the world, the 73-year-old pontiff attended a concert in his honor at the Vatican Oct. 16. He thanked the several thousand people who had come to help him celebrate the day.

"I want to ask with insistence that you all say a special prayer to God for me, so that I be given the strength necessary to do my best—to give myself completely, like St. Paul, in the service of the church," he said.

The pope said the papal ministry was a taxing one. He said it involved a constant commitment of his spirit as he tried to be a "builder of communion between the various particular churches."

Additionally, the promotion of peace and justice in a world full of tensions adds "more worries and more burdens" to the papacy, he said.

The Polish-born pope was elected on Oct. 16, 1978, the first non-Italian pontiff in 455 years. On the anniversary, the world's media and church leaders recalled the historic event in detail, and the Vatican marked it as a holiday. But the pope did not spend much time reminiscing—he was busy with other things, as usual.

In addition to morning Mass and meetings with several Italian church officials, the pope held an hourlong private audience with Aleksandr Solzhenitsyn, the Russian writer and dissident under communism.

Both men had turned a spotlight on human rights abuses (see POPE MARKS, page 17).

Archbishop dedicates SVdP Distribution Center



NEW CENTER—The St. Vincent de Paul Distribution Center at 1201 E. Maryland St. was dedicated by Archbishop Daniel M. Buechlein on Oct. 17. President Robert Landwerlen announced service awards to 50 volunteers. During the past 12 months, the archdiocesan council served 28,801 people, providing donated goods valued at \$550,000. The council has about 1,000 volunteers. (Photos by Margaret Nelson)

by Margaret Nelson

When Archbishop Daniel M. Buechlein dedicated the new St. Vincent de Paul Distribution Center, he gave a brief history of St. Vincent de Paul and of Frederick Ozanam, who founded the society in 1833.

The archbishop told the 350 people at the dedication that the church has concern for everyone, rich or poor, noting that some people may be spiritually or morally poor. "But the church's greatest concern is and always must be for those who are in greatest need, from whatever kind of poverty," he said.

Archbishop Buechlein thanked the volunteers and benefactors for the "wonderful work, wonderful outreach, which we give as Catholics, not just to our own, but to all our neighbors."

The archbishop revealed that his father,

Carl Buechlein, spent most of his life working with the Jasper SVdP council, serving as its treasurer until he was in his late 70s. He saw, through his father's work in the SVdP, "the quiet, humble, unassuming manner in which the society reaches out and touches the poor, all the while protecting the dignity of these people."

Archbishop Buechlein said that, just as important as the material things distributed at the warehouse "is the love and the care that is exchanged between Jesus and the poor and us, who are also poor."

Council president Robert Landwerlen announced the names of 50 volunteers who received medallions for their service.



RECOGNITION—At the Oct. 17 dedication of the new St. Vincent de Paul Distribution Center, Ben Koebel (left) stands near the plaque recognizing the gift of more than \$250,000 to the St. Vincent de Paul Society by the late James Boehning. At right, Mary Geisse is near the memorial plaque that recognizes her gift of \$150,000 to SVdP in honor of her late husband, John Geisse. Both plaques will be placed in the center.

Plaques that will remain in the center were displayed to represent special gifts: \$150,000 in honor of the late John Geisse from his widow Mary Geisse; \$250,000 from the estate of James Boehning; and \$115,000 from the Indianapolis Foundation.

Charts from last year showed that the Indianapolis archdiocesan council distributed: 410 washers or dryers, 450 refrigerators or freezers, 600 ranges, 700 other appliances, 3,400 mattresses and box springs, 4,400 pieces of furniture, 200 items of baby furniture, 400 carpets, 15 hospital wheelchairs, six automobiles, 2,800 adult outfits of clothing, and 5,000 children's outfits. All items distributed to the poor were donated

to the organization. The SVdP council has records for distribution of \$550,000 of donated materials to 28,801 clients.

The building construction manager, Episcopalian Thomas Martin, told the volunteers and patrons that he was humbled by what he learned as he tried to make the building fit its purpose. "Being among the volunteers, you really feel a sense of peace. It was unlike any other project we've ever done. I have to say God has touched this building." He explained that the crew would find something wrong that had previously taken them six to eight weeks to find on other jobs. "Suddenly Ray (Benjamin) showed up with it donated."

Much of the construction work and materials was donated. Some workers said that, at a time when things were not going well with them, the (SVdP) society had helped them out," Benjamin said.

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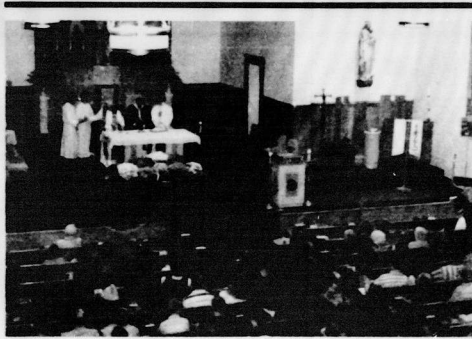
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ANNIVERSARY—Pastor William Cleary concelebrates with Archbishop Daniel M. Buechlein presides at an Oct. 16 Mass recognizing 125 years of Catholic education at St. Mary Church in Rushville. See story on page 5. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

God calls the young to a beautiful way of life

by Archbishop Daniel M. Buechlein, OSB

Wasn't it impressive to see the spread in the center of last week's *Criterion* with pictures of all the candidates for priesthood and religious life from our archdiocese? The number of candidates can and should double not only because we need priests and religious sisters and brothers, but rather because God calls young people to a beautiful way of life.

Vocations to the priesthood and religious life are a personal priority for me. I have a double vocation: I am a priest and, as a Benedictine, also a religious. I thank God every day for the way of life to which he has called me. Every year of my almost 30 years of priesthood has become better and I have never experienced more peace nor greater happiness than I do now even as I face the challenge of being an archbishop. I want others to experience this joy.

I believe with all my heart that God is no less faithful in keeping his promise to give us shepherds now in perhaps particularly challenging times than in the past. The surge in vocations in other parts of the world and in our own country support my conviction. And I see the stirrings in our archdiocese.

I believe with all my heart that our young church is as generous and equal to challenge now in perhaps particularly



challenging times as in the past. Our experience of the recent World Youth Day in Denver reinforces this conviction.

I believe with all my heart that we who are leaders in our church are as equal to the challenge of expressing God's invitation to priesthood and religious life now in perhaps particularly challenging times as those who went before us. Growing lay participation in the life and leadership of our church extends the vocation apostolate.

I believe with all my heart that now in perhaps particularly challenging times, the very challenges of a secularized and materialistic culture offer us the opportunity to make these the best of times for a resurgence of priesthood and religious vocations. The hunger for meaning and real love among our youth signals their fatigue and frustration with sheer materialism and superficial and exploited relationships.

I believe with all my heart that now in perhaps particularly challenging times the witness of celibate chastity and simplicity of life and ecclesial obedience, counter-cultural virtues embraced both by priests and religious, are more important and enriching for the church and society than ever before. And despite the challenge of a pornographic, "me first" and violent culture, our youth and our priests and religious are as capable of living those virtues now as in the past.

These convictions undergird my joyful commitment to and my pride in seeking folks whom God calls to priesthood and religious life. I also have hopes for the vocation apostolate of our archdiocese which are fundamental and often overlooked. First I hope we understand that our

vocation in life comes from God. God calls, it is not just a matter of my choice. It is not just a matter of whether or not as a young man I chose to pursue a priestly vocation. If that were all, I wouldn't be your archbishop. That is only part of the picture.

The challenge I faced and the challenge any person faces is also the question, "Is God calling me to priesthood or religious life?" If left to my feelings alone I very likely would not have become a priest and that for several reasons, e.g., I wanted to be married. I didn't think I would ever be holy enough. I didn't think I would ever have an adequate public persona. In prayer and with guidance in the seminary I found out that God had other plans than what I might have chosen if left up to me alone. God calls: it is not just a matter of individual choice.

I hope you lay people join us priests in speaking actively and often and directly for God in a noisy world in which there are many other contrary voices. One time a man in Memphis said to me, "Bishop, when we were young we had the opportunity to decline the invitation to become a priest. I am not so sure my fine sons have ever had that opportunity. Does anyone ask bright young men if they ever thought that God might be calling them to priesthood?"

A fine young man said to me recently, "You have no idea how powerful one question can be in the life of a young person. The question of whether or not I am called to priesthood keeps asking itself over and over again, even after I brushed it off. That one question could lead a young man to become a priest, and who knows, maybe even an archbishop." The same applies to religious life.

EDITORIAL COMMENTARY

You, too, can be a missionary this weekend

by John F. Fink
Editor, The Criterion

I spent last week in the missions. In this particular case, it was in Guatemala and the things I saw being done there were truly inspirational.

I intend to write a couple articles and several columns about my experience there, probably beginning with the Nov. 5 issue. But I mention it here because Sunday is World Mission Sunday. The things that I saw in Guatemala convinced me that it is extremely important to continue to support

the missions through the collection this weekend for the Society for the Propagation of the Faith.

In one place, I witnessed one priest organizing his parish in such a way that he could care for 50,000 Catholics in 22 chapels, with the help of a great many volunteers. Some of those volunteers were American lay men and women who are contributing at least part of their lives to helping the impoverished in this Central American country so close to the United States and yet so different.

At another parish, two American priests

have performed wonders during the past 30 years in improving the lives of the Mayan Indians who live there. They were quick to give credit to the 140 catechists who are working with the Indians, preparing them for the sacraments and performing religious services in another 22 chapels, but you know that this couldn't have happened without the leadership of these American priests.

One young woman of 27 saved her money just so she could go to the missions and serve as a volunteer. She said that some young people might use their savings to buy a car of some other material thing, but it was

her choice to spend it on helping the poor. She has now served as a volunteer for two years and her money is running out, so she will have to return to the United States soon.

A young man will also be returning to the United States soon to complete his education. He said that his life has truly been changed by the things he has been doing in Guatemala. One of those things has been to help build enclosed stoves for families that up till now have had to do their cooking outdoors.

I listened to another young woman tell how moving she found it when she witnessed the first graduation ceremony of a high school where she is working that is preparing Mayan Indians to be able to return to their villages and teach elementary school.

I was present when it was announced that a well-digging rig had just arrived to make it possible to start digging wells in villages that haven't had potable water up to now. The rig was in a bus that an American volunteer and a Guatemalan had driven to the United States through Mexico to Guatemala.

Last week it just happened that it was in Guatemala that I saw priests and volunteers working in missions, but the Catholic Church has people serving in the missions throughout the world. Those from the United States are not exempt from the expertise to teach people in other parts of the world things that can come only from Americans. It has been my experience that people from poor countries look for leadership from Americans.

Not all of us can be volunteers in the missions, but we, too, can be missionaries through our support of the Society for the Propagation of the Faith. Please be generous this weekend.

Archbishop's Walk 'n Run generates \$14,500

by Mary Ann Wyand

Plans are already under way for the second annual Archbishop Daniel's Walk 'n Run next year, according to Marianne Downey, Director of development for Catholic Social Services in the Archdiocese of Indianapolis.

Downey said Archbishop Buechlein's first fitness fund raiser for charity, held Sept. 25 at Marian College in Indianapolis, attracted more than 300 participants and generated about \$14,500.

Pledges are still coming in, she said, and donations to CSS are welcome.

Proceeds from the Walk 'n Run benefit a variety of Catholic Social Services ministries, she said. "It will be spread across family support, which includes counseling, parent training, the elder care programs like adult day care and our Senior Companion

Program, and crisis services like the Holy Family Shelter and Crisis Office. We have very broad-based uses for this money, CSS board member Toni Peabody describes Catholic Social Services as having "a cradle to grave service orientation," and that's true. We're there for people who need our help."

CSS board president John Gaskin worked with board members Greg Weber and Peabody on this event, Downey said, as well as with Dr. Daniel Felcetti, president of Marian College, and other officials of the Franciscan college.

"They were terrific hosts," Downey said, "and they already have offered a date for next year's event. We had a terrific start and finish line at the Stokely Mansion. The route was a beautiful way to show off the scenic campus."

Downey said youth from Nativity Parish and students from Cardinal Ritter High School will receive trophies for "the best showings as far as numbers of participants as well as pledge dollars."

The archbishop and Dr. Felcetti greeted participants at the finish line, shaking hands with tired runners and walkers.

"The kids really seemed to be excited by that," Downey said. "The archbishop even helped draw names for the prizes. He is very supportive of any kind of philanthropic work he can do to support the many social services within the archdiocese."

CSS staff and directors are looking forward to the International Year of the Family in 1994, she said. "We'll fit right in with that concept of serving the family from grandparents to the youngest child."

We can share our faith in a special way on Mission Sunday

Dear Beloved in Christ,

Pope John Paul II reminds us that "faith is strengthened when it is given to others." We have an opportunity to share our faith in a special way on World Mission Sunday, Oct. 24.

We were commissioned at our baptism to extend the work which Jesus began to the ends of the earth. He made each of us a missionary. We are reminded on World Mission Sunday of this obligation, which is indeed a privilege. Our offering of prayer and sacrifice through the Society for the Propagation of the Faith will help to support the missionary work of the church at home and around the world, helping others to know the peace of Christ and to live a better life in the faith that sustains us.

Our youth in Denver with Pope John Paul II showed us what is means to be enthusiastic about our faith. Let us reflect that same enthusiasm as we pray and share on World Mission Sunday.

Sincerely yours in Christ,

+ Daniel M. Buechlein
Most Rev. Daniel M. Buechlein, OSB
Archbishop of Indianapolis

10/22/93

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Holy Family Shelter to have major renovations

by Margaret Nelson

Daughters of Charity Sister Nancy Crowder is excited about some changes being made in the Holy Family Shelter she directs for homeless families.

The Catholic Social Services facility will soon be made more comfortable for residents—from the front entrance to the dining room.

The long, former Sacred Heart Convalescent tables (with drawers) will be replaced with round tables that seat six family members. The dining room will be painted and redecorated. "We want to make it homier and more family-oriented," said Sister Nancy.

Families are already led in two "shifts," so that the room is less crowded. Last week, 74 people were living in the shelter, 42 of them children.

In fact, the whole dining room and kitchen area will be totally rehabilitated. The wall between the kitchen and dining room, including a cabinet area, will be torn down. It will be replaced by a serving line. One side will become a dish-return area. Then a "close-down gate like they have in the malls" will be put between the kitchen and dining room.

The old refrigerator, which is "almost gone," will be replaced. But long-time cook Mary McClurkin wants to keep the stove, which she said is very good. Sister Nancy said that the new arrangement and equipment will make it easier for McClurkin and the weekend volunteer cooks to prepare meals.

The front and back doors will be replaced with emergency exit doors, with "panic bars." The splittable back yard canopy will be replaced, as will all the awnings around the building. A ramp will be built from the sidewalk to the front door.

The entrance area, which now consists of a pew-like bench and a large box of electrical

switches, will be changed. The office (and its entrance door) will be enlarged to come out closer to the front door (and include the switch box). At the left, the sparse visitors' room will be filled with comfortable furniture and decor so that it will be "more welcoming."

The first floor bathroom will be enlarged so that it is handicapped-accessible for guests, employees and residents.

Stuart B. McKinney block grants from the city of \$39,000, from the state human resources office of \$10,000, a \$21,000 United Parcel Service grant, and an additional city grant of \$5,000 will make the renovations possible.

Work is to begin as soon as the city and state OK the bids that have already been approved by the archdiocese and by the parish council of Sacred Heart Parish, where the shelter is located. Sister hopes the work is completed by the end of December this year.



Mary McClurkin, Holy Family Shelter cook

Because the kitchen will be shut down for two weeks, meals for the residents cannot be prepared there.

"That is something nice," said Sister Nancy. "Sacred Heart Parish will allow us to use their meeting room to feed the people—also a house the parish leases. Wynn Tinkham is arranging with Marsh supermarket to bring in sandwiches for lunch."

"I am trying to contact parishes to see if families would want to prepare an evening

meal and bring it in. We feed 60 to 70 people. The shelter will give them the meat and other stuff they need, if they'll prepare it," Sister Nancy said. She suggested chili and other combination foods.

"We could even come and pick it up in our van," Sister Nancy said.

Those wishing to help prepare an evening meal for the homeless families during those two weeks should call the Holy Family Shelter at 317-635-7840.

Catholics active in 'Celebration of Hope' human equality rally

by Margaret Nelson

When the Oct. 14 "Celebration of Hope" at North United Methodist Church was announced and reported by the Indianapolis media, no mention was made of the Catholic participation. In fact, St. Rita's Lillian Stevenson named the event that was designed to promote racial and religious harmony.

Father Thomas Murphy, director of the archdiocesan Office of Ecumenism, joined other religious leaders in the Litany of Reconciliation and Liberation. Stevenson and Father Murphy are the archdiocesan representatives to the Indiana Interreligious Commission on Human Equality (ICHE), sponsor of the event which was planned after the Ku Klux Klan scheduled a demonstration at the Statehouse for Oct. 16.

ICHE's statement of purpose ends: "We invite our city, its neighborhoods and people, to join with us to build ongoing relationships which actively work to promote harmony, understanding and mutual respect among all people."

United Methodist Bishop Woodie W. White greeted the congregation of 1,500. "I hope you have come, not by a symbol, but to make a substantial change in the Indianapolis community."

Michael Vogel, Auschwitz survivor #65316 received a standing ovation after his brief but stirring message depicting his family's trials and comparing the Ku Klux Klan to the Nazis.

Pamela Carter, Indiana's attorney general and graduate of St. Bridget School said, "If we are going to celebrate hope, we must not

only talk the talk, but walk that walk in our homes every day." Carter called it a challenge for "all of us that have the most ability to make a difference, do so in our homes."

Among Catholic organizations to join the 172 partners in the Celebration of Hope were: Roman Catholic Archdiocese of Indianapolis, Roman Catholic Diocese of Lafayette, St. Joseph, St. Monica, St. Philip Neri, St. Simon, and St. Thomas Aquinas churches; the North Deaneary Peace and Justice Task Force; and the archdiocesan Office for Youth and Young Adult Ministries.



LEADER—Above, St. Rita parishioner Lillian Stevenson, representing the archdiocese on the Indiana Interreligious Commission on Human Equality, sits up front at the "Celebration of Hope" rally. At left, Father Thomas Murphy, director of the Office of Ecumenism, stands in the center of Indianapolis religious leaders to lead a Litany of Reconciliation and Liberation during the ecumenical service on Oct. 14. (Photo by Margaret Nelson)



St. Joseph in Shelbyville is 125

by Geri J. Cicciuta

Members and former members of St. Joseph Parish in Shelbyville will celebrate the 125th anniversary of their church with a theme of gratitude.

On Sunday, Oct. 24, Archbishop Daniel M. Buechlein will preside at the 2 p.m. Mass marking the 125th anniversary of the first eucharistic liturgy held in the church.

Father Peter Gallagher, former parishioner who is now associate pastor of Holy Spirit in Indianapolis, brought the date to the attention to his aunt. He told Debbi Gallagher, school secretary, that St. Rose of Lima Parish in Franklin mentioned their anniversary during the recent celebration there.

Father John Maung, pastor of St. Joseph said, "When it was discovered that in June, 1868, the first Mass was offered here, we immediately formed a committee to mark this memorable occasion."

"The pastor said that he wanted this event to be a time for parishioners of St. Joseph to take stock and remember. 'This will be a bringing together of what was planted in the past, how it grew and the influence we can have on the future. Community has had an important impact on St. Joseph.'"

Father Maung became pastor in July, 1986. He initiated the interior renovation of the church in 1990, bringing members together in a special way. His continual involvement with the children puts emphasis on the necessity of Catholic education.

There has been a "type of grassroots support" throughout the history of St. Joseph, according to historical booklets. In 1864, Father John Gillig, pastor of St. Vincent in rural Shelbyville, supervised the purchase of the land where St. Joseph now stands.

Once the new church was established, Father Joseph Rudolf, then pastor of St. Vincent's, divided his time between the two churches and in 1874, used his own money to buy a tract of land next to the church to begin a school for the children. Two years later, the school was opened and staffed by the Sisters of St. Francis from Oldenburg. St. Joseph survived as a mission church and school through the generosity of St. Vincent Parish.

Father Adelrich Kadlin became the first

resident pastor, from 1886 to 1917. At the turn of the century, population growth brought the need for further space. In 1908, a new church was built—and much of its exterior remains today. The pipe organ, installed in 1912, has survived many interior renovations completed over the years.

The school was held in the original church until 1913, when the children were moved to the basement of the new church. In 1925, a school and auditorium were dedicated; an addition was built in 1958.

Father Ed McLaughlin, a dedicated administrator, was pastor from 1971 to 1977. Father William Ernst, who once served as associate pastor, returned as pastor from 1977 to 1985. He promoted a message of "adults and children growing in faith together." Father Daniel Armstrong served for one year before Father Maung became pastor.

The parish that started with 35 families now has 976 families.

Father Maung said, "We have to remember that men and women may appear to be behind these 125 years, but the truth goes much higher than people. There is someone else we need to thank."

St. Mary School, Rushville, marks 125 years

On Saturday, Oct. 16, Archbishop Daniel M. Buechlein presided at a 5:30 p.m. Mass at St. Mary Church in Rushville. The occasion marked 125 years of Catholic education through the parish school.

Some of the 132 Franciscan sisters the 65 lay teachers and staff members who served the school were present at the Mass and dinner that followed. Students sang during the Mass and brought symbolic gifts during the petition prayers.

Father Maung congratulated those present, adding, "I'd like to remind you that, as teachers in your own way, you share with me the teaching mission of the church."

Archbishop Buechlein said that Catholic education is the most important thing the church can give to the world and society. "We're not to render everything to 'Caesar,' as our society wants us to do," he said.

"All of us, especially our young church,

need the healing power of Catholic education," the archbishop said. "Education is the key to freedom from poverty, especially spiritual poverty and moral poverty. Family love is far more important than family wealth," he said.

The school moved from an 1868 church addition to a building that the sisters used as a residence. Later, school was held in the church sacristy. In 1881, a two-story frame school was built next to the site of the present church. The sisters lived on the lower floor and taught in the upper rooms.

In 1925, the present brick building was erected, and blessed by Bishop Chartrand in 1926. An annex was added in 1958. At present, the school consists of pre-school through sixth grade classes and has about 200 students.

The mission statement of St. Mary School

recognizes the parent as the first teacher of each child, and has six stated goals in its efforts to assist the parents.

The school strives to deliver a vision of a complete human being, a deep understanding of the community it is in, and daily usefulness to the community it serves. It addresses the needs of the whole child, be they academic, social, emotional or spiritual. Underlying the total mission of the school is its Catholic identity.

As the school celebrates 125 years of service, principal Donald Burkhardt writes this about his Rushville school: "Today St. Mary Catholic School continues to grow and flourish. It has an excellent reputation in the Rush County community at large, and its students continue to be a source of pride for their parents and community. May God grant this wonderful institution many more years to teach as Jesus did."

FROM THE EDITOR

Most Americans are 'cafeteria Catholics'

by John F. Fink

Pope John Paul II has for some time now been telling us here in the United States that we must accept all of what the Catholic Church teaches, that we may not call it "cafeteria Catholics," choosing some things and rejecting others. That his administration seems to be falling on deaf ears is borne out by the latest poll of Catholics.

It is true that we sometimes have to take poll results with several grains of salt. Surveys by politicians and others can usually get the results the ones making the poll want to get by the way the questions are asked. Also, in the case of poll of Catholics, it makes a big difference whether you are questioning those who actually practice their religion or those who only claim to be Catholics.

Nevertheless, it seems to me that we must pay attention to the poll sponsored by *National Catholic Reporter* and conducted by the Gallup Poll. Although NCR might be considered suspect, the poll was designed by four of the top sociologists in the country, including Dean Hoge and William D'Antonio from the Catholic University of America. It is also a follow-up to a similar Gallup Poll, asking the same questions, taken six years ago, so the trend in Catholic thought over the past six years seems quite valid.

THE RESULTS OF THE poll are not good news for those of us who try to teach Catholic doctrine. And I include myself in that category because anyone who reads this column must know that I've tried to do my share of teaching in this space. But I believe NCR has performed a service by showing how far American Catholics are from accepting the official teachings of the church. We must recognize the problem before we can correct it.



The poll results are detailed in a special 12-page supplement to the Oct. 8 issue of NCR, including 23 tables and analyses by four sociologists and Catholic historian David O'Brien.

PERHAPS THE MAJOR finding was a substantial increase in the percentage of those who said a person can remain a "good Catholic" without adhering to certain beliefs or practices associated with being a Catholic. Thus, the percentage that said one can be a good Catholic without obeying church teaching on abortion rose from 39 percent in 1987 to 56 percent in 1993, without being married in the church, from 51 percent to 61 percent, without obeying church teaching on birth control, from 66 percent to 73 percent, without believing the pope is infallible, from 45 percent to 50 percent.

Gallup asked Catholics who should have the final say on key moral issues and one-fourth fewer placed the final say on church leaders. Most thought the final decision about moral matters should rest with the individual although many said it should be up to the individual in collaboration with church leaders.

The effects of the growing priest shortage seemed to be reflected in some of the answers. More than half now consider it acceptable to have their parish run by a lay administrator and to rely completely on deacons or lay officials for marriages and baptisms. Even the number that considered less than one Mass a week acceptable in their home parish rose from 28 percent six years ago to 41 percent today. And the number who would accept Communion services acceptable on occasion rose to 54 percent. In commenting on this, Ruth Wallace, a sociologist at George Washington University, said, "The bishops ought to consider this before they consider closing or amalgamating parishes or stringing in foreign priests."

As might be expected, the poll showed great generational differences, with older Catholics being the most conforming to official church teachings and the

youngest the least conforming. For example, of those 55 and older, 34 percent thought the individual should have the final say on sex outside of marriage while 51 percent of those 18-34 believed that.

Church attendance also showed age differences, with 63 percent of those 55 and older attending weekly or more while only 24 percent of those 18-34 attend that often.

The percentage of those in favor of married priests increased from 63 percent in 1987 to 72 percent in 1993. Those who favor women priests increased from 47 percent in 1987 to 64 percent in 1993.

THREE QUESTIONS WERE asked to measure the respondents' commitment to the church and three tables in the report show results of the survey for the most highly committed Catholics, i.e., those who attend Mass at least weekly, who say the church is among the most important parts of their lives and who say they would never leave the church. As would be expected, these people were more likely to support church teachings. However, in every question, the percentage of those supporting a pluralistic position has increased.

Probably the most disheartening finding is that despite the efforts church leaders have made to condemn abortion, the percentage of weekly or more churchgoers who believe you can be a good Catholic without obeying church teaching on abortion increased 14 percentage points between 1987 and 1993—from 34 percent to 51 percent.

Some new questions were asked this year to see how reports about priests who sexually abuse children have affected Catholics. Half of those surveyed said such news weakens their commitment to the church. Thirty-five percent said that reports of homosexuality among priests has weakened their commitment.

The poll showed that church leaders have their work cut out for them.

THE BOTTOM LINE

My daughter-in-law's notebook of values that helped her live her life

by Antoinette Bosco

Some people keep a journal of the thoughts that come from the soul of their daughter-in-law, Nancy, kept a notebook of values and philosophies that determined how she would live her life.

They weren't original, but oh so very carefully gleaned from the many volumes she read. Most of these writings that touched her were poems, because she loved poetry. All of them spoke to the heart. It's been nearly two months since Nancy, 32, and my son John, 41, were murdered in their home in Bigfork, Mont. I recently found her cherished book of the words she collected that touched her



deeply and have felt consolation as I read them.

Nancy had shown me the notebook once and we laughed over how much we were attracted to the same somewhat homespun beliefs. She was, after all, a woman from a South Dakota farm. The week prior to her death she had been making raspberry jam with her neighbor, Doran.

When I read the words in Nancy's notebook, all perfectly printed in her artistic handwriting, I was drawn to those she had starred. One entry was called simply, "Recipe for Happy Living."

"Smile—it's the melody of the soul.
"Work—it's the service of the spirit.
"Play—it's the secret of youthfulness.
"Read—it's the source of wisdom.
"Love—it's the gift of the heart.
"Pray—it answers every need."
There is such faith in the pieces she collected, little gems, like "Sorrow looks

back, worry looks around; faith looks up." She printed and starred a poem by Wilson C. Egbert:

"Quiet grace touches earth with heaven—death with life—dailiness with hope."

"So let the goodness of our God enhance your days with grace and blessing."

"And when the running steps of life trip you, as all,

"Still count life precious."

So many of her entries are about the wonder, the blessing, the necessity of love. I am not surprised. She was one of the most loving persons I ever met. She starred some words of Thornton Wilder that are well worth reflecting upon:

"Love will have been enough; all those impulses of love return to the Love that has loved them. Even memory is not necessary for love."

The first poem that Nancy starred is most

appropriate for what has happened. I read it with tears and smiles.

"When I must leave you for a little while,

"Please don't grieve and shed wild tears,

"And hug your sorrows to you through the years."

"But start out bravely with a gallant smile,

"And for my sake and in my name,

"Live on and do all things the same.

"Feed not your loneliness on empty days,

"But fill each waking hour in useful ways,

"Reach out your hand in comfort and in cheer."

"And I in turn will comfort you and hold you near."

"And never, never be afraid to die,

"For I am waiting for you in the sky."

Thank you, Nancy, for assuring me that at the end of my journey, I will have such a glorious reunion.

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THE HUMAN SIDE

Wisdom from a meeting of presidents of Benedictine colleges

by Fr. Eugene Hemrick

More than a dozen presidents of Benedictine colleges and universities met recently at St. Anselm College in Manchester, N.H., to promote the distinctive features of Benedictine education.

Among the participants was Richard Becker, president of Illinois Benedictine College in Lisle, Ill., who gave me the text of the meeting's conclusions. They provide sound wisdom:

"Benedictine colleges and universities are committed to academic and professional excellence," the text says, adding: "In this work they concretize Gospel values as interpreted by the Rule of St. Benedict and therefore take seriously:

"1. The primacy of God and the things of God.

"2. Reverent listening for the varied ways in which God is revealed.

"3. The formator of community built on respect for individual persons who are each regarded as Christ himself.



"4. The development of a profound awareness of the meaning of one's existence.

"5. The exercise of good stewardship."

Let's see how just two of those simple statements translate into sound wisdom that makes a difference in practice.

A Catholic lawyer recently told me he is concerned that much of the public receives its understanding of moral values from TV programs that treat moral themes. "The power of the pulpit has been overshadowed by media," he believes.

This raises a question about higher education. How much opportunity do college students have to experience the pulpit's power?

At Illinois Benedictine College where I once served, students were given the opportunity to make God and the things of God a primacy—morning, noon and night. There were morning and evening Masses in the college chapel, and evening Mass at the monastery.

A homily was given at each Mass, often communicating a moral theme. These moral themes were expanded in the theology courses the students took.

Those participating in Mass included not only students; faculty and administrators often were present. All experienced a

supporting community and liturgical atmosphere. And making God a primacy was backed up by classroom learning.

God's primacy was taken seriously!

An experience I had with two students demonstrates how seriously the college takes stewardship.

One student and I were cycling from Wall, S.D., to Seattle, Wash. We stopped at Glacier Park to meet another student, who spent summers working in the park.

One day we hiked to a mountain lake. As we walked through a meadow I wandered off the trail and was quickly reprimanded by them. "If everyone did that," they told me, "the meadow would be destroyed!"

After having lunch at the lake they were careful to wrap up all the garbage and take it out with them. I remember them talking about the "scum hikers" who leave a trail of garbage behind and have no concern for preserving nature.

Later when I reflected on this I realized their stewardship manners were partially due to the Benedictine education they had received.

They had taken zoology, a course taught by Benedictine Father Theodore Suchy, who often could be seen on campus taking care of trees and bushes. It was part of the Benedictine tradition of caring for nature

that he had learned from older monks and which he passed on to students.

The conclusions of the St. Anselm meeting appear very simple at first glance. In practice they demonstrate Benedictine wisdom at its best and illustrate why the education offered by these colleges and universities is so worthwhile.

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To the Editor

Exclusive language carried to extreme

I have been very confused by all of the talk about "exclusive language." Thank goodness Father Jonathan Stewart came along to clear things up for me. It was so consoling to learn that I don't even have to think about it any more. As Father Stewart said, "It's a question of authority."

However (with apologies to Father Stewart), I did have one more thought of my own, and I would like to see what your readers think of it. If exclusive language is good for the liturgy, why shouldn't it be good for other areas of life as well?

It would be so much easier to do away with gender difference, language altogether and simply regard everyone as male. For starters, we could call religious sisters brothers, as in "Brother Mary Elizabeth." Our Lady could become "Our Man," and the minister at weddings could say, "I now pronounce you man and husband."

The beloved American artist, Grandma Moses, would become "Grandpa Moses." The popular TV program "Sisters" would be changed to "Brothers." Mother Angelica would be "Father Angelica." We would call "Cover Girl" makeup "Cover Boy," and the title of *Woman's Day* magazine would become *Man's Day*. Restroom doors would be labeled "Men" and "Men." We would begin hearing things like, "He really looks great in high heels," and, "Why doesn't someone tell him that his eyeshadow clashes with his lip gloss?"

It seems to me that total use of exclusive language would simplify life a great deal. Could it be done? Easily. The pope and the president could bring it about with a stroke of the pen. After all, it's just a matter of authority.

I love your paper. Keep those wonderful letters coming.

Mildred Langshore

Carmel

To be Catholic and reject pope?

Father Jonathan Stewart's letter to the editor in the Oct. 1st issue is a masterpiece. Thank you, Father Stewart, a million times over for having the courage to speak the truth.

It is absurd for someone to claim to be Catholic and reject the authority of the pope. Where do the clergy, lay people or religious who reject the authority of the pope receive the authority to make changes as they see fit? Why would anyone who rejects the authority of the pope even want to be a Catholic?

Marcella Smith

Whiteland

Eucharistic prayer: stand or kneel?

Three cheers to Father Jonathan Stewart for his letter to *The Criticism* on Oct. 1. Would that more of our good priests would follow his firm, outspoken leadership.

He does well to question Charles Gardner's letter of Sept. 17 regarding inclusive language (which should more accurately be termed "Fempsoak") in which Gardner asserts that English words change their meaning over the years.

It is not the very heart of the problem that translations of translations—to say nothing of tinkering with, or out-and-out translating authentic texts (e.g., ICEL's rendition of the Latin *ordo constan-tialis*, *pro multis*—a good argument for the celebration now and then of the *novus ordo* in Latin—will go on forever and ever, taking us away further from the true meaning of Scripture and liturgy?

As for Fempsoak, I heartily recommend

to Gardner, as well as to all those interested, a careful reading of Helen Hitchcock's "The Politics of Prayer: Feminist Language and the Worship of God."

Could not many of the painful divisions in our parishes regarding liturgical language and practice be healed if only our dedicated priests would heed authority and cease "doing their own thing"? One of the best examples of this is the practice of standing instead of kneeling for the eucharistic consecration. True, the "General Instruction of the Roman Missal" states that unless other provision is made, the people should kneel at the consecration unless prevented by the lack of space, the number of people present, or some other good reason (Chapter II, #21). However, the appendix to this document states: "At its meeting in Nov., 1969, the National Conference of Catholic Bishops voted that . . . No. 21 of the general instruction should be adapted so that people kneel (emphasis mine) beginning after the Sanctus until after the Amen of the eucharistic prayer, that is, before the Lord's Prayer."

I would appreciate learning of any, more recent document or conference which has reversed this vote. Otherwise, how come so many pastors feel free to disregard the authority of such episcopal consensus?

Martha Blocker

Indianapolis

Some teachers of faith go to extreme

Upon reflecting on the archbishop's column of Oct. 8, I am in agreement that since Vatican II there have been praiseworthy strides made in moral theology. At the same time, I would suggest that the doubts and objections raised in regard to the church's moral teachings are rooted in the questionable extremes many teachers of our faith preached during the three decades since that council.

Having five children who regularly attended CCD classes during the 70s, I was astonished that the central theme of all their classes was self-awareness. My oldest son missed a day of school to dutifully attend an eighth-grade retreat at a local parish. At the day's conclusion he reported he'd had a miserable day, the worst part being the "sex" talk given by "hip" young priests who used the most vulgar language to describe anatomical parts (male and female)—words prohibited from use in our home.

The archbishop notes the complex issues aired with dissent in public forums by large majorities of people who have no background in anthropology, philosophy, ethics or theology. So much for the assumption that generally all of his constituents form a group the popular press loves to label "supermarket Catholics" (*The Indianapolis Star*, Oct. 6).

I have raised the issue with the archbishop before of those of his flock who indeed have informed consciences. There are thousands of Catholics in the archdiocese who strenuously studied the subjects listed in his column at Catholic colleges and universities at both undergraduate and graduate levels.

My education included four years of study in these areas at St. Mary College, Notre Dame. In addition, I was required to complete a year of study in church history and Scripture. Active, daily prayer life and frequent reception of the sacraments was also encouraged. Many of our close Catholic friends come from like or similar background and are angered and depressed when our questions and discussions are relegated to the "cafeteria Catholic" frame of reference.

Cardinal Newman wrote, "A true conscience always tends toward growth in knowledge." In Bernard Haring's book directed to religious communities, "Acting on the Word," he warns, "She (the church) must conduct herself in such a way as to manifest respect for the dignity of the human person, promote a genuine sense of responsi-

bility toward community and society, and in this way protect both."

I don't believe these conciliar objectives can be realized by nuns playing flutes, helium-filled balloons with biblical passages scribbled in church parking lots, deanery meetings monopolized by "sharing" sessions and Catholic education texts devoted to self and only dealing with God as an afterthought. I strongly recommend that such self-serving practices and emphasis on the personal rather than spiritual nature of humanity do nothing to form the basics of informed conscience and thus promote dissent on complex issues and confusion among our ranks.

It is also important to note Haring's warning that "one who complies with constant supervision is at best a museum piece and at worst one of the submissive subjects typical of a totalitarian regime." The question that should be raised at this valuable time is "Who is the church?" If my education in the faith is valid the answer should be "All of us are the church: hierarchy, clergy, religious and laity."

History reveals that a great number of our church traditions and teachings stem from the combined efforts of all the branches. Have we forgotten this? Are the misguided and inadequate teaching of the faith by the church over the past three decades responsible for today's moral decline and confusion? Will the apostolic responsibility to preserve "sound teaching" be met through enlightened study or the dictates of a papal encyclopedia?

Grace R. Bill

Indianapolis

30 years of special education by guild

I was disappointed to read the letter in the Oct. 8 *Criticism* asserting that the Catholic schools are not truly inclusive in educating Catholic children.

The Guardian Angel Guild has been working and supporting special education in our Catholic schools for over 30 years. As a member and supporter of the Guardian Angel Guild, I have volunteered in special education, helping children with learning disabilities at St. Mary, St. Michael, St. Bridget and Secunia High School.

I have known many wonderful volunteers and teachers in the special education



HOW DO YOU RAISE A WORLD FROM THE GUTTER?

programs in our Catholic schools. The Guardian Angel Guild has raised thousands of dollars to fund special education in our Catholic schools.

The guild needs young people to carry on and expand our tradition. Parents who need special education for their children should support the Guardian Angel Guild and should make their needs known to the guild.

It was frustrating to me to read that special education in our Catholic schools is still unknown to people. I have given more than 30 years to special education in our Catholic schools. It is available. Before the criticism, one should investigate and participate.

Kathleen Hahn

Indianapolis

Stop bickering over nonessentials

Thank you for publishing the article about Archbishop Rembert Weakland (by Catholic News Service in the Sept. 24 issue of *The Criticism*).

In the article he urged Catholics to stop "bickering over nonessentials" as he further commented on Mother Angelica's EWTN telecast of Aug. 14.

Rose Kavanagh

Indianapolis

MISSION SUNDAY

The U.S.A.—Missionary soil?

by Rev. James J. Barton

Archdiocese Director of the Society for the Propagation of the Faith

"and today, standing on this missionary soil."

These words were spoken, not by a pioneer or missionary 200 or 300 years ago, but by our present Pope.

John Paul II on a visit to Fairbanks, Alaska. To hear the Holy Father speak of parts of the United States as "missionary" is a bit startling, but we are all aware of the need for evangelization throughout our land.

Recently at Denver, the pope told the youth there that "the liberating message of the Gospel of life has been put into your hands, and the mission of proclaiming it to the ends of the earth is now passing to your generation. . . . The church needs your energies, your enthusiasm, your youthful ideals, in order to make the Gospel of life penetrate the fabric of society, transforming people's hearts and the structures of society in order to create a civilization of true justice and love."

Although nearly half of the total amount collected in a given year by the Propagation of the Faith comes from American Catholics, we must remember just at one time, our immigrant population, trying to establish the church here, was helped generously by the Propagation of the Faith. The first U.S. units of the Propagation of the Faith were established in 1839.

By 1897, the Propagation of the Faith was incorporated in the United States and had its

first national director, a missionary bishop from Lyon, France, where, in 1819, Pauline Jaricot suggested that the needs of the missions could best be served by a single collecting agency providing support to all Catholic missions everywhere. In this way, support would come from all Catholics, rich and poor, each fulfilling his or her missionary responsibility through prayer and a material offering, the result of sacrifice. Thus the Society for the Propagation of the Faith came into being in France.

Shortly after, in 1822, Bishop Louis Dubourg of Louisiana asked for funds. He was sent money collected from the sacrifice of the lay people of France, the first members of the Propagation of the Faith. A total of \$14,583 (23,000 francs) was sent with one-third for Bishop Dubourg, one-third to Bishop Benedict Fliegel of Bardonia, Kentucky, and one-third for the education of future missionaries.

The United States continued to be the major recipient of this missionary support. Of the total amount raised from 1822 to 1832, 42 percent went to mission territories here. From 1822 to 1861, more than seven million dollars were provided to the missions in the United States, as nearly three million immigrant Catholics arrived from Europe. The church could not have served them as it did without outside help, especially that of the Propagation of the Faith.

And today, the Propagation of the Faith is still helping missionary areas in the United States through the World Mission Sunday and Membership Sunday collections, since 40 percent of those collections is used for mission areas here at home.

CORNUCOPIA

Respect for life sounds right

by Cynthia Deves

It's amazing how much respect for life we can muster when our own life, or the life of someone we love, is threatened. Otherwise, we may not be such sweeties.

We're told in endless TV docudrama all the time how people rise to the occasion in defending their children against harm. They are willing to antagonize the powerful, spouses, bosses, close friends or anyone else whom they would ordinarily fear or hesitate to confront. They will even face death or injury.

Not only that, people extend their concern for their own children's lives into defending the lives of strangers' unborn children by marching and praying and getting arrested for opposing abortion. They will sacrifice time, money, or reputation for the noble cause.

(Of course, there are always a few folks who get so carried away that they escalate still higher into a dimension where their pets are confused with children. But we'll talk about that another time.)

We tend to respect the lives of those we admire, ranging from people like the pope or our mothers all the way down to the mailman and the neighbors. The reasons for our respect are equally diverse, but for whatever reason, we will defend their lives vigorously.

Sometimes we get cosmic about the whole thing and broadcast our respect for life as it exists in the big picture: in

Nature, in Our Environment, in Our World and whatever. We get downright sentimental about big old trees and overpopulation of deer and obscure fish and flowers we didn't know existed until 1992.

But all that's OK. I guess it's better to respect life than to take the alternative view.

Consider the guys on death row, or the Jeffrey Dahmers of the world. They're probably guilty of crimes so heinous, so disgusting, demoralizing and inhuman, that our adrenalin pumps full tilt at the mere mention of their names. We're sure that even Mother Teresa couldn't possibly deal with them.

Sometimes it's hard to respect life even when it appears in less dramatic examples. We have drunks and dopeheads and pervers and unwashed, embarrassing

homeless people on the streets. We have politicians and business owners and professionals and parents who have abandoned their noble responsibilities to pursue goals of pure greed and selfishness.

Old people are a problem. Sure, we send them birthday cards and write to our state representative when their nursing home turns out to be a pit. But they do smell bad, and they ask you the same question every few minutes, and their eyes are rheumy. They are as needy and tiresome as the unplanned babies who howl all night and wet all day.

Respect for life sure sounds right, and we sure want to be numbered among the respectable. But it's more than being against abortion and capital punishment or euthanasia. It's seeing the eyes of Jesus looking back at us from every face we see.

check-it-out...

Butler University professor of violin and artist-in-residence Larry Shapiro, and associate professor of music Steven Glover, piano, will present an evening of violin and chamber music, titled "Shapiro & Friends," on Oct. 25 at 8 p.m. in the Robertson Hall Chapel on the Butler campus. The recital is part of the Butler Faculty Artists Series. The recital is free and open to the public. For more information, call 317-283-9246.

The Cultural Exchange Foundation (CEF) is looking for host families for international Catholic students for the second school semester, Jan. 1994. All CEF's students are evaluated, covered by accident and medical insurance. Students are 18

years old. For more information about CEF's program, call 1-800-484-7737.

St. Mary of the Woods College Office of Continuing Education is offering a weekend workshop, *Mid-Life Directions: Personal and Spiritual Growth*, Oct. 29-31. The workshop is designed to meet the needs of adults ages 35 to 65 and older, who are dealing with the mid-life crisis transition. The program will be presented by Drs. Anne Brennan and Joyce Brew, both of whom earned doctor of the science of theology degrees in adult spiritual and psychological growth at San Francisco Theological Seminary. Workshop sessions will be held in the faculty lounge of the SMWC library. On-campus housing is available. For reservation or information, call the Office of Continuing Education at 812-535-5148.

There will be a special reunion and liturgy for all graduates of Assumption school in June of 1994. The organizers of this liturgy and reunion need to locate all graduates. A school history book is also being compiled, therefore, pictures of the school interior and the church are needed. Call Evelyn King at 317-632-7897 or Marjorie McHugh at 317-632-9260 to let them know where you are.

Little Flower School class of 1932 will hold its first anniversary invitational party for all classes 1927-1942 on Oct. 30 with Mass at 5 p.m. at the church. A dinner and social gathering will be held in the parish center immediately following the Mass. Reservations must be given to Betty Clemons at 317-356-8396 or John Davis at 317-546-3854 by Oct. 27. The event is free.

The Butler University Symphony Orchestra will stage a special Halloween musical treat on Oct. 31 at 7:30 p.m. in Clowes Memorial Hall on the Butler campus. All guests are invited to attend the concert in costume and to enter a costume contest at 7 p.m. in the lobby of

Clowes Memorial Hall. Tickets, priced at \$6 for adults and \$4 for students and senior citizens, are available at the Clowes Box Office or by calling 317-921-0804.

The Cub Leader *Pow Wow* will be held Nov. 6 at Fall Creek Valley Middle School, 63rd St. and Lee Rd. (near Ft. Benjamin Harrison) from 8 a.m. to 5 p.m. *Pow Wow* is a whole day of specialized training where participants can choose sessions that best suit their needs. Den Chief Conference will also be offered to Boy Scouts who are interested in working with Cub units. For details on the sessions, child care and fees, contact the Boy Scout Service Center at 1900 N. Meridian St. or call 317-925-1900.

Lost alumni from St. Lawrence School are wanted! If you attended St. Lawrence from 1950 through 1993, please send your name (maiden also), address, phone number and occupation to St. Lawrence Parish Office, 4650 N. Shadeland Ave., Indianapolis, IN, 46226. Call Nancy Cheesman at 317-842-8057. The newly formed St. Lawrence Alumni Association needs this information to keep its alumni informed.

The Butler Choral will host its annual *Fall Choral Festival* on Oct. 30 in Clowes Memorial Hall on the campus of Butler University. The festival will conclude with a gala concert at 7 p.m. The concert will feature the Butler Choral with special guest appearances by the Indianapolis Chamber Orchestra and a 40-voice high school honor choir. Tickets for the concert, priced at \$6 for adults and \$4 for students and senior citizens, are available at the Clowes Hall Box Office or by calling 317-921-6444.

Little Flower Parish will hold its "Fall Frolic" on Oct. 29 from 4-8 p.m. in the parish social hall. Pizza, and beverages will be available. Raffle items include three Jurassic Park dinosaurs, a handmade afghan and a food barrel of non-perishable food to stock up for the winter. For more information, call the parish office.

vips...

Congratulations go out to **Laura Riley**, a teacher at St. Gabriel elementary school, who was chosen by WRTV as "Teacher of the Week." Riley has taught at St. Gabriel for 13 years. Currently, she is teaching as a first grade teacher and as a religious education teacher for grades four, five and six. Riley received the John Holden Dedication Recognition Award—\$1,000—which will go to the school.

Junior Knight of St. Peter Claver **Aric Anderson** was awarded the Boy Scouts of America's highest rank, the Eagle Scout. Anderson completed the work for his award by coordinating a service project to increase the number of black blood donors. For Anderson, this included speaking before audiences in the Indianapolis black community. Anderson, who has sickle cell anemia, has a strong belief in the importance of donating blood for transfusions. Anderson is currently president of the Junior Knights of St. Peter Claver, council 191.

Catholic Cemeteries

All Souls Day Mass

November 2, 1993



12:00 Noon
Calvary Chapel
Archbishop Daniel M. Buechlein

Calvary Cemetery
Troy & Bluff Rd.

784-4439

TOP POSTER—Katrina Madden, fifth-grader at Pope John XXIII School in Madison, looks at the poster that won her first prize in the state in the Indiana Food and Nutrition Network poster contest: "Healing the Hurt of Hunger." Katrina received a \$100 savings bond in Oct. 18 award ceremonies at the Children's Museum, sponsored by Gleaners Food Bank. Her message was "It all adds up. If we work together we can beat world hunger." Rachel Robinson and Chrissy Lauck, sixth-graders at St. Barnabas School in Indianapolis took second and third prizes, respectively, in the grades four to six category. Of the 19 prizes awarded in the state essay and poster contest, five winners were from archdiocesan schools. (Photo by Margaret Nelson)



Gaynor: 'Grief process can be a gift from God'

by Mary Ann Wyand

"The grief process can literally be seen as a gift of God by which we heal and by which we adjust to, try real personal issues of any kind in our lives," Rev. James Gaynor, a pastoral counselor and chaplain at Community Hospital East in Indianapolis, told "Restoration of Hope" participants Oct. 16 at the Archbishop O'Meara Catholic Center.

Subtitled "Healing the Hurt of Grief and Loss," the annual conference was sponsored by the archdiocesan Family Life Office, the Catholic Widowed Organization, and the Young Widowed Group as a community ministry for people who have lost loved ones.

In his keynote address, the Lutheran minister cited verses from Paul's letters to the Romans and the Thessalonians.

"Paul says you may not grieve as others do who have no hope," Gaynor said. "If we don't have hope, our grief would be futile. If we don't grieve, we don't heal. And if we don't heal and adjust, then life does stop for us. What we would wish is that grief would go on in an effective and meaningful way to allow that healing which God literally makes possible through the grief process, especially for those who grieve in light of our faith in Christ and the hope of what that offers us."

Using a drawing of a five-pointed star he described as "a whole-person model" of grief reactions or responses, Gaynor spoke of

the physical, mental, emotional, social and spiritual aspects of grieving.

"Grief is a very real part of who we are as persons," he said. "Earl Grollman, a Jewish rabbi, has a lot to share in terms of leading and guiding us to and through the grieving process. Grollman says, 'Just because one person's heart stops beating, doesn't mean another person's heart stops loving.' This sets up for us the goal of the entire grieving process, over the months that it takes to do grief work. The point is that grief itself emanates from love. People who do not love do not grieve."

Gaynor said the rabbi's advice to grieving people is "internalization of your loved one" to help in the healing process.

"Theologically, we would say (deceased loved ones) are with God in eternal life," Gaynor said. "That obviously is one of the most important hopes within which we can do this thing called grieving. But even more specifically, what Grollman reminds us of is that we need to recognize that special place in our hearts and in our lives which only our loved ones can fill. There are no substitutes—not getting married again, not having another child. The goal of internalization is to invite them into ourselves and into our hearts and into our lives so that our lives can go on—without them, but with them as part of life. Who we are to some degree is because we knew and loved them."

Grieving is difficult, he said, because

people don't know how and when to stop the grief process and they feel guilty about going on with their lives.

"In Matthew," Gaynor explained, "Jesus said, 'Lo, I am with you always, even to the end of the world.' He meant that for every body every place for all time. God is in each of us."

People need to grieve at their own pace and in their own way in order to heal, Gaynor said, because grieving is a very disoriented process.

"Allow yourself time to heal," he said. "Decide what's most important to you now and where your life goes from here. Where was your life heading before your loved one died? How has that direction changed for now? Getting back on the track of where you want to be—whatever goals you have set, whatever is important to you—involves finding direction in life. It's a part of the spiritual healing. Summarized in terms of personal meaning, whatever your life means to you is spiritual. That's where the issue of hope is so important."



Rev. James Gaynor

Claire McKinney Clark to receive Brebeuf's 1993 President's Medal

by Mary Ann Wyand

Dedicated school and community volunteer Claire McKinney Clark of Indianapolis is the 1993 recipient of Brebeuf Preparatory School's President's Medal.

The St. Luke parishioner will be honored for distinguished service to the Jesuit college preparatory school and to the Indianapolis community during Brebeuf's annual President's Dinner on Nov. 13.

The theme of the 15th annual dinner, "Men and Women for Others," also is the school theme. The event begins at 7 p.m. on Nov. 13 with a social hour in the ballroom of the Holiday Inn North, followed by dinner and dancing. The price is \$125 a person. For ticket information, telephone Brebeuf at 317-872-7090.

The optional black tie event raises funds for Brebeuf's financial aid program, which provides tuition for academically qualified students who otherwise would not be able to attend the Jesuit school.

In 1979, former Brebeuf principal and Jesuit Father James P. Cochwend established the President's Medal as a distinguished honor to be awarded annually to a person or persons who exemplify the Jesuit philosophy of men and women serving others.

In previous years, Clark has been active at Brebeuf as president of the women's board, the organizer of a variety of fund raisers, chairman of the President's Dinner, and as a member of the presidential search committee following the death of Jesuit Brother J. Patrick Sheehy last year.

James and Claire Clark's five children are Brebeuf graduates. Their oldest child, J. Murray Clark, now serves the school as a member of the board of trustees.

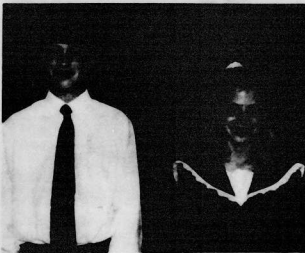
Her community service includes membership in the Junior League and the Children's Museum Guild, chairman of the Mothers' March of Dimes, and extensive service on the Indianapolis "500" Festival board of directors.

In selecting this year's recipient, Brebeuf acting president Fred B. McCashland said Claire Clark is "a woman of faith, a loving wife and mother, and one who possesses a sense of serving others."

McCashland praised Clark as a person who "believes in volunteerism, in being involved, and in loyalty to family, friends and the mission of Brebeuf Preparatory School."



Claire McKinney Clark



ESSAY WINNERS—Matt Hollowell (left) of Nativity School won second place in the grades 7-9 category, and Melissa Meyer of St. Barnabas won second in grades 4-6 for their essays on "Healing the Hurt of Hunger." An award ceremony was held on Oct. 18 at the Indianapolis Children's Museum, sponsored by Gleaners Food Bank. The two received \$50 savings bonds. (Photo by Margaret Nelson)

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9 volunteers receive St. John Bosco Awards

by Mary Ann Wyand

Nine Catholic Youth Organization volunteers were honored Oct. 3 at the 41st annual CYO Indianapolis Deaneys Awards Dinner at Secunia Memorial High School with the St. John Bosco Award for distinguished service to youth.

The 1993 honorees are longtime CYO coaches Tom Egan from Nativity Parish, Kitty Fischer from St. Matthew Parish, Margee McHugh of Good Shepherd Parish, Lanny Rossman from St. Barnabas Parish, Frank Shea of Little Flower Parish, Greg Davis from Our Lady of Lourdes Parish, Mike Schoettl from St. Jude Parish, Phil Hall of St. Malachy Parish, and Karen Kiefer from St. Roch Parish.

"Tonight we gather to recognize your evangelization efforts in our community," Julie Szolek-Van Valkenburg, director of the archdiocesan Office of Youth and Young Adult Ministries, told CYO supporters. "We celebrate who you are and what you do as Catholic persons committed to the Gospel of Jesus Christ. We are a people with a mission. We are persons of prayer. We contribute our time, treasures and talents because we are committed to the Gospel of Jesus Christ. We are disciples and Christ is our motivator."

Archbishop Buechlein and CYO director Edward J. Tinder offered praise and congratulations for each Bosco recipient.

"The St. John Bosco Medal is presented for longevity of service," Tinder said, "and a strong commitment to helping youth develop physically, mentally and spiritually."

Praising Nativity parishioner Tom Egan as "a gentleman of high standards and moral character," Tinder noted that "it is these qualities that make him a great role model for youth."

St. Matthew parishioner Kitty Fischer's "tireless efforts on behalf of youth and other members of the Catholic community cannot be expressed in years and variety of service," the CYO director said. "Her willingness to accept challenges is well-known at her parish."

Good Shepherd parishioner Margee McHugh blends coaching with directing plays and other youth ministry activities, Tinder said. "She has committed her social life to working with kids. Her pastor states that her greatest gift is her ability to show her faith in action."

St. Barnabas parishioner Lanny Rossman has "a knack or skill for making learning experiences fun," Tinder said. "Kids relate to



BOSCO RECIPIENTS—1993 St. John Bosco Medal recipients (front row, left to right) Karen Kiefer, Margee McHugh, Kitty Fischer, (second row, from left) Lanny Rossman, Mike Schoettl, Frank Shea, (third row, left to right) Tom Egan, Phil Hall and Greg Davis pose for a photograph following the Catholic Youth Organization's 41st annual Indianapolis Deaneys Awards Banquet on Oct. 3 at Secunia Memorial High School. (Photo by Mary Ann Wyand)

him better than any coach I have seen in the CYO program."

Little Flower parishioner Frank Shea "has not only coached kids but also is a mentor and advocate for them," the CYO director said. "He is one of those people who are essential to a truly Catholic environment for helping form young people into genuinely mature, faithful adults."

Our Lady of Lourdes parishioner Greg Davis "is an inspiration to all parishioners," Tinder said, "because he gives of himself for the sake of the kids. Everyone likes playing for him."

St. Jude parishioner Mike Schoettl "is the

father of nine children and is the president of an insurance company," Tinder said, "but still finds time to work with our kids. He is a tremendous role model."

St. Malachy parishioner Phil Hall "teaches the value of a Catholic education and sportsmanship," the CYO director said. "The joy of watching children grow into young adults gives him a feeling of accomplishment."

St. Roch parishioner Karen Kiefer "spends every Sunday with the high school youth group," Tinder said. "The young people look up to her for her honesty and Christian example."

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Leadership ministry institute nears end of third session

by Barbara Jachimuk

"Each year we talk about what is necessary for the next session. We really decide what the institute will offer next," said Jan Herpel, Batesville Deaneys Resource Center director who is a student of the Leadership Ministry Institute.

She said that the institute is doing well despite some difficulties when it began in the fall of 1991. The first session, which concentrated on several aspects of ministry, including theology and personality styles, had different instructors for each of its 14 sessions, according to Herpel. The next segment, which covered five different parish ministries, had five different instructors, and students enrolled for the third session asked to have just one instructor for the entire 14 weeks.

Franciscan Sister Mary Carol Schroeder has conducted the classes for the past 12 weeks at Olivia Hall at Oldenburg Academy. Mary Margaret Lynch of Milan, youth ministry leader at St. John the Baptist Church in Osgood, and Peggy Meth, director of religious education, St. Louis Church in Batesville, agreed this move has helped give continuity to the current session, covering church history.

At one time, college credit was available

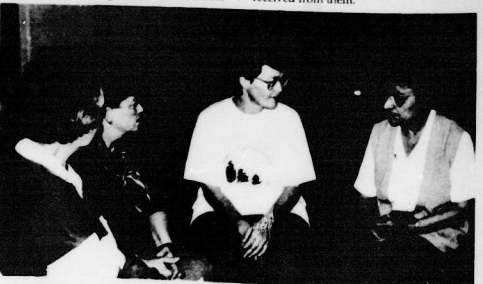
through Marian College, but currently continuing education units are awarded for passing the course. "Most people enrolled were not interested in earning college credit, so Marian College now grants CEUs," Herpel said. She added that enrollment has ranged between 23 and 56 people.

Lynch expressed her gratitude to Marian College administrators and instructors. "Marian College has demonstrated its commitment to serve the area outside its boundaries," she said. "The instructors traveled two hours or more here and two hours back once a week to teach two hours. They have been really great."

Lynch stated that seed money for the first LMI was taken from interest earned on a fund set up by Archbishop Edward O'Meara for educational purposes.

Meth also has attended all the courses offered since the institute began. She noted that it "began at the grass roots level and has grown since." She added the need for this type of program has been received well by deanery leaders who feel this training is necessary for them to do a better job in their ministries.

Sister Mary Carol concluded that she has enjoyed teaching her class and hoped her student received as much from her as she has received from them.



LEADERSHIP—Students Mary Margaret Lynch (from left), Peggy Meth and Jan Herpel listen to their teacher, Franciscan Sister Mary Carol Schroeder, during a Leadership Ministry class at Olivia Hall in Oldenburg. (Photo by Barbara Jachimuk)

Haitian priest in Indianapolis talks of forgiving

by Mary Ann Wyand

As political conditions continue to worsen in Haiti, Father Valery Rebecca intensifies his prayers for the safety of the beleaguered Creole people.

During a visit to the Archdiocese of Indianapolis last month, the pastor of St. John Marie Parish in Belle Riviere, Haiti, spoke to St. Thomas Aquinas and Holy Angels parishioners about his hopes and dreams for his homeland.

The Gospel reading for the day addressed the topic of forgiveness, and the Haitian priest—who had been imprisoned last year by the military for preaching about peace and justice—spoke fervently of the need to forgive others.

"In Haitian Creole, God's name is 'Good God,'" Father Rebecca said in his homily. "His goodness is love. God has a good heart. He likes to forgive everyone. God is impartial. We others—you and I—hurt each other. Often we prefer to be angry instead of forgiving each other. Today, in the Gospel, the Lord asks us to be impartial. We must forgive everyone. That is God's command. Pray that we



Father Valery Rebecca

may always learn to forgive one another, to be peacemakers, people who work for justice, people who love one another so much that we will always be the builders of God's kingdom on earth."

Father Rebecca is a cousin of Jean-Ber-

trand Aristide, the country's first democratically-elected president.

Aristide was ousted from his homeland in a military coup only months after the 1991 election. He is scheduled to return to Haiti to assume the presidency on Oct. 30 amid outbreaks of violence from the current *de facto* military leadership and the recent murder of a top Haitian government official.

The political situation remains tense throughout this tiny impoverished country on the Caribbean island of Hispaniola in the days following reimposed United Nations sanctions banning shipments of arms, military and police supplies, and petroleum other than fuel designated for household use and humanitarian needs.

"The situation is getting more complicated, worse and worse from day to day," Father Rebecca told a group of St. Thomas Aquinas parishioners who had gathered at the church on Sept. 16 for an evening discussion session. "From day to day, there are more people without jobs, there are more people that cannot even eat, there are more people suffering."

However bad the situation becomes there, the priest said, the Haitian people do not stop thinking about God.

"The people are very patient," Father Rebecca said, "and they are very fearful. The people believe in God first, and then they believe in the president that they chose in the last election."

Haitian soldiers in "the Army and the rich people try their best to keep President

Aristide from returning to Haiti," the priest said. "But the people are always praying and waiting for Aristide to come back. Now there are many in the military trying to intimidate the people who want Aristide back. There was a Mass to commemorate the fifth anniversary of a massacre, and the military did not hesitate to come into the church and pull out a great supporter of Aristide and shoot him right there in front of the church."

Asked if he thought the political situation would be safe enough for Aristide to return to Haiti at the end of October, Father Rebecca said the president "might not be secure" in spite of security measures planned for his protection.

"Can we, the Haitian people, believe in the U.N. to give Aristide the security that he needs?" the priest asked. "Can you trust these people when you are not in the position to choose who will assume your security? I believe Aristide will be back in Haiti. His security is in the hands and the eyes of the whole world. His security is also in the hands of the Haitian people. I think every Haitian should look after him. The Haitians have been fooled too much. I don't think they will trust other people for Aristide's safety."

Haitian people gain strength from their belief that, "If you help yourself, God will help you," Father Rebecca said. "Jesus knew that God would protect him. I place my life in God's hands, but I have to watch myself, protect myself also."

Immaculate Heart, Bernadette receive Holy Childhood prizes

by Maureen Geis Karaba

Students of Immaculate Heart of Mary School and religious education students at St. Bernadette Church, both in Indianapolis have received first place awards for contributions the children made to mission projects.

The Holy Childhood Association awards were presented to the schools and religious education programs that had the

highest per capita gifts to the missions during the 1992-93 school year, according to records of the admissions office.

Second prize in the school division went to St. Mary, Greensburg, and third, to St. Mary, North Vernon. St. Philip, Indianapolis, took second place in religious education programs, and St. Thomas in Mooresville placed third.

The awards were made by Father James Barton, archdiocesan director of the Mission Office.



MISSIONS—Immaculate Heart School earns top school honors in the Holy Childhood Association awards for mission giving. Students are: Andrea McCarthy (front, from left), Patrick Carson, Terren Bailey, Nick McCormick, Brendan Enright and Nicole Riesz; Kevin Manahan (second row), Nick Bower, David Lesh, Michael Conrad, Bridget Bower, Lindsey Lauck, Jay Brant, Chelsy Kuhfeld; Nora Miller (third), Father James Barton, and Joe Leahy. (Photos by Maureen Karaba)



HOLY CHILDHOOD—The top religious education program contributions to the missions came from St. Bernadette. Students include (front row, from left) Carrie Williams, Michael Williams, Ryan Walke, Patrick Quitt, Tim McGinley, Andrew Quitt, Michele Burgess; (second row) Michael Sgro, Tony Quitt, Kyle Walke, Colleen McGinley, Tom McGinley, Mary Williams and Father James Barton.



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I was one of very few students in my grade school class to go to Cathedral High School, and I felt very fortunate that my parents were willing to pay for high school tuition. I also felt extremely special that I was going to get the opportunity to wear a Cathedral athletic uniform.

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OCTOBER 24



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AND
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TO
SHARE
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... Bishop Raymond Kalisz, S.V.D. (Diocese of Wewak) to the villages of Papua, New Guinea

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Weekly meeting strengthens family relationships

by Mary Jo Pedersen



Hear ye! Hear ye! Meeting time!

SHARING—Gathering family members together for a weekly meeting allows each person to share burdens and joys and enables everyone to give one another time and attention. (CNS illustration by Caele Lowry)

Nine-year-old Susan stopped quickly in front of the refrigerator with pen in hand. On a white sheet of paper marked "Agenda," she wrote: "School Supplies . . . Colored Pencils Gone Again," and was off to school.

Later, Mom passed by the posted agenda and wrote down, "Grandpa's Birthday . . . Plans and Presents." Then she checked the calendar in the back hall for soccer practice times before leaving for work.

By week's end, eight items appeared on the list in the handwriting of five family members. This family plans activities, celebrates accomplishments, solves problems and makes decisions about everyday household matters (like who changes the cat litter) at weekly family meetings.

The family's pace of life is hectic. Their calendar and family meeting act like the hub of a wheel, holding speeding family members together.

A rich part of Catholic tradition teaches that the family is an intimate community of persons and is a sign of God's own deep love for us. But being an intimate community isn't easy for most households.

To achieve this, people need to communicate, share burdens and joys, experience a sense of oneness and equality, and give one another time and attention. Family meetings have provided our family the opportunity to pursue these goals.

When I asked our 18- and 20-year-old children to share some early memories of our family meetings (we began this tradition when they were 4 and 6), they remembered coming to the meeting table with their own little printed list or drawings of suggested summer fun activities for the family.

Our youngest child remembers beating on a cooking pot with a wooden spoon as a way of gathering everyone together before the meeting. She felt she had a part in the action, despite being the youngest.

Our first meetings revolved around rules about bikes and homework times. Later, sharing telephone time and choosing TV shows for the week appeared on the agenda.

There were always congratulations for jobs well done and affirmation for parents' and children's accomplishments. It was a good time to share exciting news and make plans for parties or visits to family and friends.

Now, with three teen-agers in the house, family meetings

are less frequent but longer. They are still fun and important in keeping our family together.

The agenda revolves around work schedules, cars, and personal decisions that affect the rest of the family (like going on a school trip over Easter vacation).

We have become quite good negotiators and compromisers. Often older siblings share their experience with younger ones as a way of helping them make decisions about school or personal relationships.

The primary purpose of the family meeting is to discuss topics related to living together. But lots of more subtle things happen while sitting around the family meeting table.

Children and parents alike learn to say what they think and feel. They learn to listen attentively to each other and to disagree politely.

They learn to solve problems as a group and to respect differences in personality and style. Our family is blessed with a sense of humor, employed by one or another member when the discussion gets too tense. That helps!

When deciding together on house rules and chores, children are more likely to be cooperative and responsible if they have some say in the rules and the consequences for breaking them.

Though parents are the final authority in matters of health and welfare, there is always room to negotiate the details of how and when things get done.

Family meetings encourage respect for each individual's opinion, space and belongings. Every family has conflicts over these issues.

There are as many styles of family meetings as there are families. Develop your own style using these hints:

►Have an agenda. The smaller the children, the shorter the agenda. Keep it simple at first!

►Celebrate accomplishments of parents and children at each meeting.

►Include all persons living in the household, encourage everyone to say something. (Families don't have to have children to have family meetings.)

►Have some written rules for meetings, such as: No interrupting or name calling. Stay on the subject until everyone has been heard. No phone interruptions.

►Parents should facilitate the meetings until older children learn the process and can take turns. Everyone can fulfill some role, like serving the snack or being in charge of taking messages when the telephone rings.

►Take minutes or keep track in a notebook of decisions and plans made. Each child can help record.

►Begin with a prayer, poem or reading. Give thanks together for the good things of the week and ask blessings for yourselves and others.

Family meetings come in all styles and sizes, just like families. There's no one perfect way. Why not resolve for the 1994 United Nations International Year of the Family to give family meetings a try?

You might like it at the hub of the wheel.

(Mary Jo Pedersen is on the staff of the Family Life Office in the Archdiocese of Omaha, Neb., and is the author of "Sharing Your Faith With Your Child, Age 7-14" and "Faith and Fest in Family: A Collection of Prayer and Celebration Resources Linking Parish and Home.")

As difficult as it may seem to be at the time, it is best to try to avoid overreacting to news

by David Gibson

What should you do in a family meeting or discussion if a family member tells you something that you don't enjoy hearing—something that disturbs, astounds or confuses you?

First, don't overreact. Don't start yelling or stomping out of the room.

If you're a parent, remember this: Even if a child tells you something disturbing, you nonetheless really do want your child to communicate with you.

And your child needs to feel free to approach you with important, albeit disturbing, information—because your child needs you.

If you overreact, your child may not feel free to approach you for needed support in the future, fearing your reaction.

And here's another point to remember: For many people, learning not to overreact is a process. Acknowledge this, and don't consider one overreaction to be the end of the road.

Second, don't imagine that you ought to have an instant response or solution for every large problem or question. It's OK to say, "I'm (we're) going to need some time to think this over. Let's return to this topic tomorrow (or in a few days)."

Only God knows immediately how to respond best to a difficult challenge, and none of us are God.

(David Gibson is the editor of Faith Alive!)

DISCUSSION POINT

Communication nurtures homelife

This Week's Question

Tell of a time your family sat down together to communicate about a concern. What made this occasion a success?

"Our daughter was having a real problem with peer pressure in school. We all sat down to talk about how we as a family could help. . . . It was successful because we were all able to hear each other. Because we were able to see the problem in a new way, it didn't seem so big. When our daughter saw her brother concerned enough to sit down and talk about it, it helped her come out of her isolation." (Eileen Sense, North Haven, Conn.)

"Talking about paying for college. We had to figure out how much each was going to contribute and to let the kids know how important it was that they share in this. Simply being able to listen to one another, sharing a common purpose, made it successful." (Peter Voez, Paris, Ill.)

"When we came to it with a certain attitude of listening. . . that's what makes it a success. It's a matter of seizing the

right moments. Also we try to prepare for our family meetings. We let them know ahead and settle on a mutually agreeable time." (Janette Zwartjes, San Antonio, Texas)

"Just knowing that that is a time when they can bring up a concern and the whole family will be there to hear it. We usually talk about our concerns over dinner." (Rena Duff, St. Clairsville, Ohio)

"My grandchildren come over for dinner a lot. We have talks together. It's a time when issues that they're concerned about can come out. What makes these family talks a success is really being interested in what they're saying, not putting them off." (Agnie Mahoney, Waterbury, Conn.)

Lend Us Your Voice

An upcoming edition asks: Do you have a favorite saint? Who is it, and 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.



Child speaks language of love and of honesty

by Stephen Botos

"Hear ye, hear ye! The family meeting is now called to order," the little voice said. "Will the secretary please read the minutes from the last meeting?"

Another little voice, struggling to read her notes from the previous week, reported to the family.

Over time, the little voices grew deeper, less patient, saying instead, "Do we have to have a meeting tonight? I've got homework, and this is so stupid!"

We began our family meetings at the suggestion of Mike and Joan Hossey, our diocesan family life directors. It was a good idea that fell on welcoming ears.

The children were small and interested, taking the concept seriously—especially when they found their suggestions listened to and discussed during the meetings.

We adopted a lazy form of Robert's Rules, and the children found comfort in the predictable pace. Taking turns as chairperson and secretary gave each a chance to be in charge—and frequently Dad was found out of order: "The chair hasn't recognized you yet, Dad."

Not all meetings went well, of course. Children got angry, parents became impatient, tough problems were presented. But we experienced some profound moments when little children struggled to understand adult problems. We found that children speak a language of love and honesty, asking questions that are important to the point.

As we became more involved, more confident in the weekly meetings, we brought more to the discussions.

We explored in greater detail our needs as parents and the particulars of the decisions to be made by and for the family.

Should Dad take the new job? Should we move out of state?

Difficult questions for adults were influenced by the children's questions and faces. At young ages, children cannot make adult decisions. However, they can be introduced to the process of decision-making and contribute to the family discussions.

The family calendar was an important part of each meeting. Who's going where? When? Why? Can I join Brownies? Little League? And what does all that mean in terms of meals together that are missed, candy bars to be sold, rides to arrange?

Here are some points we've found worth mentioning:

►Establish a time—We chose dinner time.

►Decide in love—Consensus is best. Put off decisions that cannot be resolved amiably. Explore them, but give the reasons time to sink in.

►No lecturing—This is hardest for parents, but lecturing is a meeting killer.

►All opinions have value—Listen to the children; God often uses the littlest voice.

With all the turmoil of active family life, the family meeting brings some measure of control back to the family.

We are pushed about by many outside forces seeking our time. Without a forum to discuss and plan, the family has little opportunity to find its own mission and is too quickly swept up in events, making outside commitments without taking time to consider the whole family.

Our weekly family meetings have fallen on hard times. We struggle now to get the teen-agers together, losing the continuity from meeting to meeting.

Still, something important has happened over the years that is sorely missed when we



DISCUSSION TIME—Sometimes very difficult questions arise during family meetings. However, with attentive listening, parents may find that situations which are difficult for adults to resolve are influenced by the questions and faces of the children. (CNS photo by Mimi Forsyth)

don't meet—a forum for family issues: concerns, problems and celebrations, as well as just good face-to-face time together.

Yet we have established a communication style that has served us well in making important family decisions.

Family meetings are about time—set-

ting aside time to be family, finding time for each member to have his or her say, time to think beyond oneself and to listen.

(Stephen Botos is the family life coordinator for the Diocese of Wheeling-Charleston in West Virginia.)

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The Sunday Readings

Sunday, Oct. 24, 1993

Exodus 22:20-26 — 1 Thessalonians 1:5-10 — Matthew 22:34-40

by Fr. Owen F. Campion

The ancient Book of Exodus provides this weekend's liturgy with its first reading. Often overlooked, although amazing nonetheless, is the fact that God's revelation led the Chosen People so many centuries ago to value mercy, compassion, and love. This in itself made them unique in the ancient world. Everywhere else, self-interest and self-satisfaction reigned supreme. Greed and lust usually were personified as gods and goddesses. It was God's revelation that clothed all human activity and instincts with love and honor.

The lessons learned by God's people as they wandered across the Sinai peninsula, following Moses from their days as slaves in Egypt to the land promised them by God, were the most basic and important of all the values by which they judged themselves and life itself. So this admonition to be loving and merciful, read in this section of Exodus, was at the foundation of their belief and religious practice.

Certainly an advantage in teaching this lesson of compassion was in the fact that God's people had been abused, exploited, and mistreated in Egypt. They could identify with the powerlessness of persons trapped beneath the heel of an unprincipled ruler, or leader in this case. They knew by experience the heartbeat and distress of being utterly without means, alone, and unprotected before the demands of life such as to be fed and to survive. It was easy, therefore, for God's people to see themselves in the place of the unfortunate.

Nevertheless, in history many people who once were victims went on to become the most unkind of victimizers when at last they found a footing in power or resources. God's revelation to be loving and merciful was needed.

St. Paul's First Epistle to the Thessalonians again this weekend is the source of the liturgy's second Scriptural reading. Thessalonica is today the Greek city of Saloniki. Now it is one of the more important cities of Greece, and in the first century it was one of the key cities of the Roman Empire. Not surprisingly, there was a Christian community in the city in the apostolic period. It was to this community that Paul addressed this epistle.

On occasion, St. Paul was frank and direct in criticizing those to whom he wrote. Certainly that was the case in his messages to the Christians of Corinth who, in his estimate, flirted with idolatry and argued among themselves.

By contrast, this letter to the Christians of Thessalonica salutes them for their devotion to God and their faithfulness in imitating the Lord. Paul makes clear the fact that good works have an effect in

appealing to others and in drawing others themselves to goodness. He also makes clear the fact that each Christian is good and worthy to the extent that he or she resembles Jesus, to the extent that he or she echoes the words of the Lord.

St. Matthew's Gospel provides this liturgy with its Gospel reading. Matthew was intrigued by the similarity between the mission of Jesus and the ancient mission of Moses. Just as Moses had led God's people to a land of plenty and of security, so Jesus leads God's people to a place of eternal peace and life.

Struck by this similarity, the Gospel often emphasizes themes that were important in the experiences of the people as they wandered across the desert or as the lessons of Moses taught. The appeal to be loving and compassionate surely was as stressed in the Gospel of Jesus as it was in the words of Moses.

The passage from Matthew finds the Lord responding to questions from those who at least doubted him. As usual, he outwitted them. The message, however, is not in this fact. Rather, it is in the words of Jesus. Those who love God must love God without hesitation or compromise, and must love others without reservation.

Reflection

For months, the church lovingly has called us to conversion and to union with God in Jesus. While it has repeated this invitation to link ourselves with the Lord and spoken with a yearning born of love for us, it does not wish anyone to come to Christ uncommitted or unaware of what is demanded by being loyal to God.

How is the Christian life pursued? This weekend the church goes to the heart of the matter to answer the question. It tells us that we must love God unreservedly. We must love others, even strangers, even those we dislike or those whom we have cause to fear.

This challenge is as compelling now as it was long ago when God's people heard God's revelation of love as they fled their days of slavery. No less now than then, our culture deifies self-interest and material gain. Prevailing "wisdom" today accepts nothing less than selfishness for an ultimate motive in human behavior, and indeed, cynically, it insists that any truly sacrificial act is not only impossible from the standpoint of motivation but, in fact, unhealthy and most ill-advised.

The church this weekend offers advice as different as possible from the appeals as selfishness that are all around us. The second reading reminds us that, despite all the allurements we are promised by the champions of selfishness and greed, genuine love and morality still appeal most mightily to the human spirit. It is in love that we truly are at home. That is because, in God, our origin and our being are in love.

MY JOURNEY TO GOD

Autumn's Last Leaf

A single maple leaf, faded and worn, lay on the sanctuary step. Its golden hue turning to a dirty brown along the ragged edges. All of this was very evident as it rested on the rust-colored carpet.

How did this single leaf, wet and tattered, get placed there? Was it carried there, affixed to the damp sole of someone's shoe, possibly mine, as I had just passed through that very way?

Just seeing it there brought thoughts of autumn's beauty fading in the wind and in the of this early Sunday morn. Could this be a prelude to the fast-approaching season of winter?

A single leaf, resting there near the altar of God, was a lone soprano in the march of the seasons of time.

Beauty and purpose can be found in all of God's creation, giving us cause for reflection and a reason for thanksgiving. His gift at this time in our meditation before Sunday Mass was one single leaf, autumn's last leaf.

by Paul A. Jackson

(Paul Jackson is a member of St. Benedict Parish in Terre Haute. He wrote this reflection on the Feast of All Saints last year.)



Daily Readings

Monday, Oct. 25

Seasonal weekday
Romans 8:12-17
Psalms 68:2, 4, 6-7, 20-21
Luke 13:10-17

Tuesday, Oct. 26

Seasonal weekday
Romans 8:18-25
Psalms 126:1-6
Luke 13:18-21

Wednesday, Oct. 27

Seasonal weekday
Romans 8:26-30
Psalms 134:6
Luke 13:22-30

Thursday, Oct. 28

Simon and Jude, apostles
Ephesians 2:19-22
Psalms 19:2-5
Luke 6:12-16

Friday, Oct. 29

Seasonal weekday
Romans 9:1-5
Psalms 147:12-15, 19-20
Luke 14:1-6

Saturday, Oct. 30

Seasonal weekday
Romans 11:1-2, 11-12, 25-29
Psalms 94:12-15, 17-18
Luke 14:1, 7-11

THE POPE TEACHES

Deacon is 'minister of the liturgy'

Pope John Paul II

Remarks at audience Oct. 13

In our catechesis on the diaconate, we are considering the place of deacons in the church's hierarchical structure. Deacons are ordained not to the priesthood, but to be ministers of the liturgy, to preach and to exercise charity.

The Second Vatican Council lists the liturgical and pastoral functions of deacons: "to administer baptism solemnly, to reserve and distribute the Eucharist, to assist at and bless marriages in the name of the church, to take part in the reading of the sacred Scriptures to the faithful, to administer sacramentals, and to preside at funeral services and burials" (*"Lumen Gentium,"* 29).

In certain cases, deacons can make up

for a shortage of priests by leading church communities and celebrating Liturgies of the Word at which they distribute the Eucharist.

In communion with the bishop and his presbyterate, deacons are also called to promote the apostolate of the laity and to help in administering the church's property and in carrying out her charitable works.

The council saw the particular advantage of the diaconate in the younger churches and suggested that, where appropriate, catechists and other leaders of Christian communities be ordained to this ministry.

In this way, deacons are signed with an indelible character configuring them in a particular way to Jesus, the servant of all.

SAINT OF THE WEEK

Founder of the Claretians was a man of many achievements

by John F. Fink

St. Anthony Claret, known as the "spiritual father of Cuba," must have been a remarkable man because he accomplished so much. He was a missionary, an archbishop, founder of a religious order, chaplain to a queen, one of the principal participants in a council, and a prolific author and publisher, among other things. The church usually celebrates his feast on Oct. 24, but that day falls on Sunday this year.

Anthony Claret was born in 1807 in Spain. He worked in the textile mills of Barcelona until he recognized his vocation to the priesthood. He was ordained at 28 and entered the Jesuit order in Rome. But his health broke down and he was advised by the Jesuit father general to return to Spain. He did and soon became recognized as a great preacher.

Anthony spent 10 years giving retreats and missions. Soon other priests joined him and he founded the Missionary Sons of the Immaculate Heart of Mary, known today as the Claretians. He had a great devotion to the Eucharist and to the Blessed Mother and it was said that the rosary was never out of his hand.

He was not able to lead the order he founded, though, because he was appointed to head the Archdiocese of Santiago in Cuba. He found it in sad neglect and started immediately to try to bring about much-needed reforms—reforms that brought great opposition. He tried to stamp out concubinage and he gave instructions to black slaves, incurring the wrath of some people in Cuba.

Several attempts were made on his life. Once a man slashed open his face and wrist. After the would-be assassin was convicted and sentenced to death for the attack, Anthony succeeded in having the sentence commuted to a prison term.

To help the Cuban peasants, Anthony promoted family farms that would produce a variety of foods. This made him an

enemy of the plantation owners who wanted everyone to work on only one cash crop—sugar.

In 1857 Anthony was called back to Spain to be the chaplain to Queen Isabella II, a post he did not want. He agreed to it on the condition that he did not have to reside at the palace and could go there only to hear the queen's confession and to instruct the children. This left him free to devote his time to numerous other things, including preaching and writing.

He founded the Religious Publishing House, which became a major publishing venture in Spain. He wrote or published 200 books or pamphlets. Today the Claretians continue to publish books and periodicals, including the excellent magazine *U.S. Catholic*, which has its offices in Chicago.

Anthony also somehow found time to establish a science laboratory, a museum of natural history, schools of music and languages, and some foundations.

In 1868, the Spanish Revolution forced the queen out of Spain, and Anthony with her. They went to Paris, where Anthony preached and ministered to the Spanish colony there.

He was a participant in the First Vatican Council in 1870, where he defended the doctrine of papal infallibility, which was defined during that council. He apparently impressed his brother bishops at the council. It is said that Cardinal James Gibbons of Baltimore, who met Anthony at the council, said of him, "There goes a true saint."

Some of the sanctity was apparent in ecstasies that Anthony experienced, as well as gifts of prophecy and healing.

Anthony died on Oct. 24, 1870, in the Cistercian monastery of Fontfroide, near Narbonne in France, still exiled from his native country of Spain. He was canonized by Pope Pius XII in 1946.

Entertainment

VIEWING WITH ARNOLD

'The Age of Innocence' ponders forbidden love

by James W. Arnold

If the 1990s are destined to be a decade of sober restraint—in matters sexual as well as fiscal—then Martin Scorsese's *"The Age of Innocence"* may be an elegant symbol of the changing times.

This glittering, richly detailed, 13-course banquet of a film, an adaptation by Scorsese and Jay Cocks of Edith Wharton's 1920 Pulitzer prize novel, makes poignant drama of a forbidden romance that doesn't come vaguely close to being consummated. The lovers have a chance for happiness, but don't take it. The suffering is exquisite.

It's a love story without sex, but (rest assured) plenty of feeling. In fact, the most erotic moment may come when the gentleman carefully removes the lady's glove and kisses her hand. Or when, desperate to see her, he finds her parasol and kisses the handle ardently. (Alas, it belongs to someone else.)

But the intention is not to provide models of behavior for men and women of today. Viewed from 1993, Newland Archer (Daniel Day-Lewis) and Ellen Olenska (Michelle Pfeiffer) are tragic figures, victims of the

narrow rules of their society. Only their sad dignity keeps them from being comic.

Wharton's characters—the upper crust of New York society in the 1870s—are the winners in a post-Civil War era of unprecedented expansion of wealth. These plutocrats (a few hundred families) live under unspoken codes of propriety as rigid as the waistcoats and corsets they wear and the layouts of china and silver on their tables.

The movie is virtually a documentary on the period. With typical obsessiveness, Scorsese gets down every detail of costume, decor or custom, from cigar-end-snipping to the careful piling of the men's white gloves at a ball. It's also a strawberry creme tort of audiovisual delights, from lushly staged period opera performances through color-bursts of flowers as a visual motif. (Don't miss the Saul Bass opening titles: huge flowers opening in time-lapse motion.)

Narrated when necessary by Joanne Woodward (as Wharton's voice), the film describes an age that contrasts ironically with our own. Then, the pursuit of sexual happiness was fairly far down on the Top Ten list of life's goals. (They helped make up for it with conspicuous consumption of food and wine.) Now, happiness is number one, especially in matters of the heart.

Archer, the lawyer-son of one prominent family, is engaged to May Welland (Winona Ryder), the "nice," pretty but vacuous pride of another prominent family. But along comes her cousin, gorgeous, unconventional Ellen. Actually a countess, who's left her unsavory husband in Europe, she's an experienced rule-breaker. "Poor Ellen," says one observer, "had an exciting bringing-up. She wore black satin at her coming-out ball."

For women, the rules are strictly enforced. One of the film's excellences is suggesting how—without violence, force or scarcely an unkind direct word. Gossip is a major pastime (men do most of it here) focused on the weak or brave who wander from the prescribed ideal.

She'd like a divorce, but divorce would



'AGE OF INNOCENCE'—Michelle Pfeiffer as Countess Ellen Olenska and Daniel Day-Lewis as Newland Archer share a clandestine moment in *"The Age of Innocence."* The U.S. Catholic Conference classification is A-III for adults. (CNS photo from Columbia Pictures)

ruin her reputation and the family is against it. As the family's lawyer, Archer says, "It's always unpleasant." What would you gain? "Stunned," she says, "My freedom!" Archer, who thinks of himself as enlightened, replies, "Aren't you free already?"

It proves to be fatal advice. As the lovers' attraction grows, they're entangled in an honor code. She's not legally free, he's loyal to May although May has given him time to think it over. At the crucial moment, after their first kiss (halfway through the movie), Ellen realizes that if Archer leaves May, he won't be the man she so admires. (Talk about catch-22.)

This kind of "innocence" is empty and artificial, a matter of form and manners. Later, after Archer marries May, the moral issue is plainer, but the passion grows. The lovers have several chances to break away and change their lives. But even into old age, after May's death has made everything possible, both (especially Archer) are

frustrated by social pressures and values they've internalized.

"Age" will especially interest Catholics, who at times have formed rigid codes of their own, confusing the social with the eternal. We also have changed (consider only the rules on annulments or mixed marriages) in ways that might shock our ancestors. The acting is Oscar level, deep into the cast. (One of the sunnest bets is Miriam Margulies as the Wellands' cheery, poodle-surrounded matriarch.) But this is truly a film, as one remembers most: the images. Ellen standing on a pier against the sun-sparkled water as Archer agonizes about whether to call to her, or a sea of men, holding tightly onto their bowler hats, undulating into the wind in slow motion on a Boston street.

(Outstanding film of a prime American classic; recommended for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

The Beverly Hills Cop A-III
Fearless A-III
Judgment Night A-III
Mr. Wonderful A-III
Legend: A-I—general paragon; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive; A high recommendation from the USCC is indicated by the * before the title.

'The Heart of Healing' explores body, mind, spirit

by Henry Herx
Catholic News Service

Exploring the relationship between mind, body and spirit is *"The Heart of Healing: Remarkable Stories of How We Heal Ourselves"*, airing Tuesday through Thursday, Oct. 26-28, from 8:05 p.m. until 10:05 p.m. each night on the TBS cable channel. (Check local listings to verify the program dates and times.)

Hosted by actress Jane Seymour (who stars in *"Dr. Quinn, Medicine Woman"*), the six-hour series presents evidence of "the body's natural ability to heal itself" by talking with those who have come through serious illnesses by other than conventional medical means.

These programs argue convincingly that an individual's health and well-being have more to do with the psychological than the physiological. Simply put, the mind affects the body and our emotions trigger chemical reactions that have consequences for our physical condition. Putting it another way, belief in self, doctor or a transcendent higher power has much to do with health and healing.

Known to medical science as the placebo effect, the mind-body connection is a powerful reality attested to by burn victims and cancer patients in the first program, "What You Believe."

The final portion of the episode deals with faith healing, most notably the miracles at Lourdes and the rigorous medical examination to which they are subjected.

The second program, "How You Change," talks with those using psychological techniques from biofeedback and psychosynthesis to meditation and folk medicine to reverse their physiological disorders.

For some, the most interesting segment here is of the life-threatening stress suffered by obsessive Type-A personalities and programs designed to change their behavior.

Also notable is the concluding section on AIDS patients

which ends at the Catholic community at Starcross in northern California where children with AIDS have been given a home.

Though not previewed, the third program, "Who You Become," is described as being about how personal responsibility interfaces with social ritual, the challenges of old age, ideas about life after death, and other topics.

Produced for TBS Productions by Independent Communications Associates in cooperation with the Institute of Noetic Sciences, the series affirms a world beyond that apparent to the physical sciences.

Though some of it operates on the level of a naturalist's "gee-whiz" discovery of the supernatural, by and large the series makes a common-sense case that life transcends its material bounds.

If nothing else, it suggests that hope is better than despair and that the spirit is more essential than the body's physical limitations.

TV Programs of Note

Sunday, Oct. 24, 7-8 p.m. (ABC) "Wolf: Return of a Legend." The season premiere of "ABC's World of Discovery" examines life in the wild for an animal that has been vilified throughout history and which faces possible extinction.

Monday, Oct. 25, 8:30-9 p.m. (NBC) "Blossom." This episode of the teenage program addresses the topical issue of violence in schools as Blossom (Mayim Bialik) sees a gun in a classroom's (Devon Gummershall) locker and struggles with the decision to report him to the school authorities.

Tuesday, Oct. 26, 4-5 p.m. (CBS) "CBS Schoolbreak Special." In this episode entitled "If I Die Before I Wake," a high school senior questions the meaning of life and how religion fits in after members of his track team die in a plane crash. A cracked kid keeps Charlie (Matthew Fox) off the plane, but his buddy Joey dies in the accident.

Joey's grieving girlfriend Leanne (Dina Spybey) is more composed at the funeral than Charlie is because he doesn't

know what to think or feel. He wonders if there really is a God and where his teammates are now. His Jewish girlfriend Jackie (Tammy Lauler) is noncommittal, but assures him that time heals, as she claims it has for her, since her mother's death two years earlier.

Seeking out Leanne, he sees she is heartbroken but convinced that Joey is with a loving God now. Her faith impresses him, and he realizes neither public school nor his divorced mother provided any information about God as he was growing up.

As a result of his friends' deaths, Charlie develops an intense interest in religion. Written, produced and directed by Susan Rohrer, the special affirms religion as an important element of life. Charlie realizes that he must make the effort to pursue religion on his own as public schools cannot teach it and, as in many homes today, children receive little religious guidance from parents.

Tuesday, Oct. 26, 8-9 p.m. (PBS) "Dying to Breathe: A Nova." Program chronicles the plight of Lisa Carpenter, a cystic fibrosis patient at Toronto General Hospital, as she awaits a lung transplant operation that could save her life.

Wednesday, Oct. 27, 8-9 p.m. (PBS) "21st Century Jet." This scientific special looks at the designing, building, testing and marketing of the next generation of jumbo jet—the Boeing 777—a wide-body airplane that costs \$4 billion to build.

Wednesday, Oct. 27, 9-10 p.m. (PBS) "Amelia Earhart." The season premiere of "The American Experience" profiles the first woman to fly solo across the Atlantic and the first to cross the North American continent alone.

Saturday, Oct. 30, 7-7:30 p.m. (VHSN cable) "You Want In?" This episode of the "Take 2" series, which focuses on African-American family values, looks at the lure of joining gangs and the dangers they pose. The program is a project of the Catholic Communication Campaign.

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

QUESTION CORNER

Book of common worship is inclusive

by Fr. John Dietzen

Several months ago, you spoke briefly in the Question Box article about a new book by one of the Protestant churches that had Mass prayers in it.

A Protestant couple who are good friends said they didn't know anything about it and said they have a hard time believing it. Frankly, so do we.

Can you explain? Is there such a book? If there is, where could they buy one? (New York)



I'm sure you are speaking of the new Presbyterian "Book of Common Worship," which I mentioned in connection with another topic early this year.

The volume was published by the Cumberland Presbyterian Church and the Presbyterian Church (U.S.A.). I imagine they would be more than reluctant to say it contains Mass prayers.

What is remarkable about the new worship book, however, and the reason I referred to it once before is that it assumes Sunday worship will normally include a celebration of word and sacrament, or what we would call a Liturgy of the Word and a Liturgy of the Eucharist.

This understanding of worship is not entirely new for the Presbyterian Church. An earlier worship book took major steps in this direction about 25 years ago.

It's a safe guess, however, that the contents of the 1993 volume would astound most Protestants, and certainly most Catholics, whose image of Protestant worship does not fit what this ceremonial calls for.

It incorporates an order of worship that has been common in the Roman Catholic and Anglican bodies, and for a long time in certain other churches, particularly Lutheran.

Perhaps most noteworthy, at least for Catholics, is the

inclusion of 24 eucharistic prayers, plus ceremonies for care and anointing of the sick, for forgiveness and reconciliation of individual penitents, and for numerous major traditional Christian observances such as Ash Wednesday and the Easter triduum.

The book also contains psalms and prayers from the Liturgy of the Hours, the Revised Common Lectionary (very similar to our schedule of Scriptural readings) and much more.

Whatever our doctrinal differences may be with other Christian denominations, it seems to me we can only be happy and hopeful over this venture of the Presbyterian Church and what it can mean for the development of liturgical worship.

In offering congratulations to those who developed and published the book, the U.S. bishops' Committee on the Liturgy noted, "This new service book is sure to have great influence on many other Protestant churches in the country."

Tell your friends the "Book of Common Worship" is available for \$25 from Presbyterian Publishing House, 100 Witherspoon St., Louisville, Ky. 40202-1396.

I feel your answer some months ago concerning validity of a marriage to one who has left the church was misleading.

Canon law (1117) uses the expression leaving the church

"by a formal act" to describe former Catholics who are not bound by the church's laws relating to marriage.

You say experts in canon law, at least those with whom you are familiar, hold that this would at least include those who actually join another religious denomination.

Some non-Catholic churches consider you a member if you simply "think as we do," which is not "joining."

You said the precise meaning of a formal act is yet to be determined by experience. That could only be confusing. All of us must wait for the church to speak. (Colorado)

As you say, there are many ways of getting some connection with another faith, but not of actually, declaratively joining.

As I understand, you appear not to disagree with other canonists that actually formally joining another denomination would seem to be a clear "formal" act of leaving the church, if anything is.

I agree with you about experience. The experience I spoke of was that of jurisprudence, the experience of the way the church tribunals interpret and apply that canon.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Wedding anniversary is occasion for celebration

by Dr. James and Mary Kenny

Dear Dr. Kenny: We asked our priest to have a home Mass to celebrate our wedding anniversary. He said no, that we should have our own family celebration and that he would be glad to come.

He offered to celebrate an anniversary Mass, but he wanted it in the church. What do you think about this? (Indiana)

Answer: I think you have a wise priest. Perhaps he did not encourage a home Mass because he did not want to minimize the importance of this other family celebration in the home which could likewise underscore the significance of the occasion.

Remember that Jesus came first into a family. He was born to a young mother. He was raised in a family. When he spoke of God, he suggested that we best address God as "our father." Jesus, in our referring to God, chose a family term as best describing our relationship.

Also, when Jesus described the "God-life" he used the terms "father" and "son." Many times, he refers to God as a compassionate and caring parent.

The family, as an institution, is older than the church. Before the church was founded, families were already thriving. The family is founded by God, and is in and of itself holy.

Within the family, God shares his act of creation. Through loving, God invites us humans to take a vital part with him in generating life. What a marvelous privilege!

Because of its role in creating and nurturing life, the essential family, as most define it, involves at least two generations, one caring for the other.

There are other types of relationships, but family is that special place where the young are born and nurtured and reared, and where personal relationships blossom.

Today, in an otherwise alienated and superficial society, family may be the last place where personal relationships are celebrated.

This is why I believe that your priest was correct. The family is a holy place in itself. Your family traditions and customs and ways of celebrating are themselves holy and special. Your priest is reminding you of this.

Some people may think that family celebrations could not be holy or religious because they are fun. Nothing could be more wrong. God certainly intended us to enjoy and celebrate his most elemental idea: the family.

Have a happy anniversary!

(Address questions on family living and child care to be answered in print to the Kennys, 219 West Harrison, Bensenville, Ind. 47078.)

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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, IN 46206.

October 22

Dominican Father Iheany Enwetem will celebrate a Charismatic Mass at 7:30 p.m. in St. Lawrence Church, 46th and Shadeland. On Sat. Oct. 23 he will present a Day of Renewal on "Proclaiming the Gospel" from 9 a.m. at St. Lawrence. Bring brown bag lunch.

☆☆☆

Catholic Alumni Club will meet for Happy Hour at 6:30 p.m. at Lord Ashby's Pub and Eatery, 9439 E. Washington St. Call Mary 317-255-3841 for details.

☆☆☆

St. Lawrence Parish, 46th and Shadeland will hold Adoration of the Blessed Sacrament from 7 a.m.-5:30 p.m. Everyone welcome.

☆☆☆

Positively Singles (formerly the Northside In-Betweens) will meet at St. Flus Church parking lot at 7 p.m. for a scavenger hunt. RSVP to Shirley at 317-576-0882 or Cheryl at 317-578-4254.

October 23

An Enneagram Program will be

held at Bosch Grove Benedictine Center. Call 317-786-7581 for details.

October 22-24

A Men's Retreat on "Stories of Faith" will be held at Mount St. Francis Retreat Center, Call 812-923-8817 for details.

☆☆☆

Father James Farrell will present a men's and women's retreat on "Discovering God's Presence" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7561 for information.

October 23

The Catholic Widowed Organization will hold a Halloween party at 7 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Admission is \$1. For more information all DeLone Corner at 317-784-4207.

☆☆☆

Positively Singles (formerly the Northside In-Betweens) will visit the Morris-Butler House "From Dark Passages Haunted House." For more information, call Trish at 317-475-0209 or Amelia at 317-578-2165.

October 24

October Pilgrimages to Our Lady of Monte Cassino Shrine near St. Menrad Archdiocese continue at 2 p.m. with Benedictine Father Michael Keene speaking on "Mary, Our Mother."

☆☆☆

St. Lawrence Parish, 46th and Shadeland will hold Adoration of the Blessed Sacrament from 1:5 p.m. in chapel. Everyone welcome.

☆☆☆

St. Bridget Parish, 801 North-western Ave. will pray a rosary, at 10 a.m.

☆☆☆

St. Paul Parish, Seilersburg will meet for prayer, praise and sharing from 7:45 p.m. in church. Everyone welcome.

☆☆☆

The Secular Franciscans will meet in Sacred Heart Parish chapel, 1530 Union St. at 3 p.m. Refreshments served afterward. Call 317-637-7309 for more information.

☆☆☆

The Catholic Alumni Club will visit the Eiteljorg Museum of American Indian and Western Art. Meet at 2 p.m. at entrance. Admission \$3. Dinner later at TGI-Fr. Call Dan 317-842-0855.

October 25

A Charismatic Mass will be held at St. Augustine in Jeffersonville at 7

p.m. A short religious education class will be taught at 8:30 p.m. Celebrant is Father Stan Herber.

AAA

A special Mass and evening of hospitality will be held for separated and divorced Catholics at Holy Spirit Church, Indianapolis at 7 p.m. For more information, call 317-236-1596.

☆☆☆

The Children of Divorce program sponsored by Catholic Social Services continues from 8:30-8:30 p.m. in room 217 of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.

☆☆☆

The Connersville Daenary's Introduction to Scripture series continues with "Psalms and Wisdom," from 7:9 p.m. at St. Gabriel School library, Connersville.

October 26

St. Mary Chapel, 317 N. New Jersey St. will hold a devotion to Jesus and the Blessed Mother from 7:8 p.m. For more information, call 317-786-7517.

☆☆☆

Mature Living Seminars on the World in Which We Live continue with "Is World Civil Peace a Possibility," from 10 a.m. to 2 p.m. in room 251 of Marian Hall, 3200 Cold Spring Rd. \$2 donation.

☆☆☆

The Strengthening Step-families series sponsored by the Adult Catechetical Team of Christ the King Parish continues from 7:30 p.m. in the parish resource center, 5858 Crittenden Ave.

☆☆☆

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave. will meet at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆☆

Mother Theodore Circle 56, Daughters of Isabella will meet at 1 p.m. in the St. Elizabeth Home Conference room. For more information, call 317-638-5035.

October 26-28

St. Jude Parish will hold a three evening retreat, "Our Call to Discipleship" each night from 7:9 p.m. For more information, call 317-786-4371.

October 27

The Catholic Alumni Club of

© 1993 Catholic News Service



Indianapolis will meet at 7 p.m. at the China Coast, 5090 W. 38th St. Call Anna Marie at 317-784-3313 for reservations by Oct. 24.

☆☆☆

The Catholic Alumni Club of Indianapolis will have a Halloween Party at Jan's house at 8:30 p.m. Bring your favorite snack or drink and \$3 for admission. Call Jan at 317-786-4509 for directions.

October 28

St. Margaret Mary, Terre Haute will hold an adult leaders workshop with Bob Menzies from the Office of Catholic Education speaking on the universal catechism. From 7:30-9 p.m.

☆☆☆

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc. 2215 Distributors Dr. Everyone is welcome.

The pro-life/social justice committee of St. Simon Parish invite all to pray the rosary at 7 p.m. in the church.

(Continued on Page 17)

St. Jude Parish RETREAT

October 26th, 27th, 28th
7:00 - 9:00 p.m.

"Our Call to Discipleship"

Given by Kevin DePrey, Director of Fatima Retreat House

Closing Mass on the feast of St. Jude

October 28th

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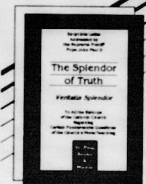
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Pope marks 15th anniversary of his election

(Continued from page 1)

under the Soviets, and both have been critics of the moral shortcomings of Western society. Asked to describe the meeting, Solzhenitsyn said that such a profound and intense conversation could not be condensed. But he added: "If we want to recover from

communism, we should not apply the selfish vision of capitalism."

The evening concert was performed by a German symphony orchestra and chorus, the Mitteldeutscher Rundfunk of Leipzig. Among the works was the Vatican anthem, accompanied publicly for

the first time by a set of lyrics written by an Italian Jesuit, Father Raffaello Lavagna.

The new anthem lyrics, after recalling the death of St. Peter in Rome, describes every pope as a "fisher of men," a "beacon among the shadows," and a defender of freedom and unity.

Among the congratulatory messages was one delivered in person at the concert by Cardinal Bernardin Gantin, dean of the College of Cardinals. He thanked the pope for launching a "new evangelization," for enriching the church's teaching office with documents and a new catechism, for carrying the Gospel message to more than 100 countries on 61 foreign trips, for being a voice for the poor and for warning about environmental destruction.

"The church still has great need of you, of your teaching, your pastoral energy, your untiring apostolic labor. People at the end of this century need you greatly," he said.

In his letter to the pope, President Clinton offered best wishes from all Americans and said he was confident the Vatican and the United States will keep working together toward a more humane and secure world.

In light of the grave conflicts in many regions throughout the globe, your continued efforts to bring the world closer to the ideals of peace and freedom have truly made a positive impact," Clinton said.

Several Italian TV stations ran specials on the pope's first 15 years in office, and

newspapers dedicated full-page features and editorials on his pontificate. The commentary was overwhelmingly positive; as the Rome newspaper *Il Messaggero* said, "Even his most bitter enemies consider the pope a leading personality of this century."

The Milan newspaper *Corriere della Sera* predicted years of energy and some surprises from the pope. "We should not expect a repetitive and final phase of his pontificate," it said.

The Vatican's own newspaper, *L'Osservatore Romano*, marked the anniversary with a series of 12 articles on various aspects of his ministry. Like other commentaries, they highlighted the pope's global mission and his evangelizing energy; his deepening of the church's teaching, both on social issues and in areas of personal morality such as birth control; his special concern for the weak, the sick and the poor; his pastoral attention to young people; his efforts to strengthen ties between Rome and the world's bishops; and his deep spiritual life.

Other observers in Italy noted that when Cardinal Karol Wojtyla's election was announced 15 years ago, few of the thousands gathered in St. Peter's Square recognized his name. Today, it would be difficult to imagine the international scene without him.

The Active List (cont.)

(Continued from page 16)

October 29

The St. Vincent Hospital Guild, Inc. will sponsor a holiday bazaar from 9 a.m. to 3 p.m. The bazaar will benefit the nursing scholarship program.

☆☆☆

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

The Young Widowed Group will have its third annual Halloween party at 8 p.m. For more information, call Carol Hlukar at 317-577-9764.

October 29-30

The Beech Grove Benedictine Center will hold a retreat, "Masks of the Soul: discovering the truths of our public and private selves," beginning at 7 p.m. For more information, call the center at 317-788-7581.

October 29-31

Benedictine Father Martin Dussau will present a weekend retreat on "Intimacy and the Hungers of the Heart" at St. Jude Guest House, St. Menard Archabbey. Call 812-357-6585.

☆☆☆

The Beech Grove Benedictine Center will hold a workshop, "Intensive Journal, Life Context Workshop," beginning at 7 p.m. Call 317-788-7581 for more information.

October 30

St. John Catholic Center, Bloomington, will hold a day-long "Life in the Spirit" seminar beginning at 9 a.m. Bring a brown bag lunch. For reservations, call Marlene Cotner at 812-825-5158 or Suzanne Lepore at 812-825-7597.

☆☆☆

The Young Widowed Group will go for a haride at Karen Burns family cottage in Brown County. \$12 per person. For more information, call her at 317-862-3433.

☆☆☆

Positively Singles (formerly the Northside In-Betweens) will hold a Halloween Party at 7 p.m. Call Trish at 317-475-0029 for information. \$3 per person.

October 30-31

The Sisters of St. Francis, Oldenburg, invite single, Catholic women, 18 years of age and older to attend "Vocation Awareness Retreat," in Olivia Hall on the Motherhouse grounds. For more information, call Sister Maureen Ivin at 812-953-6462.

October 31

St. Paul Catholic Center, Bloomington, will celebrate their 25th anniversary with a rededication Mass at 2 p.m. A reception will follow.

☆☆☆

The St. Francis Xavier Altar Society will hold its biannual smorgasbord from 11 a.m. to 1:30 p.m. at the parish hall, Henryville.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

St. Bridget Church, 801 North-western Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

October Pilgrimage to Our Lady of Monte Cassino Shrine near St. Menard Archabbey continue at 2 p.m. with Benedicite Father Lambert Kelly, speaking on "Mary, Saint of Saints."

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; St. Michael, 6 p.m. TUESDAY: St. Malachy, Bensenville, 6:30 p.m.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., 7 p.m.; St. Pius X, Knights of Columbus Council 343, 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 Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.



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Youth News/Views

CYO awards recognize exemplary youth service

by Mary Ann Wyand

Outstanding youth and youth groups from the Indianapolis deaneries were recognized last week for their commitment to volunteer service in their church, school and community.

During the Catholic Youth Organization's 41st annual Indianapolis Deaneries Awards Banquet on Oct. 3 at Secca Memorial High School, 12 teen-agers were honored with the Spirit of Youth Award and 12 parish youth groups were recognized as exemplary.

Spirit of Youth awards went to Holy Spirit parishioner Elizabeth Husted, Good Shepherd parishioner Michael Tully, Nativity parishioner Erin Perkins, Our Lady of Lourdes parishioner Monica Giles, St. Lawrence parishioner Peter Scott, and St. Luke parishioner Emily Cahill.

Other recipients of the top individual award for youth ministry were Jay Crawford from St. Michael Parish, Anne Chapman of St. Gabriel Parish, Chris Gilmarin from St. Jude Parish, Matt Dodson of St. Mark Parish, Jennifer

Brangan from St. Pius X Parish, and Stephanie Roberts from St. Roch Parish.

1993 Youth Group Awards went to teen-agers from Good Shepherd, Holy Spirit, Nativity, St. Christopher, St. Gabriel, St. Jude, St. Lawrence, St. Luke, St. Mark, St. Michael, St. Roch, and St. Pius X parishes.

Archbishop Daniel M. Buechlein, CYO executive director Edward J. Tinder, Office of Catholic Education director Dan Elsener, and Julie Szolek-Van Valkenburgh, director of the Office for Youth and Young Adult Ministries, were among the archdiocesan officials on hand to congratulate the teen-agers and youth ministry coordinators for their extensive participation in church, school and community activities.

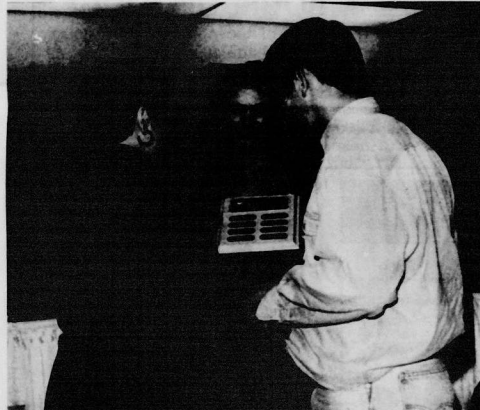
During the awards ceremony, Elsener asked CYO supporters to think back and remember all of the people who helped make their own formative years special.

"Thank the people who have helped you," Elsener said. "Let them know you still appreciate them."

Then Elsener offered his own thanks to the gathering of volunteers. "Thank you," he said, "for all of the work that you do. It's truly outstanding."



CYO SPIRIT OF YOUTH RECIPIENTS—Parish youth group members recognized with Spirit of Youth Awards by the Catholic Youth Organization on Oct. 3 for outstanding volunteer service to their church and community include (front row, from left) Emily Cahill and Chris Gilmarin, (second row, left to right) Stephanie Roberts, Matt Dodson and Jennifer Brangan, (third row, from left) Elizabeth Husted, Anne Chapman and Jay Crawford, and (fourth row, left to right) Erin Perkins, Monica Giles, Mike Tully and Peter Scott. (Photo by Mary Ann Wyand)



YOUTH GROUP AWARD—St. Mark youth group members Lynn Riley (center) and Matt Dodson of Indianapolis accept a 1993 CYO Youth Group Award on behalf of their parish organization from Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth and Young Adult Ministries. (Photo by Mary Ann Wyand)

Oldenburg open house features tours, music

Oldenburg Academy officials are planning campus tours and both musical and dramatic presentations during a Nov. 7 fall open house at the Franciscan girls' school.

From 1 p.m. until 3:30 p.m. that day, guests will have an opportunity to tour the scenic campus, visit with faculty members and students, and enjoy musical and dramatic presentations performed by academy students.

The 140-year-old private all-girls' secondary school is located in Oldenburg, just off I-74 between Indianapolis and Cincinnati.

In addition to a traditional day school format, Oldenburg's five-day boarding program allows girls from the tri-state area to live on campus during the week and return to their homes each weekend.

For more information about the academy and open house, telephone the director of admissions at 812-934-4440.

Terre Haute Deanery youth group members will participate in the annual **Crop Walk** in Terre Haute beginning at 2 p.m. on Oct. 31 at the First Congregational Church on Ohio Street.

The event ends with a simple meal of soup at St. Benedict Parish for youth group members, who have set a fund-raising goal of \$10,000 for the needy.

A formal understanding between Earl-

ham College and Brebeuf Preparatory School was announced recently by Mike Oligmueller, associate dean of admissions at Earlham. Under the terms of the understanding, Earlham College will present the **Landrum R. Bolling Scholarship Award** to a graduating Brebeuf student who plans to enroll at Earlham.

The student, to be chosen by representatives of Earlham and Brebeuf, will receive \$6,000 per year for a four-year maximum scholarship award of \$24,000.

The award is named in honor of Earlham president emeritus Landrum Bolling, whose lifelong dedication to education, journalism, and international affairs has improved many people's lives. Dr. Bolling is a past president and chair of the Lilly Endowment and has served as a research professor at Georgetown University and, under the auspices of the University of Notre Dame, as the president and rector of the Ecumenical Institute, a center for interfaith study in Jerusalem.

In remarks before a special Brebeuf honors ceremony last month, Bolling spoke about the nature of education for living in a world community and stressed the fact that education should concentrate on the ultimate value and purpose of human life.

Why does 'letting go' have to end in a negative way?

by Shannon Legge

In the earliest years of my life, I depended completely on my parents and family to feed, clothe, and shelter me.

As a toddler, I depended on my loved ones to help me with those first steps, listen to stumbling sentences, and make me their center of attention.

As an elementary "pint size" student growing to reach the height of a "big" high school student, I expected my family to understand and know everything about what was going on in my world.

Then, as a teen, changes altered the relationship drastically. No longer did I want to listen to advice or care to be understood. To a teen, parents almost never understand.

Movies and television programs portray the evolution of a child to adult perfectly. The "rebel without a cause" teen fighting the world has always been a good character on which to build a plot.

But when I look back at the history of my own life and my dependency on my family, it seems strange and lonely to let go of my youth with anger, resentment and misunderstanding. Psychiatrists say that "letting go" is a good and healthy

stage in a young adult's life. The question I pose is, "Why does letting go have to end in a negative way between family loved ones and the teen?"

This last summer I had an opportunity to spend a few precious days with my parents, two sisters, my boyfriend, and my dog on the secluded family-owned farm. Not a sound from a television was heard, no dishwasher or microwave was in sight, and the telephone lost its ring.

It was the best week of my summer. I had an opportunity to "bond" and just enjoy my family in the most basic of settings. It was an opportunity that most teens do not have, and even if they did have that chance they probably would not take it. The weird thing is that I have always had this opportunity—this access to my family—but never fully appreciated it.

While at the farm, we went berry-picking, cooked outside, went on nature walks, took a tour through the caverns nearby, played cards, listened to classical music, and read novels. The stressed-out, raised voices of city life were replaced with laughter and joking. Excitement echoed through the cornfields one day as I had secretly attacked us with water balloons!

I had to leave a week before my family, because I had to return to work to earn money for college. Driving away from my family left my heart full of pain and loneliness.

Subconsciously, my heart was telling me that this was the end of one chapter in my life and the beginning of the next. For all the "tearing and breaking away" I did in the last few years, I wish I could turn back and run into my parents' arms all over again.

This is indeed a new chapter in my life—one that will give me the chance to succeed or fail on my own. But I realize that, although I am a young adult now, I still have those same ears to listen to me complain and whine, the same hearts to love and understand, and those same arms to "pick" me up and encourage me when I stumble.

I will never forget the setting or the experience with my family that helped me begin a new volume in my book of life.

It is a chapter I will entitle "The Family Farm in the Summer of '93."

(Cardinal Ritter High School graduate Shannon Legge of Plainfield is a member of St. Malachi Parish in Brownsburg. She is a freshman at Indiana University at Bloomington.)

Campus Corner

Pro-life collegians will rally at I.U. next month

by Mary Ann Wyand

Halfway through their "March to Bloomington," Collegians Activated to Liberate Life (CALL) have encountered a few rocky places along the way but remain undeterred in their efforts to spread the pro-life message to college students.

The Indiana University CALL Weekend, hosted by IU students for life, begins at 7 p.m. on Nov. 19 with an opening rally and keynote address by Rev. Patrick Mahoney in Room 100 of Residence Hall. The Presbyterian minister is a national spokesman for Operation Rescue.

CALL director Joshua Miller said the IU weekend continues with pro-life activism on Nov. 20 in Bloomington and pro-life leadership sessions on Nov. 21 on the Indiana University campus.

Collegians Activated to Liberate Life, based in Madison, Wis., also organized pro-life weekends at the University of Dayton in Ohio on Sept. 24-26 and at Creighton University in Omaha, Neb., on Oct. 8-10. This weekend, CALL members will travel to Trinity College at Deerfield, Ill. Next is a weekend rally at Bethel College in Arden Hills, Minn., on Nov. 12-14, then CALL members will conclude their fall semester pro-life education project at Indiana University.

"The Bloomington CALL weekend is going to be the largest of our five CALL weekends this semester," Miller explained.

In fact, we've entitled this semester's activities "The March to Bloomington" because during the second semester a large focus of CALL's activities is going to be in the Bloomington area. We want to build a pro-life community in Bloomington that is larger than what it is right now. Our purpose

is to make the whole community a place of pro-life protection."

Each Tuesday, Miller said, babies are dying in an abortion clinic at Bloomington and Indiana University students need to be educated about this ongoing tragedy.

"The Bloomington weekend is going to be similar to what we've done with the other CALL weekends," Miller said. "That includes a whole variety of really exciting things—praying and picketing outside an abortion clinic, going to the homes of abortionists and asking them in loving confrontation to stop killing, and a variety of seminars to increase the level of pro-life commitment in the students."

Mahoney is a "dynamic speaker well respected in college pro-life ranks," Miller said. "We have found that it is very important to reach out to the pro-life college students with a personal touch. We'll use a group discussion format to talk about how we can increase pro-life activism on the campus level."

"That Sunday (Nov. 21) is going to be a community network-building time," Miller said. "We have found that it is very important to reach out to the pro-life college students with a personal touch. We'll use a group discussion format to talk about how we can increase pro-life activism on the campus level."

Miller, who plans to move to Bloomington in November, succeeded CALL founder Peter Heers as the national director three months ago. The new director said he has been arrested "many times" for pro-life activism, including participation in the "Summer of Mercy" anti-abortion demonstrations at Wichita, Kan., in 1991.

A number of CALL members currently face criminal misdemeanor charges of obstruction of pedestrian traffic and trespassing following anti-abortion demonstrations last March in northwest Indiana.



JAIL-BOUND—A Collegians Activated to Liberate Life (CALL) member was arrested for peacefully blocking access to a Merrillville abortion facility.

Fourteen CALL members were arrested outside the Planned Parenthood Clinic in Merrillville and the Friendship Family Planning Clinic in Gary.

"We had about 65 rescuers from a variety of Midwestern colleges," Miller said. Students came to Gary and Merrillville from the University of Notre Dame, Indiana University, Valparaiso University, and colleges in Illinois, Ohio, Missouri, and Wisconsin.

On Oct. 1, Lake Superior Court Judge Bernard Carter of Crown Point sentenced 14 CALL members to sit quietly for eight hours inside a Planned Parenthood waiting room, Miller said. This part of the sentence was accompanied by a variety of things, including restitution payments directly to the abortion clinics. Part of the sentence is being changed because Christians were very upset because they were required to sit in the abortion clinic waiting room and the Planned Parenthood officials didn't want us inside the clinic."

CALL members were scheduled to return to Carter's courtroom on Oct. 2 for a revised sentencing, which was to include the option of spending 18 months in jail or a day in a class taught by operators of family planning clinics in Merrillville and Gary plus community service.

Judge Carter has indicated that the new

sentence will include seven hours of Planned Parenthood education classes," Miller said on Oct. 15. "Following these seven hours, we would have a chance to give a one-hour rebuttal to Planned Parenthood officials. The judge also has told our lawyers he will drop the sentence if Planned Parenthood continues to complain because they don't want to listen to us for an hour. There is a strong possibility that will happen, however he is still asking us to pay restitution of about \$7,100. He is asking us to pay restitution to the Gary police and fire departments."

Because CALL's anti-abortion demonstrations were peaceful, Miller said, "we don't believe that it is right that we are asked to pay the police officers. First and foremost, we believe we never should have been arrested. There was no violence. It was a peaceful demonstration. The locks (of the clinic doors) were glued, but none of the defendants did any of the gluing. But they were found to be glued, and we also are being asked to pay restitution for that. We also are being asked to pay the hourly wages of the abortionist and clinic staff. That is something we absolutely cannot do, and we're appealing it on the basis that it is a violation of religious conscience. This runs against the entire grain of our whole purpose."

Woods senior accepts U.S. collegiate award

St. Mary of the Woods College (SMWC) senior Virginia Mullerix has been named a United States National College Award winner in English. This award is a prestigious honor very few students can ever hope to attain.

The Academy recognizes less than 10 percent of all American college students. The selection is based on a student's academic performance, leadership, motivation and recommendation from a professor or director. Mullerix was nominated for this national award by Cathy Boerste, director of student activities at SMWC.

"Recognizing and supporting our youth is more important than ever before in America's history. Certainly United States Achievement Academy award winners should be congratulated and appreciated for their dedication to excellence and achievement," said Dr. George Stevens, executive director of the United States Achievement Academy.

☆☆☆

The Association for College & University Religious Affairs (ACURA) and Indiana Office for Campus Ministries (IOCM) will co-sponsor a leadership conference. Expressions of 2nd Religion in American Higher Education, on Oct. 31-Nov. 2 at Marian College campus. The conference is designed for participants to better understand the religious diversity of religious expression on campus, to clarify the uniqueness of religious tradition and its contribution to the larger university community, to explore how to work with other religious representatives and to develop new relationships with colleagues and peers serving on other campuses. For more information about the conference, call IOCM at 317-423-4839.

☆☆☆

Dr. Drew C. Appleby has been named by the Teaching of Psychology Division of the American Psychological Association as the recipient of its 1993 Outstanding Psychology Teacher in a four-year college or university. Appleby, professor and chairman of the psychology department at Marian College, has received numerous honors while teaching at Marian. This award recognizes Appleby for his performance as a classroom teacher and influence in interesting students in psychology and professional identity as a teacher of psychology.

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South African reaction mixed to news of Peace Prize award

by Brontwen Dachs
Catholic News Service

CAPE TOWN, South Africa—South African church leaders, like others in their country, had mixed reactions to the news that African National Congress leader Nelson Mandela and South African President F.W. de Klerk were awarded the 1993 Nobel Peace Prize.

The award to the two men "cheapens the meaning of the prize," said Archbishop Wilfrid Napier, president of the Southern African Catholic Bishops' Conference.

But Anglican Archbishop Desmond Tutu, winner of the 1984 peace prize, said the award was a fitting climax to the struggle to end apartheid, South Africa's system of racial segregation.

Others said the prize should help ensure that Mandela and de Klerk, the two most powerful men in South Africa, stand firm against political violence and do not give up their work for a peaceful transition to democracy.

"Although I congratulate them and acknowledge the contribution they have made to bringing about change, what is the peace prize for when 10,000 people have died since 1990?" Archbishop Napier said in a telephone interview from Durban, in Natal province, where most of the political killings have occurred.

De Klerk released Mandela from prison in February 1990 and began to dismantle apartheid.

"De Klerk did break the deadlock the country was in, and Mandela's contributions to negotiations have been extremely positive, and for this we must rejoice, but I really can't be over the moon about the prize when so many people are dying in ongoing political violence," Archbishop Napier said.

"I hope the award will be a challenge to both of them to redouble their efforts and show South Africans that they really are men of peace," he said. "Now is the time for them to show that they really mean what they say, to back up their words of peace with action."

Archbishop Tutu extended his warm congratulations to Mandela and de Klerk at a news conference in Cape Town Oct. 15, when the prize was announced.

"Here we have two men, one white and one black. One who stood at the head of a racist government but contributed to peace through his courageous initiatives in February 1990.

The other, who had spent many years in prison fighting for peace and freedom, contributed through his dignity," Archbishop Tutu said.

But Archbishop Napier said neither Mandela nor de Klerk was truly committed to peace.

"It seems that neither leader is doing all in his power to end the violence, particularly de Klerk, who has the army, police and other state structures at his command," Archbishop Napier told Catholic News Service.

But Mandela is also at fault, he said. "It is his duty to ensure that wrongdoers among his followers are disciplined and that they are seen to be brought to justice."

The awards were announced the same week that the Southern African Catholic Bishops' Conference said it was "weary of speaking out in condemnation of massacres in our beloved country."

The average death rate, mainly in the black townships

where people hope to vote for the first time in April, has been running at the unprecedented level of about 18 people a day.

The government attributes the carnage to a political turf war between the African National Congress and the Zulu-based Inkatha Freedom Party.

Mandela says anti-democratic forces, which are run or condoned by de Klerk's white government, are stirring up the trouble.

A few days before announcement of the peace prize, the U.S. Catholic Conference endorsed the international move to end economic sanctions against South Africa and urged selective American reinvestment in the country.

The conference called for "carefully planned and monitored investment designed to advance the prospects for full, rapid and peaceful dismantling of apartheid."

Noting that the "negative pressures" of sanctions, which the USCC supported, had contributed to changing the South African system, "we now believe that positive economic policies... should be used to continue to advance the cause of racial, social and economic justice in South Africa," the conference said.

The conference statement was issued by Archbishop John R. Roach of St. Paul and Minneapolis, chairman of the USCC Committee on International Policy.

Pax Christi is expanding, gaining acceptance

by Tracy Early
Catholic News Service

NEW YORK—Pax Christi, an international Catholic agency working for peace, is expanding into new areas and gaining increased acceptance in the church, according to its president, Cardinal Godfried Danneels of Malines-Brussels, Belgium. He said Pax Christi was better accepted in the church than it was a decade ago, a time of controversy over nuclear issues.

Political changes in Eastern Europe has enabled Pax Christi to establish units there, he added, and the organization has begun work in some other parts of the world.

Cardinal Danneels was interviewed Oct. 15 while in New York to attend the presentation of Pax Christi's sixth annual peace award at St. Francis Xavier Church, a Jesuit church in Manhattan. The peace award, named for the late Cardinal Bernard Alfrink of Utrecht, who was international president of Pax Christi from 1965 to 1978, was presented to Ray

Williams and his wife, Dorraine Booth-Williams, members of the Swinomish tribe, from LaConner, Wash.

Cardinal Danneels said Pax Christi, which originated in France as a movement to promote French-German reconciliation after the Second World War, had its principal strength in Western Europe and North America.

But he said it has now begun to expand into Eastern Europe, and has units in Russia, Poland, the Czech Republic, Romania and Hungary.

He said Pax Christi had maintained contact with the Russian Orthodox Patriarchate of Moscow for 20 years, and he visited Russia in 1992.

Last August, Cardinal Danneels said, he visited Serbia with Pax Christi's general secretary, Etienne De Jonghe of Antwerp, and another member. In talking with Serbian Patriarch Pavle, they found him pessimistic about the situation, the cardinal said.

He said he also talked with the patriarch about meeting with Pope John Paul II, and found him willing but unable to do it now. Patriarch Pavle said he would first need to get approval from his synod and from sister Orthodox churches, Cardinal Danneels said.

Cardinal Danneels noted that Pax Christi is starting its first African unit in Rwanda, that work is beginning in Latin America, and that it has expanded its youth programs.

The award ceremony took place while Pax Christi working groups were meeting at Maryknoll Oct. 15-17. They hold sessions twice a year to study issues such as the Middle East, arms trade and human rights. The groups were also to visit the United Nations' headquarters in New York Oct. 18 and make lobbying visits to various government offices in Washington Oct. 19-20.

The Williamses were honored particularly for work relating to the Columbus quincentenary and other issues with the Indigenous Peoples' Alliance, an agency based in Albuquerque, N.M., which Williams helped form.

Upon accepting the award, Williams said that in travels throughout the hemisphere he found a lot of anger among indigenous people, but he believed peace began with forgiveness and letting go of anger and hate.

He said he and his wife were Catholic, but also followed native spiritual traditions, and found the two aspects of their religious heritage in harmony. Williams also paid tribute to his pastor, Jesuit Father Patrick Twoby of St. Paul mission on the Swinomish Indian Reservation, near LaConner.

Speakers at the ceremony included Bishop Walter F. Sullivan of Richmond, Va., president of Pax Christi USA, and Benedictine Sister Anne McCarthy, U.S. national coordinator.

"Pax Christi is needed more today than ever," Bishop Sullivan said. "The challenge of peace remains as elusive as ever."

He said Pax Christi was seeking to make the Catholic Church a peace church that would give up support of just war theories and strategies of deterrence.

Sister McCarthy noted that Pax Christi was holding its first international meeting outside Europe, and that the meeting was an occasion for honoring the native peoples of America.

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Bishop seeks halt to immigration blockade

EL PASO, Texas (CNS)—An immigration blockade being staged along the Mexican border is having devastating effects on the people of El Paso and its Mexican neighbor, Ciudad Juarez, said El Paso Bishop Raymond Pena.

Bishop Pena called for a moratorium lasting six months to a year on the Immigration and Naturalization Service's enforcement action while the Mexican and U.S. governments work on a plan for easing immigration controls that he said hurt people on both sides of the border.

For several weeks, El Paso area immigration enforcement agencies have staged a massive effort at blocking the Mexican border, stopping people who cross into the United States each day for jobs as well as those trying to move illegally into the country.

Pope promises prayers for bishops' sex abuse committee

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II promised his prayers for the "very, very important work" of the U.S. bishops' Ad Hoc Committee on Sexual Abuse, the committee chairman said.

Bishop John F. Kinney of Bismarck, N.D., said he asked for the pope's prayers during a private meeting Oct. 12. The meeting was part of the bishop's *ad limina* visit to Rome, which heads of dioceses make every five years.

Bishop Kinney, appointed chairman of the new committee in June, said he did not discuss specifics of the committee's work with the pope or Vatican officials because the committee is still doing its own groundwork.

One of the committee's first and ongoing priorities is to meet with groups of victims of sexual abuse, he said during an Oct. 15 interview.

With the emotion, anger and hurt members of those groups feel toward the church, "our committee feels it is extremely important that we are in a listening posture," he said.

The bishops also need to talk to the victims, he said. "The bishops still feel a pastoral care for those people who have been hurt," he said, and want to begin "whatever opens them to healing."

Bishop Kinney said his diocese has not been the target of lawsuits involving clergy sexual misconduct, but as committee chairman he listens to the anger and the hurt of the victims and hears the "horrible" details of sexual abuse cases involving clergy.

But he said his experience of 30 years as a priest and 16 as a bishop continues to convince him "of the goodness of the people of the church and the people who work for the church."

"My faith in the church and my faith in the priesthood and in the people of the church is very deep," he said. "None of us is proud of some of the stories we've heard... but my experience is that when we are talking about abusive situations we are talking about a very small minority of priests."

As he prays each day for the victims and for the work of his committee, Bishop Kinney said he also keeps in mind the fact that he is not personally responsible for the abuse.

"I know how I have lived my life as a priest and as a bishop, and I don't want to carry a guilt trip around like I caused this in the church," he said.

Bishop Kinney said that now more than ever the stories and lives of "good, faithful and generous priests and people" must be recognized and affirmed.

"We have to be careful that we don't get paranoid," he said.

"If the people of the church didn't love their priests in the first place," the pain and scandal wouldn't be so great, he said. "It's really shaken us because of our deep love and deep trust."

As well as support from people in the pew, Bishop Kinney said priests and bishops need to spend more time together, talking about their lives and ministry and encouraging one another.

Archbishop John R. Roach of St. Paul-Minneapolis, also making *ad limina* visit, said the topic of priests' morale was discussed at a meeting with the Vatican Congregation for Clergy.

In their formation, he said, priests were not prepared to deal with such scandal among their ranks.

"The priests find it very burdensome, and properly so," the archbishop said. "So they need spiritual and psychological support."

The Ad Hoc Committee on Sexual Abuse has met three times and plans to meet every two months, Bishop Kinney said. At the U.S. bishops' 1994 general meeting, the committee members hope to offer a package of proposals for dealing with sexual abuse by clergy and other church employees, he said.

Pope John Paul's written and spoken comments on clergy sexual misconduct since June show the Vatican has been listening to the U.S. bishops making their *ad limina* visits this year, Bishop Kinney said.

"This points out to me the importance of the *ad limina* visit and the *ad limina* dialogue, the communication that goes on between the Holy Father and the bishops, the congregations and the bishops," the bishop said.

"Whatever those early groups of bishops said was extremely important and valuable for all of us," he said.

The resulting comments from the pope, he said, "are one of the reasons the church has turned the corner."

The bishop said he accepted his appointment as committee chairman because "I believe this is one of the most serious issues that the church, at least in the United States, has to address right up front and straightforward."

Bishop Kinney admitted that the church, like other U.S. institutions, is "right at the start of the learning curve" in its understanding of sexual abuse and pedophilia—the sexual attraction to children.

Accurate statistics on the number of cases of child sexual abuse involving clergy and other church employees, research about pedophilia, and data from counseling and treatment programs for victims and for victimizers all need to be collected and analyzed, the bishop said.

By gathering some of the data, and by encouraging outside professional studies, the U.S. bishops' conference will be able to make a contribution to the larger society as well as helping address the issue in the Catholic Church, Bishop Kinney said.

The bishop said most U.S. dioceses now have detailed, effective procedures in place for dealing with allegations of sexual abuse brought against a church employee.

The committee will serve as a resource for dioceses still drawing up policies and for those which are updating policies already in place, he said.

"Everybody has to know what the bishop and the diocese is going to do," he said. "We want to get in place whatever needs to be done so everyone can be assured of the good will and justice of the church on this issue."

Boy Scouts have removed 1,800 men for child abuse

SACRAMENTO, Calif. (CNS)—Some 1,800 adult volunteers for the Boy Scouts of America were removed over the past 20 years because of suspected child abuse, according to documents obtained by The Associated Press.

The figure represented about one in 13,000 adult volunteers for the Boy Scouts, which has some 1.15 million volunteers and 4.15 million members.

Richard Walker, a spokesman for the Boy Scouts at their Irving, Texas, headquarters, told AP that child sexual abuse "is a phenomenon that happens to every organization committed to youth development." He said the Boy Scouts are leaders in fighting such abuse.




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BOOK REVIEW

Cuba in the heart of Miami

THE EXILE, by David Rieff. Simon & Schuster (New York, 1993), 220 pp., \$21.00.

Reviewed by Fred Rotondaro

The Cubans of Miami—refugees from the early days of Castro's communist takeover in Cuba—are a sometimes contradictory people. They have achieved much success in America and they are true patriots. Yet, there is an ambivalence because in many ways they still consider themselves Cubans.

The love of their adopted land is also tempered by the reality, or the belief, that America has not always done enough to confront and to defeat Fidel Castro, who remains today as the

symbol of their break with the past. Many recall how wonderful life was for them in pre-communist Cuba. But according to John Rieff, the author of "The Exile," these recollections are based more on fantasy and on yearning for a perfect past than on reality.

Rieff subtitled his book "Cuba in the Heart of Miami," and this is truly his theme. He does not depend on statistics or sociological studies for his conclusions but rather on extensive interviews with the refugees and also with their children. And it is in dealing with the children that we see so many conflicts arise. For they, like children of immigrants in the past, have become Americans; they are not, unlike their parents, Cubans who happen to be living in America.

Rieff deals with the constant tension for Miami Cubans. There is the tension between first- and second-generation Cubans. There is the tension between strong anti-Castro organizations like the Cuban American National Foundation and those few who would take a more lenient stance toward modern Cuba. Many Miami Cubans prepare for the day when they may return and establish businesses in their ancestral homeland, but they must be careful now to do nothing that would give financial benefit to Cuba and prolong Castro's rule.

"The Exile" is an important and stimulating book. It deals with vital political realities and it is also a contribution to literature of the immigrant. It shows us a strong and vital people adjusting admirably to a new land while still psychologically tied to their homeland.

(Fred Rotondaro is a Washington writer who is also executive director of the National Italian American Foundation.)

(At your bookstore or order prepaid from Simon & Schuster, Total Warehouse Services, Radcliff St., Bristol, PA 19007. Add \$2 for shipping and handling.)

† Rest in Peace

Please submit in writing to our office by 10 a.m. Mon the week of publication, be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† BURKE, Mary Catherine Fox, 74, St. Christopher, Speedway, Oct. 7. Mother of Kathleen McGraw, Sue Ann Thompson and Peggy Burke, sister of Robert Fox, Julia Pettit, Cecelia Sedman

and Eldores Neuman, grand-mother of three.

† CARNEY, Anna Marie, 99, Christ the King, Indianapolis, Oct. 7. Sister of Grace Goltz.

† CASHNER, Robert L., 89, St. Malachy, Brownstown, Oct. 8. Husband of Henrietta, father of Beverly Warner, grandfather of two; great-grandfather of two.

† DAUBY, Mabel, 70, St. Isidore, Tell City, Oct. 7. Mother of Margie Peter, Randall, Kenneth, Steve, Dennis, Gerald, Darrell, Eugene and John, sister of Charles Ther, Herman Ther, Margaret Kolin and Lou, Le Dauby.

† DAVIS, Henrietta E. Goode, 75, Our Lady of the Greenwood, Greenwood, Oct. 4. Wife of James E. Davis, mother of James D. Jr., Terry J., Joan Ann Mills and Mary Clingempe, sister of Katherine V. Matthews, grandmother of 13; step-grandmother of five; great-grandmother of three; step-great-grandmother of two.

† DICKINSON, Eileen H., 68, St. Mary, North Vernon, Sept. 26. Sister of George, Hendrickson, Dora Hendrickson, Rosie Ketcham, Mary Kriete, Martine Brewer, Evelyn Stanley and Thelma Pence.

† EARLY, Mary R., 79, St. Philip, Neri, Indianapolis, Oct. 9. Aunt of several nieces and nephews.

† EVANS, William Henry, 78,

Sacred Heart of Jesus, Jeffersonville, Oct. 2. Husband of Frieda P. Morrison; father of Patrick and Thomas F., step-father of Wayne E. Hendrick and Janet L. Rodgers, brother of Daniel Evans, Joseph Evans, Mary Ann Boylan and Jane Hammers, grandfather of five; great-grandfather of five.

† FOSTER, Dolph, Sr., 81, St. Isidore, Tell City, Oct. 7. Father of Charlotte Arnold, Marilyn Lesnembach, Carol Joos, Gerald Maurer and Dolph Jr., brother of Marvin Foster, Elvira Smith and Alma Genet.

† GRAY, Jason W., 13, Little Flower, Indianapolis, Oct. 3. Son of Dale W. and Roylee; brother of Robin Terrell, grandfather of Carl

and Edith Souler and Betty Ingram.

† GLENN, Arica, 1, St. Bridget, Indianapolis, Oct. 11. Daughter of Precilla Gnet and Aris Glenn, granddaughter of Barbara Rascheel and John Glenn; great-granddaughter of Evelyn Buehler, great-great-granddaughter of James McQueen.

† HARVEY, Arletta, 66, Holy Angels, Indianapolis, Oct. 6. Wife of Willie H. mother of William H. Jr., sister of Sammy Morris, Darrell Morris, Robert C. Morris, Charles E. Morris, Magnolia Taylor, Neoklene Radley, Marie M. McClain and Ardiana M. Buell.

† HERIZ, Stella C., 78, Prince of Peace, Madison, Oct. 10. Mother of Joseph and Wally Kelleher; sister of Wm Hughes, grand-mother of three.

† HESSLER, Rosemary Kalb, 94, St. Rose of Lima, Franklin, Oct. 9. Mother of Marilyn K. Schneider, Rosemary Kraman and William G. Hessler; grandmother of 11; great-grandmother of seven.

† HUBBUCH, Catherine E., 80, Our Lady of Perpetual Help, New Albany, Oct. 12. Mother of Judy Mattingly, sister of Charles Daniel, George Janet Jr. and Mary Strick, grandmother of two; great-grandmother of one.

† KAMER, Helen L., 59, St. Joseph Hill, Sellersburg, Oct. 4. Sister of Al Carl and Joan Waiz.

† KAYAS, Ursula D., 88, St. John the Apostle, Bloomington, Oct. 10. Mother of Medy Alfaro, Fernanda Musni, Guila Kayas, Ester Zalameda, Trinidad Gomez, Francisco Kayas Jr. and Jose Kayas; grandmother of 12; great-grandmother of six.

† KRISKE, Martha Elizabeth, 85, St. Joseph, Shelbyville, Oct. 8. Step-mother of Elsie Laverty and Libby Laballe.

† LAUER, Theodore, 85, St. Paul, Tell City, Oct. 7. Father of Carol Hammack, Joan Porter and John Lauer; grandfather of six; great-grandfather of one.

† MARKS, Vera L., 80, St. Bernadette, Indianapolis, Oct. 8. Mother of John L. and Joseph B.; grandmother of three; great-grandmother of two.

† MCCURDY, Dorothy Grace, 84, St. Simon, Indianapolis, Sept. 26. Mother of Dolores Shelton,

Rosemary Young and Bill McGurdy; grandmother of 18; great-grandmother of 11.

† MACNAMARA, James Patrick, 38, Most Sorrowful Mother of God, Vevay, Oct. 8. Husband of Diane Kline; father of Colin, Kenneth and Jane; son of James E. and Julia I., brother of Joe, John Reynolds, Jan Wadsworth and John Bailey; grandson of Dorothy MacNamara.

† OTT, Mary Frances Knable, 96, St. Mary, Albany, Oct. 8. Grandmother of four; great-grandmother of six.

† POPP, James L., 61, St. Joseph Hill, Sellersburg, Oct. 9. Father of Dale J. Popp; brother of Ruth Pops; grandfather of one.

† PUTZLER, Urban A., 81, St. Mary, New Albany, Oct. 10. Sister of LaVerne Foote, Freda Klein and Catherine Brain.

† ROBERTS, Russell Dick, 71, Little Flower, Indianapolis, Oct. 5. Husband of Monica, father of James R., Teresa M., Nelson, Michael J., Felice and Catherine J. Smith; brother of Kenney, Jane Wimer and Josephine; grandfather of seven; great-grandfather of two.

† SPIETH, Barbara Ann, 56, Our Lady of Perpetual Help, New Albany, Sept. 29. Mother of Gary R., David L., Christa Alvarez, Tammy and Larry A.; sister of Bill Ott, Alice Losh, Betty Hovick and Dorothy Miller; grandmother of four.

† SMITH, Jacqueline, 62, St. Mary, North Vernon, Oct. 9. Wife of Gerald; mother of John, James, Jean Boeker and Joyce Yeager; sister of Bernard Valiquette, George Valiquette, Beverly Fulmer and Martha Jones; grandmother of 14.

† UHL, Agatha C., 77, St. Michael, Bradford, Oct. 8. Mother of Mary Ann McElroy and Sharon Newsham; step-mother of Charles Uhl, Bernard Uhl, Mary Lils and Loraine Martin; sister of Herman Boechler, Andrew, Rudolph, John Boechler, Geneva Smith, Juanita Smith and Valeria Davis; grandmother of 18; great-grandmother of 34.

† VALASTEK, Alberta, 76, St. Joseph, Shelbyville, Oct. 8. Wife of Kalman; mother of Carmella Hammond and Kalman S.; sister of James W. Riggs, Earl Riggs, Oliver T. Riggs and Charles R. Riggs; grandmother of four.

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Moral teaching is a defense of human dignity, the pope says

by Cindy Wooden
Catholic News Service

VATICAN CITY—When it insists that some activities are morally wrong, "the church is not being 'dogmatic,'" Pope John Paul II said.

Rather, the church's promotion of the truth about good and evil in human activity is a defense of human dignity, the pope told bishops from New York, Minnesota, North Dakota and South Dakota.

The bishops' Oct. 15 group meeting with the pope was part of their *ad limina* visits, which heads of dioceses make every five years.

Pope John Paul said the church serves humanity through the activities of its members and institutions and through its proclamation of God's design for humankind.

"The church possesses a truth, a doctrine, a wisdom and an experience" which people need as they seek authentic freedom and good, he said.

The pope said his new encyclical letter on moral theology, in which he reaffirms church teaching on morality, is "intended to help dispel the crippling confusion which many people today feel in relation to fundamental questions of good and evil, right and wrong."

The pope said he knew the U.S. bishops were well aware of the "widespread ethical crisis affecting contemporary society," and they also know they will be "challenged and put to the test" as they try to defend the church's teaching. But that defense is a defense of the truth about human beings who are able to know the truth about good and evil, he said.

"Because this 'law' is inscribed in our hearts, to accept it

and to act accordingly is not to submit to some extraneous imposition," he said. "It is to embrace the deepest truth of our own being."

"By ensuring that the basic truths of the church's moral doctrine are clearly taught, we are offering a reaffirmation of the dignity of the human person, a correct understanding of conscience, which is the only solid basis for the right exercise of human freedom, and a foundation for living together in solidarity and civic harmony," the pope said.

Do more to boost dignity of poor, pope says

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II urged government leaders and Christian groups around the world to do more to protect the rights and promote the dignity of the poor.

Marking the U.N.-declared International Day for the Elimination of Poverty Oct. 17, the pope said, "No one should forget the poorest nor ever consent to their marginalization."

"In the face of every poor person, the image of Christ shines forth," the pope said after reciting the midday Angelus prayer at the Vatican.

The world day, he said, was an occasion to remind the leaders of nations and Christian charitable groups "not to overlook any effort to help the most-needy families find their way out of the oppression of poverty."

In his main Angelus address and in a parish visit earlier in the morning, Pope Paul spoke about his new encyclical on moral teaching, "Veritatis Splendor" ("The Splendor of Truth.")

The pope said the modern conception of freedom as a right to do anything one wants is "unauthentic and dangerous," not just for individual souls but for all of society.

Without limits imposed on freedom by morality, "societies would be radically exposed to the triumph of the arbitrary, continually threatened by abuses and the domination of the strongest," the pope said.

Pope promotes special care for Latin American poor

VATICAN CITY (CNS)—The "new evangelization" needed in Latin America should show special attention to the poor, to indigenous peoples and to African Americans, Pope John Paul II told leading churchmen from the region.

He said the effectiveness of the church's actions will also depend on how faithful evangelizers are to Catholic identity and how well they follow the directions of the hierarchy.

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He told the bishops that modern society will not be able to "pull back from its slide into increasingly destructive behavior involving the violation of the basic rights of the human person" without rediscovering and following the moral norms which should govern all conduct.

The new encyclical, he said, "exposes the primeval untruth that has brought untold suffering, evil and violence to the human family," which ignores the reality of God and places the individual at the center of life.

"The end result on the practical level is the enthronement of self-centeredness and the demise of solidarity and self-giving love," the pope said.

Pope John Paul repeated a call he made in Denver in August that the United States educate its children with "a value system based on truth."

For modern societies to serve the common good, he said, individuals must accept personal responsibility for their actions before God, others and their consciences.

The true meaning of freedom, he said, is the ability of men and women to realize without restriction "that which corresponds to their vocation as children of God."

Without the foundation of moral truths, individuals "would end up being hostage to their worst instincts," the pope said.

Celebrating Mass at Rome's Precious Blood Parish, the pope said good behavior is not good simply because an individual, group or even majority has decided it is good. Rather, it is good because "it responds to the truth about humanity, about the world, and about God as our Savior and made it known to us."

"Most of the suffering of humanity derives from moving away from the true good outlined for us in the Ten Commandments and in the evangelical law of love," he said.

Christians must keep the light of truth shining and offer it to the world around them through the example of their actions, he said.

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