

THE CRITERION

Vol. XXXIV, No. 3

Indianapolis, Indiana

50c

October 21, 1994

No Communion for Catholics remarried outside the church

Vatican says no exceptions for those who believe their marriages are valid

by Jerry Filtkau
Catholic News Service

WASHINGTON—The Vatican has reiterated its church's ban on Communion by divorced Catholics in invalid second marriages, forcing three German bishops to rescind a 1993 policy that allowed some exceptions to the rule.

But if the Vatican congregation hoped to end further discussion of the matter in the church, the German response dashed those hopes.

The Vatican statement came in the form of a letter from the Congregation for the Doctrine of the Faith to the world's bishops, dated Sept. 14 and released Oct. 14. It said the church cannot ignore Jesus' clear teaching on the indissolubility of marriage.

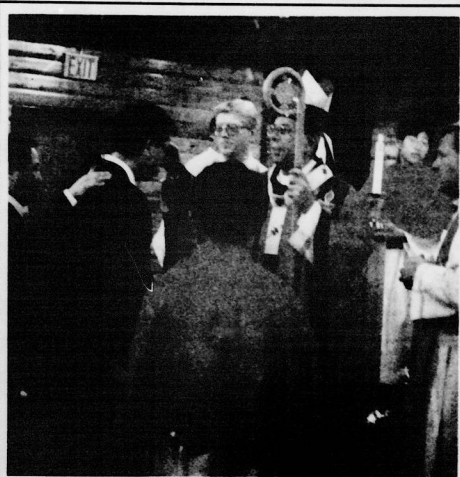
The German prelates—Archbishop Oskar Saier of Freiburg and Bishops Karl Lehmann of Mainz and Walter Kasper of Rottenburg

Stuttgart—issued a nine-page statement Oct. 14 in which they rescinded their policy permitting some pastoral flexibility. But they defended the theological basis of their 1993 stand and said the issue should still be considered an open question.

They said that their development of a pastoral approach was not in conflict with the indissolubility of marriage. They expressed hope that church dialogue will continue on the controversial issue so that a deeper "theologically and pastorally responsible answer" will be found.

The Vatican letter was signed by Cardinal Joseph Ratzinger, prefect of the doctrinal congregation, and approved by Pope John Paul II. It was titled, "Concerning the Reception of Holy Communion by Divorced and Remarried Catholics."

It said, "In fidelity to the words of Jesus Christ, the church affirms that a new union cannot be recognized as valid if the preceding marriage was valid."



CONFIRMAND—Archbishop Daniel M. Buechlein confirms one of 21 who received the sacrament at the Korean Catholic Community Center in Indianapolis during the evening of Oct. 10. Father Rick Ginther served as his master of ceremonies. See story on page 5. (Photo by Margaret Nelson)

"If the divorced are remarried civilly, they find themselves in a situation that objectively contravenes God's law," it added. "Consequently, they cannot receive Holy Communion as long as this situation persists."

It cited the passage from Mark's Gospel where Jesus says anyone who divorces his or her spouse and marries again commits adultery.

The Vatican called on pastors to give "special attention" to "the difficulties and sufferings of those faithful in irregular marriage situations."

Such people "are not excluded from ecclesial communion," it said. It added that the church "is concerned to accompany them pastorally and invite them to share in the life of the church in the measure that is compatible with the dispositions of the divine law, from which the church has no power to dispense."

But it said a divorced Catholic can enter a valid marriage only if the church, through its courts, finds the first marriage null. It rejected private, nonjudicial solutions.

Catholics in invalid second marriages who continue to live together as husband and wife cannot receive Communion, it said.

To receive Communion, such couples must separate or, if separation is impossible, go to confession and "take on themselves the

duty to live in complete continence, that is, by abstinence from the acts proper to married couples," the letter said.

Archbishop William H. Keeler of Baltimore, president of the U.S. National Conference of Catholic Bishops, said the letter "reflects the constant teaching of the church."

"With the congregation, I want to clearly state that this teaching is not 'a punishment or a discrimination' against those who are divorced or remarried. They are our brothers and sisters, and we wish to 'accompany them pastorally,' to use the congregation's phrase," he said.

Archbishop Keeler issued his statement Oct. 14 at the Vatican, where he was attending the world Synod of Bishops.

"The permanence of marriage is a difficult teaching, as our Lord indicated when he presented it. Yet it is in fidelity to the teachings of Jesus—especially the most difficult—that we are offered the way to find him," the archbishop said.

He encouraged divorced Catholics in invalid second marriages to work within the church to find a way of readmission to Holy Communion. He said the letter offered "sensitive and practical advice" to such couples.

"They can and should remain faithful to (See NO COMMUNION, page 10)



PAPAL HUG—Pope John Paul II embraces a Palestinian child from Nazareth at an international festival for families Oct. 8 at St. Peter's Square culminating the International Year of the Family. Story was in last week's issue. (CNS photo from Reuters)

Looking Inside

Seeking the Face of the Lord: We try to live the gospel by praying. Pg. 2

Editorial: Latest survey on sex shows fidelity is common. Pg. 2

From the Editor: Paul's up and down relationship with Corinth. Pg. 4

Viewpoints: Are girls better off if they attend all-women's colleges? Two views. Pg. 4

Parish profile: St. John, Bloomington, is a tight family parish. Pg. 8

Faith Alive! Baptism signifies new life in Christ. Pg. 11

Newsweek profile: Bill Bennett says his Catholic faith is "part of everything I do." Pg. 20

Synod: Bishops' try to define the identity of consecrated life. Pg. 21

Annual collection for the missions to be conducted this weekend

Three organizations distribute money to missions worldwide

by John F. Fink

The annual Mission Sunday collection will be taken up in parishes throughout the United States this weekend. The collection supports the church's missionary activities throughout the world.

Fifty-one percent of the money collected goes to the Society for the Propagation of the Faith to be distributed for pastoral and

evangelizing programs of the church in Asia, Africa, parts of Latin America and the islands of the Pacific.

Forty percent of the collection goes to the American Board of Catholic Missions to be given to needy U.S. missions.

Nine percent goes to the work of the Catholic Near East Welfare Association to support its work to preserve the faith in the Middle East.

The Propagation of the Faith gives basic support to local churches, which includes giving money for seminarians and local religious communities for formation of the laity, including catechists, and for construction of churches, schools and clinics. It also distributes emergency aid and disaster relief when needed.

THE CRITERION

Serving the Archdiocese of Indianapolis

008640-102 TE *****ALL FOR \$00

IMAGE DATA SERVICE

ATTN: STEVE DUNKEL

3451 DUNKEL ROAD #100

LAUNSVILLE, MO 64011-4216

SEEKING THE FACE OF THE LORD

We try to live the Gospel by praying

by Archbishop Daniel M. Buechlein, O.S.B.

A couple of weeks ago a young man told me he appreciates this column and that the consistent theme of the importance of prayer has affected him. He went on to say if once in a while I would write about prayer.

One time when Jesus came back from spending some time alone in prayer his disciples asked him, "Lord, teach us to pray just as John taught his disciples." He began to teach them the Our Father which has since come to be known as The Lord's Prayer.

"The Catechism of the Catholic Church" provides a wonderful commentary on the Lord's Prayer so I won't do that here. I want to point out that Jesus had just come from prayer when one of his disciples asked him to teach them to pray. Notice also the reference to the fact that, like Jesus, John the Baptist was someone who prayed. The example of John and Jesus led their disciples to want to pray. Their disciples saw them pray and they wanted to do the same.

All of us, parents and grandparents, single and married lay persons, religious and secular leaders, all of us are "the church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition."



and so we are spiritual leaders for our families and friends and neighbors. As our archdiocesan mission statement continues to read, "We strive to live the Gospel by worshipping God in word and sacrament." We try to live the Gospel by praying.

Our families, friends and neighbors need to see us pray and we need to see each other pray just as the disciples of John and Jesus needed their example of prayer. Recently a friend told me that he treasures a visual memory of his deceased dad: he would kneel by the bed to pray before going to sleep at night. That gesture did more than many a lecture on prayer.

When possible, kneeling to pray is a humble gesture that says, "God, I need you," which is also a basic theme of the Lord's Prayer (which was, I'm sure, one of the prayers of all of our ancestors in the faith for almost 2,000 years and to this day it is prayed in every language of the world. Some of our ancestors in the faith died for those words which Jesus gave us. We say the prayer so often that it is easy to forget what Jesus may have intended in giving us these words.

Addressing God as "Abba" was to address God with a kind of informal affection, not exactly as "daddy," but something like that in the Hebrew culture. Addressing God as "Abba" was a way of claiming that we depend on God in a tender relationship, something that is easily forgotten in our own culture. Humble prayer is our way of remembering that we need God.

The prayer of Jesus first addresses God in praise:

"Hallowed be thy name." When we pray, we want always to praise God because we know that all that we are and all that we have comes from God. God doesn't need our praise, but it helps us remember that we don't have to make life work all by ourselves. Sometimes we may think that the good we accomplish is our achievement alone. When we pray in praise and thanksgiving we tell God that we need his grace and we need his provident love to be and do what we should. My spiritual director reminds me that every morning I should make a double act of faith when I pray. I tell God that I believe he calls me to be and do what I am and am called to do. And I believe that he gives me the grace to be and do it.

Besides revealing God to us as a caring Father, the greeting "Our Father" also "reveals us to ourselves" as the "Catechism of the Catholic Church" says (No. 2783). "Our Father" tells us that we are all sisters and brothers, adopted children of God, who share a call to conversion and new life.

And so, with the greeting "Our Father" Christ calls us to pray together. He prayed both alone and with his disciples. He teaches us to pray together and alone as he did. We pray together in our parish communities. We also pray to pray together in our "domestic churches," that is, our homes. Families need to pray together in church and at home. And all of us need to go aside and pray alone.

The man who asked me to write about prayer also asked me to tell how I pray. I will do that soon.

EDITORIAL COMMENTARY

Latest survey on sex shows fidelity is common

by John F. Fink
Editor, The Criterion

The secular media really made a big deal out of the University of Chicago survey on Americans' sexual practices. It made the front pages of newspapers, the cover story of magazines, the lead story on some TV news shows, and was discussed on radio.

Why? Because the survey showed that sexual activity isn't as rampant in the United States as so-called experts have been telling us it is. And it showed that most married couples are faithful to their marriage vows. That's not what we've been led to believe.

The survey was conducted for the University of Chicago by researchers who did face-to-face interviews with more than 3,400 men and women ages 18-59. It is touted as the most thorough survey on sex ever done and is considered to be very reliable. For one thing, interviewees were selected randomly instead of from volunteers as the Kinsey Institute did decades ago.

It showed, for example, that "only" 24.5 percent of married men and 15 percent of married women said they have had an affair since they were married. Of course, those figures are still higher than they should be, but they're much lower than expected. The survey also said that 94 percent of married people were faithful during the past year.

That's what caused *The New York Times* to headline "Marital Fidelity Rampant," *The Washington Post* to report "Sex in America: Contented but Surprisingly Chaste," and *Time* to editorialize "Surprising news from the most important survey since the Kinsey Report." The

surprise was that Americans are not as promiscuous as they were thought to be.

They apparently aren't as insatiable as imagined, either. The survey showed that American adults have sex on the average of about once a week, with many people abstaining for much greater periods of time.

The survey results also reported that 2.8 percent of American men and 1.4 percent of American women are practicing homosexuals, figures that agree with other surveys but which are far less than some of the militant homosexual groups claim.

It was encouraging that the survey also found that Catholics and fundamentalist Protestants had the lowest median number of sex partners since age 18. There was a time when that would have been taken for granted, but in recent years Catholics have been reported to have adopted more liberal sex practices.

The survey gives the lie to those who claim that our movies and television only reflect "true life" in depicting so much sexual activity. It also seems to indicate that viewers are not as influenced to emulate the movie

and TV stars as we might have thought. It's probably too much to hope, though, that producers will see this survey as a reason to cut back on the sexy scenes.

It would be nice if our public officials would recognize from the results of this study that it is possible for people to refrain from sexual activity. Those who advocate teaching "teen-ager" "safe sex," on the premise that they are sure going to have sex anyway, should now have second thoughts. It is possible to abstain from sex, even for adolescents.

Catholic values like fidelity have always been the ideal. It's good to see that most people live up to that ideal. Now when someone says that everyone's doing it, we will know that they should be referring to being faithful.

OFFICIAL
APPOINTMENTS

Effective October 11, 1994

REV. TONY VOLZ, appointed dean of Terre Haute Diocese, while continuing with present appointments.

REV. JEREMY KING, O.S.B., appointed dean of Tell City Diocese, while continuing with present appointments.

REV. STAN HERBER, appointed dean pro tem of Indianapolis East Diocese, while continuing with present appointments.

Effective January 1, 1995

REV. J. G. RIEDMAN, appointed dean of Indianapolis East Diocese, while continuing with present appointments.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

How can our brothers and sisters believe if they have not heard?

Dearly Beloved in Christ,

Through baptism each of us is called to take part in the missionary work of the church. Giving to the poor is not something asked of us in addition to our daily faith lives, rather, it is at the very heart of our faith.

When a young African sister began her first mission in a village in East Africa, she found many people longing to hear about God. "All they need," she said, "is someone to tell them." We might ask ourselves in the words of St. Paul, "How can they believe if they have not heard?" Who will tell them if we do not?

World Mission Sunday, Oct. 23, is a day on which we are reminded of our calling to be missionaries by praying for our sisters and brothers around the world that they, too, will hear the Gospel, the story of God's love for them. We are asked to look beyond our personal needs and those of our parish to the church's worldwide missionary work and to offer our financial help through the Propagation of the Faith along with our prayers. Let us be generous!

What we place in the collection basket is far more than money, for what we give is a real and most effective way of saying "yes" to Christ in response to his call. As missionaries, we can reach the poor at home and to the ends of the earth, for how can our brothers and sisters believe if they have not heard? Let us enable them to hear by our gifts on World Mission Sunday.

Sincerely yours in Christ,

1 Daniel M. Buechlein
Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis



WALK 'N' RUN—Archbishop Daniel's Walk 'N' Run was held on Saturday morning, Oct. 15 at Marian College. About 331 people participated in the annual event. Eighty-five volunteers gave their time and effort to see that the event ran smoothly. (Photo by Elizabeth Bruners)

10/21/94

MOVING?
We'll be there waiting for you give us 3 weeks Advance Notice!

Name _____
New Address _____
City _____
State _____ Zip _____
New Phone _____
Effective Date _____
NOTE: Please print duplicate copies please send to:

CRITERION
P.O. BOX 1717
INDIANAPOLIS, IN 46206

Six people to receive Spirit of Indy awards

by Mary Ann Wyand

Six archdiocesan Catholics will be honored for "exemplifying the values of Catholic Social Services of Central Indiana in their work for others" during the CSS 75th anniversary celebration Nov. 18 at the Children's Museum in Indianapolis.

The CSS Spirit of Indy Awards will recognize extensive volunteer contributions to church and community by St. Rita parishioner Michael Blair. Daughter of Chantry Sister Nancy Crowder, St. Thomas Aquinas parishioner Alma Mocas, St. Luke

parishioners Richard and Wynn Tinkham, all of Indianapolis; and St. Bartholomew parishioner Amy Harpenau of Columbus. Each Spirit of Indy Award recipient demonstrates "commitment to serve those in need, physically, emotionally and spiritually," according to Marianne Downey, development director for Catholic Social Services.

Reservations for the Nov. 18 anniversary dinner and celebration at the museum are \$37.50 per person and are due by Oct. 28 by contacting Downey at 317-236-1516.

Blair has served St. Rita as a nine-year member of the pastoral council and a

four-year member of the finance committee. He has represented St. Rita as a member of the Urban Parish Cooperative for five years, and served LTV on the finance and long-range planning committees.

In the community, he has served as a board member and coach for the St. Alban's baseball program and as a coach for the Peace Games, the Lawrence Park Basketball League, and the Riverside Basketball League. He also volunteers as a Junior Achievement mentor for youth, and has assisted with more than 20 different church and community service projects during the past nine years.

Pastoral council members praise Blair for "his leadership and organization abilities," which have been so effective that St. Rita Parish was able to pay off its debt and work together as a community of caring people, in one word, to serve God.

Daughter of Chantry Sister Nancy Crowder is the program director for the CSS Holy Family shelter in Indianapolis and has volunteered her time as chairperson and president of the Homeless Network of Indianapolis.

Sister Nancy is known in the Indianapolis community as an advocate and voice for the homeless. She has worked tirelessly to raise funds for the Holy Family Shelter.

St. Thomas Aquinas parishioner Alma Mocas is a retired teacher and has volunteered her time and talents at St. Thomas Aquinas School as a tutor and teacher's aide. She serves the parish as a music minister, helps with clerical work, cares for the church linens, and sews baptismal garments.

Mocas is a longtime St. Vincent de Paul volunteer, and also visits prisoners at the Indiana Women's Prison. Recently she established an endowment fund to provide scholarships for needy students.

"Her gifts of time, persistence and fidelity to helping others distinguishes Alma Mocas

from other volunteers," Father William Munshower, the pastor of St. Thomas Aquinas Parish, said.

St. Luke parishioners Richard and Wynn Tinkham are active members of their parish Christian service committee and assist low-income residents of the Laurewood and Blackburn Terrace housing projects throughout the year.

The Tinkhams founded the Food Link, a not-for-profit volunteer supported effort, in 1991 to help serve the needs of the hungry in the Indianapolis area by providing area shelters, missions, parishes, and public housing projects with excess food collected from a variety of local sources.

Amy Harpenau of Columbus, now a senior at Xavier University, has been active at St. Bartholomew Parish as a music minister. She participates in a variety of Catholic Community of Columbus Youth Ministry activities, serves as a youth retreat leader, and has been an active volunteer for the Catholic Youth Organization.

Harpenau is active in Amnesty International, has served Nazareth Farm as a volunteer worker in Appalachia, and also journeyed to Haiti to provide mission assistance. She supports Bread for the World projects and the Salvation Army, and is active at Xavier University in Students for Life, Pax Christi, and Habitat for Humanity.

Kathy Davis-Shanks, coordinator of religious education for St. Bartholomew Parish, said Harpenau has "done everything from standing in the rain ringing the Salvation Army bell to working in Haiti."

The Catholic Social Services 75th anniversary celebration on the third time the CSS board of directors has honored archdiocesan Catholics for outstanding volunteer service to their church and community.

Conference for leaders in pro-life activities scheduled for Nov. 5

by Mary Ann Wyand

The new archdiocesan "Choose Life!" curriculum, information about post-abortion reconciliation and AIDS ministry, and an update on the church's position on capital punishment are among the topics of the second annual Leadership Conference for Pro-Life Activities Leaders scheduled Nov. 5 at the Archbishop O'Meara Catholic Center in Indianapolis.

Sponsored by the archdiocesan Office of Pro-Life Activities, the conference will begin at 8:45 a.m. and conclude at 3 p.m. Registrations at \$15 per person include lunch, and are due by Nov. 1 at the Office of Pro-Life Activities, P.O. Box 1410, Indianapolis 46206. For more information, contact the pro-life office at 317-236-1569 or 800-382-9836, extension 1569.

Presenters will include Dr. R. Desmond Ryan, director of the Indiana Catholic Conference, who will discuss the political action arm of the Catholic Church in Indiana, and Providence Sister Ann Michelle Kiefer, pastoral care coordinator for the Damien Center, who will address AIDS ministry on the parish level.

Also during the conference, University of Indianapolis volunteers instructor Toni

Peabody-King will offer advice on recruiting and nurturing volunteers, and Ken Bird and Ann Plarr, deputies in the state Office of the Public Defender, will report on significant events concerning capital punishment in the Hoosier state.

During another session, archdiocesan Pro-Life Activities Advisory Committee member James Schmitz will speak on ways to build and maintain a successful and effective parish pro-life committee which engages the entire parish.

"Choose Life! Unborn Children and the Right to Life" is the topic of a presentation by Bob Mooney, coordinator of catechetical ministry formation for the archdiocesan Office of Catholic Education. Mooney will discuss the new curriculum for Catholic school and religious education students which was developed by the National Catholic Education Association.

"Post-Abortion Reconciliation" is the focus for a presentation by Myrna Vallier, administrative assistant in the Office of Pro-Life Activities. Her discussion will be based on the U.S. bishops' "Pastoral Plan for Pro-Life Activities" and includes a discussion about the archdiocesan reconciliation program and support group.

21 confirmed in Korean group

"The Korean Catholic Community of St. Lawrence Parish wishes to present to you its candidates for confirmation," Father Anthony Kim said to Archbishop Daniel M. Buehlein at a Mass the night of Oct. 9. Then 21 men and women stood as he read their names.

The archbishop called Father Anthony "a good priest and a good pastor for you," as he began his homily. Augustine Yoon of the Korean Community, alternated with Archbishop Daniel in giving his message in the Korean language.

"Praying is our way of letting both God and us know we need him," the archbishop said. "In the sacrament of confirmation, we receive the Holy Spirit. The gifts of the Spirit help us to say 'Yes' to the call of God in everyday life."

In English, Father Kim told the archbishop, "All of the members of our community will remember tonight as one of the best moments in our lives." He thanked St. Lawrence pastor, Father Mark Swartzkopf for his valuable support.

At the end of Mass, the archbishop said, "I am very happy to be with you tonight. I am pleasantly surprised with the lovely church and the lovely community of faith. I want to thank you for keeping the faith."

Archbishop Buehlein said, "I asked the altar servers before Mass if they would consider becoming priests. And we want some of you young women to consider becoming religious sisters. We need you."

Members of the Korean community prepared a special reception to celebrate the occasion.

St. John, Enochsburg, celebrates 150 years in Franklin County

by Peter Agostinelli

St. John the Evangelist Parish in Enochsburg celebrated its 150th anniversary Oct. 16 with a special Mass and altar blessing.

Archbishop Daniel M. Buehlein presided at the Mass. The homilist was Father John Geis, a native son of the parish who now serves as pastor of St. Mary of the Knobs Parish in the New Albany Diocese.

Also participating were Father James Borke, St. John's sacramental minister, and Father Thomas Amsden, priest moderator and pastor of St. Mary, Greensburg. Other clergy representatives included Father Henry Brown, who works in hospital ministry in Indianapolis; Father Bill Engbers (retired); Father John Minta, pastor of St. John, Osgood; and Father Roger Rudolf, associate pastor of St. Mary, Greensburg.

Franciscan Sister Shirley Gerth also took part in the celebration. As parish life coordinator, she is responsible for the

parish's day-to-day pastoral care, liturgical life, faith development and other services. Sister Shirley cares for two other parishes, the neighboring St. Anne Parish in Hamburg and St. Maurice Parish.

Some St. John parishioners also participated in parts of the service. They helped with jobs such as the wiping of the altar after announcement and the placing of the altar cloth.

In his homily, Father Geis reflected on his roots at St. John. He talked about memories of the school, which closed in 1965.

The priest encouraged the parish to remember that God is always nearby, even if he seems far away. That's the kind of spiritual belief St. John's founders embraced, Father Geis said, and that's why the parish should celebrate the anniversary.

Father Geis also talked about the changes that have confronted the parish in recent years. One is the loss of a full-time pastor. Another is the new relationship the parish must carry out with St. Anne and St. Maurice.

But St. John is in good hands, Father Geis said, because Sister Shirley is a woman of prayer.

St. John, a parish of 150 families, is located in rural Franklin County in southeastern Indiana. It is part of the Batesville Diocese.

St. John's roots are said to date back to 1840, when "belligerent" Catholics who were determined to start their own parish, Gerhard Bohman and Henry Kinker asked Father Conrad Schniederjans of Oldenburg for permission to build a church in Enochsburg. The pastor apparently said no.

But Kinker and Bohman proceeded anyway. A new log church was blessed in 1844 by Oldenburg's new pastor, Father Francis Joseph Rudolf.

Construction on a new stone church began in 1856. Father Rudolf hired another contractor to build the church, but the man accepted payment and left before the work was finished. Father Rudolf hired another contractor to start the church in 1858. But a piece of scaffolding broke, killing two men and injuring others.

A carpenter was eventually hired to finish the roof. The church was finished in 1862.

1995 Archdiocesan Directory is in new format

by John F. Fink

The 1995 "Archdiocesan Directory and Yearbook," published annually by The Criterion, will be ready for distribution next week to those who have ordered it.

This year's directory is in a new format, with a wider page size and plastic-coated wire binding that allows for easier use. The tabs on previous years' editions are gone, replaced by section markers on the outside edges of the pages.

The 1995 edition has two special sections of advertisements—one in the front, printed on glossy paper, and its customary "gold pages" in the back.

The heart of the directory continues to be information and statistics about all of the parishes in the archdiocese, archdiocesan priests, religious orders of men and women serving in the archdiocese, and educational and service institutions and agencies.

Divided into 15 sections, the directory

contains a general history of the archdiocese and important events in the archdiocese during the past year; a section explaining archdiocesan administration, including a chart of organization; the secretaries, offices and agencies; and a separate section on the 11 deaneries.

The section on parishes includes the names, addresses and photos of all the churches along with names of personnel, times of Mass, the number of parishioners, and other pertinent information.

Parish life coordinators are included in a separate section, as are chaplains in Newman Centers, Catholic hospitals, homes for the aged, public hospitals and public institutions.

Detailed information about the educational institutions in the archdiocese includes that for seminaries, colleges, high schools (both interparochial and private), deanery centers, and the Indianapolis Deaneries Coordinating Committee.

The archdiocesan service institutions

listed in the 1995 directory include Catholic hospitals, emergency shelters, homes for the aged, a residential treatment center, retreat centers and other service institutions.

There is a photo of each archdiocesan priest along with his complete biography, and a separate section with more details about the priests of the archdiocese, including those that are serving in other dioceses or as chaplains with the Armed Forces. A list of priests who have died is also included.

Men religious from seven orders and women religious from 20 orders are currently serving in the archdiocese, and all of them are included in the directory, along with their addresses.

The general summary gives statistics for the archdiocese as a whole and also for each parish, including their financial statistics.

The price for this year's directory is \$12. An advertisement for it is on page 13 of this issue.

FROM THE EDITOR

Paul's up and down relationship with Corinth

by John F. Fink

(This was written in the middle of September; but was delayed because I wanted to write about Assisi, the rosary and the synod on religious life the past three weeks.)

During weekday Masses from Aug. 25 through Sept. 17 this year (as it does every two years), the church reads selections from St. Paul's First Letter to the Corinthians. As I listened, it brought back memories of the *Criterion*-sponsored trip to Greece last July, when we traveled in Paul's footsteps, and it made me think of how similar our church congregations are today to those that Paul founded in Greece.

Beginning in the year 49, Paul took Christianity into what was then Macedonia (now northern Greece) and then to Greece itself for the first time. As detailed in the Acts of the Apostles, he traveled to Philippi, then to Thessalonica, then to Berea (modern Veria), then to Athens, and finally to Corinth. Corinth (which has been excavated more than any other ancient city except Ephesus) was a large city then—possibly as many as a million people.

PAUL STAYED IN Corinth longer than he did in the other cities—about 18 months, living with Aquila and his wife Priscilla. He, and they, worked as tentmakers during the week and preached about Jesus on the sabbath. He started a Christian community as he did in the other cities, but he also made enemies. He finally left Corinth for Ephesus, Caesarea, Antioch and other places before finally arriving again in Ephesus.

After Paul left a city, he tried to keep in touch. He wrote to the Corinthians, but that first letter has been lost. He sent his disciple Timothy to see how they were doing, and got

bad news: the Corinthian Christians were arguing among themselves. When he learned that, he sent another letter, a critical letter that we now know as the First Letter to the Corinthians.

In this letter, Paul tried to do what bishops have been trying to do ever since—create unity within the church: "I urge you, brothers, in the name of our Lord Jesus Christ, that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same mind and in the same purpose" (1 Cor. 1:10).

He also used the letter to answer some questions the Corinthians had about their new faith. Although Paul by then was having his troubles in Ephesus, he crafted careful answers that Christians have been reading ever since. He gave advice about marriage and virginity, counsel to widows, his opinion about problems that came up in liturgical assemblies. He wrote that all Christians are part of the one body of Christ, each member performing its own function but each vital to the whole body. And he wrote his famous passage about faith, hope and love ("and the greatest of these is love") that is read so often at weddings.

THAT LETTER HELPED some, but it didn't solve all the problems. In fact, Timothy let Paul know that some of the Corinthian Christians no longer wanted to follow Paul. More drastic action was needed. It was time for Paul to return to Corinth; he had been gone about four years.

But that proved to be a mistake. Paul was confronted by one member of the Christian community while he was just sat and watched. Paul felt devastated. He left Corinth by ship with a promise to return. But once he was gone, he wrote them another letter. It is too bad that we don't have a copy of that letter because it must have been very strong. It was, at least, effective. The Corinthians affirmed their ties to Paul and ejected from the Christian community the man who had confronted him.

Paul learned about the Corinthians' change of heart after one of his angels, Titus, visited Corinth. Paul was in Macedonia when Titus caught up with him. He was

overjoyed and immediately wrote another letter, which we know today as the Second Letter to the Corinthians. It is by far the most personal of all of Paul's letters. He mentions what he heard from Titus and that "he told us of your yearning, your lament, your zeal for me, so that I rejoiced even more" (2 Cor. 7:7).

But divisions among the Christians of Corinth continued. There were even missionaries who tried to turn them against Paul. When Paul heard of this, he sent still another letter, one in which he defended his ministry, even boasting of what he had accomplished. This letter is now chapters 10-13 of the Second Letter to the Corinthians.

We know that Paul returned to Corinth one more time. He was there to get a collection for the impoverished Christians of Jerusalem that had been taken up among the Corinthians. He was going to take it to Jerusalem and then travel on to Rome. So it was from Corinth that he wrote his Letter to the Romans, the epistle that is first among the New Testament letters. It is the longest and most systematic unfolding of Paul's thoughts. Of course, Paul didn't get to Rome in the manner he had planned. He was arrested in Jerusalem and taken to Rome in chains.

THERE IS ONE OTHER letter to the Corinthians, but Paul didn't write it. I alluded to it in the Aug. 26 issue when I wrote about the Basilica of St. Clement in Rome. St. Clement wrote it in the year 96—40 years after Paul's letters. Clement was the third pope after St. Peter and, as the letter said, it was "written by the church in Rome to the church in Corinth." It was one of the earliest examples of the authority of the church of Rome over other churches.

The subject of the letter? Divisions among the Christians. Clement's exhortation? "Let us put an end to divisions and public scandals. How? Let us be covered in a multitude of sins. Love puts up with everything; it is patient about everything. In love there is nothing vulgar, nothing arrogant. Love does everything in harmony." Paul could have written it.

A VIEW FROM THE CENTER

Stinginess of hospitality funds is not stewardship

by Dan Conway

A recent issue of *The Louisville Courier Journal* reported that Kentucky State Auditor Ben Chandler has criticized the mayor of Louisville, Jerry Abramson, for spending taxpayers' money on "lavish" parties. The article included various expressions of hospitality and public relations during the past year. These included \$40 of city money spent on a secretary's baby shower, \$360 for coffee and donuts at quarterly staff meetings, and \$97 for an "off-white leonard blanket" for the Kentucky Art & Craft Foundation which the mayor presented as a gift to First Lady Hillary Clinton.



Although city officials have defended these expenditures as "reasonable and for a public purpose," the mayor and his two deputy mayors have offered to reimburse the city for the small gifts and flowers which they purchased for 10 city employees.

Is this really a matter of "abuse of public funds"? Or is it political overkill? Is it wrong

for the mayor to spend public money on gifts and refreshments for employees and guests? Or is the state auditor merely being stingy?

Stewardship of public funds is a serious responsibility that demands public scrutiny. In recent years, there have been far too many examples of reckless spending and abuse of public funds at the federal, state and local levels. (The U.S. House of Representatives' "banking scandal" is an example of how public officials can blind themselves to their fiscal responsibilities.) But is Mr. Chandler really correct in criticizing Mayor Abramson for spending Louisville's money this way?

As reported in *The Courier Journal*, the total amount of money spent on hospitality and gifts is a significant sum (\$79,000)—even if it is only a "drop in the bucket" compared to Louisville's multi-million-dollar annual budget. City officials should certainly be held accountable for their expenditure of these funds, but it is also important to note that no guests of the city or members of the mayor's staff received any substantive benefits from the mayor's gestures of warmth and hospitality.

Shouldn't the mayor of Louisville have the discretion to serve coffee and donuts at

his staff meetings? Or to send flowers and small gifts to employees and guests on appropriate occasions? Or to give a Kentucky quilt to the wife of the president of the United States on behalf of the city?

By concentrating on these very small items of hospitality and public relations, the Kentucky state auditor runs the risk of trivializing what it means to be a steward of the public trust. He also makes it extremely difficult for city officials to carry out the important community relations dimensions of their jobs.

Generosity, gratitude, gracious sharing are part of stewardship

It would be one thing if the mayor and his staff were accused of hosting lavish parties with no civic purpose, or of buying expensive gifts for their employees and friends, or of callously using public funds for personal gain. As reported in *The Courier Journal*, however, Mayor Abramson and his staff have not

given the state auditor or the community any reason to question their fidelity to the public trust. At most, they appear to be guilty of excessive hospitality, not fiscal irresponsibility.

It is true that good stewardship requires prudent administration and responsible use of public funds. But the concept of stewardship also embraces the virtues of generosity, gratitude and gracious sharing. Do we really want our public officials to be anything less than generous and hospitable in the way they treat the city's guests—or the people who conduct the city's business? Stinginess is not stewardship.

Public officials should be expected to take excellent care of the precious human, physical and financial resources that have been entrusted to their care. They must also be held accountable to all expenditures—large and small. But they should also be trusted to spend public funds in ways that express the warmth and hospitality of the community.

The good steward is not a reckless spender of public (or private) funds. But we should never abuse the virtues of hospitality and generous sharing in the name of fiscal responsibility or stewardship. The four characteristics of a good steward are: gratitude, accountability, generosity and the willingness to "give back to God" with increase. All four qualities are needed before stewardship can truly become a way of life for individuals, churches or civic communities.

EVERYDAY FAITH

Obituaries don't reflect life's realities

by Lou Jacquet

It's not the most upbeat thought, but have you noticed how poorly obituaries reflect the reality of our daily lives?

Because funerals were on my mind, having attended my Uncle Larry's not that long ago, it occurred to me today as I read the list of those who had died that these short few paragraphs cannot help but gin to tell what the person described was truly like.

Obituaries provide essential information: birth date and city, cause of death and date, parents' names, occupation, names of survivors. Well and good. Aside from



"profile" obituaries dealing with the lives of celebrities, however, few capture the flavor of a person's life. For most of us, those few terse paragraphs and a couple of Arabic numerals after our names do not begin to tell the story of the highs and lows, pleasures and pains, joys and sorrows that we experienced in our lifetime.

Perhaps that is why reading the obituary page so often leaves me wanting to know more. We read that somebody died from cancer at 35. Tragic, yes. But were their last days a triumph of the spirit, a refusal to acknowledge death as victor? Were they able to look back on a full life? Had they taken time to savor sunsets, feel the wind on their face, seen the oceans, truly listened to the sounds of nature, made meaningful friendships? Had they told others how much they meant to them? Had their lives been

focused on others rather than themselves? Had they laughed early and often?

The obituaries, egalitarian and staid, give us no answers to these questions.

Personally, I hope nobody gets the chance to write an obituary for yours truly until about 2030. But when they do, I know that the few lines devoted to it will not begin to capture the essence of who I was. No obituary can. I hope that unknown reporter manages to somehow convey that the person known to God and to my family and friends as Lou Jacquet—the only Lou Jacquet God ever envisioned from all eternity with this soul, this heart, and (infinite deity!) apparently this lack of humor—had a quite good life which he often managed to savor, no matter how mundane it seemed on occasion.

Get that in there, will you? I wish every obituary writer would.

THE **CRITERION**
Official Weekly Newspaper of the
Archdiocese of Indianapolis

Price: \$20.00 per year
50¢ per copy

Second-Class Postage Paid at
Indianapolis, IN ISSN 0574-4350

Published weekly except last week in July
and December.

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206
317-236-1570



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

VIEWPOINTS

Are girls better off if they attend all-women's colleges?

The Women's College Coalition, whose members include 24 Catholic colleges, announced this fall that it is teaming up with The Advertising Council to launch a national public-service campaign. One Catholic member of the coalition is Seton Hill College in Greensburg, Pa. Its president, Dr. JoAnne Boyle, a former English professor, believes girls need to discover that their voices count. But they're not likely to accomplish this in coeducational classrooms where the education targets boys' needs, she explains in an article based on an interview with Catholic News Service. But Dr. Toinette M. Eugene says there's no guarantee that a women's college will meet African-American women's needs. A Catholic theologian, Dr. Eugene teaches at Garrett-Evangelical Theological Seminary in Evanston, Ill., a Methodist theology school.

Every girl deserves this opportunity

by JoAnne Woodyard Boyle

The more we find out about it, the more fascinating and compelling the arguments become for single-sex education. Every girl ought to have the opportunity for this at some point.

I think most of us in college say that many benefits of the college years come from discussions among the students outside class, with friends. We know that the quality of these discussions will be different when all the participants are girls or women.

If your peers are all female, your expectations are quite different.

And this makes a difference in the classroom. We don't think it's always damaging to have boys in the classroom. But in many cases it is inhibiting to girls. All the data support that.

Even having a female teacher doesn't make as big a difference as having the girls together as peers.

If the teacher is just going to lecture, it probably doesn't matter. It is when you get to the interactivity, to the questions and answers, the challenges and the possibility of an encouraging style that it makes a difference.

The classroom where men are learning is a battleground. An idea is produced and everyone is encouraged to shoot at it. Males love that environment. But it

doesn't work the same for women, who tend to feel attacked.

The girls' way to participate is much more conversational, more involving. When a girl responds in a classroom it is in an effort to start a conversation, to go back and forth on a subject.

Girls will begin by turning toward each other, and they won't talk to each other before establishing eye contact.

I'm not saying the last word is in on this subject. But even student evaluations of teachers show this. Boys say that one class wasn't as "challenging" as another. They mean that another class had more critiquing.

It is hard for me to see the benefits of coeducational classrooms. But as a teacher, it always interested me to hear the students' different points of view. Males bring something else to the rich tapestry of viewpoints, but it becomes a dominating pattern; then the other richness doesn't emerge.

This is not a question of the grades girls receive. The grade is based on doing the reading and performing well on tests. That's one way girls can gain recognition in a coeducational setting.

The problem remains that they're deprived of knowing that their voices count.

We had this experience with our daughter, who in ninth grade blossomed after being placed in a girls' school. Her voice was released.

Yet, our six sons benefited from being in class with girls. They are always amazed to hear what they hear from the female

perspective. Understanding that there are other voices makes a difference.

I think my sons had all the benefits. But there seems to be mounting evidence that even boys of certain ages benefit from a single-sex classroom.

Someone might argue that coeducational classrooms prepare girls to work together with men later. But I believe you're better prepared for the workplace if you've always known that your voice counts.

It may look like we're returning to the single-sex classrooms of the past, but it is for different reasons—with a new awareness of why this is important.

It's connected to our expectations for our daughters. Families always had high expectations for sons and moderate expectations for daughters. Today we're much more aware of the opportunities for girls.

Perhaps not for African-Americans

by Toinette M. Eugene

Applications to U.S. women's colleges are up. Yet because such schools are "for" women, it does not necessarily follow that they understand or are prepared for African-American women or other women of color.

This discussion reminds me that four years ago, with extensive coverage in our local media of all-girls' high schools, the daughter of one of my students requested that her parents look into an all-girls' senior high school for her. They found one, arranged for a visit and later enrolled their daughter.

The school's promises of what it could provide were only partially met. Yes, today that young woman has a greater ability to speak publicly, enjoys math and freely competes, even with me. But there is a cost to her self-esteem.

That school's student body is primarily African-American. The faculty and administration are white and often had difficulty addressing the students' issues.

These issues included concerns of color (light or dark-skinned), language ("black English" or not), and experiences of racism and classism.

The faculty knew the latest women's educational issues. But they were unable to easily recognize and adequately address the needs of African-American females.

This personal experience raises the question whether it is a given that women's colleges will meet African-American women's needs.

Culture and history have shaped a unique set of considerations for the African-American female. For example, gender role definition may be understood differently.

Shirley J. Carlson compared women's education at the turn of the century.

The black community's appreciation for the development of the feminine intellect contrasted sharply with the view of the larger society. In the latter, intelligence was regarded as a masculine quality which would "defeminize" women. Black women, frequently won community approval for this quality. . . . To this, the black community added the expectation that the female sex become educated for the same purposes as were males—that is, for self-improvement as well as community and racial "uplift."

Such gender role development continues, with new applications for our times. While there may be an expectation that the African-American woman "uplift" the race, she could simultaneously be blamed by religion or the larger society for contributing to patriarchy or the destruction of the black family because she took time to get educated.

These examples do not deny the need for the experience of a women's college for African-American women. Rather, the examples point to the greater need of women's colleges to recognize the realities of African-American women's lives.

While this may or may not occur at Smith or Vassar, it is supposedly being done at Spelman College in Atlanta, Ga., the oldest college established for African-American women.

Some women's colleges might accidentally meet African-American women's needs; fewer women's colleges may be equipped to deal with the uniqueness of African-American women's voices; still fewer, I believe, have the skill to deliberately nurture an African-American woman to assert her own voice.

In the past 10 years Spelman has become a center for research on African-American women. The director of Spelman's Women's Research Center, Dr. Beverly Guy-Sheftall, writes of the college's continued commitment to express African-American women's lives and improve the quality of life for women everywhere.

She cautions, "Perhaps one of the least understood phenomena might be the complexity and diversity of what it has meant and continues to mean to be black and female both here and throughout the world."

© 1994 by Catholic News Service

INTERNATIONAL YEAR OF THE FAMILY

Pope's reflections ponder 'great mystery' of families

by Daniel Avila

Second in a series of articles

Pope John Paul II's letter to families consists of a series of meditations on the role of families in God's plan of salvation. The pope refers to the "intimate connection" between the family and the "divine incarnation of the Word" as a "great mystery," citing a Scripture verse from St. Paul encouraging spouses to love each other "as Christ loved the church" (Eph 5:32).

Readers may find the letter's meditative style difficult to follow at first because they may not normally think of family life as a "great mystery." The word "mystery" may evoke ideas seemingly far removed from the everyday world of family living. Readers may be tempted to put aside the letter because it seems "too deep" or too long to be read during these brief moments when the rest of the family has finally drifted to bed and the house is gloriously quiet. This temptation should be resisted, however, because the letter addresses issues of overriding import to each family member.

At the beginning of his letter, the pope provides a critical description of the family's significance: the family "is a path from which man cannot withdraw." No matter who we are, we all "come into the world within a family." The pope

concludes that "even if someone chooses to remain single, the family continues to be, as it were, his existential horizon." Our call to follow God is inextricably linked to our family relationships.

Our family relationships can at times be a burden. Spouses must struggle with loving each other "for better or for worse"; parents must continue to loving and caring for their sometimes defiant children; children and teen-agers must cope with household limits on their freedom fashioned to promote family unity and cooperation; grandparents with chronic illnesses must handle the conflict between desiring familial care and support but dreading their "becoming a burden." Persons living in unstable homes or having no family at all, according to the pope, will experience "an anguished sense of pain and loss, one which will subsequently burden [their] whole life."

Thus at times it appears easier to escape from the troubles of family life, or from the pain of having no family, by avoiding family commitments or denying altogether the family's significance. We might desire to escape into a world of malleable relationships or assert our individualistic independence rather than bear these "burdens" with patient dedi-

cation. But this is where the "great mystery" of families is manifested.

The institution of the family reveals Christ to the world. As the pope writes: "The only begotten Son . . . entered into human history through the family." The face of Jesus shines from the family, sometimes dimly, sometimes brightly. If the family disappears as an institution, our path to Jesus will be rendered exceedingly treacherous. Thus, when it

comes to defining "family values," Jesus must be the measure of these values because he is their source. More than just a way of life, the family is the very channel of God's life in the world. This is the "great mystery" that must be proclaimed in our daily family life.

(Copies of the pope's letter to families are available from the Family Life Office, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46202. Tel. 317-236-1400, ext. 1596.)

To the Editor

Student appreciates her Catholic school

I am writing this letter in response to the article in the Sept. 30 issue about the benefits of Catholic schools. I am a 12-year product of the Catholic school system and I strongly agree with their numerous benefits to a religious education.

I have watched our schools grow and progress over my school career, as I enter my senior year. I see more changes than ever. Administration changes have greatly affected the ways our schools operate. The camaraderie between schools is increasing as well. And students know more than anyone of the nurturing atmosphere you spoke of in

your article. We are truly blessed to have such dedicated staff members willing to go to extraordinary lengths for the betterment of our education.

I am so pleased to have had the opportunity to attend a private school. I often take for granted my self-sacrificing family that sends me to Secunia High School. I understand that it is expensive and not always easy, but the values and life lessons encountered at our schools are immeasurable in an increasingly demoralizing society. I thank God every day, not only for the higher level education I receive, but for the love and support I am given on a daily basis at my Catholic school.

Kandi Roemcke

Indianapolis

Seven volunteers receive CYO Bosco awards

by Mary Ann Wyand

Seven Catholic Youth Organization volunteers were recognized by the Archdiocese of Indianapolis with St. John Bosco Medals during the 42nd annual CYO awards banquet of the Indianapolis deaneries on Oct. 11 at Secunia Memorial High School.

Recipients of 1994 Bosco medals for outstanding service to youth are Our Lady of Lourdes parishioner Karen Deery, Nativity parishioner Patrick Fitzgerald, St. Lawrence parishioner Gary LaSalle, St. Jude parishioner James Putnam, St. Barnabas parishioner Mike Wyciskalla, all of Indianapolis, and St. Malachy parishioners Anita Risch and Tom Richardson of Brownsburg.

The St. John Bosco Medal is presented for longevity of service and a commitment to helping youth develop physically, mentally and spiritually. CYO executive director Edward J. Tinder said. "The 1994 recipients have served a lengthy period of time in a quality way and have impacted a lot of lives. They not only have given time, talent and treasure, but have given it in very significant and unselfish ways."

Karen Deery has volunteered as a kickball coach at Lourdes and St. Catherine parishes for 13 years, participating in both the fall and spring seasons. She also assists with the softball program and the athletic committee at her parish, Tinder said, and "is the example of Christian living through her coaching."

Patrick Fitzgerald is "a great role model for youth" and demonstrates "the leadership and patience necessary to guide young athletes" while coaching football, Tinder said. He is also on the parish confirmation team and board of Total Catholic Education, trains servers, and is a eucharistic minister.

Gary LaSalle "almost single-handedly turned a fledgling track program into a huge success," Tinder said. He has coached track and basketball for eight years while serving on the parish athletic committee.

James Putnam started coaching CYO sports right after graduating from high school, Tinder said, and has coached long enough to teach second-generation players, first at Central Catholic and now at St. Jude. He also serves his parish as a member of the youth athletic board and currently is organizing a parish booster club to raise money for CYO athletics.

Mike Wyciskalla has coordinated the boys' basketball leagues and coached both boys' and girls' basketball for 10 years. He helped organize a track program, serves on the parish athletic committee, and helps with fund-raising projects.

Over a 14-year period, Anita Risch has coached kickball and volleyball, served on the parish athletic committee, and helped with fund-raising activities. She also helps the Indiana Special Olympics.

Richardson has coached both wrestling and football, Tinder said, and served as both the parish athletic director and vice president of the booster club. "He also played a big part in getting the gym built at St. Malachy School."

While Tinder introduced the honorees, Father Joseph Schaefer, vicar general of the archdiocese, presented the medallions.

"Those folks we've honored tonight, and those listed on the back of the program, and all those involved with CYO, display in a very fine way the characteristics of our patron saint," Father Schaefer said. "They are gentle reminders of what a good Christian adult can and should be."

Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth and Young Adult Ministries, also thanked the youth and adults present for their many hours of service to others.

"You are to be commended and congratulated on being faithful and generous Christian stewards," she said. "Thank you for choosing to share your time, your talent, and your treasures with the Catholic Church and, most especially, with youth ministry."



AWARD RECIPIENTS—1994 recipients of the Catholic Youth Organization's St. John Bosco Award are, left to right front row: Karen Deery and Anita Risch; second row: Gary LaSalle and Tom Richardson; and back row: James Putnam, Mike Wyciskalla and Patrick Fitzgerald. The seven CYO volunteers were honored for their longtime service to youth at the 42nd annual awards banquet of the Indianapolis deaneries. (Photo by Mary Ann Wyand)

The goal of healing in grief is to remember, speaker says

by Mary Ann Wyand

Healing is rooted in memories and requires time, Rev. Dick Gilbert explained during an archdiocesan grief conference Oct. 15 at the Archbishop O'Meara Catholic Center in Indianapolis.

"The goal of healing in grief is to remember," the Lutheran minister and hospital chaplain from Valparaiso told a large group of bereaved persons from throughout the archdiocese. "We are not here today because of loss. We are not here because of grief. We are not here because of pain. We are here because of love."

Love enables us and requires us to grieve, the keynote speaker said, as a normal response to the shock and sorrow caused by the loss of a loved one.

"We need to remind ourselves that the source of all love is God," Gilbert said. "Grief is about feelings, and God takes our feelings seriously. This brings specific hopes, expectations, energy and possibilities to our grief journey. It also makes very clear that demands that are placed on the church for bereavement ministry."

As a "Ziggy" cartoon effectively points out, Gilbert said, "How come our saddest sadness comes from what once was our most joyous joy?"

When a loved one dies, he said, our hopes, dreams, plans, energies and routines all are interrupted and we must begin searching for meaning in life.

"Grief is a full-time job that demands the best of our energy when we have none to spare," he said. "We need to be gentle and give ourselves time, take care of ourselves and listen to our feelings."

Ironically, he said, grieving people sometimes are afraid of their feelings because they don't always seem to make sense.

"But the grace of God and help from friends can lead to healing," he said. "Support groups are invaluable. The goal is to heal, and to heal is to remember. The beginning of healing is when we remember that death may take a person bodily from us,



Rev. Dick Gilbert

but no one can take away the stories, the feelings, and the memories."

Life is and always will be a mystery, the hospital chaplain said, and because of this there are no answers when people must confront the death of loved ones.

"Spirituality is not about what things happen," he said. "Spirituality is a connection to a loving and caring God at times when there are no answers at all. We simply comfort grieving people with our presence. The best grief ministry is often the ministry of silence. We need to listen to people's stories."

Listening brings comfort to bereaved people, Gilbert said, and validates their feelings for loved ones who have died.

"The number one source of health problems in the United States is stress," he said. "About 75 percent of health problems start from non-medical things. Ninety-seven percent of the people that I talk to who are in grief want information and reassurance that they are not crazy because of the intensity of their grief."

In times of grief, he said, it is important to remember that "What we have once enjoyed and deeply loved, we can never lose, for that which we deeply love becomes a part of us."

The Altenheim Community

LIFE

Christian Caregivers since 1910



Laughing, Caring, Sharing



Faith, Trust, Love



Skill, Strength, Healing



Fun, Friends, Family

Providing Independent Living,
Assisted Living and Nursing Care.

3525 E. Hanna Avenue ■ Indianapolis, Indiana 46237
(317) 788-4261

For information on availability, contact the Admissions Coordinator by calling the number above or completing the coupon below.

☐ Information: I'm interested in more information regarding The Altenheim Community. Please send me a brochure.

☐ Lunch: I would be glad to join you for a complimentary, no-obligation lunch and tour of The Altenheim.

Mr./Mrs./Miss

Address

City/State/Zip

Phone

Medicare/Medicaid Certified

An Equal Opportunity Employer & Housing Provider

KH

CLIP
& MAIL
TODAY!

SPOTLIGHT ON BLOOMINGTON DEANERY

St. John, Bloomington, is a tight family community

by Peter Agostinelli

St. John the Apostle Parish in Bloomington isn't your typical church. It's one of three Catholic parishes in the vibrant college town, and even though it has no official ties to Indiana University, it does have some connections.

St. John is located near lots of hotels and restaurants, so it attracts many visitors, especially those in town for IU football and basketball games. Also, some IU faculty and staff people are parishioners.

But the 24-year-old St. John is the city's westside parish. It sits a few miles outside the IU campus in a growing area where new stores and subdivisions have sprouted up like Indiana corn.

When St. John was founded, it was considered somewhat of a working class parish. But Father Myles Smith, pastor of St. John since 1982, said he's not so sure that's true anymore.

"Right now we're a good cross section of people," Father Smith said.

The pastor is saying that you're likely to find a university official and a maintenance worker in the same pew.

"You could come here on a Sunday and find somebody in a three-piece suit sitting next to somebody in blue jeans, and both are comfortable," he said.

Bloomington's Catholic population, at least on the west side, tends not to be indigenous to Monroe County. Most of the people have moved into the area.

The parish of 500 families has grown from about 325 in the early 1980s. It's young, with an increasing number of young families joining in recent years. Father Smith said one of the biggest challenges for him and the rest of St. John's staff is preserving a family atmosphere in the growing church.

The parish is not quite 25 years old. In fact, two people who serve on the current parish council served on the original council more than 20 years ago.

St. John is the second-newest parish in the archdiocese. The newest is St. Francis & Clare Parish in Greenwood, which was established last year.

St. John doesn't have a lot of weddings or funerals. On the other hand, it does have a lot of baptisms. Many couples have moved to Bloomington's west side after they were married, Father Smith said.

St. John Parish also has a track record as an innovator. Some new programs and methods have grown there. Father Smith said it was the first parish in the archdiocese to establish the Renew program (in 1982).

St. John also has small faith communities in its congregation. Since their beginning in 1991, the groups have helped men and women develop their knowledge and understanding of their faith, said parishioner Anna Floyd. She serves on St. John's Adult Learning Team and helps with the organization of the small faith groups.

The parish also began the Little Rock Scripture Study program in 1985.

Some of the popular parish activities include a marriage dinner, a backyard barbecue, a Mardi Gras celebration and a parish picnic held every August.

Liturgies are another strength. The parish liturgy committee contributes to that strength by working on environment and music. Alexa Bartel, a parishioner who chairs



BLOOMINGTON PARISH—St. John the Apostle Parish in Bloomington serves a growing population of Catholics on the city's west side. Since its founding in 1970, the parish has enjoyed strong parishioner involvement. (Photo by Peter Agostinelli)

the committee, said it illustrates the ownership St. John's people take in the parish.

The enthusiasm that the charter members had and will have for this parish community is just fused into the rest of the parish," she said.

Father Smith said St. John benefits from the good service of lectors and the different people who serve as eucharistic ministers.

"We have well-trained leaders," the pastor said. "We've got a broad representation (in ministries) as far as backgrounds, ages, genders... we've got a lot of people involved."

"We've got a lot of volunteers doing small things. A lot of people don't notice that it's volunteers doing all this work. They notice things being done. They see the end results."

Bartel said: "To me, it's unique to have such a large parish that has such a wealth of folks who take it upon themselves to make sure this parish runs well."

One project volunteers take care of is the sending of anniversary cards to all the parish's married couples.

Father Smith said some of the volunteer tasks could be modernized, such as converting some tasks to computer format. But that would eliminate some of the need for people, and it's better to keep them all involved.

Bartel said the parish is including young women as altar servers now. The children's choir is growing as well.

The parish is doing well financially. Parishioners burned the mortgage paid this year at the festival.

Also, a new organ was dedicated earlier

this year. Bartel said the parish's music ministry, which is overseen by the liturgy committee, has grown and improved greatly. Diane Antelept directs the ministry.

St. John was founded in 1970 as Bloomington's Catholic population was growing too large for the city's only parish at the time, St. Charles Borromeo. Archbishop Paul Schulte purchased land for parish use in 1966. The dedication and blessing were held four years later.

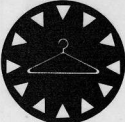
Father Francis Buck, who died earlier this year, was the first pastor. According to a parish history, he directed much of the initial planning and construction. The history also credits Father Buck with encouraging parishioner involvement and leadership.

The archdiocese reassigned Father Buck to another parish in 1982. Father Smith assumed his pastoral duties at St. John that year.

Weekly profiles will include all parishes


One of the newest projects at The Criterion is an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are profiled every month.

After every deanery has been covered, the series will start over again. Then the process will repeat until every parish has been profiled.



BLOOMINGTON CLEANERS
317 W. 17th Street • Bloomington, IN 47404 • (812) 336-2818

Century 21 Village Realty


Rose Mary Jones
Sales Associate
Jefferson at Franklin
Nashville, Indiana 47448-1550
Residence (812) 988-4059
Fax (812) 988-7703
Business (812) 988-7244
Each Office is Independently Owned And Operated


Knarzer - Maxwell
PROFESSIONAL CORPORATION
PUBLIC ACCOUNTANTS
Joseph L. Knarzer, Jr., P.A.
Member
NATIONAL SOCIETY OF PUBLIC ACCOUNTANTS
INDIANA SOCIETY OF PUBLIC ACCOUNTANTS
Enrolled To Practice Before The Internal Revenue Service
(812) 988-9844 1-800-241-7716
P.O. BOX 321, NASHVILLE, IN 47448


SPARKLE PARTY
Gifts • Collectibles • Jewelry • Music Boxes
(812) 988-7742
Irene Craig
owner
Franklin Street, Box 424
Nashville, IN 47448

Need A Vacation?
Someone To Take Care Of Mom & Dad?
We Have The Answers
The Lakeview Nursing and Rehabilitation Center
(Respite Care Program)
What Is It?
• Short Term up to 30 days of care
• Nursing Supervision of care and Medication Administration
• Planned Activities including crafts and social events
• Call for additional information
The Lakeview Nursing and Rehabilitation Center
500 Maple Avenue, Terre Haute, IN 812-234-7702

"Where Resident, Family, and Staff Become One"

CLOCKS
New Howard Miller
& Ridgeway
Grandfather, Wall and
Shelf Clocks
Discounted up to
60% OFF Retail
See us before you buy,
call early for best
Christmas selection
Also Expert Clock
Repair
House Calls on
Grandfather Clocks
A TIME TO REMEMBER
145 East Gould Street
Nashville, IN 47448
1-800-267-7756
(812) 988-7756 Time (8463)

Deremiah-Frye Mortuary
Greene & Harrell Chapel
700 GOURLEY PIKE • BLOOMINGTON

BEN DEREMIAH 28 Years Service
KELAN F. FISSELL 15 Years Service
JILL D. CAMPBELL 8 Years Service
WILLIAM G. LANE 15 Years Service
DON FRYE 30 Years Service
Complete Preplanning Service
812-332-9376

Bill Meier
INSURANCE
Meier Insurance Agency, Inc.
Groves Square, Suite J
1000 N. Walnut Street
Bloomington, IN 47404
(812) 332-9438

Religious education: a strength at St. John Parish

by Peter Agostinelli

Religious education is one of St. John's biggest offerings, with different programs available for the diverse membership it serves.

The pastor, Father Myles Smith, said St. John was founded deliberately without a school. That's one reason why there's such a demand for religious education.

The parish offers programs for both adults and youth. Jean Welp, St. John's director of religious education, said she tries to remember that adult needs are sometimes overlooked.

"A lot of parishes really focus on religious education programs for children. That's important, but sometimes adults get left behind," she said.

Part of that effort includes networking with the other Bloomington parishes—St. Charles Borromeo Parish and St. Paul Catholic Center—and St. Martin of Tours Parish in Martinsville. Welp said she shares ideas with the religious education directors at those three parishes.

About 70 parishioners at St. John currently are involved in the small faith

groups. They gather regularly—some meet every week, while others meet every few weeks. Sessions are held in a member's home or shared at meetings. After an introductory period, groups can choose the specific direction they want to take. There's no extensive reading or preparation for the sessions.

Anna Floyd, a member of the parish's adult learning team, is active in the groups. She said they're not prayer or Bible study programs. But prayer and Scripture can play a big role in the way sessions are carried out. Floyd said small faith groups have worked for some St. John parishioners because weekly Mass just isn't enough for their spiritual growth and education.

"What happens in most churches is you go in, you sit down, you're there for an hour and you get up and leave," Floyd said. "Parishes today aren't like they were (as recent as) the 1950s. Back then they were more like neighborhood churches, ethnic groups or family groups. They had that sense of community."

"Now society has pushed everything around, (so) there are churches in suburbs, churches in town, rural churches . . . but

there's not that continuity where you grow up in one church."

But Floyd said small faith groups aren't exactly new. In fact, she said, they're not unlike the circles in which Christians learned almost 2,000 years ago. Floyd added that small faith groups also are a good way to become better connected with fellow parishioners.

Rite of Christian Initiation of Adults (RCIA) is offered as well. Father Smith handles coursework for that.

Welp said the parish's adult learning team helps shape adult catechetical programs and shapes adult religious education needs. One topic of interest in recent months has been the new catechism.

The team is active socially as well as spiritually. A movie night for families is held Saturday nights. Also, a marriage enrichment dinner is held for couples.

The parish does offer religious education programs for youth. Classes are offered Sundays and Mondays. More than 170 students are enrolled.

Confirmations are held jointly with St. Charles Borromeo Parish and St. Paul Catholic Center.

Welp said future projects for St. John Parish will include reaching out more to young adults. Another goal is to extend the parish's role in the Bloomington community.

But St. John isn't exactly hurting for things to offer its parishioners.

"Sometimes I feel like we're the best-kept secret in Bloomington," Welp said.

St. John Parish

Year founded: 1970

Address: 3410 W. Third Street, Bloomington, IN 47404

Telephone: (812)339-6006

FAX: (812)339-8148

Pastor: Father Myles Smith

Parish administrator of religious education: Jean Welp

Parish secretary: Donna Hawk

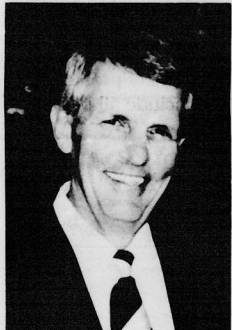
Church capacity: 750

Number of households: 500

Masses: Saturday-5:30 p.m.; Sunday-10 a.m.; weekdays-5:30 p.m.

Cathedral High School

Perpetuating Excellence in Catholic Education
From Generation to Generation — Some Things Never Change



Joseph M. Dezelan
Cathedral High School
Class of 1962

Agent,
The Grain Dealers Mutual
Insurance, Inc.

Martin S. Dezelan
Cathedral High School
Class of 1986

Government Affairs Director,
Indianapolis Chamber
of Commerce



Cathedral High School has had a profound effect on my life. The Cathedral spirit entered my life at age five or six and it continues today — some forty-five years later.

My association with Cathedral began in the late 40s to early 50s when I began hanging around the CYO field watching my father's football teams. The experience continued through my high school career, coaching football, and the just-completed twelve continuous years of educating my three children — Marty, Jodi, and Tony.

The Cathedral education is extremely broad-based. It is more than just academics. It is athletics, music, and the arts. It is the experience of family and the teaching of religion, values, morals, and love for our fellow man. It is the preparation for the rest of one's life. The Cathedral education is tradition!

The fond memories and long-lasting friendships from Cathedral are many. Still today some of my best and closest friends are the friends I met while at Cathedral. These friends came from all sides of town and from many ethnic backgrounds. There were no barriers.

My wife, Cathy, and I have a fundamental belief concerning our investment in the education of our children: An education cannot be taken away. It is more valuable than any material gift they can receive. An education is forever.

The Cathedral education is forever!

Beginning with my grandfather's arrival at Cathedral High School in 1944 and continuing with my cousin's sophomore year this fall, my family's experience at Cathedral has been special. However, in many ways, our fifty year association with Cathedral is not unique.

Like any large family, Cathedral High School is a place of tradition, continuity, and love, which continues to attract the children and grandchildren of its alumni. My family and others have returned to Cathedral because it is more than a building or campus.

Cathedral is an institution which continues to educate with a rich tradition dating back seventy-five years. Moreover, Cathedral is able to prepare students for the unpredictable changes inevitable in our future. Teachers, technology, lesson plans, and the students have changed, but Cathedral's mission has remained constant and its excellence has grown.

The alma mater of doctors, lawyers, accountants, elected officials, professional athletes, educators, and even a Nobel Peace Prize winner,

Cathedral itself is a family — the largest extended family in central Indiana.

I am proud to be a part of the Cathedral family, honored to have the same excellent education as so many profound and influential men and women, and grateful for the opportunities which the school has afforded me.

CATHEDRAL
HIGH SCHOOL

5225 E. 56th STREET
INDIANAPOLIS, INDIANA 46226
542-1481

ICC issues election guidelines for parishes

They are encouraged to educate on issues but may not support or oppose candidate or party

by John F. Fink

The Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana, has issued guidelines for pastors and parishes on lobbying and electioneering in advance of this year's Nov. 8 election of state and national political leaders.

In a brochure being distributed throughout the state, the ICC says that Catholics are encouraged to participate in the political process, but within certain parameters. It says that dioceses, parishes and church organizations:

- may support or oppose issues but not candidates;
- may educate on issues and positions but not show preference for any candidate or party;
- may encourage voter participation, but not endorse political parties.

The brochure says that "the consistent ethic of life demands a concern for all the weak and vulnerable members of our

society, the unborn certainly, as well as the frail elderly, the disabled, the helpless."

The guidelines, which were developed in consultation with the general council of the United States Catholic Conference, are as follows:

1. Parishes and other institutions may—in some cases should—engage in issue-oriented activities and lobbying. Among activities of acceptable activity, the brochure lists education efforts about issues and in support of legislation, encouragement of letter writing campaigns and other contacts with legislators, distribution of flyers about issues, before Congress or the Indiana legislature, and preaching and distribution of pertinent information about particular issues, especially those affecting life.
2. Non-partisan registration and get-out-the-vote campaigns are proper and a recommended activity for parishes and church organizations.
3. Materials prepared for use in educating citizens—including surveys or polls—must emphasize educative objectives.
4. Surveys or polls of political candidates

may be distributed at churches, or reported in parish bulletins only if:

- the poll is objectively worded and conducted;
- poll results are accurately reported and free of bias;
- poll results do not contain discussion of issues;
- the poll is multi-issue involving a variety of the issues;
- the validity of the poll has been approved previously by the ICC or the diocesan attorney; and
- parish bulletins containing reports of polls point out that the parish does not endorse or oppose candidates and that the polls are distributed to inform and educate voters.

5. Evaluations of candidates or political parties must be avoided. Prohibited actions include:

- encouraging readers or listeners (e.g., a homily) to vote for or against a particular candidate or party;
- labeling a candidate or party as "pro-school aid" or "anti-life"; such a practice renders objectivity by not allowing

readers to evaluate a candidate's position themselves.

- using plus (+) or minus (-) signs to evaluate the candidate or party;
 - rating candidates or parties on a scale of "one to 10" for example, or otherwise saying "X is good"; "Y is better";
 - use of marked sample ballots.
6. Congress has forbidden churches and other tax exempt organizations to engage in any political activity. They may not support or oppose candidates or contribute funds to any political candidate, party, campaign or political action committee.
7. No diocesan or parish entity or organization may directly or indirectly suggest that a particular candidate or party should be supported or opposed.
8. Pastors or other religious leaders are urged to avoid endorsements or other political activity, contributions or electioneering.
9. Parishes or Catholic organizations should not use or distribute materials released by other organizations unless they have been reviewed and approved by the diocesan attorney.

66 speakers included in new archdiocesan speakers bureau

by Mary Ann Wyand

Need a speaker for a parish gathering?

A new Speakers Bureau coordinated by the archdiocesan Office of Retreat and Renewal Services offers a listing of 66 area speakers who are well-versed on a variety of topics of interest to parish groups.

Arranged by category, the Speakers Bureau manual was coordinated by Christian Instruction Brother Joseph Martin, associate director of program development for Fatima Retreat House in Indianapolis.

"The manual contains a wide listing of categories," Brother Joseph said. "The speakers' names, addresses and telephone

numbers are included so people in parishes or schools have direct access to contacting them to make arrangements for programs."

The new manual is the first publication released by the recently formed archdiocesan Office of Retreat and Renewal Services. Copies sell for \$4 each and are available from Fatima Retreat House, 5353 E. 56th St., Indianapolis, Ind. 46226.

Topics range from adolescent issues to aging, AIDS ministry to clown ministry, holistic spirituality to grief and loss, Twelve Step spirituality to discipleship, and marriage issues to stress management.

Speakers include priests, religious, educators, counselors, and lay people who specialize in a variety of ministries.

Principal named INPEA director

Glenn Tebbe has been selected as the first full-time executive director of the Indiana Non-Public Education Association.

For the past 18 years, Tebbe has served as principal of St. Mary School, Greensburg. Prior to that he was a Catholic elementary school teacher for three years. He has been active on educational committees for the archdiocesan Office of Catholic Education.

Tebbe has served as a Greensburg city councilman.

A graduate of Marian College in Indianapolis, Tebbe completed graduate work at Xavier University in Cincinnati and Ball State University in Muncie.

The INPEA director's office is now located in the Office of Catholic Education in the O'Meara Catholic Center at 1400 N. Meridian in Indianapolis.

Besides the annual administrators' conference at IULI on Feb. 24, 1995, the group is planning the first statewide non-public educators' conference in October of 1996. INPEA represents the state's non-public schools. Its board of directors includes six regional representatives, as well as



Glenn Tebbe

spokespeople from the five Catholic dioceses, and Lutheran, Christian, Seventh Day Adventists, and independent schools all over Indiana.

No Communion for remarried

(Continued from page 1)

Mass and prayer. They are encouraged to meditate on the Word of God in the Scriptures and to practice works of charity and justice. They should be actively involved in the Christian formation of their children," he said.

Several European church officials contacted from Rome by Catholic News Service said some Catholics in second marriages disapproved by the church are receiving Communion despite the law against it.

Officials in Austria, the Netherlands, Spain and Belgium said the situation is not part of local church policy, although in some cases it involves priests who give Communion on an individual basis after

lengthy discussion with Catholics in invalid second marriages.


Some situations involve Catholics in invalid remarriages who simply go to Communion without talking first to a priest, they added.

The officials said that there are no reliable figures about the situation. But they did not think the practice was widespread because most divorced-remarried Catholics have stopped going to church.

"For pastoral reasons, you can't ask a person on the Communion line if he is a divorced and remarried Catholic," said Father Wilfried Bräven, secretary to Cardinal Godfried Danneels of Malines-Brussels, Belgium.



Grinstead Funeral Home, Inc.
SAM H. PRESTON - OWNER
 The oldest Funeral Establishment in Indianapolis — Founded in 1854
 "Centrally Located to Serve You"
 1601 E. New York Street Indianapolis, IN 46201 (317) 632-5374



A Thoughtful Idea for All Souls Day
REMEMBRANCE LIGHT
FOR CEMETERY OR SHRINE

Long lasting gold anodized aluminum construction with ruby plastic globe.....\$52.50

Refill Candles for above fixture.....\$2.30 each or \$23.00 dozen

Hours: Monday thru Friday — 9:30 to 5:30
Saturday — 9:30 to 5:00
 Parking South of Store

Krieg Bros. Established 1892
Catholic Supply House, Inc.
 119 S. Meridian St., Indpls., IN 46225
 (2 blocks South of Monument Circle)
317-638-3416 1-800-428-3767


When you want action, you need an ad in The Criterion

Whether you're buying or selling, hiring or hunting, a classified display or line ad can work wonders.

Let Indiana's largest weekly newspaper work for you.

Call Rebecca Bowman at 317-236-1572, 1-800-382-9836 or reach her by Fax at 317-236-1593.

THE CRITERION



Individual/Marital/Family

David J. Burkhard, M.A., CMFT, CCSW357-8352
 Patricia A. Ley, M.A., CMFT784-8655
 Mary Jo Nelson, M.A., CMFT784-8677

Marriage Enrichment Seminar
 Nov. 18, 19 & 20 - Location: Fourwinds Resort & Marina, Bloomington. IN \$155 per couple, includes seminar & room. Limited to 15 couples.

Professional Counseling with Pastoral Concern
 Siding Fee Scale/Evening Hours

HORIZONS COUNSELING CENTER
 57 North 17th Avenue
 Beech Grove, IN 46107

G.H. Herrmann
Funeral Homes

1505 South East Street
 Indianapolis, Indiana 46225
632-8488

5141 Madison Avenue
 Indianapolis, Indiana 46227
787-7211

1605 South State Road 135
 (Olive Branch Rd. at State Rd. 135)
 Greenwood, Indiana 46143
787-7211

MEMBER THE ORDER OF THE GOLDEN RULE

Faith Alive!

A Supplement to Catholic news-
papers published by Catholic News
Service, 3211 Fourth Street, N.E.,
Washington, D.C. 20017-1100. All
contents are copyrighted ©1994 by
Catholic News Service.

The sacrament of baptism is a community liturgy

by Fr. Lawrence E. Mick

There was a new baby in the family, and everyone was overjoyed about the infant's birth.

Both parents come from large families who are active in the parish. Yet both parents wanted a Sunday afternoon baptism with only family members present at the ceremony.

They saw no reason for other parishioners to be part of the celebration. In both families, they always had celebrated baptism as a special family occasion.

Baptizing a child was important to these families, for they were people of strong faith. They had learned to see baptism as a real celebration, but they had not yet come to understand the sacrament of baptism fully as liturgy.

To say that baptism, like all the sacraments, is liturgical is to say that its celebration belongs to the whole church community.

All the sacraments are essentially community celebrations.

Baptism is important to the whole community, because through baptism the community initiates new members and ensures its ongoing life.

The initiation of new members is always an important event for any group or society. In the process of welcoming new members, the group also renews its own sense of identity, its awareness of what it really means to be a member.

Thus the celebration of initiation in the church via the sacrament of baptism is important for the entire Christian community's continuing spiritual renewal.

Many families are better able to understand the church's role in the celebration of baptism by seeing a parallel between the birth of the child into the family and the new birth, through the sacrament of baptism, into the family of the church.

When the child is born, the family rejoices and celebrates that birth, and all family members are notified because their family has changed.

The addition of a new member is important to all who form the family. New life calls for celebration!

When the child is baptized, however, the family that welcomes the child is bigger than the biological family. It is the family of the church that welcomes the child at baptism.

Just as the child's birth is important to every member of the family, so that child's baptism is important to every member of the church family—even if some of them do not yet recognize that fact.

Thus the celebration of baptism should include all, or at least a representative number, of the members of the parish community.

When baptism is understood as the celebration of the Christian community welcoming a new member, it becomes

obvious that the proper setting for this celebration is in the midst of the parish community into which the child is being baptized.

Along with the parents and godparents, the whole community accepts some responsibility for sharing life and faith with the newly baptized.

This is the community within which a child will grow and learn to follow Christ and live the Christian life.

And this is the wider family that will foster the child's gradual conversion so that the faith celebrated in his or her baptism will become a personal faith commitment in life.

The community's role in celebrating baptism has become clearer in many parishes through the Rite of Christian Initiation of Adults.

Those who enter the church through this rite share in the community's life and worship for months or even years before their baptism is celebrated.

They generally celebrate the sacraments of initiation at the Easter Vigil, at the very heart of the community's most important liturgy of the year.

It is clear that these people are being welcomed into the parish community, not just into their biological family. Though it may not be as obvious, the same thing is true of the baptism of an infant.

This principle leads many parishes to schedule most baptisms during Sunday Mass so that the community will be present and part of the celebration.

If baptism is celebrated at another time, the whole community should be invited and the families of those who are baptized should make it a point to personally encourage some members of the parish to join them for the celebration.

The mobility of many young families in our culture often comes into conflict with this ideal. A young couple may wish to return to their family hometown for the baptism so that family members can be present.

Such a celebration may be appropriate, especially if the young family is not likely to stay long in their current parish and thus the child will not long be raised in that community.

Since the child is being initiated into the Catholic Church, not just into the local parish, baptism in another parish may remind everyone of the church's universal nature.

Even in this situation, however, the baptism should involve the parish community where the baptism is celebrated, either at Sunday Mass or in a special baptismal liturgy.

The celebration of baptism should always reflect the fact that the new member is being welcomed into the community we call church. For baptism is truly part of the liturgy of the church.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



CELEBRATION—To say that baptism, like all the sacraments, is liturgical is to say that its celebration belongs to the whole church community. Through baptism the community initiates new members and ensures its ongoing life. (CNS photos by Michael Hoyt, above, and Lisa Kessler, below)

Baptism is basic to life as a Christian

by David Gibson

If someone asked what you would list as "the basics" of your life, would your list include baptism?

Baptism is basic to your life as a Christian, according to the new "Catechism of the Catholic Church" (No. 1213).

The catechism calls baptism "the basis of the whole Christian life."

What does this suggest about the basics of your existence?

Here are two points:

- That it is basic to grow and to expand.
- That it is basic, despite what divides people, to attempt to recognize our points of unity.

First, baptism doesn't leave you as it found you.

The flowing waters of baptism give new life to what was parched and dry; they foster the growth of human seedlings. The catechism says baptism's result is "a new creature" (No. 1285).

So God invites us forward. God always is opening life's vast scope up to us.

Second, baptism won't leave you alone. Baptism links you to all other baptized people, even if they're not in full communion with the Catholic Church (No. 1271).

Doesn't this suggest that what divides people must not be allowed to obscure what unites them?

One of the basics for Christians is the instinct to discover how much their bonds matter.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Baptism signifies new life in Christ

This Week's Question

How can parents discuss the meaning of baptism with their child?

"My children respond to the innocence of babies. It's easy for them to see how easily God would welcome a baby into his family. It makes so much sense that in our church that process is begun soon after birth. We need to be officially welcomed into God's family." (Lynn Boren, Rockford, Ill.)

"Discuss the significance of the water. Pour some water, and tell the child that this is the sign the church uses to show cleansing and receiving new life." (Don Molinari, Bridgeport, W. Va.)

"I would go to a children's version of the New Testament and talk about the story of John the Baptist... a story about baptism that children would most readily identify with." (Terry Aherm, Muskegon, Mich.)

"When I think about the baptisms I've been involved with, they are done during the Mass. Baptism is a way for the whole community to say 'We love you, we will care for you.'" (Mike Meagher, Lincoln, Neb.)

"We spend time looking at photographs of their baptismal day... We name the many family members present in the photos, and we use words like welcome, celebrate and family... The use of photographs and storytelling (especially with toddlers) creates us to reveal a little bit of the beauty of baptism." (Ellen and George Derrady, Mt. Cobb, Pa.)

Lead Us Your Voice

An upcoming edition asks: How has your spirituality grown this past decade?

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



Kids' Views

Children can help keep the Sabbath day holy

Fourth-grade students at St. Luke School in Indianapolis recently discussed Archbishop Daniel M. Buechlein's Aug. 26 column in *The Criterion* about the importance of setting aside Sunday as a holy day.

After their class discussion, the students wrote letters to *The Criterion* for publication on the "Kids' Views" page.

Some of the letters express their opinions on Sunday obligation, while others discuss ideas for making *The Criterion* more "kid friendly."

About the same time the St. Luke fourth-graders were discussing their ideas for the archdiocesan newspaper, *Criterion* staff members were completing plans for publication of a new "Catholic Kids" activity page which will appear semi-monthly.

The new children's feature, which was published in *The Criterion* for the first time last week, is syndicated by *The Catholic Transcript*, the diocesan newspaper in Hartford, Conn. "Catholic Kids" features puzzles, pictures to color, and age-appropriate religion stories based on "The Catechism of the Catholic Church."

The Criterion staff hopes children throughout the archdiocese will enjoy this new page designed just for kids. Look for "Catholic Kids" again next week.

Here is a sampling of the letters from St. Luke fourth-graders.

I read your article called "Why Sunday Eucharist is a serious obligation" by Archbishop Daniel M. Buechlein, O.S.B. I thought it was pretty good.

I was thinking that maybe you could have an article or two just for kids, but they'd be split up in age groups. Got to go.

Lauren LaSalle

I like your newspaper articles, especially the one about the serious obligation. Maybe you could put (in) a section for kids.

I think (the way) kids could remember to keep the Sabbath day holy is to go to church early and say the rosary.

Andy O'Bryan

I think that kids should only get to go to church every other Saturday night or Sunday morning.

I think that you should have a section for kids only so that kids would actually read *The Criterion*.

Danny Kavanagh

I would like to make a suggestion to the newspaper. You should add a kids' section.

Thaya McGonigal

I really enjoy reading your newspaper. However, I wondered if you could maybe possibly start a kids' *Criterion* newspaper. And maybe I could possibly help edit it. I'd really enjoy it.

And, again, I really do like your newspaper!

Alissa Jordan

I think children should read *The Criterion*. Have you ever thought about putting an ad in *The Criterion* just for kids, like just a section on mazes to get to Jesus and Bible stories? I think kids would enjoy it.

In religion (class) we talked about keeping the Sabbath day holy by going to church on Sunday.

P.S. I'm Catholic

Sarah Jose

I think children can keep the Sabbath day holy too, not just adults. They can help remind their parents not to work and to go to Mass.

Mike Gorski

I think kids can keep the Sabbath day holy by praying and going to church.

Kids can do a lot too. They can have an article for kids in the newspaper.

Some kids are unable to go (to church) but they could have the priest come to them.

Katie Franklin

It's good for kids to go to (church on) the Sabbath day. Most of us don't know all the stories.

Brian Hixon

I think children can help keep (the) Sabbath day holy. We can help our parents get ready for church.

You can also put an article in the newspaper just for kids and say how kids can keep (the) Sabbath day holy.

Maura Rouse

These are some ways children can keep the Sabbath day holy. They can go to church or pray and listen to their parents.

Allison Ackmann

I like soccer and football. I have five cats, one sister and two parents.

Derek Zinda

(To keep the Sabbath day holy) you can not be picky about what you put on. You can wake mom and dad up so you will not be late. You can do your chores for mom so she does not have to do them. You can say the rosary every day.

Charley Hobbs

I think little kids 4 and 5 years old should not eat Cheerios in church. Everyone should not wear gems to church on the Sabbath.

(Kids) should have their own part in the

paper for children to read. I like your paper a lot.

Joseph Funk

Children could get their parents up earlier. Children shouldn't talk in church.

Erk Autajaw

I think that children like me should remember that children can come to church too.

I think you should have a page for kids too.

Evan Fitzgerald

I read your (column) "Why Sunday Eucharist is a serious obligation." I like it.

I think the newspaper should have a section for kids, so they can hear all these things.

Ben Horvay

I think children can keep going to Mass every Sunday by getting up early so they aren't rushing out the door. They can walk into Mass quietly and respectfully.

Brigid Kirin

I think you should have a section in the newspaper just for kids.

Kids can keep the Sabbath day holy. We could remind our parents to go to church. We could not make a fuss about what to wear, and we could not make a fuss about what Mass to go to.

Jennifer Ann Czech

I think that it is a good idea to have a section just for kids to read.

I also think it is a good idea for children to keep the Sabbath day holy, and this is why. Most kids just like to sleep in on Sundays as well as their parents.

Tim Gibbs

I think children should go to Sunday Mass. I also think that children should respect their family and parents and friends.

Elizabeth Russell

Could you put a section in your paper just for children my age, but not too babyish, like how kids could keep the Sabbath day holy?

Scott Erbu

I think children should help instead of making things harder to go to church.

Did you know thousands of babies are being killed each year? Also, did you know that they use some babies' body parts for study? Tell people about this.

Matt Schutzmam

S.A.C.R.E.D. CONFERENCE

MARY AND THE HOLY SPIRIT V

BILL BEATTY, past Executive Director of the National Service Committee of the Catholic Charismatic Renewal, has spoken at conferences in the U.S., Canada and Korea.

FR RICHARD CASH has been active in fostering worship of the Holy Spirit and devotion to Our Lady. He has spent much of his priestly life leading youth and adult retreats.

FR LEROY SMITH, former pastor of St. Joseph Church in Cold Spring, Kentucky, has chaplained twelve pilgrimages to Medjugorje, the most recent being September, 1994.

JOSYP TERELYA, author of "Witness", spent twenty years in Soviet prisons, labor camps and psychiatric hospitals because he refused to denounce his Catholic faith.

TED FLYNN coauthored "The Thunder of Justice" that focuses on Marian apparitions (especially Garabandal) that are calling us back to God, and on their signs and warnings.

BABSIE BLEASDELL spoke at "Pentecost in Pittsburgh" in 1992, and had the privilege of addressing 6,000 Bishops and Priests at the International Priests' Retreat in Rome in 1990.

FR AL LAUER, is the founder of "Presentation Ministries" in Cincinnati, author of "One Bread One Body" daily Scripture study and host of the radio show "Daily Bread."

FRI, NOV 18TH 6:30PM-10:00PM
SAT, NOV 19TH 8:45AM-7:30PM
BATESVILLE HIGH SCHOOL
 BATESVILLE, INDIANA

DIRECTIONS

I-74 to the Batesville exit (#149), south on 229 to first traffic light. Right on Highway 46. One mile west to Batesville High School on right.

PLEASE INCLUDE THE NAMES AND ADDRESSES OF ALL IN YOUR PARTY FOR PREPRINTED NAME BADGE PASSES AND FOR ALL FUTURE INVITATIONS

FOR INFORMATION CALL 812-933-0482

Please duplicate this coupon for each person registering

DETACH AND RETURN HERE ARE ACCEPTING REGISTRATIONS ON A FIRST COME, FIRST SERVED BASIS AND STRONGLY SUGGEST EARLY REGISTRATION.

NAME _____

STREET _____

CITY _____ STATE _____ ZIP _____

PHONE _____ FR, SR, DEA, BR _____

THERE WILL BE A HOT LUNCH AVAILABLE AT NOON ON SATURDAY FOR NOMINAL CHARGE. IF YOU ARE INTERESTED, PLEASE CHECK THE BOX. ☐

SUGGESTED REGISTRATION (PER PERSON): \$ 25.00

Offering to support work of S.A.C.R.E.D. \$ _____

TOTAL ENCLOSED: \$ _____

CHECK BOX IF YOU ARE A PRIEST OR RELIGIOUS FOR NO CHARGE ☐

MAIL CHECKS PAYABLE TO: S.A.C.R.E.D. P.O. B. 300, SUMNER IN 47041-0300

REMEMBER HOW HE LOVED YOU!!!



YOU CAN SAY "THANK YOU, GOD" IN YOUR WILL FOR ALL THAT HE HAS GIVEN YOU — YOUR LIFE, YOUR FAITH, YOUR FAMILY, YOUR FRIENDS — BY SHARING YOUR BLESSINGS WITH THOSE LESS FORTUNATE.

REMEMBER THE POOR THROUGH THE PROPAGATION OF THE FAITH. JUST SAY

I hereby will to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, Indiana, the sum of \$ _____ to be used for the poor in the missions.

WHAT GREATER LOVE CAN YOU HAVE THAN TO LET YOUR FAITH CONTINUE IN OTHERS?



REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

QUESTION CORNER

Is there salvation outside the church?

by Fr. John Dietzen

Q My friend insists he was taught that only Catholics, or at least Christians, can be saved. All others are condemned.

I am a convert to the Catholic faith and never heard that. Not only does it eliminate Jews, for example, but many other good people whose lives seem to be holier, and are certainly more thoughtful and generous, than some Christians.

She claims, however, that she is just repeating what she learned when she was young: "Outside the church there is no salvation." Can you help? (Pennsylvania)



A The phrase you quote goes back to the early centuries of Christianity. St. Cyprian, bishop of Carthage in North Africa, teaches it in his influential work, "The Unity of the Church," published in 251. Perhaps it originated even earlier than that.

The axiom has a long and complicated history through the following centuries. There's no question that often it was interpreted in the strictest sense in official church documents.

The 12th ecumenical council, Lateran IV (1215), echoed the widespread sentiment of official church teaching of that time in declaring, "We firmly believe and confess without reservation, (that) there is truly one universal church of the faithful outside which absolutely no one is saved" (Chapter 1).

The context of these words in that council clearly indicates they were to be understood in the most rigorous sense. Nearly 100 years later, in a decree on the power and unity of the church, Pope Boniface VIII taught that outside the one, holy, Catholic and apostolic church there is "no salvation or remission of sin."

"We declare, state, define and pronounce," he said, that "salvation for every human creature" ("Unum Sanctam," Feb. 17, 1304).

Numerous reasons could be brought forward to explain this kind of teaching in the church. Not least of them is the fact that most Christians of those centuries believed that, except for a few pockets here and there, the whole world had been

evangelized; thus all people had been presented the opportunity to accept or reject Christ and his church.

All this changed in the next centuries, of course, with the famous voyages of discovery, revealing the existence of countless millions of hitherto unknown people.

As late as the 1830s, however, two popes called the rule "outside the Catholic faith no one can be saved" a "constant dogma" of our faith (Pius VIII) and an "article of faith" (Gregory XVI).

From then on those words began to be understood and accepted far less rigidly. Clearly, the church today, when it uses them at all, interprets them much more broadly and positively.

The bishops at Vatican Council II taught that God's saving grace is at work not only in the Jews and Moslems, who are touched by revelation in the Scriptures, but in all others as well.

"Those also can attain eternal salvation," said the bishops, "who through no fault of their own do not know the Gospel of Christ or his church, yet sincerely seek God and, moved by grace, strive by their deeds to do his will as it is known to them through their conscience."

God's saving action extends even beyond those who explicitly search for him; they continue. "Nor does divine providence deny the help necessary for salvation to those


who, without blame on their part, have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to his grace" (Constitution on the Church, 16).

This belief was repeated often and in various ways in other Vatican Council documents, and later official teachings, including the new Catholic catechism. "Reformulated positively," the catechism affirms, the statement "Outside the church, no salvation" means that "all salvation comes from Christ the head through the church, which is his body" (846).

As a further explanation of what that means, it then quotes the same passages from Vatican Council II which I quote above.

Perhaps this will help you understand why your friend may have heard what she did and why she interpreted it so strictly. It should also explain why the church uses those words "outside the church, no salvation" more cautiously; they are easily misinterpreted in ways Catholic teaching would absolutely not accept today.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)



WETSTONE TECHNOLOGY INC.

Software Services


- Custom Main - Mid - PC Programs
- Bus. Info Analysis • 4 GLs, Databases
- Conversion, Training, Re-engineering
- Get Sharp! Program Business Your Way!

7950 Lantern Rd., Indpls., IN 46256 (317) 842-7705

Quit smoking.

WE'RE FIGHTING FOR YOUR LIFE

American Heart Association



SENIORS COMMUNITY

- FREE MOVE
- NO DEPOSIT
- 1 & 2 BEDROOM APARTMENTS



\$389 mo.

STARTING RENT

(Plus Utilities)

CALL (317) 388-9513

Voice/TTY 1-800-553-0300

EQUAL HOUSING OPPORTUNITY

5360 N. Georgetown Rd. Indianapolis, IN 46254

FAMILY TALK

Alcoholics Anonymous offers effective help

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have a problem with alcohol. I was just arrested for my second "driving under the influence" motor vehicle violation. Must I stop drinking entirely? I think I can set limits and stick to them. Is this possible? (New Jersey)

Answer: Limiting drinks is probably harder to do than stopping drinking entirely. As an old Alcoholics Anonymous bit of wisdom puts it, "One drink is too many and two is not enough."

The best way to find out if you can set limits to your drinking is to try it. Set a quota, and see if you can honor it.

One 12-ounce beer and a five-ounce glass of wine each contain one ounce of alcohol. A normal mixed drink contains one and one-half ounces of alcohol.

The usual rule of thumb to determine your body's maximum is to allow one ounce of alcohol for every 50 pounds of body weight. But research shows that with this amount of alcohol you stand an almost 50-50 chance of failing a Breathalyzer test. In other words, this amount of alcohol is almost enough to make you legally drunk.

Be realistic about setting your quota. To stay on the safe side, to avoid even being close to drunk, you should stay at least one drink under this maximum. In other words, a 150-pound person should limit himself or herself to two drinks, a 200-pounder to three drinks.

Being drunk means you are suffering some minimal brain damage. The obvious signs are euphoria, loud laughing or angry tone, slightly slurred speech, lessened good judgment, and unsteady gait.

You, the drinker, are usually unaware of these signs.

However good you may feel, you have the equivalent of a chemically induced concussion. Stop short of that state.

Set your limit at two-to-three drinks, depending on your weight. In addition to setting your limit, follow these other two rules:

- Always eat something before you drink.
- Don't drive if you have anything alcoholic at all to drink.

If you can follow these rules regularly, then you have proven that you can control your drinking. If you cannot, if you consistently go over your quota, then you must stop drinking completely.

You must be honest with yourself. People with alcohol problems are notorious for denial, for making excuses.

If you find that you must stop all drinking, the best treatment is Alcoholics Anonymous. In AA you share the wisdom and support of others who have honestly faced their addiction and are trying to be alcohol-free. Good luck!

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

©1994 by Catholic News Service

Your road map to our information highway:



The Official Archdiocesan Directory and Yearbook

- Redesigned for readability and ease of use.
- Lists all archdiocesan administrative agencies and offices, parishes, schools, and service institutions.
- Includes biographies and photographs of pastoral leaders and specific information about women and men Religious.
- Chronicles historical events concerning the Church in central and southern Indiana.
- Indispensable for anyone needing to know the who, what, where, when, why, and how of the Archdiocese of Indianapolis.
- Gives weekend Mass schedules for every parish.

Please send _____ copies of the 1995 Directory and Yearbook at \$12.00 per copy.

Name _____ Enclosed is my check in the amount of _____

Address _____ Or charge my ☐ Visa ☐ MasterCard ☐ Discover ☐ American Express

City _____ Acct. No. _____ Exp. Date _____

State/Zip _____ Signature _____

Make check payable to:

The Criterion Press, Inc., Directory and Yearbook, P.O. Box 1717, Indianapolis, IN 46206

Entertainment

VIEWING WITH ARNOLD

'Quiz Show' portrays television as the enemy

by James W. Arnold

The enemy is television in Robert Redford's new film, "Quiz Show," and it's probably about time. It's been almost 20 years since "Network," the last great movie assault on the one-eyed monster in the family room, and in the age of endless O.J., we're ripe for another.

"Quiz Show" is no satire, but the essential story of the big scandal of 1959, the first to rock an industry barely 10 years old and still mostly in black-and-white. Question shows, involving either amateurs "selected from the audience" or panels of experts or celebrities, were a popular prime-time obsession.

During the economic crunch of the late 1950s, the hottest quiz shows involved unknown geniuses competing for huge escalating dollar amounts, week after week. "The \$64,000 Question" (CBS) was the highest rated show in 1955-56, and fourth the next year. NBC's contender was "Twenty-One." The bubble burst when federal regulators learned that contestants got questions and answers in advance, and the drama, supposedly "real," was manipulated to maximize ratings appeal.

It was the same period as the disk jockey payola scandals, and 1960 amendments to the Communications Act tightened the rules that had been violated. Perversely, the reform had a long-term negative impact, since it increased the desirability of film series over live TV and drove the medium from New York into the arms of Hollywood.

It was outrageous but hardly unexpected. Nobody should really feel safe from

cheating, which is a venerable human activity. In school, on taxes, in tabloids, truth is a slippery commodity, just to name the obvious places. Recently, we learned that American farmers—farmers—had led to get bigger government subsidies.

As "Quiz Show" so delightfully explains, most of the executives involved saw themselves as "entertainers" trying to produce a more exciting show. It's a common fault in the business, where few are inclined to let too much truth spoil a good story. Even "Quiz Show," based on investigator Richard Goodwin's memoirs, condenses time and invents scenes and conversations for the sake of drama.

Anti-semitism is among the deeper truths briefly exposed. The story is told as a three-way contest among Goodwin (Rob Morrow), the bright Jewish lawyer just out of Harvard, looking for a challenge; Charles Van Doren (Ralph Fiennes), the telegraphic Ivy League prof from a family of WASP intellectual bluebloods and the star of "Twenty-One"; and Herb Stempel (John Turturro), the Jewish nerd from Queens, the defeated star, struggling for his only chance at fame and fortune.

The screenplay suggests that Van Doren and Goodwin are much alike, privileged young adults eager to make their mark. Early on, the restless Goodwin half jokes to his wife, "Maybe I should go on a quiz show." As an aide for a Congressional subcommittee, he decides instead to investigate the rumors that "Twenty-One" was fixed.

Van Doren does opt to display his IQ on the tube, and then to surrender, but by bit, to temptation. He was the fallen idol whose motive few then could fathom. Redford, here director and co-producer, and as subtle as "A River Runs Through It," helps us see why he did it: a status of his own, apart from his



'I LIKE IT LIKE THAT'—The Linars family travels the long subway ride home from Coney Island to the Bronx in "I Like It Like That," a film the U.S. Catholic Conference says "touches the heart." The USCC classification is A-IV for adults, with reservations. (CNS photo from Columbia Pictures)

famous family, and money, of course. As a Columbia instructor, he made \$86 a week.

Stempel—brash, ethnic, homely, a neighborhood hero in Queens—is the little man from nowhere. He glows in his success, even plugs the sponsor (Geritol) in his eagerness to please. Meanwhile, wickedly, the sponsor's man (a chilling cameo by Martin Scorsese) sends down the word to look for another, smoother hero for audiences to feast on.

The movie drills all of its dramatic opportunities into the bleachers, home after home run. The on-TV suspense, the brainy parties of the Van Dorens in Connecticut, the complexity of the moral motives, the confrontations with the producers (who despite their rotten pragmatic selves are likeable)—all are simply terrific.

It's an actor's movie, rich with character turns. The only "alibi" no love story. Fiennes, Morrow, and Turturro all make big career impacts. Fiennes shows that he can charm an audience as well as frighten it to death (in "Schindler's List"). He has the star quality and skill to be around for the 100th anniversary of talkies in 2027.

The structure and themes of "Quiz Show" resemble earlier Redford-starring films like "All the President's Men." The sleuth (Goodwin) patiently works his way,

door to door, through potential witnesses, until he reaches Stempel.

Both are underdogs, their foes entrenched. Eventually the producers fall and, despite Goodwin's efforts to protect him, Van Doren falls too. But this time the high-level villains—the sponsor and the network, with their political friends—remain out of reach.

The system works, even loses, but only narrowly. Dark powers remain untouched. Television itself, damaged but reinvigorated, lives on, stronger and more dangerous than ever.

(A drama of our times, well mounted, played and understood, recommended for mature viewers.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Bullets Over Broadway	A-III
I Like It Like That	A-IV
The Scout	A-III
The Specialist	O

A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.

Update of 'The Mother' remakes a classic '50s teleplay

by Henry Herx and Gerri Pare
Catholic News Service

Determined to remain independent, a newly widowed elderly woman goes job hunting in "The Mother," airing Monday, Oct. 24, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

The "Great Performances" program is a new adaptation of Paddy Chayefsky's

classic 1954 teleplay, which aired live during what became known as television's Golden Age.

Anne Bancroft beautifully plays the title role of 66-year-old Mrs. Fanning, living in a mid-'50s Bronx apartment that now looms large and lonely since her husband's recent death.

Of her three married children, the youngest, Annie (Joan Cusack), desperately wants mom to move in with her family, though her husband (Adrian Pasdar) and older sister (Katherine

Borowitz) think mom is better off living on her own terms.

The widow tries passing a day sitting on a park bench with other old women (Anne Meara and Anne Pitoniaki), but finds their empty conversation too depressing.

Not wanting to be a burden to anyone, Mrs. Fanning secures a job in Manhattan's garment center, where she had been a seamstress 40 years ago.

The experience is humiliating when a surly slavedriver (Stephen Lang) fires her on the first day just as she begins to feel she belongs and is useful once more.

The program, produced and directed by Simon Curtis, is no more dated now than it was four decades ago. It transcends time and place as a heartbreaking portrait of loneliness and old age—as well as a tribute to the dignity of work.

Chayefsky wrote eloquently of an ordinary woman whose emotions at a time of change are surely universal.

Anne Bancroft plays her role with great sensitivity as the Irish widow struggling to fit into a world where she no longer seems needed.

Just as impressive is the rest of the fine cast, who make unique individuals of their characters. Actress Mary McCormack makes a strong impression as Mrs. Fanning's kind-hearted co-worker at the sweatshop.

A quality drama, "The Mother" brings a personal face to the ever-growing numbers of old people who are trying to remain active and contributing members of society.

TV Programs of Note

Sunday, Oct. 23, 7-8 p.m. (NBC) "The Unexplained: Witches, Werewolves and Vampires." This seasonal special looks at legends, lore and supposed facts surrounding witches, werewolves and vampires.

including medical disorders which cause people to believe they are werewolves.

Tuesday, Oct. 25, 10-11 p.m. (PBS) "The Great Depression." This seven-part documentary broadcast on consecutive Tuesdays looks back at the worst economic slump Americans have ever experienced.

Tuesday, Oct. 25, 9-10 p.m. (PBS) "Is This Any Way to Run a Government?" A "Frontline" program investigates the U.S. Department of Agriculture, where excess, abuse and mismanagement in crop subsidies continues.

Wednesday, Oct. 26, 8:30-9 p.m. (CBS) "Gary Larson's Tales from the Far Side." This animated Halloween special features parodies of classic horror stories incorporating favorite "Far Side" characters.

Wednesday, Oct. 26, 9-10 p.m. (PBS) "Midnight Ramble." From "The American Experience" series, this program looks at the independent film industry outside of Hollywood that produced close to 500 movies for African-American audiences between 1910 and 1940. Shown after hours and called "midnight rambles," these "race movies" provided black moviegoers with images that didn't demonize them and lacked difficult social issues facing people of color.

Friday, Oct. 28, 9-10 p.m. (PBS) "Campaign '94: Religion and Politics." Through stories provided by local public TV stations, the program analyzes the impact of national trends on select gubernatorial, House and Senate races in a sampling of 1994 elections.

Saturday, Oct. 29, 8-11 p.m. (NBC) "Second Annual Comedy Hall of Fame." This awards show honors Sid Caesar, George Carlin, Bob Hope, Shirley MacLaine, Marjorie Main and Richard Pryor.

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



FAMILY SHOWS—Several new family-oriented shows are featured in the network fall line-ups. In the new Fox series "Family of Five," siblings (at left) struggle to stay together following the death of their parents. On ABC, a widower (at right) uses a unique combination of discipline and love to raise his sons under the watchful eye of his mother-in-law in the new series "Me and the Boys." (CNS photos from Fox and ABC)

THIRTIETH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Oct. 23, 1994

Jeremiah 31:7-9 — Hebrews 5:1-6 — Mark 10:46-52

by Fr. Owen F. Campion

This weekend's first reading is from the prophecy of Jeremiah.

Jeremiah is regarded as one of the major prophets of the Hebrew tradition. He was from Anathoth, a little village about three miles north-east of Jerusalem, a place now absorbed by the urban sprawl that surrounds the ancient City of God. His father was a priest, and his religious career lasted more than 40 years.

In Jeremiah's long tenure as a prophet, the fortunes of his people rose and fell. As far as Jeremiah was concerned, their religious fervor ebbed and flowed. Most of the time, the nation was in peril, its powerful neighbors gathering against it. Also most of the time, in the prophet's estimation, popular devotion to God was less than what he would have preferred, less than what he would have demanded.

While he preached a certain message of gloom, warning the people of the consequences of disobedience to God, Jeremiah also was majestic in his reassurances that if all would repent, then all would be spared. The reading is especially compelling in this sense. Jeremiah acknowledges the worry and deprivation of his people. However, he comforts them with pledges that God will safeguard them. The lost will be recovered. The castaways will be welcomed home. Peace and security will reign. All this will occur because God is merciful and good. Jeremiah's language is superb in describing how lavish is the love of God.

Once again this autumn, the church presents as its second scriptural lesson the compelling words of the Epistle to the Hebrews. As in other recent Sunday liturgies, this weekend's reading celebrates Jesus as the great high priest, taken from humankind, the redeemer of the sinful. Jesus is the son of God, the reading insists, the priest forever in the style of Melchizedek. Since Melchizedek offered bread and wine to God, this reading undeniably shows traces of the intense regard in the early church for the Eucharist, and for the link between the Eucharist and the Lord's sacrifice of self on Calvary.

St. Mark's Gospel supplies the third

reading this weekend. The reading from Mark is as lovely and refreshing as it is familiar. It is the story of Bar-Timaeus, the blind man who called to Jesus as the Lord and the disciples were leaving Jericho. He pleaded with Jesus to have pity on him. The Lord recognized the faith of this poor blind man. He restored his sight.

(Elsewhere in this sequence are references to the apostles accompanying Jesus on this trip through what today is called the "Left Bank," the scene of contemporary disputes between Arab Palestinians and Israeli Jews.)

The apostles confess their bewilderment with Jesus and the message Jesus taught. By contrast, the unfortunate blind man has great faith. So, he can see. Bar-Timaeus even addresses the Lord as "Son of David." No mere casual title, this term meant that Jesus indeed was the messiah, the promised redeemer, no less than the king of Israel.

Reflection

For several weeks, the church has been calling us to faithful discipleship, but in this invitation it has not asked us to walk along any primrose path. On the contrary, it has reminded us that true devotion to the Lord moves across many obstacles and subdues many temptations. Further, earthly life in itself is never easy.

The church also has reminded us these weeks that the greatest good, genuine victory, awaits us in a heavenly reward if we are loyal to the Gospel. Loud voices and bright lights distract us all from the church's plea and reassuring messages. Our human inclination to selfishness hurls us away from what is true and real. As were the apostles, we can be confounded by the Lord's message or reluctant to accept the hardships it implies.

In this lesson, the church calls us to faith in Jesus. God has promised us our reward, our security, our eternal life. Jeremiah magnificently repeats this promise. The fulfillment is in Jesus, the Son of God, the high priest, the son of David. But unless we commit our hearts and souls completely to God by accepting the Lord, then we are blind. We cannot recognize Jesus. Only our faith gives us sight. Marvelously, if we believe, God gives us our ability to see. The sight, of course, is the order and purpose of living in keeping with the Gospel.

MY JOURNEY TO GOD

Assisi: Meditation on a Silent Crucifix

A slice of Italian moon hangs above the piazza and the sound of the fountain splashes in my mind. Small winds shake the fragrance of locust trees over a low wall where Spoleto's lights gleam far below.

Inside the pink and white basilica an ancient icon waits and I wonder why the cross that spoke to Francis has hung so silently for seven hundred years. I think of Clare, her feet bare on the stones, cropped hair growing to smooth gold under her veil, her eyes fixed on stillness.

In the morning wild birds return to cry and dive and swoop overhead. The fountain washes shadows of darkness, like bruises, from its stone basin



and the doors of Santa Chiara are opening.

Pilgrims come to look upon the icon and some, like Clare, understand at once that God speaks when He chooses.

by Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)

Daily Readings

Monday, Oct. 24
Anthony Claret, bishop
Ephesians 4:32-5:8
Psalm 11:4-6
Luke 13:10-17

Tuesday, Oct. 25
Seasonal weekday
Ephesians 5:21-33 or 5:25-33
Psalm 128:1-5
Luke 13:18-21

Wednesday, Oct. 26
Seasonal weekday
Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thursday, Oct. 27
Seasonal weekday
Ephesians 6:10-20
Psalm 144:1-2, 9-10
Luke 13:31-35

Friday, Oct. 28
Simon and Jude, apostles
Ephesians 2:19-22
Psalm 192:5
Luke 6:12-16

Saturday, Oct. 29
Blessed Virgin Mary
Philippians 1:18-26
Psalm 42:2-3, 5
Luke 14:1, 7-11

THE POPE TEACHES

Christ's followers included women

by Pope John Paul II
Remarks at audience Oct. 12

Consecrated life in the church derives from the will of Jesus himself.

As the Second Vatican Council affirms, the evangelical counsels of chastity, poverty and obedience are based on Christ's own works and example (cf. "Lumen Gentium," 43).

From the beginning of his public ministry, Jesus chose both men and women to be his disciples and friends.

With great love (cf. Mark 10:21), he invited them to renounce earthly affections and possessions in order to follow him with interior freedom.

Those who accept this invitation are heirs to Christ's promise that they would receive a hundredfold and gain eternal life (cf. Matthew 19:29).

By calling men and women to abandon everything in order to follow him, Jesus inaugurated a way of life which has been expressed in the various forms of consecration as they developed down the centuries in the church.

The presence of numerous women with the 12 (apostles) around Jesus indicates a call or a choice on his part, whether it was silent or expressed.

In the group of women who followed Jesus, one can discern the announcement and even the initial nucleus of the immense number of women who would later commit themselves to religious life or other forms of consecrated life, down through the centuries right up to the present.

Today, also, the Lord does not cease to repeat his call, "Come, follow me."

SAINT OF THE WEEK

John Capistran was a saint during an apathetic period of history

by John F. Fink

The first part of the 14th century was a time of great turmoil in the Catholic Church and in all of society in Europe. One-third of Europe's population, and about 40 percent of the clergy in the church, had been wiped out by the Black Death. The Great Western Schism began in 1378 and lasted until 1417. During that time, two men—and for a while three men—claimed to be pope.

It was into this world that John Capistran was born in 1366. His feast is celebrated on Oct. 23, but won't be this year since that date falls on a Sunday.

John's talents were evident from an early age. He studied law at Perugia in Italy and soon made such a name for himself that he was appointed governor of Perugia at the age of 26. He married the daughter of one of the city's most prominent men.

This was an age when the city-states of Italy were constantly in conflict. During a battle against the Malatestas, John was captured and imprisoned. Two centuries earlier St. Francis of Assisi was captured when his city was warring against Perugia.) Just as happened to St. Francis (and, in another time and place, to St. Ignatius of Loyola), the period of imprisonment was the occasion for John's resolution to change his way of life.

At the age of 30, he entered the Franciscan Order of Friars Minor. (It's not clear what happened to his wife.) As a sign of humility, he rode through Perugia on a donkey with his face to the tail, wearing a huge paper hat on his head on which he had written his sins. The children threw mud and other filth at him, and it was in this way that he presented himself to ask admission to the Friars Minor.

John began to practice severe forms of penance, always wearing a hairshirt, walking the roads barefoot, sleeping only three or four hours a night, and praying constantly. He studied under St. Bernardine of Siena

(feast day May 20), and was ordained a priest when he was 34.

John became known as a great preacher during a time when few people actually practiced their faith because of the great confusion in the church. Even the Franciscan Order was beset with turmoil over the interpretation and observance of the Rule of St. Francis. The Fratelli were trying to water down the practices of the friars. Working with St. Bernardino, and using his legal skills, John was largely instrumental in returning the order to what it was when Francis founded it. The so-called "Spirituals" were allowed to practice their stricter observances.

In 1451 John and 12 other Franciscans were asked by Pope Nicholas V to go to Vienna where Emperor Frederick III was having trouble with the Hussite heretics. The Franciscans were credited with being instrumental in reviving a dying faith and devotion in Bohemia. However, John was also known for his severity as inquisitor for his dealings with heretics.

Then, in 1453, the city of Constantinople fell to the Turks. John was commissioned by the pope to preach a crusade for the defense of Europe against the Muslims. He preached first in Austria and Bavaria, but received little response. He was more successful in Hungary, and he himself led the troops he had been able to recruit to Belgrade. After they were there, the Turks surrounded Belgrade and the siege began.

Under General John Hunyadi, the Christian army was able to overwhelmingly defeat the Turks. The siege was lifted and western Europe was saved for the time being. However, John was worn out from his efforts and became an easy prey to the infection, bred by thousands of corpses which lay unburied around the city. He died on Oct. 23, 1456.

John Capistran was canonized in 1690. In 1984 Pope John Paul II named him patron of military chaplains.

The Active List

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

October 21

St. Lawrence Parish, 4650 Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

October 23

Fatima Retreat House, 5353 East 56th St., will hold a Tobit weekend. The weekend is designed to prepare engaged couples for successful marriage. For more information, call Fatima at 317-545-7681.

October 22

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

The New Albany Deaconry Catholic Charities and South Central Indiana Council for the Aging will sponsor "Eldercare Ministries Conference," at Indiana University Southeast Hostess Room, in New Albany. For more information, call 812-948-0438.

All Saints School Alumni and Parent's Association will sponsor a "Fall Fish Fry and Reverse Raffle" from 6-8 p.m. in St. Anthony's Ryan Hall, 379 N.

Warman Ave. For more information, call 317-636-3739.

Our Lady of Perpetual Help, New Albany, will have a "Harvest of Crafts," from 9 a.m. to 2 p.m. in Wagner Hall.

October 23

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a living rosary in honor of the Blessed Mother at 6 p.m. For more information, call 317-638-5551.

"The Living Eucharist" video series will be shown at the Rev. Fr. Schenst's Shrine at 2:30 p.m. Located 0.8 miles east of Reville on County Rd. 925 from State Rd. 421. The series is endorsed by Mother Teresa and approved by the Vatican. Call Father Burwinkel at 812-623-3670 for more information.

Positively Singles will gather for brunch at Dals in Keystone at the Crossing Mall at 11 a.m. For more information, call Carson Ray at 317-228-9321 in the evening or at 317-576-4749 in the daytime.

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship

and share in fellowship. For more information, call 812-246-4555.

St. Lawrence Parish, 4650 Shadeland Ave., will hold an adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a Benediction and service at 3 p.m. A business and council meeting will follow. For more information, call 317-637-7309.

The Catholic Golden Age Club will meet at 2 p.m. in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members are welcome. For more information, call 317-872-6047.

St. Lawrence Parish, 4650 Shadeland Ave., will celebrate a youth Mass remembering World Youth Day at 5:30 p.m. Everyone is welcome. For more information, call 317-543-4930.

October 23-24

The Beech Grove Benedictine Center will hold an "Enneagram Basic Workshop" this weekend. For more information, call 317-788-7581.

October 24

The Carmelite Monastery, 2500 Cold Spring Rd., will hold a prayer service for peace at 7:30 p.m. For more information, call 317-926-5654.

The Connersville Deaconry Board of Total Catholic Education will present, "Claiming Confidence in the Message: a Workshop on

the Catechism," from 7-9 p.m. each evening at St. Gabriel Parish School Gym, 224 W. 9th St., Connersville. Cost is \$10. Bring a copy of the catechism. For more information, call Kathleen Rhodes at 317-825-2161.

St. Lawrence Church, 4650 N. Shadeland Ave., will hold STEP (Systematic Training for Effective Parenting) classes from 7-9 p.m. For more information, call 317-543-4925.

Our Lady of Perpetual Help, 1752 Scheller Lane, New Albany, will present Catholic Family Outreach Project at 7 p.m. This week's discussion is for married couples. For more information, call 812-944-1184.

St. Joseph University Parish, Terre Haute, will hold its last session in a series on St. Francis. The session will be last from 8:30-10 p.m. in the youth room of the parish. For more information, call the parish office.

October 25

St. Anthony, Clarksville, will hold Scripture study classes from 1-3 p.m. in the parish building. For more information, call Loy Purrell at 812-282-9143.

Marian College Mature Living Seminars will present, "Exercise for the Mature Adult," with Lisa Larkin, director of wellness at Marian College. The workshop will be from 10 a.m.-2 p.m. For more information, call Francisca Sister Miriam Clare at 317-929-0123.

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

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

The Family Growth Program will hold a lunch-time parenting class at the Catholic Center, 1400 N. Meridian St. at 12 p.m. For more information, call 317-236-1526.

October 26

Liturgical Ministry Formation Program will present, "Celebrating the Word and Eucharist," with Father David Groeller, at Christ the King Church, 1827 Kessler Blvd. E. Dr., from 7-9 p.m. For more information, call the Office of Worship at 317-236-1483.

October 27

Liturgical Ministry Formation

© 1994 Catholic News Service



© 1994 CNE Graphics

Program will present "Celebrating the Word and Eucharist," with Father David Groeller, at St. Mary Church, 302 E. McKee St., Greensburg, from 7-9:30 p.m. For more information, call the Office of Worship at 317-236-1483.

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.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

The Connersville Deaconry Board of Education will hold a presentation on "Catholic Church and Marriage," with Marilyn Hess and Father Fred Easton at St. Gabriel Parish School, 224 W. 9th St., from 7-9 p.m. For more information, call Kathleen Rhodes at 317-825-2161.

October 28

St. Lawrence Parish, 4650 Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

St. Vincent Hospital Guild, Inc., will hold its annual bazaar in the St. Vincent Indianapolis Hospital cafeteria. For more information, call Pat Cronin at 317-253-0500.

The Little Flower Ladies Club will sponsor its Harvest Time Card Party in the social hall, 14th and Bosart. Lunch will begin at 11:30 p.m. for \$4. For more information, call Clara at 317-356-5058.

The Ave Maria Guild will have a rummage sale from 8:30 a.m. to 2:30 p.m. in St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Reservations are required for participation at the Spirit of Indy Award dinner and celebration at 7 p.m. on Nov. 18 at the Children's Museum. Tickets are \$75 per couple. For more information, call 317-545-7681.

St. Martin of Tours Parish
Siberia, Indiana
Annual Ham Shoot and Fall Social
Sunday, November 6, 1994
Starting 11:00 a.m.

2 miles west of Highway 145
2 miles north of Highway 72
Near Exit 72 of Interstate 64



Pope John Paul II
leads you on a
spiritual journey
through the
liturgical year.

Prayers and Devotions
365 Daily Meditations

Pope John Paul II

Edited by Bishop Peter Canisius Johannes Van Lierde

This handsome hardcover volume offers Pope John Paul II's own reflections for each day of the year and for all the Church's feast days. Selected by theme from among the Holy Father's numerous writings and addresses, this book is truly a harvest from the heart and mind of Karol Wojtyla—an important collection of teachings, prayers, and meditations on a host of timely topics and timeless truths.

Beautifully produced, with a ribbon marker, this is the perfect gift for Christmas and every special occasion—and the ideal volume for the new liturgical year. \$17.95 Hardcover

Also available on audiocassette from Penguin • HighBridge \$9.95

Disponible en español:
Comigo día tras día
\$15.95 Hardcover

At bookstores now,
or direct from
Viking®.
Call 1-800-233-6476



Mount Saint Francis
Retreat Center
(located in beautiful Southern Indiana, on Highway 150 West, minutes from I-64 and Louisville)

Men's Retreat

Men Among Men - The Grait Quest
October 28-30, 1994

Coping with Compulsive Behavior

November 12, 1994
9:30 A.M. - 3:00 P.M.

Married Couples' Retreat

November 18-20, 1994

Serenity Retreat

For People in AA or AL-ANON
November 25-27, 1994

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

Church officials criticize anti-foreigner attitudes

by Agostino Bono

VATICAN CITY (CNS)—Countries must stop making illegal immigrants the "scapegoats" for domestic problems, said Catholic officials from 20 European countries.

The officials criticized anti-foreigner attitudes that are sweeping Europe and asked for an easing of restrictions of immigrants from poor countries.

The church must improve its services to immigrants and provide the "initial welcome to all persons in an illegal

situation," including non-Catholics, they said. "There are no marginal or illegal persons in the church," they said.

The officials, from Catholic agencies working with immigrants, met Sept. 29-Oct. 1 in Munich, Germany, and approved a seven-page document. It was made available to Catholic News Service by the Vatican Council for Migrants and Travelers, which organized the meeting.

The document said the number of illegal immigrants in Europe is in the millions and growing, but the overall number is impossible to estimate.

The meeting came at a time of growing anti-foreigner

sentiment in many West European countries which are suffering economic recession and high unemployment.

During the past year many countries such as Germany, France and the Netherlands have tightened restrictions on immigrants and political refugees. In many West European countries there has been an upsurge in violence against foreigners from poor countries.

Caritas, welfare agency of the Rome Diocese, reported Oct. 12 a "worrying escalation" of violence against foreigners—mostly from Africa. It said that the cases more than doubled, from 150 in 1992 to 352 in 1993.

The Munich document asked European countries to gradually loosen restrictions on foreigners and to adopt uniform policies. It claimed that recent legal restrictions have caused people in the process of regularizing their situation to become illegal again.

Changes in several nations caused some people to be sent back to countries where they are threatened with death or imprisonment, it added.

A balance must be found between people's freedom of movement and the right of countries to control immigration flows based on domestic situations, said the document.

It cited major economic imbalances between rich and poor countries as the main cause of those flows.

This requires a "substantial change in economic and political relations among countries," including greater development aid to poor nations, it said.

This will not stop immigration over the short term, but it is the best long-term solution as it will give potential immigrants "a viable reason to stay in their country," it said.

The church must find effective ways of showing its "preferential option" for people outside the law when this goes against the grain of public opinion," it added.

The Active List

(Continued from page 16)
mation, call Marianne Downey at 317-236-1516.

October 28-30

Fatima Retreat House, 5353 East 56th St., will hold a retreat, "Recognizing Dream Messages as the Word of God." For more information, call Fatima at 317-545-7681.

Fatima Retreat House, 5353 East 56th St., will hold a retreat, "Family Virtues in the Letters of Peter and Paul," with Benedictine Father Conrad Louis. For more information, call Fatima at 317-545-7681.

St. Francis Retreat Center will hold a men's retreat, "Men Among Men." The retreat will examine the varying levels of relationships among men. For more information, call 812-923-8017.

October 29

The Office of Worship will hold a cantor workshop at St. Matthew Church, 56th St. and State Road 37. The first session will be held today from 9 a.m. to 3 p.m. The second session will be held Nov. 5. For more information, call 317-236-1483.

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Christmas Craft Fair, from 9 a.m. to 4 p.m. For more information, call the center at 317-788-7581.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

The Young Widowed Group will hold its fourth annual Halloween party at 8 p.m. at Carol Hutke's house. For more information, call Carol at 317-577-9764.

Positively Singles will meet at Shapiro's, 86th and Township Line Rd., at 6 p.m. movie after. Call Jennifer at 812-923-8017.

Nativity Church, 7300 Southern Ave., will hold a large rummage sale from 8 a.m. to 3 p.m.

St. Meinrad Seminary will feature Lola Tuebert, a storyteller who will tell tales from around the world at 8:30 p.m. by the Archabbey's Lake Placid. For

more information, call Barbara Crawford at 812-357-6501.

Christ the King Parish Singles will gather at Joan Phipps' house for a Halloween party at 7:30 p.m. Costumes are encouraged but not required. Bring a covered dish or chips. RSVP to Joan at 317-253-1753 or Greg Thutcher at 317-254-8929.

October 30

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-1110.

St. Lawrence Parish, 4650 Shadeland Ave., will hold an adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

Holy Guardian Angels Church, Cedar Grove, will hold "Be Not Afraid Family Hours," at 7 p.m. This is a video series designed to help families, build parish com-

munity life and stop abortion. For more information, call 317-647-676.

"The Living Excharist" video series will be shown at the Rev. Scheenstatt Shrine at 2:30 p.m. Located 8 miles east of Reville on County Rd. 9255 from State Rd. 421. The series is endorsed by Mother Teresa and approved by the Vatican. Call Father Burwinkel at 812-623-3670 for more information.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., 6:15 p.m.; St. Pius X, Knights of Columbus Council 3433, 6 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m.; THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K. of C. American Legion Post 500, 1926 Georgetown 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.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

An Invitation To Travel With Father Harold Kneuev In 1995

A Personal Lenten Journey To Rome

Attend Outdoor Palm Sunday

Paternal Mass in St. Peter's Square

April 3 - 10, 1995

"I Walked Today Where Jesus Walked"

A Spiritual Journey To The Holy Land

June 2 - 14, 1995

Optional add-on

ROME - 1 day, 2 nights



Fr. Harold Kneuev

Call or write:

Rev. Harold Kneuev

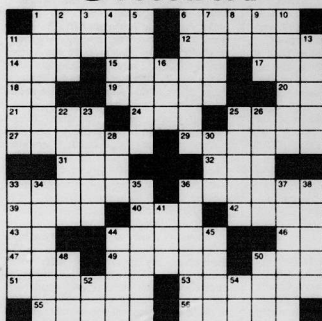
Our Lady of Greenwood Church

335 S. Meridian St., Greenwood, IN 46143

(317) 888-2861

Reserve your spot by December 15, and your name is included in our drawing for \$500.00. Prize may be applied to land or air cost. What a great Christmas present!

Catholic Crossword



© 1994 by The Catholic Church

ACROSS

- 1 Betrayer
- 6 Court orders
- 11 Mary's husband
- 12 Africa settler
- 14 Biblical ruler
- 15 Sowing necessity
- 17 Samuel's teacher
- 18 Bachelor of Divinity
- 19 Meek inheritance
- 20 Old Catholic
- 21 "To all of them he gave — man changes of raiment" (Le 4:22)
- 24 Cheer
- 25 "Except thou take away the blind and the —" (2 Sa 5:6)
- 27 Cuts ig.
- 29 Salt seller
- 31 National Recovery Administration
- 32 National (Abbr.)
- 33 Reced
- 34 Confesses
- 39 Did well
- 40 Lively
- 42 Eight (Ger)

- 43 Verso (Abbr.)
- 44 Evil habits
- 46 Diphthong
- 47 Incorporated (Abbr.)
- 49 Holy table
- 50 Organization
- 51 "That by these ye might be partners of the — nature" (2 Pe 1:4)
- 53 Patron saint of laborers (2 wds)
- 55 Mentions
- 56 Pigeon roosts
- DOWN
- 1 Baptismal river
- 2 United States of America
- 3 Delaware (Abbr.)
- 4 Altar location
- 5 Shepherd's tool
- 6 Side to side measurements
- 7 — Hashanah
- 8 Out opposite
- 9 Draw
- 10 Evil dancer
- 11 Lively
- 13 Kinder

- 16 Age
- 22 Offer incense
- 23 Jesus examiner
- 25 South American mammal
- 26 Storage place
- 28 "And the priest shall see the — flesh" (Le 13:15)
- 30 Joiner
- 31 Psalm writer
- 34 Like sacred images
- 35 Roman soldier
- 36 Military rest (2 wds)
- 37 Christ's crown
- 38 Performance site
- 41 Per cent (Abbr.)
- 44 Wind direction indicator
- 45 Seniors (Abbr.)
- 46 Roman 106
- 52 — and — was so" (Le 11:1)
- 54 Hebrew calendar month

Carefree Travel
9451 East Washington St.
899-4477
1-800-528-4557
Indianapolis to Hawaii (see only) from \$598.00 Round Trip
(packages are available, some restrictions may apply)

Call Jeanette Leary

Support Your Parish
St. Joseph Knights of Columbus presents
Las Vegas Night
Saturday, October 22, 1994
8 PM to 2 AM
✓ Games ✓ Food ✓ Refreshments
4332 N. German Church Road, Indpls.
Door Prizes • Adults Only • Admission \$1.00

Fatima
November 15
"Stress: The Spice of Life"
(Recipes for Health and Holiness)
Sr. Christine Parks
Reflection Day
November 15
"Teaching Your Children Values"
David Betherum, Mary Anne Schaefer
Reflection Evening
November 18-20
"Finding God in Daily Life"
Br. Joseph Martin, FIC
Communal Retreat
December 2-4
"Healing Life's Hurts"
Dorothée DeGrandis-Sadul
Charismatic Retreat
Call 545-7681
5353 East 56th St.
Indianapolis, IN 46226

Youth News/Views

Bishops encourage youth

by Jerry Filtou
Catholic News Service

WASHINGTON — To mark World Youth Day on Oct. 23, a bishops' committee has urged U.S. Catholic youth to follow Jesus.

"Make a difference in the world today," the bishops said. "You can make a difference."

They urged young people searching for their place in the world to keep a strong connection with their families, as a source of nourishment and love and with their parishes as bases of "wisdom, direction and support."

World Youth Day is an annual Catholic celebration, with bishops' conferences setting dates for local observances. It will be observed in the United States this year on Oct. 23.

The bishops' 1,800-word "Message to Youth" had as its theme a quote from the Gospel of John: "As the Father has sent me, so am I sending you."

Writing it were the Committee on the Laity of the National Conference of Catholic Bishops, headed by Bishop T.D. Brown of Boise, Idaho, and its Subcommittee on Youth, headed by Coadjutor Bishop Robert J. Carlson of Sioux Falls, S.D.

The message was released in late September following approval of its publication by the NCCB Administrative Committee.

"In you we see the face of God," the message said. "You are the young church of today and our hope for the future."

Asking youths to examine who they are, the bishops said, "You are made in the image and likeness of God. You are loved by God and others."

The bishops expressed sympathy for the many challenges and pressures teen-agers face today. They urged youth to develop

their moral and religious values with an awareness that "God loves you unconditionally" and that he "invites you to discover the meaning of life centered in Jesus Christ."

The message cited the family and the parish as "two communities which can help you through life."

Friends also play an important role, the bishops said. "A true friend is willing to challenge you to be a person of integrity."

The message asked teen-agers reflecting on their future to remember Pope John Paul II's call at last year's international World Youth Day gathering in Denver: "Offer your youthful energies and your talents to building a civilization of Christian love. . . . Commit yourself to the struggle for justice, solidarity and peace."

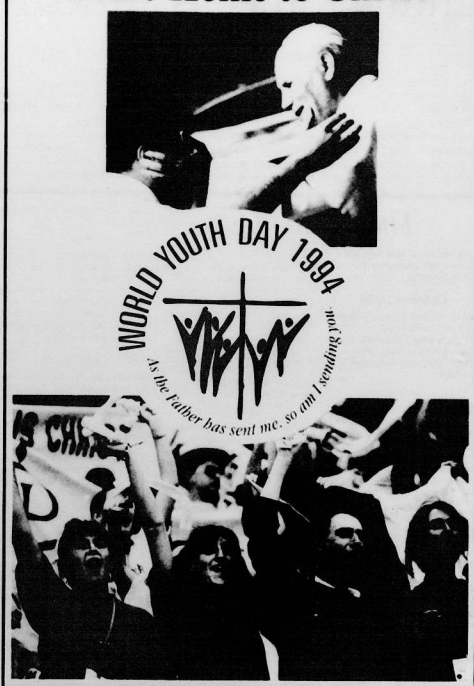
The bishops reminded youth that, "You can make a difference now, and some of you already do—at home, in school, with your friends and at after-school jobs."

They urged teens to make a difference by working for justice and peace, treating others with respect, sharing their time and talents, being healers when conflicts arise, helping friends do the right thing, befriending youth who are lonely, and valuing those who are different.

"When you do these things you will make the world—your family, school, community—a better place, a place where Jesus, Christ, dwells," the bishops said. "We're not saying it will be easy. You may be misunderstood and ridiculed at times, but you will never be alone. Christ and the Christian community walk with you."

(The U.S. Catholic Conference is selling copies of the U.S. bishops' "Message to Youth" as a glossy color poster and a brochure. For ordering information, contact USCC Publishing Services at the toll-free number 1-800-222-8722 or by fax at 301-269-0016.)

Come Home to Christ



Youth ministry helps teen-agers discover God's love

For the observance of World Youth Day 1994, three Archdiocesan Youth Council members reflect on the importance of their faith and their participation in Catholic liturgies and youth ministry activities.

Teens need love, spiritual growth

World Youth Day isn't just going to Denver to see the pope. It is about seeing and praying for the teen-agers of our community and parish.

In most parishes in the archdiocese there are part-time or full-time coordinators of youth ministry. They help the youth of the parish discover themselves and their faith. They also help them find other friends in their faith. Sometimes teens who go to rival schools can put away that school pride for their religion growth.

But there are also those unfortunate parishes that either don't have an adult volunteer who wants to be that involved, or the parish can't afford that luxury. In those parishes, it is extra tough for the teens to receive the religious help that they need and want.

In today's world, with all the choices that

teens face, they need a place that they can go. They also need that person to turn to when times get tough. And youth ministry is just that, the place where a teen can feel comfortable, happy, and in God's love.

I encourage you to pray for the youth of your parish to continue their use of youth ministry and to ask those who are inactive to give it another try. I also ask you to pray for the advancement of youth ministry in the '90s. Youth ministry has played a very important role in my life. Growing up is hard work, and youth ministry can help ease the process. Every teen needs love and spiritual growth, and youth ministry can provide both.

Megan Friedmeyer
St. Luke Parish, Indianapolis

Closer to the church and God

Being involved with the church and different youth groups has been a very good experience for me. Youth ministry is a very big part of my life. When I'm doing an activity with my youth group, it gives me a chance to be around people who share the same beliefs as I do.

Jenny Richie

St. Michael Parish, Greenfield

In August of 1993, I went to Denver for World Youth Day. I was amazed when I saw all the young people who came from all over the country and the world to see the pope.

Before I went to World Youth Day, I thought about how many people would be there and what the entire trip would be like. But when I got there, the excitement shown by all the people was overwhelming. I never could have imagined that I would value that trip as much as I do.

This Sunday is World Youth Day. It will be a special reminder to me of the wonderful experience I had in Denver and how it brought me closer to the church and to God.

Jenny Richie

St. Michael Parish, Greenfield

Talk to youth about faith

As a senior in public high school, my exposure to my Catholic religion relies on family, friends and youth ministry. Family and friends play the most important part of my faith development, but youth ministry nurtures that development.

As World Youth Day '94 approaches, I look at all the ways youth ministry, not only in my parish but in the whole archdiocese, has influenced me.

Youth ministry has taken me to places, and activities I never would have dreamed of doing. Last summer I was a participant at World Youth Day '93 in Denver. Through this adventure, I came to realize the universality of the Catholic Church by seeing and hearing many people from many countries expressing the same beliefs as I held.

Then, last November, I attended the National Catholic Youth Conference held in Philadelphia. My youth group walked around the streets of Philadelphia that weekend and discovered how fortunate we are to have roots on our heads, clothes on our bodies, and food on our tables. Our appreciation for our Catholic faith grew even more, because we realized it was something we would have even if we lost the privileges of clothing, food and shelter.

I have been a member of the Archdiocese

of St. Christopher Parish for the past two years, which has provided me with a new understanding of youth ministry. The youth council, one group encouraging the growth of youth ministry, has brought youth from varied social and economic backgrounds of each deanery together to share ideas and information, to find support in other youth, and to be a voice for youth.

The youth ministry program at St. Christopher Parish has provided me with many experiences. One event that stands out in my mind was a community service trip to Oldenburg to assist the Sisters of St. Francis with chores on their farm. The things we did that we thought were simple meant a lot to them. Helping others remains an important part of our Catholic faith to me.

Although plenty of students at my high school have difficulty accepting those unlike themselves, my involvement with youth ministry has given me an opportunity to appreciate the differences and similarities between my peers. I also have gained a sense of pride in and knowledge of my faith, and now voice my religious beliefs in front of my peers, inspiring others to state their opinions.

Youth ministry has been a colorful addition to my life, giving me experiences that will be ingrained in my memory. This World Youth Day, I encourage everyone to take a look at youth ministry.

• What kind of youth ministry program is in your parish?

• What are some ways you can get involved with your youth ministry program?

• Have you asked others how they feel about their youth program? What improvements could be made? What are the activities they really enjoy?

• Have you talked with a youth leader about what is going on in his or her faith formation?

Youth ministry coordinators are looking for help in a variety of ways all the time! The youth of your parish are waiting to hear from you!

Linda Lehman

St. Christopher Parish, Indianapolis

Roncalli choir presents fall concert

Roncalli High School's choral department will present "Sacred Sounds," a fall choral concert, at 3 p.m. on Oct. 23 at St. Peter and Paul Cathedral in Indianapolis.

The concert is free and open to the public, and will feature a multicultural selection of sacred music.

Lynn Starkey, Roncalli's fine arts chairperson, said 180 singers from the school's six choruses will perform a variety of choral selections. The program also includes performances by members of the Roncalli band and the Indianapolis South Deacons Honors Choir.

☆☆☆

St. Lawrence Parish youth group members will celebrate World Youth Day 1994 on Oct. 23 with a youth Mass at 5:30 p.m.

St. Lawrence is located at 4650 N. Shadeland Ave. in Indianapolis. Everyone is welcome.

☆☆☆

Indiana high school students and their parents are invited to attend High School Day on Oct. 22 at the University of Indianapolis.

Activities begin at 9 a.m. with a 90-minute Information Fair in Nicolson Hall. A student and faculty panel discussion follows in Ransburg Auditorium at 10:45 a.m. Guests also will tour the campus, dine in Ober Dining Room, and attend the Greyhounds football game in Key Stadium.

All activities are free, and do not require advance registration.

Young Adult News/Views

Young adult Catholics featured in new 'save sex' ad campaign

By Catholic News Service

WASHINGTON—Two Catholics are among a host of young adults featured in a "Save Sex" advertising campaign launched by the Washington-based Family Research Council.

The campaign kicked off nationally in the Oct. 20 issue of *Rolling Stone* magazine with "The New Revolution," one of the five ads. The Oct. 20 issue was *Rolling Stone's* annual campus issue, which is receiving extra distribution to college campuses nationwide.

Yvonne Duvier, an actress and singer who lives in Los Angeles, is featured in the ad. Jim Bevacqua, who works in the film industry in Southern California, is featured in an ad titled "Clean Slate."

"What sort of entitled me," said 28-year-old Duvier, "is that the message is something I strongly believe in."

The ad featuring her reads in part: "We think it's time for a new revolution. We think it's time for a love that is real... and lasting... and pure. A love that sees sex as a celebration of two lives shared together. Forever. That's why we believe in marriage. And why we're saving sex for it."

"I believe what the Bible says, that you should not have sex

before marriage," Duvier said. "It's a difficult thing to do—especially if you're me!" she laughed.

She says of her friends who have "slept around a lot" that "they've lost a little bit more of themselves with each person" they've slept with.

At her age, saving sex for marriage "makes so much more sense to me," Duvier said. "I'm worth waiting for, and if someone can't wait for me, too bad."

Bevacqua, 35, said the text for his ad "is great."

It reads in part: "Many people are learning the hard way that sex without a lifelong commitment is empty. We know. We've been there. Done that. And we don't plan to make that mistake again."

Bevacqua said he got active in Christian-oriented matters in New York, where he was a member of Models for Christ. When the group started attracting actors and others in the entertainment industry, its name was switched to Impact.

Now in California, "I do different stuff at my parish," St. Monica in Santa Monica, Calif., Bevacqua said.

"I never got the impression that (the campaign) was going to get that much public attention," he added, but Kristi Hamrick of the Family Research Council hopes to counter that impression.



"SAVE SEX" PROMOTION—This ad appears in the Oct. 20 issue of *Rolling Stone* magazine. It features Yvonne Duvier (left bottom), a Catholic actress and singer who says it's time for "love that is real." (CNS photo)

Already, Hamrick said, 32,000 full-color flyers of the ads have been mailed to schools, churches and organizations, she said.

Posters of the ads are also available for sale. Proceeds from poster sales will help buy ads in other magazines with a high teen-age readership.

The Family Research Council is looking at buying one ad a month for the time being, Hamrick said. The *Rolling Stone* ad alone cost \$48,000.

Student group uses prayer, peer support to encourage vocations

By Charles Wood
Catholic News Service

SOUTH BEND, Ind.—Young Catholics are praying for one another and prompting one another to consider vocations to the priesthood and religious life through a program called Students Encouraging Religious Vocations, known as SERV.

A recent national expansion is under way for the group, which sponsors such activities as a Way of the Cross dubbed "Stations for Vocations"; a "vocations vigil," which entails setting aside an hour of personal prayer monthly; meetings with priests and religious for lectures and informal discussion; and other gatherings such as retreats and weekly Masses.

The first SERV club began at the University of Notre Dame in 1990. The organization is not officially affiliated with the university.

It arose partly from conversations between a longtime Notre Dame employee who had recently retired, Herb Juliano, and students who prayed the rosary regularly at the Notre Dame grotto honoring Our Lady of Lourdes.

The group hopes to show young men and women that others respect priestly and religious vocations by promoting an environment of spiritual and practical support from peers and concerned adults, Juliano explained.

SERV is succeeding in that goal, said one member who is set to enter a seminary. "I'm sure that all our prayers together (generate) great power. Prayer is the most important thing in a vocation. It's crucial for a rich relationship with God," and it is in that relationship that discernment of a vocation fundamentally takes place, said Peter Minahan.

Largely due to the student organization, his vocation "becomes more clear every day and every week," and he is more confident telling people about it, the Notre Dame senior commented.

Founder Juliano is now overseeing establishment of the National Legion of SERV.

The national organization has minimal structure with freedom to adopt or adapt the activities of the founding club, said Juliano.

Those wishing to enroll in the group will be asked for a yearly \$2 donation, if they can afford it.

A quarterly newsletter for the national league is available.

The group does not influence male members' choice between diocesan priesthood or religious orders nor does it endorse any particular order of men or women.

Juliano said that perhaps 10 to 15 among some 50 members of the Notre Dame club have discerned a priestly or religious vocation or are seriously considering the possibility. Four former members have entered seminaries; one was ordained a priest and another a deacon this year.

SERV also encourages all young Catholics to recognize the call to a distinctly Christ-centered life, said the president of the group's Notre Dame club, senior Anthony Popanz.

A diocesan-sponsored SERV program has begun in San Diego and "some kids get excited about it," said Father John Dolan, the diocesan director for priestly vocations.

Father Dolan said that the San Diego group started simply with visits to Catholic schools to distribute prayer cards and to explain the program. The cards provide a prayer that students in junior high, senior high and college can recite for peers in whom they see the signs of a religious vocation.

Put Indiana's largest weekly newspaper to work for you.



To reserve your ad space in *The Criterion*

The Criterion A Key

call 317-236-1572

Member

or toll free in Indiana 800-382-9836.

Of Your

Marketing Team

THE **CRITERION**

William Bennett says his Catholic faith is 'part of everything I do'

He believes the lack of values and collapsed families are 'the most serious problems in America'

by Carl Eifert
Catholic News Service

WASHINGTON—To William Bennett—best-selling author, former Republican administration Cabinet member, partisan activist—being Catholic is "like being male."

"It's part of me. It's not like this finger is Catholic and this part isn't," he said when asked whether "The Book of Virtues" stemmed from his Catholic faith.

The faith is "part of everything I do. It's like being male. It's like being Irish. . . . It's like growing up in Brooklyn, except it's probably deeper than some of those things," he said in an interview in his Washington office.

In his book Bennett lists 10 virtues: self-discipline, compassion, responsibility, friendship, work, courage, perseverance, honesty, loyalty and faith. Only the last is a theological virtue, as he notes.

In the introduction, he writes that the 831-page volume is meant for "the moral education of the young." Regardless of creed, he says, "religious faith adds a significant dimension to the moral life of humanity worldwide."

"The Book of Virtues," published by Simon and Schuster, is "a compendium of great stories, poems, and essays from the stock of human history and literature," which Bennett chose and edited. He ties his selections together with commentary.

As of the end of September, it had been on *The New York Times* best-seller list for 40 weeks.

For Bennett a lack of values and ethics and collapsed families are "the most serious problems in America" and are "fundamentally not governmental matters," as he noted recently on "Face the Nation."

Church and religion should address these issues, he told Catholic News Service. If they don't, "I think we're lost."

"If the Catholic Church and other churches, organized religions, do not address these things, I don't know who will," he said.

As "drug czar" he often told religious groups "that if drug use isn't a sin I don't know what is," recalled Bennett, who was appointed in 1989 to head the Office of National Drug Control Policy. He calls using illegal drugs "idolatry" that substitutes "the wrong things for the love of God."

But the Catholic Church, according to Bennett, was "not as interested as it should have been." Other religious groups did give support, he added.

It "wasn't unusual for me being bashed by people for being Catholic and then not getting the kind of cooperation from the Catholic establishment that I expected," he said.

He also experienced that in the field of education. President Ronald Reagan named him education secretary in 1985. Before taking that post he was chairman of the National Endowment for the Humanities, a 1981 appointment.

Prior to joining the Reagan administration, Bennett, who has a doctorate in philosophy from the University of Texas and a law degree from Harvard, had been president of the National Humanities Center in North Carolina from 1986 to 1979. Before that he taught at several universities.

While education secretary, "I was leading the fight for educational choice and evangelicals were with us, and



William Bennett

Baptists were with us" while Catholics, in his view, "were extremely lukewarm."

Bennett said he believes that "sooner or later, we'll have tuition tax credits, or vouchers or some version of them" in the United States.

"Catholic schools and other religious schools work for kids where other schools often don't," said Bennett, whose two sons attend Catholic schools.

"There are things in public schools that would make the hairs stand on the back of the head of anybody with any rational approach to education, no matter what their view or religious background," he continued.

"When you see kids, third graders, handed condoms and told to put them on bananas and you hear about classrooms in San Francisco where gay couples come in and talk about their relationships, I mean this is what most Americans don't want their kids to hear. This goes on in (some) private schools, too."

Asked to comment on the Vatican's stand against abortion and on other issues at the recent United Nations' conference in Cairo, Egypt, Bennett said, "This is central to Catholic doctrine—human sexuality, abortion, contraception, the family. If the church does not take a stand on these issues it is hard to know where the church would stand."

Noting that there are Catholics who don't stand with the pope on such issues, Bennett said, "Many Catholics are indistinguishable from people of any other faith, people of no faith, on many of these issues. And that's a problem."

Based on his involvement as a board member of the Catholic Campaign for America, he said Catholics cannot be mobilized "in the ways you can get Jews mobilized, and get evangelicals mobilized." But Bennett wondered if, on culture, not lack of organizational skills.

He said he joined the campaign's board "because I believed and still do that Catholic teaching has a unique and very special and timely role in the world in which we live."

When asked about the influence of fundamentalists, or the so-called religious right, Bennett wondered if "too much religion" is really the issue.

Ticking off such problems as mass killings in Bosnia and in Rwanda, domestic violence, murder, teen-age pregnancy, illegitimacy, drug use, alcoholism, child abuse, civil unrest, he asked, "Is the problem really too much religion? Is this what people are saying, that religious people have taken over the country and taken over the world?"

"Is our problem in Washington, D.C. that our teen-agers are too pious? Is this a problem of the American culture, with the movies, with TV, that it's all just too religious and blessed?"

He said people "in the evangelical communities—some Catholic, some evangelical—have decided they're going to stand up and be counted. And I wish more Catholics would."

Asked whether the U.S. bishops would win their fight against legalized abortion, Bennett said that in "one sense, it doesn't matter, does it? You do the right thing whether it succeeds or not. Your calling is to do the will of God as best you can make it out with help" of the Bible and the church, he said.

As one appalled by some 1.5 millions abortions annually, Bennett suggested people should work to reduce that number; he named Pennsylvania Gov. William Casey, a pro-life Democrat, as an example in this effort. Pro-lifers should seek as allies even those who "just object to them in second or third trimester," he said.

"The legal debate is lost for now," Bennett added. "The cultural debate is where the debate must be taken up."

As a co-director of *Empower America*, along with Jack Kemp, Jeane Kirkpatrick and former Minnesota congressman Vin Weber, Bennett said he is "trying to be a catalyst for political change, conservative political change. We've championed things like radical welfare reform, we're opposed to the health care bill, we're interested in school choice."

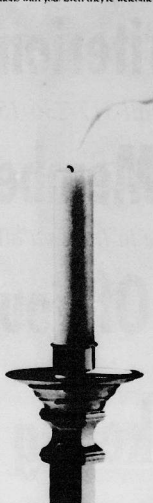
Bennett had considered—then decided against—a run as a Republican presidential candidate in 1996. Commenting on a report that he might accept a second spot on a ticket headed by retired Gen. Colin Powell, he said he did not know if he would or not. "I'm not inclined to think about elective politics right now for myself," he said. "If someone approaches me in August of '96 with a job offer, I'll talk to him."

Bennett's wife, Elaine, a convert, runs a program called Best Friends for girls in public high school. It tries to keep the girls from becoming sexually active.

"She's had 400 girls and had three pregnancies," he said. "That group in Washington would normally have about 100 pregnancies. So it's great. I'm very, very proud of her. She divides her time between our two boys at home and 400 girls in town."

Has the same thing happened to your faith?

Everyone struggles with their faith at times. Still, we encourage you to bring your doubts and questions with you. Even they're welcome in our church.



The Catholic Church is a family dedicated to keeping the flame of faith brightly burning.

For the name of a Roman Catholic parish near you that will help you deal with your questions about God, life, religion, and the Church, call the Catholic Communications Center of the Archdiocese of Indianapolis

317-236-1585 or 1-800-382-9836, ext. 1585

Sponsored by Evangelization Commission
Archdiocese of Indianapolis

317-236-1489 • 1-800-382-9836, ext. 1489

Reaching out to the people in central and southern Indiana

Bishops at synod strive to define the identity of consecrated life

Consecrated men and women have promised their entire lives to following God in a special way, which includes taking vows

by Cindy Wooden
Catholic News Service

VATICAN CITY—Bishops participating in the October Synod of Bishops had no trouble talking about the work and witness of the sisters, religious priests and brothers in their dioceses. But the theme of the world Synod of Bishops was

"consecrated life"—not religious life—and it included at least brief mentions of monks and hermits, consecrated virgins and members of secular institutes.

Repeatedly during the first dozen days of the synod, bishops called for a clearer explanation of the special identity that distinguishes all forms of consecrated life, although few made an attempt to make suggestions. Consecrated men and women have promised their entire

lives to following God in a special way, which includes pledging poverty, chastity and obedience.

Some, like cloistered nuns, make and live those promises in the context of a stable community. Others, such as the virgins, are consecrated by their local bishops and are directed by him in how to live and work.

Two synod speakers who focused on the identity question were Bishop Francis E. George of Yakima, Wash., and Archbishop John R. Quinn of San Francisco.

"Consecrated life is not a unified phenomenon," Bishop George said, but is lived in different ways in the church and in the world by 1.1 million men and women.

"Intimacy with God, hunger for God, love of God is the invisible form, the grace, behind the various visible forms of consecrated life," he said.

"The vocation to consecrated life arises in the heart from a powerful desire to be completely generous with God," said the bishop, a member of the Oblates of Mary Immaculate.

That generosity is modeled on Christ's total self-giving to God and to the world, he said, and as the consecrated person goes through a continuous process of conversion, Jesus shines through them more and more clearly.

Throughout that process, consecrated men and women must be aware of how they are influenced by and influence their culture, he said.

One mark of many modern cultures that is particularly dangerous for consecrated life, Bishop George said, is its lack of love and its overemphasis on the individual.

"If personal experience becomes the primary norm of life, renunciation of self loses its significance," he said.

Individualism can also lead to an overemphasis on personal experience in prayer, resulting in an inadequate reference to the Catholic faith a consecrated person professes, the bishop said.

Consecrated life necessarily involves the church, "which both approves a way of life and ratifies its particular mission," he said.

Archbishop Quinn addressed the identity issue with a specific focus on a current debate in which some religious emphasize their consecration while others emphasize their mission.

He outlined three characteristics of religious consecration: God's call, the human response, and acceptance of profession by the church.

Some see the term "consecration" as implying a denial of the world and a focus on God alone, the archbishop said.

Others see the focus on mission as reducing religious life to tasks, ministries and commitments that fail to recognize "the depth of the mysterious covenant with God that stands as the source of all ministry," he said.

Reading "consecration" as a union with God that has nothing to do with human beings and their need for salvation, he said, is "not only foreign to religious life, but foreign to Christian doctrine."

At the same time, he said, an emphasis on mission without reference to consecration can obscure the divine origin of religious life and lead to a feeling that real tasks are being accomplished in the world, but for a distant God.

The solution to the identity question, Archbishop Quinn told the synod, is "to not religious life in the redemptive mission of Christ" and to see religious vows as the way one bonds himself or herself to Jesus and his mission.

"God does infinitely transcend the universe and all human reality; God does love the world so much that he moves within it all and has even become part of it in the incarnation," the archbishop said.

While one religious community may focus more on the transcendent God—through prayer in contemplative communities, for example—and another may focus more on bringing God's loving presence to the world, both must see themselves as consecrated to God in mission, he said.

"Religious life is essentially a consecration to God who has chosen to be redeeming love," Archbishop Quinn said. "It is a following of Christ who embodies this divine, salvific love within our world."



RELIGIOUS SYNOD—Pope John Paul II presides at a session of the world Synod of Bishops Oct. 10 in Vatican City. The monthlong synod is focused on the life of consecrated men and women. (CNS photo from Reuters)

Cardinal O'Connor tells pope reports of his impending death are exaggerated

He notes that the pope works more hours in a day than most men half his age could tolerate

by Cindy Wooden
Catholic News Service

VATICAN CITY—Reports of the pope's impending death have been greatly exaggerated, Cardinal John J. O'Connor said at the world Synod of Bishops.

Speaking to Pope John Paul II—in formal Latin—the cardinal said, "If we were to believe those voices in the media who tell us that you are deathly ill, we would also have to believe that you are not here."

The doomsayers would have people believe "you have been replaced by a healthy twin brother or by what Hollywood would call a stand-in," the cardinal said.

"The pope described by the media could not sit here in this synod hall with us hour after hour, day after day, vigilant and attentive while some of us fall asleep," Cardinal O'Connor said.

The Oct. 2-29 synod has included an average of five or six hours of meetings each day, and during the first two weeks featured more than 200 speeches in half a dozen languages.

Opening the Oct. 14 session of the synod, Cardinal O'Connor, speaking on behalf of all the synod participants, wished the pope well in advance of the 16th anniversary of his election, Oct. 16.

Despite what synod members may have read, he said, "we are not fooled. We know that you do not need a stand-in."

"You are the same pope we have known for 16 years, always strong, always untiring and working more hours in a day than the majority of men half your age could tolerate," the cardinal said.

"We can tell the world that you are ready to serve us for at least another 16 years," he said.

The cardinal prayed that the pope's right leg, broken in a fall last April, would heal rapidly. And then, he suggested, the pope could sell his cane "at auction to meet the expenses of this synod."

"Speaking seriously, Holy Father, while recognizing you as the vicar of Christ on earth, we know that you also are a human being, and we love you and revere you as such," he said.

"You suffer for Sarajevo and Rwanda, for Somalia and Haiti, for Bosnia, for Iraq and for Sudan," he said. "You suffer for every place where human blood is shed, for every circumstance in which human beings suffer. We,

your brothers in the episcopate, and all the others present in the synod hall, know this side of you and love you for it," the cardinal said.

"May Christ continue to accompany you in your journey and may Mary watch over you. Thank you for being our father and brother and our friend," he said.

Reporters cannot attend synod sessions, but Cardinal O'Connor later told Catholic News Service, "I think he (the pope) was deeply touched—not by what I said, but by the reaction of the assembly." He said synod members immediately and spontaneously gave the pope a standing ovation.

Cardinal O'Connor said the pope responded in Latin with words of thanks that were "warm and humorous," but the cardinal would not quote the pope.

Sapphires & Rubies
UNIQUE DESIGNS
FINE DIAMONDS AND GEMSTONES

• Restyling and Repairing
• Very Reasonable

by Zita Rosner
EVARD'S DAUGHTER
257-3667
1214 Hoover Lane, Indianapolis



Zita Rosner
Jeweler
For 5 Generations

Business Goes Where It's Invited
— ADVERTISE —

Branching out to serve you



As an internal medicine physician, Mary Beth Schueth, M.D., cares for the medical needs of adolescents and adults. For a free "Get Acquainted" visit, call 290-0600.

Mary Beth Schueth, M.D.
4117 Empire Plaza Blvd.
Indpls, IN 46222
(317)290-0600

St. Vincent Primary Care Network

November 1994 - Occupancy Available
SOUTH POINT MEDICAL CENTRE
 * **E. Stop 11 Road & S. Emerson Avenue**
 * Across the street from St. Francis Hospital
 * Find your new home at **South Point**
 * Ground level, 50,000 sq. ft. (currently under construction), brick exterior, beautifully landscaped with lake and lighted flowing fountains, front door parking, private restroom and heat and air conditioning, galley kitchen, daily janitorial services and
 * **INTERIOR BUILT TO SUIT YOUR WANTS & NEEDS!**
 * Contact: John M. LaRosa at 251-2255. Developer, Builder and Owner!

Pre-plan your funeral

It's a good feeling knowing it's done . . .

Call on us. Find out more about our **INDIANA FUNERAL TRUST FUND** — a special program to help you pre-plan.

Summers Funeral Chapels

3040 N. Capitol Ave. 2515 East 34th St.
924-5329

BOOK REVIEWS

Eman was active in Dutch resistance

THINGS HE COULDN'T SAY, by Diet Eman with James Schaap, William B. Eerdman's Publishing Co. (Grand Rapids, Mich., 1994). 390 pp., \$19.99.

Reviewed by William Drael
Catholic News Service

During World War II, Diet Eman was active in the Dutch resistance. In particular, she heroically hid Jews from the occupying Nazis. She was imprisoned in a concentration camp where she suffered greatly. Her fiancé was killed in a similar camp. So painful were those days that she is only now capable of publishing this memoir, "Things We Couldn't Say."

Unlike Oskar Schindler, Eman's motives were clear. She was a patriot and a Christian. She took it for granted that "if you say that you have faith, then you have to apply it to the life you're living." In her place and time what it meant to apply faith for Eman and her young friends "became very clear: to find (hiding) places for Jews wherever we could."

Although Eman had many angry moments with God, she never gave up that faith. She maintained an active prayer life and reflective posture through all those days.

This very personal book contains many excerpts from letters written between Eman and her fiancé and from her diary/prayer journal. She discloses her struggles of conscience. Is, for example, "outright lying" to Nazi tormentors permissible? Is killing allowed? Is it possible not to hate?

She exposes her feelings of deep confusion and betrayal when a Christian neighbor hangs a picture of Adolf Hitler above the piano. She shares her frustration with God, who allowed the suffering to continue. Yet through all the dark pages of this book, Eman repeatedly acknowledges her strong sense of "being held in the hands of God."

There's a need today to put the Nazi persecution in very vivid, personal terms. Commenting on the Holocaust, one of my college students surmised that "the Jews had a hard life." Such an understatement bothered me. Is the impression that the Holocaust had its bad guys but also many Schindler-like good guys? Do today's college

students think that the whole thing was resolved in the end? That the Holocaust had some meaning?

This book, if anything, leaves the reader with the strong feeling that, for Eman and other survivors, things are not resolved. There is no happy ending. Eman and others are left to ponder their faith in the face of meaninglessness.

(Drael is campus minister and an instructor at Moraine Valley Community College, Palos Hills, Ill.)

(At your bookstore or order prepaid from William B. Eerdman's Publishing Co., 255 Jefferson Ave. S.E., Grand Rapids, Mich. 49503. Add \$2 for shipping and handling.)

Books of interest to Catholic readers

By Richard Philbrick
Catholic News Service

Here is a list of books of particular interest to Catholic readers. "The Soul of Politics," by Jim Wallis, Orbis, \$19.95, 275 pp. The author has made a place for himself—all his own—at the point where evangelical Christianity ties in with Christian social action. His highly evocative ideas are voiced frequently in the magazine he edits, *Soljourn*. In this book he argues for a new political morality combining social justice with personal responsibility. "Unhealthy Charities," by James T. Bennett and Thomas J. DiLorenzo, Basic Books, \$25.00, 269 pp. Fund raising by charitable agencies has in many instances become a scandalous activity, the authors contend. Their evidence is drawn from examinations of some of the nation's biggest and best known welfare organizations. "Damien: Hero of Molokai," by Omer Englebert, St. Paul Books, \$5.25, 262 pp. This is the third edition of the book that more than any other spread the fame of the priest who gave his life in the service of a colony of leprosy patients.

"Now That I Am Old," by Sister of Providence Maria Reilly, Twenty-Third Publications, \$7.95, 111 pp. Retired and well over 80, Sister Reilly recalls with pleasure the years she spent working among the seniors of her parish, visiting the shut-ins, making new friends, listening to those with worries, consoling and being an advocate for the elderly. Her recollections are seasoned with her positive views of aging.

"Love and Politics," by Jesuit Father Luis Stadelmann, Paulist Press, \$9.95, 243 pp. Using the style of a poetic love story the author interprets the Song of Songs of the Bible as a carefully designed program for bringing back the royal family of David to rule Jerusalem after the exile of 587 to 540 B.C. despite the Persian Empire's control of the land. It is a highly engaging story.

"Catholics Divorce and Remarry," by Father John Rosie, Morehouse Publishing, no price given, 73 pp. For the very impatient this very concise book by an Australian priest has proven to be an effective means of foregoing haste and considering problems calmly.

(Philbrick is book review coordinator for Catholic News Service.)

† 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 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.

* ARMSTRONG, Helen, 72, St. Jude, Indianapolis, Oct. 3. Mother of Robert and John B. Jr.

* BERGEN, Mary F. Kline, 89, St. Christopher, Speedway, Oct. 12.

* DZURELLA, Elizabeth C. Melega, 79, Annunciation, Carmel, Oct. 3. Aunt of several nieces and nephews.

* EHRMANN, Paul P., 70, St. Jude, Indianapolis, Oct. 1. Brother of Wendel, Joseph and Anna Wiedenhofer.

* FURGE, Robert George, 75, St. Christopher, Speedway, Oct. 5. Husband of Mary, mother of Robert G. Jr. and Susie Eliot, grandfather of three.

* GOFFINET, Harold W., 68, St. Anthony of Padua, Clarksville, Oct. 8. Husband of Mary A., father of David W., Kevin P., M. Diane White and Debra L. Harper, brother of Carlton, Marie Adele Heath and Eileen Allinger. Magnat, grandfather of six.

* KENDRICK, Mary E., 72, St. Margaret Mary, Terre Haute, Oct. 6. Wife of Walter L., mother of Steven and Charles, sister of Arthur Rutherford and Charles Rutherford, grandmother of two.

* KOHRMANN, Mabel C., 86, St. Mary, Greensburg, Oct. 6. Half-sister of Clancy, Kenneth, Roy, Kenneth, Margaret Morrow and Ester Ward.

* MCKIBBEN, Margaret Flanagan, 77, Holy Spirit, Indianapolis, Oct. 7. Wife of William, aunt of several nieces and nephews.

* OESTERLING, M. Alvina, 89, St. Mary, Rushville, Oct. 9. Wife of Lawrence, mother of Ruth Pluim and Rosemary Cannon, sister of Elmer Draping, grandmother of five.

* PARKER, Martin H., "Bus" II, 73, St. Gabriel, Indianapolis, Oct. 8. Husband of Violet B. Kelley, Parker, father of Tina Gramann, brother of Mary Deckard, grandfather of five, great-grandfather of three.

* PETERSON, Catherine Ann, 75, St. Pius X, Indianapolis, Oct. 9. Wife of Carl W., mother of John W. and Thomas E., sister of Margaret Ript and Thomas Carney, grandmother of one.

* RAINS, Rebecca Maxine, 74, Our Lady of the Greenwood, Greenwood, Oct. 6. Mother of

Kenneth, Larry C., Philip M., Gary L., Jerry L. and Lisa Marie; sister of Mary Frances Baldwin and Phyllis June Main; grandmother of 10; great-grandmother of four.

* RITZEL, Paul F., 84, St. Michael, Brookville, Oct. 4. Uncle of Paul A. Ritz and Margie Tiney.

* SCHLENNK, Elmer L., 77, Holy Family, New Albany, Oct. 6. Husband of Beatrice Schlenk, father of Marie Murphy and Patricia Collins; brother of Amel Leven, Jay, Irene Lichtfeld, Ida Lee, Minnie Fall, Helen Fendygrat and Lorraine Jones, grandfather of four, great-grandfather of three, great-great-grandfather of two.

* SPARKS, John Allen, 74, St. Malachi, Brownsville, Oct. 10. Husband of Barbara, father of Judy Mathews, John A. Sparks III and Jack Sparks, brother of Paul Sparks and Mable Fivcovats, grandfather of four.

* STEINHARDT, Norbert, 81, Prince of Peace, Madison, Oct. 7. Husband of Anna E., father of Norbert A. Jr., John M., Joseph A., Anna Catherine Fisher and Patricia S. Owens, brother of Bill Steinhart, grandfather of three, great-grandfather of three.

* TEAL, Paul A., 65, St. Joseph, Shelbyville, Oct. 8. Husband of Rita, father of Diana West, Debra Teal and David Teal, brother of Catherine Mayberry; grandfather of two.

* WALKER, Dorothy A. Wanner, 71, St. Philip Neri, Indianapolis, Oct. 7. Mother of Lynn W., Swanson and Diane E. Walker; sister of Omer Wanner and Loretta Graf; grandmother of one.

B. Henry Koopman, father of Fr. Bernard, Raymond, Lawrence, Charles, Edward and Norbert. He was the grandfather of 18; and great-grandfather of 17.

A Mass of Christian burial was celebrated for him on Oct. 17 at St. John, Starlight.

Koopman was a parishioner of St. John the Baptist Parish in Starlight. He was retired from National Homes Company in New Albany. He was also a retired farmer.

He was survived by six sons: Fr. Bernard, Raymond, Lawrence, Charles, Edward and Norbert. He was the grandfather of 18; and great-grandfather of 17.

A Mass of Christian burial was celebrated for him on Oct. 17 at St. John, Starlight.

St. Vincent de Paul Society
Memorial Program

The symbol shows the giving and receiving hands. The hand of Christ gives to the world. The hand of the Vincentian receives the gift and in turn gives to the waiting hand of the poor. Memorial donations enable us to fulfill the meaning of the symbol.

Ask Your Funeral Director or Write:
SVDP Society • Box 19133 • Indianapolis, IN 46219

Announcing
Hospice Care
at

Miller's
Merry Manor
1551 N. Campbell

provided in affiliation
with

St. Vincent
Hospice

Families on the eastside of Indianapolis can now benefit from the additional assistance and support that hospice care can provide.

For more information on hospice services, contact Beverly McIntosh at 357-8040.

CD Maturing? **8.50%**
*For deposits from \$2,000

These CERTIFICATES OF ANNUITIES are GUARANTEED & INSURED
by the issuing company as a member of the Federal Legal Reserve System.

—ASO—

MONTHLY INTEREST INCOME - 7.00%*
Interest payout every 30 days. Rate is guaranteed one year.

NO FEES! NO SALES CHARGES!
Roll over your IRA & Pension Plan Funds

Call now for more information!
(317) 359-9621 Ask for Jim Sorg

SE SORG/EHRMAN INSURANCE AGENCY, INC.
1709 N. Shadeland Ave. Indianapolis, IN 46219

These Certificates of Annuities are quoted through the American Investors Life, an "A" (Excellent) rated A.M. Best Co. with assets of 2.1 billion

We're Fighting For Your Life American Heart Association

WESTLANE BINGO

2720 Westlane Road
(71st & Michigan Road)
317-290-9971

Sponsored by: Council of Citizens
with Low Vision International
License #94BI74442202-01

2 FOR 1 ADMISSION!

October 23rd - Sunday

Two players will be
admitted for the price
of one. **SO BRING
A FRIEND!**

\$1000 SUPER JACKPOT COVERALL
\$500 EARLY JACKPOT COVERALL
\$250 BONANZA COVERALL

PLAYING EVERY SATURDAY

	Saturday	Sunday
Doors Open	5 p.m.	1 p.m.
Warm-ups	6 p.m.	2 p.m.
Regular games	7 p.m.	3 p.m.

ADMISSION PACKAGES \$10, \$15 & \$20
All include 10 regular games plus
Early Jackpot, Bonanza and Super Jackpot
Additional 18 cards for regular
games only \$3

Food for the Poor launches campaign for Haiti

DEERFIELD BEACH, Fla.—With the U.S. military and political progress to restore democracy in Haiti, the international relief agency Food for the Poor is launching a "Christian Haiti Relief Campaign" nationwide. The campaign's goal is to raise \$3 million across the United States to help the poor in Haiti.

"In our 12 years in Haiti, we have never seen the living conditions among the poor as bad as they are today," said Ferdinand Mahfood, the founder and director of Food for the Poor. "Food and fuel are scarce. Hunger is a way of life. There is a tremendous need right now for food and medical supplies."

The relief agency plans to ship more than one million pounds of assorted foods to Haiti as soon as possible.

Items to be shipped include 200,000 lbs. of rice, 200,000 lbs. of soy flour, 220,000 lbs. of corn meal, 220,000 lbs. of flour and 215,000 lbs. of canned beans.

Mahfood added, "We also want to take a leading role in Haiti's long-term recovery." Funds collected from the campaign, he said, will be used for a three-stage recovery plan. The immediate emergency relief effort will be followed by a restoration phase, a rebuilding of homes and the repair of damaged structures used for social services. The third stage will be the recovery phase, a long-term educational and self-help effort designed to bring Haiti to a new level of economic health.

Regarding the progress to restore democracy in Haiti, Mahfood said, "We have been waiting for this kind of move, something that would bring greater stability to Haiti, something that would trigger the lifting of the embargo. We are encouraged by President Clinton's announcement on Monday, Sept. 26, regarding the lifting of U.S. sanctions against Haiti. Food for the Poor is one step closer to being able to ship relief supplies again. We, however, are anxiously awaiting the lifting of the U.N. imposed sanctions. These sanctions are the ones that most affect the resumption of scheduled routes for commercial shipping lines—which we

use—and the ban on fuel used for transportation—necessary for the effective distribution of many of our supplies."

Mahfood continued, "When the last set of embargo restrictions in May prompted shipping companies to stop scheduling routes to Haiti, it virtually closed down our pipeline of aid to the country. Technically, we've been allowed to send in food and other humanitarian aid, but there are no practical methods available to ship and distribute those goods. Our distribution center in Haiti has been able to continue its feeding programs on a limited basis by buying food locally to supplement our depleting warehouse supplies. But it was uncertain how much longer we could continue even these programs. We are extremely relieved that all sanctions are likely to be lifted soon."

JANITORIAL WORK

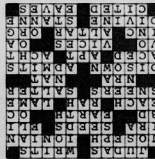
Person needed for janitorial work at St. Matthew Parish

Full-time evening hours.

Apply in person at
4100 East 56th St.
Indianapolis, Indiana

9:00 AM-2:00 PM
Monday through Friday

Tate Hauls
For Complete Building Material Needs See
Powell-Stephenson Lumber
2723 S. 7th St 235-6263



Director of Music Ministries

Immediate opening for creative, enthusiastic, collaborative professional in 1900 family suburban parish.

Must be competent in piano/organ skills and current liturgy.

Five week-end liturgies, adult choir, ensembles, funerals and school liturgies, full benefits

Send resume to Search Committee
St. Plus X
7200 Santo Dr.
Indianapolis, IN 46240

Classified Directory

For information about rates for classified advertising, call (317) 236-1584

Novena
IN THANKSGIVING to Our Lord and St. Jude for prayers answered. —J.D.K.

THANKS TO Sacred Heart of Jesus, Blessed Virgin, St. Jude, Holy Spirit & St. Theresa for prayers answered. —M.A.J.

For Sale
FOR SALE!! 2 adjoining lots Holy Cross cemetery. \$500 each. Call 356-8622.

Travel
STEWART TOURS
Christmas at Branson
Includes 2 meals and 6 shows.
Andy Williams, Mel Tormé, Tony Orlando... November 16-20 - \$365
1-800-426-2316

Roofing/Siding
LOGAN CONTRACTING, CO.
Roofing
We roof all 12 months.
Special: Winter roofs with 10 yr. guarantee on tear-off & re-roof.
FREE ESTIMATES
899-5464

150,000 People Will Read This Space in One Week.

Imagine what that could do for your business!
Call us and find out.

236-1572

Child Care
NW INDY family of 22-month old girl seek experienced nanny Mondays & Tuesdays 8-6. Call 274-4699 any time.

For Rent
WINTER RENTAL, 3 Bedroom furnished Beach House, Panama City Beach, FL. All utilities, phone, cable paid. \$595/Mo. Call (812) 863-5848.

Financial
WE BUY
Mortgages, Trust Deeds and Land Contracts
Nationwide.
Call Ray-Mar Funding
317-748-0167
Toll Calls Will Be Reimbursed

Electrical
HAMMANS ELECTRIC, INC.
— Complete Electrical —
Installations, Service & Repairs.
Licensed-Bonded-insured.
Emergency Service.
Senior Citizens Discount.
317-634-8886

DRUGS
It still takes guts to say "NO!"

Landscaping
ARBUCKLE NURSERY & LANDSCAPING CO.
— Established Since 1939 —
LANDSCAPE DESIGN & INSTALLATION
TRIMMING & SPRAY PROGRAM
356-1496

Asphalt Paving
ROWE PAVING CO.
• Driveways • Parking Lots
• Patching and much more —
CALL ROWE PAVING —
299-7885

Services Offered
Sterling OPTICAL
Cazleton Square, Indianapolis 862-2422
"All Your Eyecare Needs"
members of St. Thomas Apostle

Career Counseling
— Judeo-Christian perspective
Resume Preparation Assistance
(317) 844-7489
William R. Luck, M.S.
(St. Paul, St.)

Body, Mind and Spirit
251-1654
MESSAGE - REFLEXOLOGY
Ray Louder (Dr. Andrew's)
HYPNOSIS FACIAL
Laser

HOLY PILGRIMAGES
December 5, 1994
Special anniversary in Beatus
Months in Medjugorje
December 22, 1994
Holy Land
with Fr. Alan
special service
800-233-6334 / TRU 111 FAX 853-7375

Support Our Advertisers

Gutter Cleaning
KELLY'S GUTTER SERVICE
Gutter Cleaning • Free Estimates
Guaranteed Work
CALL 578-7054
(off duty Indianapolis Firefighter)

Plumbing
PLUMBING
LIC #18254 PLUMBER/DRILLER
WELHAMMER PLUMBING WORK
NEW & OLD HOMES
WATER, GAS & KITCHEN & BATH FIXTURES
HOT WATER HEATERS, FURNACE, BOILERS & AIR CONDITIONERS
FURNACE CONTRACTORS
ELECTRICIANS
FREE ESTIMATES
SOME OF OUR WORK
784-1870

Hauling
TRASH HAULING
Masonry work, garage tear down, basement cleaning, anything, any time. 10% senior discount. Free estimates. Call Adams Hauling at 238-9979 or 231-0692 (beeper).

Home Repair
HOUSEHOLD HANDYMAN
Painting, Kitchen & Bath Remodeling, Residential Roofing
All Types General Home Repair
Dependable/Insured/Family Man
FREE ESTIMATES 357-8955

Classified Coupon
2 Lines • 2 Weeks for \$10.00
(\$1.00 for each additional line or fraction thereof)

Write your classified ad on this coupon and send it to us with payment. This special rate applies to advertisements which are mailed in or brought in, but not to phone-in ads. This coupon DOES NOT APPLY TO: Services Offered, Personal Care, Child Care, Vacation Rentals, Entertainment, Instruction or to ANY Business ads. The coupon is for use by individuals ONLY. Advertisers may place ads at commercial rates by calling (312) 236-1572, or Fax: (317) 236-1593.

Classification: (for sale, for rent, etc.)
Write your ad below with ONE WORD PER SPACE, including the phone number you want in your ad.

Ad: (four words per line)

Deadline: Friday noon one week in advance of Friday publication date.

Name _____
Address _____ Phone _____

Mail this coupon with payment to: Classified Ads, The Criterion, P.O. 1717 Indianapolis, IN 46206-1717

Or charge my: ☐ VISA ☐ MasterCard ☐ Discover

Card # _____ Exp. Date _____

Signature _____

U.S. bishops asked to advance leadership of women in church

Statement drafted by bishops' committee for annual meeting commits them to enhance participation of women at all levels of the church

by Jerry Filteau
Catholic News Service

WASHINGTON—In the wake of the recent papal declaration that women cannot be priests, "we need to look at alternative ways in which women can exercise leadership in the church," says a statement the U.S. bishops will be asked to approve this November.

The statement calls for a churchwide dialogue on women's "leadership in the church, equality of women and men, and diversity of gifts."

"We commit ourselves to enhancing the participation of women at all levels of the church," it says.

The statement, titled "Towards Strengthening the Bonds of Peace," was drafted by the Committee on Women in Society and in the Church of the National

Conference of Catholic Bishops. Chairman of the committee is Bishop John J. Snyder of St. Augustine, Fla.

The proposed statement was sent out to all U.S. bishops in early October, a month in advance of their yearly fall meeting in Washington, as one of the "action" items submitted to them for debate and a vote in November.

The draft text is subtitled, "A Reflection on Women in the Church Occasioned by Pope John Paul II's Letter on Priestly Ordination."

"Many people received the (papal) letter with joy and peace. Others were disturbed," the statement says.

Noting that the pope called women's role in the church "necessary and irreplaceable," the statement asks how, in light of papal teaching, the participation and leadership of women in the church can be encouraged.

It calls for increased roles of women in church governance and the "collaboration of women and men as equal partners" in serving the church.

For ordained leaders this means "rejecting authoritarian conduct," it says.

On the pain women experience from sexism, it singles out language as a particular source of problems and strongly encourages the use of inclusive language wherever possible in the U.S. church.

"We reject sexism and pledge renewed efforts to guard against it in church teaching and practice. We commit ourselves to make sure that our words and actions express our belief in the equality of all women and men," the statement says.

"We are especially concerned that women from different ethnic groups be drawn more fully into this participation," it says.

The church, it adds, is already "enriched by women's leadership."

"Women serve as presidents of Catholic colleges and universities and as administrators and faculty members at Catholic colleges and seminaries," it says. "An increasing number of Catholic theologians are women. Some women serve the diocesan churches as school superintendents and chancellors and on marriage tribunals. More and more women have responsible national positions in the Catholic Church."

"Closer to home," it continues, "we can see in our parishes the scope of women's leadership: in various liturgical ministries, including service at the altar and explaining and teaching the Word before the assembly; in administration; in religious education and teaching in

schools; in peace and justice activities; in outreach to the homebound and the hospitalized."

"Looking to the future, we especially want to encourage women to pursue studies in Scripture, theology and canon law so that the church may benefit from their leadership at all levels," it says.

Addressing the question of church governance, it cites two distinct issues—consultation in the decision-making process and jurisdiction.

"As recently as July 1994 Pope John Paul II reiterated the need for the consultative expertise of women," the statement says.

"We need to take steps to honor this call at every level of the church, from the parish to the diocese to the national offices," it says. It notes that such consultation is already occurring in many ways but says more can be done.

At the same time, it says, current law "allows for the possibility of lay women and men cooperating in the exercise of power... This may be a graced moment in the life of the church which enables us to take a fresh and deeper look at the relationship between jurisdiction and ordained ministry."

The statement links Christian teaching on equality of men and women with Christian teaching on valuing the full diversity of gifts that members bring to build up the church.

In marriage and family life, it says, "equality does not imply sameness in roles or expectations, nor does it mean that two spouses will have identical gifts or character. Rather, they will respect each other's gifts and uniqueness."

The statement calls for "transferring" a spirit and practice of mutuality "from family life, or 'the domestic church,' to the life of the church in the parish and at other levels."

On the diversity of gifts in the church it notes that women already bring a wide range of knowledge, skills and leadership to the church.

"The church is complete when the gifts of all its members are engaged as fully as possible," the statement says. "Women must be included in its ministry to the world and within the church. The diversity of women's gifts and talent should be celebrated."

Catholic Cemeteries

Archdiocese of Indianapolis

435 W. Troy Ave. • Indpls., IN 46225
784-4439

The logical choice for those seeking
Catholic arrangements.

Gene Harris, Director

- YES, I would like additional information on:
- ☐ Mausoleum entombment
 - ☐ Ground burial
 - ☐ Memorials
 - ☐ Family Lot Areas
 - ☐ Personal Reference File

Name _____
Address _____
City _____
St. _____ Zip _____
Telephone (____) _____

A Trusted Friend In Time of Grief

When death claims someone close to you, the strength and compassion of a friend you trust can make grief a little easier to bear.

Many of the families we serve have come to regard us as their strong and trusted friends, as well as competent and conscientious funeral professionals.

We strive every day to earn and keep your trust, and we never take it for granted.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland, 353-6101
Keystone — 71st at Keystone, 257-4271
INDIANAPOLIS



Mike Feeney



George Usher



Mike Hornak

OAKLAWN MEMORIAL GARDENS & MAUSOLEUM

The Full Service Cemetery with Chapel

Offering blessed
burial grounds
and mausoleums
since 1960

Member of American Cemetery Assoc.
MEMPHIS, TENN. 317-849-3616
930 ALISONVILLE ROAD (NOLIS 4625)

Support Your
Parish

The selection
of the
price funeral
you want
is left up to you.

The
LEPPERT & HURT
Burial & Crematory
740 East 86th Street
Indianapolis, Indiana
844-3966

RE/MAX Select, REALTORS®

Lisa Rogers
Broker Consultant

4455 Southport Crossings Way
Indianapolis, Indiana 46227
Office: (317) 881-3700 / 1-800-899-7369
Residence: (317) 886-7376
Fax: (317) 889-3404

FROST UPHOLSTERY & Discount Fabrics

Large Selection of Fabric in Stock at Discount Prices!
Since 1968

- All types of upholstery needs
- Repair & Rebuilding
- Fabric shown in your house or our showroom
- Free Estimates

353-1217

4024 E. Michigan

Advertise in The Criterion!
Indiana's Largest Weekly Newspaper

COMPUTER TRAINING & COURSEWARE DEVELOPMENT

Word • Excel • PowerPoint
Access • Project • WordPerfect •
Paradox • Act • Lotus • AmiPro
PageMaker
and more...

(317) 888-4029
(800) 939-9891

Caring for Catholic families since 1881

Our Catholic funeral directors are available to answer your questions and provide the quality service you expect from central Indiana's leading mortuary.

FLANNER AND BUCHANAN MORTUARIES & CREMATORY

Broad Ripple • Carmel • Fall Creek • High School Road • Main Road
Morris Street • Shadeland • Zionsville • Washington Park East Cemetery
Offering Services: Funeral Pre-Planning
925-9871