



# The Criterion

Serving the Church  
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Indiana Since 1960

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September 29, 1995

## Etlings to receive Respect Life Award

*Life Chain, Pro-Life Activities Fair, vesper service are included in this year's Respect Life Sunday*

By Mary Ann Wynant

People in need can turn to John and Patricia Etling of Terre Haute for help 24 hours a day.

Some years ago, the St. Patrick parishioners installed a Terre Haute Catholic Charities emergency assistance telephone

line in their home so they can offer assistance to the poor day or night on weekdays, weekends, and even holidays.

For their unusual dedication to the poor, Archbishop Daniel M. Buechlein will honor the Etlings with the 1995 Archbishop Edward T. O'Meara Respect Life Award.

Father Larry Crawford, director of the

archdiocesan Office of Pro-Life Activities, will present the award to the Etlings on behalf of the archbishop during the Respect Life Sunday vesper service at 4 p.m. this Sunday, Oct. 1, at St. Peter and Paul Cathedral in Indianapolis.

Respect Life Sunday events begin with the second annual Pro-Life Activities Fair from 1 p.m. until 3:30 p.m. and 5 p.m. to 7 p.m. at the Archbishop O'Meara Catholic Center Assembly Hall.

Archdiocesan pro-life events coincide with the fifth annual Central Indiana Life Chain observance from 2:30 p.m. until 3:30 p.m. along Meridian and 38th streets in downtown Indianapolis. A number of Hoosier cities are sponsoring Life Chains on that day.

During the vesper service, the Etlings will be recognized for their tireless devotion to the poor. Father Crawford also will commission members of the archdiocesan Pro-Life Activities Advisory Committee and parish pro-life committee volunteers from throughout the archdiocese.

Following the pro-life prayer service, dinners will be available for purchase without advance reservation at the Assembly Hall.

In his official capacity as director of Terre Haute Catholic Charities, John Etling ministers to thousands of people in need of food or shelter.

In her professional position as program director of the Terre Haute Catholic Charities Food Bank, Pat Etling works to provide food for the poor.

But their daily service to the poor and to the Catholic Church in central Indiana continues evenings and weekends and holidays as volunteers. The Etlings have, quite simply, dedicated their lives to helping people in need of food and shelter.

The parents of 10 children, the Etlings

said they believe in the importance of being Christ to others.

"It's what we do, that's all," John Etling said. "I guess it probably comes down to the fact that if you're going to live in a community you need to do what you can to try to improve it."

A former teacher, John Etling is a past president and current member of the board of directors of Glassboro Foodbank of Indiana. He also has served the Terre Haute area as a United Way vice president and on civic committees dedicated to mental health, parks and recreation, urban renewal, and other community concerns.

On Feb. 19, he received the Pro Ecclesia et Pontifice (For the Church and the Pontiff) Award, the higher of two medals presented by the pope to laypeople. Archbishop Buechlein presented the distinguished service award to Etling and nine other recipients on behalf of the pontiff.

While their children were young, Pat Etling kept busy with school activities. Now she turns her considerable energies to helping other people and their children.

Opportunities to provide church and community services have been "blessings," Pat Etling said. "We've been very blessed. I thank God every day for all of our blessings. There are a lot of people with problems, but we've been very blessed. It's a terrific blessing that we have been given the health and the ability to help others. It's a gift from God that we're able to do it, and it really is our pleasure."

It's not uncommon for John or Pat Etling to answer the telephone in the middle of the night, then go out on a mission of mercy.

"Can you imagine nine people sleeping in a van all night?" John Etling

END ETLINGS, page 2



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein administers the day painting that will grace the entrance of Pontine National Shrine. The archbishop unveiled the shrine "Christ in the House of Martha and Mary," by artist Elizabeth Turk, following a Day of Recollection he led on Sept. 28.

## Papal trip planned in detail, but pope may surprise

*Cardinal O'Connor says pope will do what he thinks he should do*

By Tracy Barry, Catholic News Service

NEW YORK—The papal visit to New York has been planned in almost infinite detail, but New York's archbishop has learned to expect the unexpected from Pope John Paul II.

"He's the pope and he's going to do what he thinks he should do in any given situation, whatever his advisers may say," said Cardinal John J. O'Connor. "He's not impetuous, but he keeps himself open to the Holy Spirit."

In an joint interview Sept. 22 with Catholic News Service and Catholic New York, his archdiocesan paper, Cardinal O'Connor said preparing for the visit involved "a billion details" and "meetings, meetings, meetings" of "more committees than the United Nations has."

But he said he was amused when he heard people on the planning staff say "We can't let him do this or that," and "We have to keep him on schedule."

"I've been with him too much," said Cardinal O'Connor. "When he gets caught up in the situation, he does what he wants. If the spirit moves him, time means nothing."

He said that the pope's staff will want him to go to bed at a certain time. "But if

he decides to appear at a window at night and talk to people, that's what he'll do," the cardinal predicted.

The complete schedule for the pope's trip is on page 11 of this issue.

Cardinal O'Connor said the plans for Pope John Paul to stay at his residence during the proposed visit last year had been changed this year so that he will stay at the residence of the Vatican's U.N. nuncio, Archbishop Renato R. Martino.

"It's strictly a protocol matter," he said. The nuncio, also called the permanent observer, has taken on an enhanced role through such events as the Cairo and Beijing conferences, he said, and the pope

wants to show "the importance of the Holy See's mission to the U.N."

On the evening of Saturday, Oct. 7, Cardinal O'Connor will host a dinner for Pope John Paul and key Vatican officials with him as well as U.S. cardinals and bishops of the New York region.

But the host said he had no idea what he would be feeding the pope.

The event will probably consist only of "friendly conversation" and no formal discussions, he said.

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### Respect Life

Our "Respect Life" supplement includes articles on the pope's encyclical, on when life begins, on the church's view of women, and on euthanasia.

Opposite Page 12



### Anniversary

Archbishop Buechlein accepts gifts from members of the Class of 2004 during a Mass commemorating the 50th anniversary of Christ the King School.

Page 3

Seeking the Face of the Lord

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



# U.S. bishops' contribution to debate over 'family values'

**W**ere you disturbed when a district judge declared the new Indiana Law which provides an 18-hour delay for those requesting abortions, and offers some alternatives to think about, unconstitutional? Were you disturbed to learn that Planned Parenthood is expanding abortion "services" in Indianapolis? How about the repeated suicides assisted by Dr. Kervorkian?

You will welcome a new U.S. bishops' pastoral statement, "Faithful for Life," which is being released to coincide with Respect Life Sunday. If you have not been disturbed by these occurrences, the new statement will be helpful. As a local spiritual leader I welcome the new statement.

"Faithful for Life" is our contribution to the public debate over "family values" which I'm sure you agree is seriously deficient. Public figures mention family values, but rarely see the inherent contradiction between their support for abortion and euthanasia and their alleged support for "family values." In his landmark encyclical "The Gospel of Life," Pope John Paul described the contemporary culture that supports euthanasia and abortion and other social ills as a "culture of death." One might say our pastoral statement addresses the plight of the family in "a culture of death."

The previous U.S. bishops' statements of 1975 and 1985 outlined the educational, legislative and pastoral strategies needed to overcome the alarming increase of public support for abortion and euthanasia in our country. Our 1995 statement focuses a spotlight on two basic moral failures that foster mentalities that support abortion and euthanasia as "choices" at both the personal and social levels. We attempt to do so in a meditative, sometimes poetic style.

What are the two basic moral failures that spawn a culture of death? "Faithful for Life" addresses the absence of fidelity in personal relationships, fidelity within families and fidelity to those in society who are in the greatest need. Secondly, the pastoral statement addresses the increasing prominence given to a seriously misguided notion of "freedom" that is extremely individualistic and ignores the common good of our human family.

"Choice" has replaced "fidelity" in our society's hierarchy of values. "Choice" is the politically correct public posture instead of an unwavering loyalty both to those with whom we choose to live and to those who have been given to us for our care, for example "unexpected" children. Thus "choice" has become a cause of great suffering. It sabotages our commitment to those most in need in our human family. Children of broken commitments suffer.

What is more shocking, "choice" is regularly cited as granting a license to kill the very neediest persons, those who depend on us for their very survival: the unborn, the elderly, the sick and the disabled, and these within our very own families! We owe fidelity to these members of our human family. In effect, "Faithful for Life" is the clearest "anti-choice" statement we bishops have made to date and you can bet it will draw strong critical reaction from the "pro choice" movement.

Are you wishing for something more than an empty lifestyle of living only in pursuit of one's own interests, satisfactions and pleasures? Our statement offers the public a stark alternative: fidelity. We count on the fact that most people of good will increasingly see the inhuman consequences of living according to the philosophy of "choice" as it is politically proposed. It is as if we are in a "me-first free-for-all" and other people don't matter. Supporters of abortion and euthanasia as "rights" trivialize them as mere exercises of personal freedom.

The document attests to the beauty of living faithful lives for life. It describes the necessity of being faithful to those in need as well as the utter necessity of living in fidelity if we are to save ourselves, our families and our society from current crises. "Faithful for Life" will help break open the narrow boundaries of what passes for debate over abortion and euthanasia today. In trying to show the relationship between abortion and euthanasia and other social tragedies, and by focusing on the central moral problems they raise, perhaps political and cultural opponents will gain new insights leading to agreed solutions.

Editorial Commentary/John F. Fink, Editor, The Criterion

# The church has always supported United Nations

Pope John Paul II's planned visit to the United Nations headquarters next Thursday highlights the importance the Holy See has always given to international agencies generally, and the United Nations specifically.

The United Nations is celebrating its 50th anniversary this year, the reason for the pope's visit. It will be his second such visit, the first being on Oct. 2, 1979. At that time he said, "The Apostolic See has always, since the foundation of your organization, expressed its esteem and its agreement with the historic significance of this supreme forum for the international life of humanity today. It also never ceases to support your organization's functions and initiatives."

He was reflecting what the bishops of the Second Vatican Council said in their Pastoral Constitution on the Church in the Modern World. They noted an increasingly interdependent world and said that, in order to achieve the universal common good, nations should support international organizations. It called on such organizations to help provide for human needs in "questions of food, hygiene, education, employment, and . . . to promote the welfare of developing countries, to alleviate the miseries of refugees . . . and to assist migrants and their families" (No. 84).

Messages of popes or other top Vatican officials to the United Nations or its agencies would fill a large book. In fact, such a book was written back in 1987—eight years ago. Called "Paths to Peace," it has more than 200 major documents. The first one was by Pope Pius XII in 1948, an

address to the European participants at a Food and Agricultural Organization meeting in Rome.

Pope John XXIII had a lot to say about the need for adequate, effective international structures in his social encyclical, "Pacem in Terris" and "Mater et Magistra." Then Pope Paul VI greatly increased Vatican involvement in U.N.-related activities. Not only did he address the U.N. General Assembly with his impassioned "No more war! War never again!" speech, but he appointed a papal ambassador as permanent observer to the United Nations in 1964.

The Holy See also has diplomatic representatives assigned to U.N. offices in Geneva and Vienna and to the major U.N. agencies: UNESCO, the Food and Agricultural Organization, the International Labor Organization, the International Atomic Energy Agency, the U.N. Industrial Development Organization and the World Health Organization. (The Vatican's first representative to UNESCO in the early 1950s was Archbishop Angelo Roncalli, later Pope John XXIII.)

We also are well aware of the Vatican's active participation in U.N.-sponsored conferences such as this month's Fourth World Conference on Women, in Beijing, and last year's International Conference on Population and Development, in Cairo. Earlier conferences were on the environment, land reform, population, human habitat, nuclear nonproliferation, and uses of outer space.

The Holy See believes in the United Nations while recognizing its faults and problems. It would dearly like to see the organization strengthened.



Photo by Mary Ann Wyand

St. Patrick parishioners John and Patricia Etling of Terre Haute talk with Terre Haute Catholic Charities Food Bank employee Dallas Gotlib about a shipment of blankets. The Ettings are the 1995 recipients of the Archbishop Edward T. O'Meara Respect Life Award for their service to the poor.

## ETLINGS

(continued from page 1)

asked after relaying a story about a stranded family they rescued one night. "They needed help right then, so we helped them."

The Ettings serve the poor with dignity and compassion, regardless of the circumstances. They hear lots of hard-luck stories, and always respond to each person's plea for assistance by offering help and encouragement. Gospel teachings and concern for the less fortunate nourish their ministry.

"When you work with the poor, you have to be nonjudgmental," he said. "If we really believe what Christ said, we can't judge how or why people get into trouble and need help. That was Christ's role in life. He ministered to everyone."



Photo by Mary Ann Wyand

Pro-Life Leadership Conference participants learn about the legislative process during a Sept. 23 workshop presented by Charles J. Schalte, director of Public Policy Information for the archdiocese. The Office of Pro-Life Activities sponsored the conference at the Catholic Center.

## The Criterion

09/29/95

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# Christ the King School celebrates 50th anniversary

By Margaret Nelson

Archbishop Daniel M. Buechlein stressed the need for all of the faithful to use their gifts as "co-teachers with Christ" to build the Kingdom of God.

The archbishop's message to Christ

## Third annual walk-n-run to benefit Catholic Social Services Oct. 14

By Susan Williams

Men, woman, and children are invited to participate in the third annual Rebuild the Family 5K Walk-n-Run Saturday, Oct. 14, at the Major Taylor Velodrome, 3649 Cold Spring Rd. in Indianapolis.

The event will benefit Catholic Social Services, an archdiocesan agency that offers family support, eldercare, and crisis relief/shelter to those in need regardless of race, religion, or handicapping condition.

"The proceeds go to the agencies that help rebuild the family," Sue Sandefur, of Catholic Social Services, said.

Sandefur said that, when participating in this event, people are supporting various programs offered through Catholic Social Services that help rebuild families. Some of these programs are family and individual outreach counseling, family growth, school social work, Birthline, adult day care and senior companions for the elderly, a crisis office, and the Christmas Store for the needy.

The schedule of events for the walk-n-run begins at 7 a.m. with registration and packet pick-ups. Pre-race announcements and prayer at the starting line will follow at 8:45 a.m. The 5K run will begin at 9 a.m., and the 5K walk will follow at 9:10 a.m. Refreshments, booths, and the kids' fun run will start at 10 a.m. with the awards ceremony following at 10:30 a.m. at the Velodrome.

Awards will be given to the top three finishers from the overall competition. Age group categories will be divided U-9,

the King Parish in Indianapolis came during an outdoor Mass Sunday as it marked the 50th anniversary of the founding of its school.

With a backdrop of gold fabric the length of the pillars of the original school entrance, the platform formed the sanctuary that faced the parking lot.

10-14, 15-19, 20-29, 30-39, 40-49, 50-59, and 60+. The top three finishers in a particular age group will be presented special commemorative items. Drawings for community donated door prizes will take place during award celebration.

New to the walk-n-run this year is the phantom runner/walker option for those who would like to send in an entry fee and/or collect pledges for Catholic Social Services. "It's for those who would like to participate, but can't do the walking or the running," Sandefur said.

Early registration deadline for the event is Oct. 6. The cost is \$12 for individual, \$45 for family, and \$10 per person for a group of 10 or more. Anyone interested in pre-registration should contact Sue Sandefur at (317) 236-1514. Same day registration will be available the day of the event from 7-8:30 a.m., at the Major Taylor Velodrome. Late entry fee is \$14.

Several corporate sponsors have covered event expenses, so the proceeds from entry fees and pledges will go directly toward helping needy families. Corporate sponsors of the event are: St. Francis Hospital and Health Centers, American United Life Insurance, Marian College, Indy Runners, Cornelius Business Forms, GS and Co., Kline's Quality Water, Running Times, the Archdiocese of Indianapolis, St. Vincent Hospitals and Health Services, Schmidt Associates, The Criterion, Athletic Annex, United Home Life Insurance, Caito Foods Inc., Saucy, Indy Parks, and United Way.

Presider and homilist Archbishop Buechlein formally installed Msgr. Francis R. Tuohy as fifth pastor of the parish during the liturgy. Former pastor Msgr. Kenny Sweeney celebrated the Mass.

Archbishop Buechlein reflected on his own Catholic education, noting that it was what "prepared me to be a leader where it counts." He said that, other than parents—and perhaps pastors—educators exercise the most influence on young people.

"Education is the key to self-respect and human freedom. It is the key to human dignity," the archbishop said. He said education's purpose is not to make money, but to build up the Body of Christ.

Archbishop Buechlein said that it was good to see so many young people present, proving the need for a school. And he challenged them to consider religious and priestly vocations.

Alumni and former principals and teachers served as readers and eucharistic ministers. Students were servers. Gift bearers were from the Classes of 2003 and 2004.

At the end of Mass, students from each class and the religious education program brought items for a time capsule to be opened in the year 2045. They included sweatshirts, computer programs, test papers, multiplication tables, and the gold book used to prepare for reception of First Communion.

The archbishop presented to the principal, Deborah Reale, a framed copy of the theme of the theme of the 50th anniversary celebration: "What lies behind and what lies ahead is nothing compared to what lies within."

After the Mass, past and present students, educators, and parishioners gathered for food and games in the church parking lot.

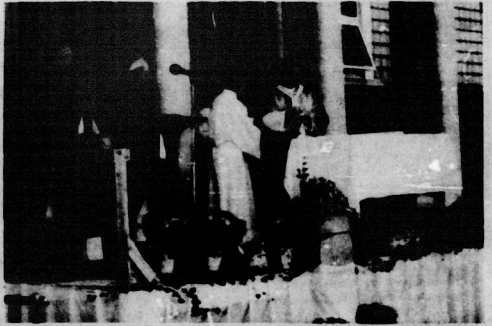


Photo by Margaret Nelson

Msgr. Francis Tuohy and Msgr. Sweeney watch as Archbishop Daniel M. Buechlein, aided by Raymond Hahnen, incenses the altar during an outdoor Mass marking the 50th anniversary of Christ the King School. Msgr. Tuohy was also installed as pastor during the liturgy.

## Booklet tells where pregnant women in Indiana can find help

By Susan Williams

A booklet listing sources of help for pregnant Indiana women has been updated and is available from diocesan pro-life offices.

"There's a Help for Pregnant Women in Indiana" lists public and private agencies and organizations in Indiana which are available to help pregnant women.

The booklet was prepared by the Indiana Catholic Conference (ICC) in an effort to help pregnant women and their children obtain the services they often need but may not know are available.

"We prepared this booklet because of our belief that all life is sacred, including the unborn. We believe that special care must be given to women who face pregnancy without emotional and financial support," said M. Desmond Ryan, director of the ICC.

The booklet is intended to be used as a handy reference for those who counsel pregnant women, especially those in pastoral, educational, social service and health care work.

Services offered by the various organizations listed in "There's Help for Pregnant Women" include pregnancy testing, provision for prenatal care, adoption through licensed agencies, instructional programs, housing, provision of maternity and baby clothes, furniture and other necessities.

The agencies may help women determine if they are eligible for Medicaid assistance to cover the costs of prenatal care or medical care for their babies, and for the Women, Infants and Children (WIC) supplemental nutrition program.

The booklet, first published in 1990, was funded by the Indiana State Council Knights of Columbus and the National Council of Catholic Women.

Those wishing individual copies may write to Rev. Larry Crawford, archdiocesan director, Office of Pro-Life Activities, P.O. Box 1410, Indianapolis, IN 46206.

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Associate Publisher: Daniel Conway

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Assistant Editor: Mary Ann Wyand  
Assistant Editor: Susan Bierman

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From the Editor/John P. Latt

# A lot happened this year in the pro-life arena



Even if you are reading this week's *Criterion* with only one eye, you can't help see that there's a lot of pro-life material in it. This Sunday is observed throughout the United States as

Respect Life Sunday and we have a special supplement on that topic in this issue. There is also a story about the events planned for this Sunday.

A great deal has happened during the past year in the arena where battles are fought between pro-lifers and those who preach a culture of death. This past March 30, Pope John Paul II issued his long-awaited encyclical "Evangelium Vitae" ("The Gospel of Life"), the longest of his 12 encyclicals and one that he worked on for five years. At their meeting in June, the U.S. bishops approved their statement "Faithful for Life," mostly against abortion and euthanasia, for release this week in connection with Respect Life Sunday. Both of these documents should be read carefully because they explain clearly why the Catholic Church is so convinced that human life, as a gift of God, is sacred and inviolable.

During this past year, too, abortion has become a bigger issue in the U.S. Congress than it appeared it would be a year ago when it wasn't even mentioned in the Republicans' Contract With America. Earlier this year most of the action was in the House of Representatives, but the Senate too got involved when it banned coverage of abortions by federal employee health plans except in cases of rape or incest or when the life of the mother is endangered. Now the Senate has to consider legislation already passed by the House.

An Cardinal Roger Mahony recently told a national gathering of pro-life leaders, "It now appears possible that, by the end of this session of Congress, at least those pro-life initiatives will result:

- Military hospitals will not be doing abortions.
- States will not be forced to pay for abortions as dictated by the federal government, even when it is against state law.
- Federal tax dollars will not fund unethical research by living human embryos.
- Hospitals will not be forced to give their ob/gyn residents training and experience in performing abortions.
- The gruesome "partial-birth" procedure of killing babies almost fully delivered will be abolished.

All this is happening because, suddenly, pro-lifers are wielding more influence in Congress than ever before. Why? I think it was a reaction against the moves that President Clinton made in favor of abortion when he first became president and, later, when he nominated an abortionist as surgeon general. It is undoubtedly also because of the new-found political strength of the Christian Coalition, which took credit for the election of many conservatives to Congress in the 1994 elections.

But I'd like to think, too, that it's because more people are finally waking up to the fact that abortion really is what pro-lifers have always said it is—the killing of an innocent human being.

That brings us back to the pope's encyclical and the bishops' statement because they are lucid explanations of why abortion, euthanasia, and other anti-life actions are wrong. The only way the pro-life movement can ultimately be successful is by educating the public on these issues. Unless that is done, successes in Congress or in the courts will seem to some people as nothing more than power politics.

Those in the pro-life movement must also be sure they are indeed pro-life and not just anti-abortion or anti-euthanasia. Even though the pope's encyclical denounced abo., jon, artificial contraception, sterilization, infanticide, euthanasia, capital punishment, unjust distribution of resources, wars, the arms trade, the spread of drugs, tampering with the world's ecological balance, and sexual activity that involves grave risks to life, it was essentially a very positive document. It asked us to celebrate "the gospel of life" because "to celebrate the gospel of life means to celebrate the God of life, the God who gives life."

The U.S. bishops' statement about the virtue of fidelity which they said, begins in the family. At the heart of the family, they said, is "unwavering loyalty both to those we choose and to those who have been given to us."

The bishops say that they recognize that their first priority on life issues is to help "inform the consciences of our Catholic people." But they don't stop there. They also "share the right—indeed the duty—of all citizens to insist that the laws and policies of the United States be faithful to our founders' conviction that the foremost 'unalienable right' conferred by our Creator on all of us is life itself."

All of us must work to get that message across.

The Human Side/Fr. Eugene Hemrick

## Pope's message of the equality of the sexes

Never before in the history of the church has a pope written so prolifically about women in such a short time.



Within recent months Pope John Paul II has written a major letter to the world's women, has issued an appeal on women's behalf to church members in connection with the Beijing women's conference and, as that conference got under way, called publicly for the church to make "full use of the ample room for lay and feminine presence recognized by the church's law."

Furthermore, the pope's 1995 Holy Thursday message to the world's priests focused on women's issues.

What is the pope's key message?

One message focuses on the distinct gifts of men and women, and the special gifts women bring to the church. The more these gifts are recognized and utilized, the healthier the church's life will be, the pope believes. The pope definitely lays the different gifts of men and women, and especially the distinct difference women make. Some commentators seem to think this is his main message. But I'm not so sure.

I think the key to the pope's messages is the equality of men and women. As I pondered his statements, I began to ask myself, "Why not start with the assumption that he realizes that men and women share the same human nature—that every woman and man is fully a human person?"

When his writings are viewed from this perspective, it seems clear that the pope believes the real problems arise when women's equality and full human dignity are denied. I might put it this way: Too many men still focus on their basic differences from women in a way that allows them to look down on women. This is born out when certain statistics on women are examined.

The pope himself relies on statistics, noting for example that "women represent the majority of the world's poor, are less educated and count for less in political terms."

As the Vatican's delegation to the U.N. women's conference prepared to depart for Beijing, a Vatican spokesman said: "Women are—and have been historically—the first to suffer... With compulsory contraception, sterilization, genital mutilation, discrimination in work, etc., one can see the lack of respect regarding women's dignity."

The pope has emphasized this year that women should be accorded more participatory and dignified roles in the church. His apology to them for past inequalities in his "Letter to Women" sends the message that a male-dominated church has at times forgotten that the human nature of women and men is equal in dignity.

I have no doubt, based on his writings and statements, that the pope believes men deprive themselves tremendously when, failing to acknowledge fully the human nature and equal dignity of women, they fail to respect women.

What this means, too, is that we're only half the church we could be when we exclude women from participating more fully in it.

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A View from the Center/Dan Conway

## Father Greeley should stick to writing novels

Andrew M. Greeley is a priest of the Archdiocese of Chicago, a sociologist, and a best-selling author. His novels demonstrate a fertile imagination and the rare ability to tell stories that engage the interest of the reader.



Many people my age have told me that their practice of the Catholic faith has been enriched by Father Greeley's writings.

But when Father Greeley gets on his high horse and begins to pontificate about church politics, he almost always makes my blood boil.

Regardless of his strengths as a social scientist or novelist, as a commentator on ecclesiastical affairs, Father Greeley is irritating, arrogant, and downright nasty—especially when he talks about church authority (the Vatican or, more recently, about the American bishops).

In the Sept. 15 issue of National Catholic Reporter, a column by Father Greeley titled "Look Out for the Ambitious Clerics in Purple" accuses the bishops of the United States of engaging in the most mean-spirited political posturing. According to Father Greeley, when the pope visits the United States next week, our bishops (whom Greeley describes as "creeps" who are "emotionally troubled and intellectually dull") will be fawning all over the Holy Father in order to vie for an appointment to a prestigious archdiocese and the College of Cardinals.

"At least a dozen bishops and archbishops at the New York events will be anxiously scheming about strategies by which they can win... the coveted red hat," Greeley says. "Who will be the favorite? Pick the meanest, the least intelligent, the most incompetent," he says.

"Watch the men in purple who slobber over the pope during his visit," Greeley says. "They are an unappealing lot—and as a group they have become one of the biggest problems of the Catholic Church in this century."

Has Father Greeley uncovered a scandal of gigantic proportions here, or has he lost his marbles? Is it really true, as he claims, that "in all its 200-year history, the American hierarchy has never been in worse shape," or has the novelist's creative imagination run away with him?

I don't know what's eating Father Greeley, but if he's going to engage in this kind of fantasy, I really think he should stick to writing novels. It is certainly true that the men who have been named bishops by Pope John Paul II are more conservative than Father Greeley. But for a social scientist to make a blanket statement calling all of the recent episcopal appointments "mean-spirited careerists" and "inept, incompetent, insensitive bureaucrats who are utterly indifferent to their clergy and laity" is the worst kind of demagoguery. Coming from a Catholic priest, who should know better, this is an act of calumny—a malicious misrepresentation of the character and integrity of our nation's bishops.

During the past several years, I have had an opportunity to observe firsthand more than a dozen American bishops. Many would disagree with Father Greeley on a wide range of doctrinal and pastoral issues, but not one of them deserves any of his vicious accusations. And although my standards may not be as high as Father Greeley's, I certainly would not describe any of the bishops I know as a "creep" (which the "Oxford Dictionary of Modern Slang" defines as "an obnoxious or tiresome person").

It is always dangerous to generalize about a group of people, but based on my experience, I would describe the American bishops as dedicated men of the church

who struggle to strike the right balance between fidelity to the teaching and practice of our church and a pastoral sensitivity to the needs of their priests and people. (These are not mutually exclusive concerns.) Some bishops are more successful than others at maintaining this delicate balance, but all of them work at it—and worry over it—constantly.

I know we have problems, and not every bishop is perfect. But the kind of situation that Father Greeley describes—where the good guys are all sensitive pastoral leaders and the bad guys all wear miters—is not

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**The Criterion**





## To the Editor

## Encourage people to come to our church

I'm writing in regard to the letter "Downplaying the Truths of Our Faith" that appeared in the Sept. 8 issue.

The anonymous writer expressed his discontent with a priest who downplayed our Catholic faith in several areas as he explained the Catholic religion through the RCIA process. The priest even downplayed his own ministry, suggesting the catechumen might be more comfortable in another religion.

I'm a convert and I can't imagine why anyone would dissuade anyone from becoming a Catholic. In fact, I like to tell people, "Catholic is like cake, it's the real thing!"

The Catholic faith is available to anyone who is interested because there is no status in the church. God loves everyone.

It's wake-up time for all mankind and we need to encourage people to come to our church and to become Catholics. Let's all become more interested in sharing our faith and our love with others and forget all of the formality about church laws.

It's the love, not the form, that counts.

Carol Graves  
Indianapolis

## Don't indict RCIA on one poor example

In response to the justifiably anonymous writer of the letter "Downplaying the truths of our faith" (Sept. 8), I note just two of the many thoughts that came to mind in several readings of the letter.

First, I would ask that both the letter writer and the inquirer (an assumption on my part, since the writer does not indicate the stage of the RCIA process involved in this situation) not indict the RCIA process on the basis of this particular experience. The process predates by centuries any systematic approach to "church teachings." Picture for a moment, if you will, what the earliest converts to Christianity may have experienced in the households of faith into which they were welcomed, nurtured, and formed as Christians. I envision their "teachers" to be very much like the RCIA teams of today—people of faith sharing stories and experiences, aiding others to open their minds and hearts to the guidance of the Holy Spirit toward a gradual appropriation of the gospel of Jesus Christ.

This approach to the precatechumenate (a period of no particular length which actually comes before the process officially begins) oftentimes presents a problem in ministering to the already baptized Christian (as may be the case with the writer's friend from a "fundamentalist family").

Baptized Christians, already instructed and formed in their own traditions, need early on to know the differences between the Catholic Church and the one they may leave behind. I believe that these individuals require special attention, despite the fact that the RCIA process is primarily for the unbaptized (and the catechumenate of the very early church). Some do not even belong in an inquiry group.

If they are in a group, however, it becomes important to put a "Catholic Identity" focus on much of the discussion, while still meeting the needs of the unbaptized and unchurched inquirers. This dual focus can become quite a challenge for RCIA teams and catechists; some do better than others in meeting the challenge.

It seems to me that the writer's friend would benefit greatly from a couple of hours of one-on-one conversation with someone who can answer his "Catholic questions" and help to make his discernment less stressful. Perhaps the writer knows a person who could help. If not, I can suggest several well-qualified persons in all areas of the archdiocese who would be very glad to do so.

My second point is very simple but

one that is sometimes missed. The result of the RCIA process is initiation into the Catholic Church, not into a particular parish community. All Catholic parishes welcome new inquirers. Perhaps the writer's friend could find a better "match" in a different RCIA setting.

Please do not give up on the process, the church, or the human beings who share their faith with others. The Holy Spirit never does!

Karen Oddi  
Franklin

## Why being a Catholic is so important to me

After reading the letter by a person bemoaning the fact that a friend of his/her was not receiving instruction in the importance of the Catholic faith (Sept. 8 issue), I felt compelled to explain the reasons that being a Catholic is so important, at least to me.

First of all, let us consider our seven sacraments: baptism, confirmation, Holy Eucharist, penance and reconciliation, anointing of the sick, holy orders, and matrimony.

Most other Christian faiths believe in baptism and matrimony for sure. Some others also confirmation in their faith. Some may even have some kind of penance service, but not individual confession to God's representative, at which time temporal punishment due for our sins is taken away if we are truly sorry, and special help from God (his grace) is given us to refrain from repeating these sins. (Editor's note: This isn't quite accurate. During confession the sins are taken away but the sinner must still do "penance" to take away the temporal punishment due for the sins.)

Some may have prayers for the sick or dying, but what other has a special anointing and prayer for the sick and/or dying at which they have the assurance of God's love and help, either to recover, bear the illness patiently or confidence that if they should die, our Lord is always with them?

In regards to holy orders, we believe that the pope, bishops and priests are God's representatives here on earth by reason of their being anointed so, and that their power has been handed down from Christ to St. Peter and his successors.

Last, but most importantly of all, we believe that our Holy Eucharist is not just bread and wine representing Christ's body and blood, but actually is the body and blood of Christ, changed from bread and wine by the power of priests who have this power given them by Christ to Peter and his successors. It was also Christ himself who said, "Unless you eat this body and drink my blood, you shall not have life everlasting."

What more can I say? What other faith has this to offer? Christ must have loved us very much to make this possible for us.

I could bring other arguments for our Catholic faith, but to me, our Mass when this consecration of the Eucharist takes place, is the center and core of our beliefs. What other religion offers that?

I am signing my full name, but please use only my initials if you publish this.

MLM  
Brownsville

## Appreciates quiet reflection time

It's hard to believe you did not purposefully misrepresent the recent letters to your paper as calling for private prayer time during Mass.

Most of the Catholics with whom I speak feel the same way—that they would appreciate a quiet time for reflection after receiving Holy Communion. That was clear to me and, I believe, to anyone really listening to what those people were saying.

Holy Communion's name is indicative

of what it is—union between the recipient and the very real presence of Christ in the Eucharist—a time traditionally given to private reflections, and, observably at any Mass, time still reserved for that purpose by many Catholics.

As one who attended the Latin Mass into my early adult years, I never was under the impression that attendance at mass was a time for private prayer. I and most Catholics had no problem following the Mass, more closely than many do today, using a missal.

At Mass, as in life, there's a time and a place for everything and, try as you will to push your meaningless reforms down people's throats, I believe most people will continue to do what they feel is right about Mass attendance as will their children.

I know my young adult children have expressed sentiments similar to mine and the other writers you misrepresent.

Thank God, most Catholics still seem to realize that the Mass is the greatest prayer, and that we pray it, following Christ's instruction to "do this in memory of me," for his greater honor and glory, not to take part in the latest change in ritual thought up this week.

Ron B. Ketch  
Zionsville

## Singing after Communion is very inappropriate

With regard to your commentary, "The Mass Is Not a Time for Private Prayer," you are correct in stating, "Liturgical services are not private functions but are celebrations of the church which is 'the sacrament of unity.'"

However, I take exception to your statement that "people are supposed to utilize other times for meditation . . . or other private prayers."

When we receive Holy Communion, we are receiving Jesus Christ, body, blood, soul and divinity. I believe that he wants and fully deserves our undivided attention during which we adore, praise, and thank him for everything he has done for us.

Singing and praying together are all right, but that doesn't mean that every second must resound with noise. We have a right to silence during Communion. After all, Communion is just what the word itself implies. Surely, our loving God deserves a few minutes of love and gratitude from us. Singing during the reception of Jesus in Holy Communion and after returning to our pews is very distracting and very inappropriate.

Ruth Grunman  
Indianapolis

## Wants confessionals put back in church

A few weeks ago, the archbishop had an article concerning confession.

I would like to make a few comments concerning his articles, and a few about the church in general, since Vatican II.

The archbishop seems concerned about the absence of confessional lines. If he wants to see these lines once more, he needs to go back to pre-Vatican II days. May I suggest he put the confessionals back into the church and see what happens.

I believe he would soon see some of the confessional lines he talks about.

Many Catholics my age (74) and many more younger ones would be drawn to the old confessional box. Vatican II has changed the church in many ways that have done more harm than good.

For example—annulment vs. divorce. The problems arising from these are very ambiguous. Too many people have



been hung up on annulments.

Marriages can now be performed in any church (but of course, with the usual dispensation). When I think back to all the problems we had with mixed marriages or marriages of two Catholics, but could not have a non-Catholic in the wedding. We could not participate in non-Catholic weddings. I could go on with other examples.

I must cite one more. In 1940, when I graduated from high school, I had to get permission from my pastor to attend a baccalaureate service in a non-Catholic church.

The church to me has become a denominational thing. I can't put together the many things I learned early in my life with the new church. The church has become very liberal in so many ways, yet holding on to the hierarchical structure.

You wrote just recently about Sunday Mass attendance. I have heard many versions of this obligation. In the early '60s, I heard a priest say from the pulpit, "I would tie a rope around my teenager's neck and drag him to church."

This prompted me to write to two Catholic universities to inquire what they were teaching about Sunday Mass and mortal sin. My answer came back from Notre Dame and Xavier University that no longer were they teaching that Sunday Mass is obligatory under the pain of mortal sin.

The new approach is to teach Catholic students about the privilege and honor it is to attend Mass on Sunday.

Whatever happened to sin? I don't hear it mentioned anymore. Are we supposed to do things for so many years, then overnight change them and just follow along like sheep? How can we go to confession if we aren't sure about sin?

I see people going to Communion while living together in a relationship—nothing is ever mentioned from the pulpit about this problem.

When I was in the Navy during WW II, a friend of mine wanted me to go on a blind date. The girl, however, would not go out with anyone except a Catholic boy! What a laugh that would get today.

I might conclude by stating that once some non-Catholic friends of mine would ask questions about the church. Most of the time I could answer them, but not anymore. . . . How did we ever get into such a mess!

I read The Criterion each week. Your articles on the papacy are very enlightening. This should be taught in all Catholic schools.

I would like to know what are teaching converts about the church. My teacher was a convert 61 years ago. After all these years she can't understand the changes in the church that are so ambiguous.

I know you cannot address the questions I have discussed in one article. Perhaps a few articles from time-to-time could be forthcoming.

Put confessionals back in the church

and watch the lines grow.

Harry J. Daniel  
Jeffersonville



## New York pastor leads revival

By Margaret Nelson

At Holy Angels on Sept. 10, Franciscan Father Robert C. Seay said that revivals are like the old missions. "But they weren't as spirited as this!"

He commented on how far African Americans have come from the time men and women had to go out of the country to be educated for religious life.

Father Seay called it a victory that "you have priests of color" and a respected school. But he said that, to keep the church and the school, "You've got to sacrifice."

He referred to the Gospel in which Christ went to the mountain to be tempted. "The devil tempted him with a very simple thing"—hunger for power and wealth.

"If Satan can trap me into thinking this is important in my life, he's got me," said Father Seay.

He said, "The worst thing you can do is feel someone get in and mess with my mind." He spoke about the way society is

destroying its values by inaction on drugs and other evils.



Photo by Margaret Nelson

Franciscan Father Robert C. Seay preaches during the Sept. 18-20 revival at Holy Angels Church.

Father Waldon, pastor of Holy Angels, gave the welcoming prayer. Other center-city pastors participated. Divine Word Father Anthony Clark, pastor of St. Rita Church and newly-elected president of the

National Black Catholic Clergy Caucus, gave the opening prayer on Tuesday. And pastor of SS. Peter and Paul Cathedral, Father Rick Ginther gave the Monday benediction.



Bob Sanders is the storyteller during St. Philip Neri's September Family Night. About 125 parish and school family members of all ages come for dinner and an evening together one night each month.

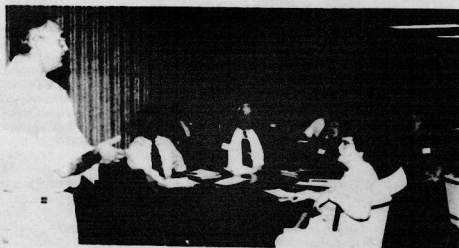


Photo by Charles Schula

Ron Dupre, director of the Office for Catholic School Parent Associations for the USCC's Department of Education talks with representatives of the archdiocese at a Sept. 15-16 meeting at the Brook Grove Benediction Center. Leaders of three other dioceses met to consider creation of a statewide association of school parents in an effort to improve parental involvement in schools and parishes, and to impact public policy.



Photo by Gloria Arrigo

Pastors and principals of two Terre Haute schools acknowledge five-year performance-based accreditation certificates. They are: St. Patrick's pastor Father Larry Moran and principal Providence Sister Mary Mueller; and Sacred Heart's principal Providence Sister David Ellen Van Dyke and pastor Father Anthony Volz.

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# Parish Profile

## Indianapolis South Deanery

### St. Mark is welcoming community, responds to changing needs

By Margaret Nelson

"Friendliness, welcoming, warmth" are the words Msgr. Richard Lawler uses to describe the way he thinks of St. Mark parishioners. "And they have programs to respond to the changing needs and wants of the people."

"They bought the property in 1941 when the south side (of Indianapolis) began to grow," he said, giving some of St. Mark's history. "Archbishop (Joseph Elmer) Ritter established the parish in 1946. Father Leo Schafer came back from the military and was appointed to be the founding pastor."

"In 1948, the cornerstone was laid," said Msgr. Lawler. "They built four rooms of the current school and used the space for classrooms during the week and Mass on Sunday (and bingo on Sunday afternoon.) Father Schafer lived down the road from the church."

"Four different times, the parish built onto the school."

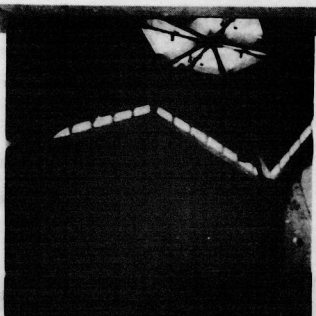
And they built the convent," he said. "They broke ground on the church in 1951, and moved into the actual building in 1952. But they ran out of money, so all they built was part of church. The 'temporary' church lasted until 1993."

"One thing I think is interesting," said Msgr. Lawler, "there were only three pastoral leaders." He explained that Msgr. Schafer stayed from the time the church was built in 1948 until 1981, with Father Harcher helping him the last few years. Msgr. Francis Tuohy was pastor for four years.

"The people are innovative in that they take risks and are willing to try new things," said Mary Lynn Cavanaugh, pastoral associate and director of religious education.

"When something new comes out, they say, 'Let's try it.' They are not fearful, they make it their own."

There is a richness in that there's no fear. They are open about their spirituality, sharing their faith, praying together, and being together. There is a lot of trust, which to me shows deep spiritual maturity," she said.



St. Mark built a new church sanctuary in 1993.

"There is a natural inclination to try something, but without deep faith we would have risk taking," said Msgr. Lawler. "There is a sense here that we can do it."

"For example: I hadn't been here long—in '86 or '88—when we realized the property needed working on," he said. "The more we studied, the more the people wanted to address what we really needed."

Cavanaugh said, "ACT (Adult Catechetical Team) provides a lot of good adult programs. We like to vary them to fit different types of parishioners. We have all ages—lots of elderly, the Young at Heart group, for people over 55, is very active. The parish is very intergenerational—so open to sharing each others' gifts."

Clara Starks is coordinator of youth ministry, which is an active well-rounded program that offers education, outreach, social, athletic, and spiritual activities. They have retreats, some in house and some combined with other parishes, she said. Msgr. Lawler noted that the activities are not limited just to parish youth. "There are a lot of intra-deanery activities for youth and religious education in the South Deanery."

"The South Deanery works a lot together, educationally and socially," said Cavanaugh. Starks said the young adult and college folks are combining with other parishes.

Cavanaugh said the ACT team works with others. And Dianne Gardner, director of music, sees a willingness to do that with the music ministry as well. "We have a pretty good sense of the larger church," she said.

Msgr. Lawler agreed, adding "and all that that implies." He said, "If you look back 10 years, you can see an awareness, an interest, an effort to do things beyond ourselves. We realize others have needs we can help them with."

"We have gifts we can share. It's more than just money. We can send people with skills, to respond to needs they see. We have a commitment to the entire community," said Msgr. Lawler.

The parish is helping the Holy Family Shelter with a painting project, working with Holy Cross Parish, and participating in the national Make a Difference Day one afternoon in October. Parishioners will provide a hayride and social gathering for Indianapolis inner city at-risk youth.

In that connection, Msgr. Lawler acknowledges that many people in the parish were already doing outreach in the St. Vincent de Paul. "Lots of them are doing their own things, visiting hospitals, the Damien Center and points in between."

Cavanaugh said, "I find it refreshing that, even though the parish is land-locked, it's growing."

"We are land-locked," said Msgr. Lawler, but he said developers have found ways to build up property. "All you have to do is come to 9:15 a.m. Mass. There are lots of lit-



Photos by Margaret Nelson

The St. Mark parish staff includes (front, from left): Joanne Casoli, school principal; Maureen Kington, office assistant; Msgr. Richard Lawler, pastor; (back row) Noeline Scott, secretary; Dianne Gardner, director of music; Clara Starks, coordinator of youth ministry; and Mary Lynn Cavanaugh, director of religious education and pastoral associate.



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the kids, as well as people who have been in the parish since it was founded. Some will tell you they used to hunt quail on this corner."

"I want to say there is strong involvement, strong emphasis on family and the family unit and bringing that to church," said Cavanaugh. Gardner said, "There is a focus on family, but family can be defined in many ways."

"Liturgy is a priority here," Msgr. Lawler said. "We've always felt worship is the number one priority. And the parish recognizes it's important to have good liturgy."

Gardner said, "The assembly takes its role very seriously in terms of participation. And the liturgy ministers, on a whole, take their roles very seriously in terms of ongoing formation."

"There's tremendous involvement with musicians—about 80 music volunteers in the choir, cantors, and instrumentalists," she said. They receive training from the archdiocese and at the parish level.

"Liturgy is really, really good here. It's really important," said Gardner. "Father is doing a tremendous job. The leadership of the president, pastor, homilist inspires or doesn't inspire the other liturgical ministers to take their roles seriously. That filters to the assembly."

"If liturgy is first," said Cavanaugh, "education is a priority also."

Msgr. Lawler said, "It's an uplifting, spirit-filled, prayerful experience to celebrate here. All the qualities you dream about (as a priest) are here. That was reflected in the Easter Vigil. Visitors commented that they wanted to come back." He said that, when everyone offers their gifts, "the Spirit puts it all together."

"I should stress the total Catholic education," said Msgr. Lawler. "There is a high parental commitment to the school and all the educational programs," said Cavanaugh.

Starks added, "There's a high parental commitment from parents of young adults to the kids."

The pastor said, "It's a question of everyone in the

parish concerned about every aspect of education. I think as a result of many years of awareness of this, there is always a concept of total parish education."

Starks said, "There is a wide variety of aspects, none more important than the others."

"We have religious education for 3, 4, 5 year-olds," said Cavanaugh. The Liturgy of Word is for kindergarten through fifth-graders during Sunday Mass. And the school prepares kindergarten through eighth-graders. Sunday morning religious education is for first grade through high school.

Confirmation for high school students is a separate class. Adult catechesis includes Bible study, parenting classes, faith sharing, and the Rite of Christian Initiation for Adults program. The RCIA has grown, as the parish has, over the last few years. Starks noted that the kids program has grown, too, "not just the adult part of it." The staff kidded, "Father Lawler loves to pour buckets of water over them."

He said, "Before stewardship was kind of the 'in' thing, a group of parishioners studied the bishops' document, got a hold on stewardship, and did a good job of reaching out to other groups in the parish, providing stewardship education for the total parish."

Joanne Cauchi, principal of the school, talked about the quality of staff. "We work together very well. There is no tension," Gardner said. "The staff took time for day of reflection in July to know each other, hear expectations, and learn where each person is coming from."

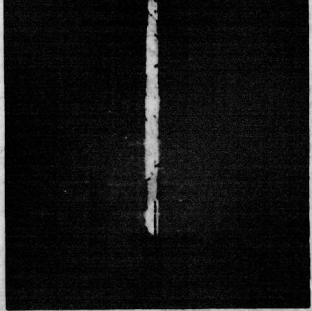
"It comes and goes both ways," said Starks. "We are products of the people who selected us. It goes both ways, flowing back to the parish."

"As far as the school goes," said Cauchi, "we deliver a good solid basic education. What makes us stick out is the programs we do with our staff. We are proud of our technological programs—specifically computers—but generally, we are proud of our literature program that begins as early as kindergarten."

"One unique program here—that began before me—is the openness to the special needs children of the South Decatur. We began an inclusion program across the board last year, through junior high. It works because the whole staff (not just special ed) is part of it. It is embraced by the whole community," she said.

"We are very conscious of our 'hidden curriculum'—in our case the Christian values of respect, responsibility, charity, and stewardship. We are beginning to practice the talent and time aspects. We work on one value every month in a concrete, practical way," said Cauchi. "You can't just say it in your mission statement. You have to model it for kids."

Msgr. Lawler commented on Catholic identity: "If a Catholic school is not different, it doesn't deserve to exist."



Photos by Margaret Nelson

A ray of light points to the altar at St. Mark Church

Starks said that youth ministry involves a program for 7th and 8th graders, a high school program, and the involvement of a college age program. Young people are involved in the total parish, from liturgies to the parish retreat. A youth co-chair the youth commission. "There is a real dedication of the total parish in youth ministry," she said.

"The lay leadership in the parish is committed to hard work and training, with a good sense of what their mission is," said Msgr. Lawler. The pastoral council, the board of total Catholic education, and the youth commission are among them, as well as the liturgy committee and the total athletic board. "There is a lot of participation in these bodies," he said. Starks said, "You don't have the same people doing everything."

Msgr. Lawler said, "We don't elect people to serve. We discern them. Actually, they are educated on the purpose and discern themselves to a committee."

"Those whose names are brought forth (by others or themselves) and they listen to people on those bodies. One day they all get together in their own specific group. In two or three weeks, they discern officers," he said.

Cauchi said, "This is a parish of good stewardship because they give of themselves and their talents. I want to shout it to them: 'You are good stewards.'"



Joanne Cauchi, principal of St. Mark School stands proudly by the "Responsibility Board" with Kirby and Zach Boon.

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# Father Cyprian defines black gifts

By Margaret Holson

Benedictine Father Cyprian Davis lead a Sept. 22-23 retreat at Fatima Retreat House on "Creating African American Spirituality."

Using African folk tales and talking about black saints, the professor of church history at St. Meinrad School of Theology brought participants to a closing Mass Saturday evening that featured gospel music.

In discussing the Gospel, he said of the "crooked employee. You and I know this is nothing strange. We call it a kickback."

"He'd been fired. He had the good sense to know that if he didn't do something for others, they wouldn't do something for him," he said.

Father Cyprian said that the employee had to take a chance on the debtors. "In a certain sense, it is ironic that he couldn't be trusted, but he couldn't trust them," said the author of "A History of Black Catholics in the United States."

But he said that Jesus is saying, "We who call ourselves good Christians are not willing to take chances with God. . . . People in the world, Jesus says, sometimes are more clever than the people who are supposed to be living for the world to come," said Father Cyprian.

"The African American community is faced with the tremendous challenge our whole country is facing," he said. "It's a question of learning there's such a thing as a community to

which I belong."

"We not only have our rights, we also have responsibility one for another. We cannot say, 'I'm gonna get mine and I don't care about the rest.' We have to give for others because we all share the world in which we live. Sometime, we're all going to have to be a little poorer" so there is enough to go around.

He said that the spirituality as black Catholics centers on four things: prayer, the understanding that we are both body and soul, the need to give, and joy.

"We have only one master, but he is greater than everything," said Father Cyprian.



Photo by Gloria Artigue

At Sacred Heart School in Terre Haute, David Wolf congratulates eighth-grade student Dianne Artigue as recipient of an academic scholarship honoring his late wife, from the Kimberley Joanne Fowler Wolf Fund for Catholic Education. The principal, Providence Sister David Ellen Van Dyke stands by.



Photo by Margaret Nelson

Members of the Guardian Angel Guild are planning a luncheon style show at the Marriott on Oct. 5, the proceeds of which will support special education at five archdiocesan schools. Committee members are (front, from left): Jan Bauman, co-chair of the event; Sharon Bester, patron letter co-chair; (standing) Patricia Barton, reservation co-chair; Vera Van der Haar, raffish chair; Martha Moriarty, door prize co-chair; and Myra Stennoch, event co-chair. Claypool Dress Fashions and Holmeister Jewelry will provide fashions.

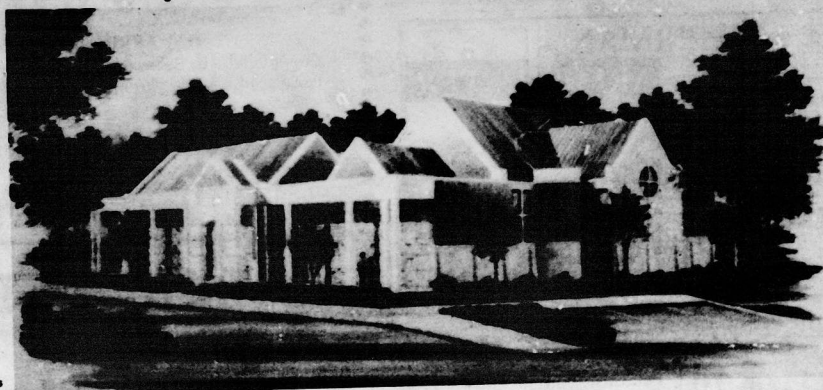
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# Updated schedule for the pope's trip to the U.S.

## By Catholic News Service

VATICAN CITY—Here is the complete schedule of Pope John Paul II's Oct. 4-8 visit to the United States, including the luncheon at Our Daily Bread in Baltimore announced Sept. 21. This itinerary also includes some schedule details announced by the U.S. bishops but not by the Vatican. Times listed are local and, when necessary, Eastern Daylight Time is listed in parentheses.

### Wednesday, Oct. 4 (Rome, Newark)

10:45 a.m. (5:45 a.m.), Departure from Rome's Leonardo da Vinci Airport.  
3 p.m., Arrival at Newark International Airport, with welcoming ceremony and a speech by the pope. Private meeting with President Bill Clinton in the Administration Building of Newark airport.  
4:50 p.m., Vespers prayer service at Sacred Heart Cathedral, Newark, with a sermon by the pope.

### Thursday, Oct. 5 (United Nations, East Rutherford, N.J.)

9:15 a.m., Visit to U.N. headquarters in New York, with welcome by U.N. secretary-general, private meeting with secretary-general, papal greeting to U.N. officials in the secretary-general's conference room, and prayer in the Meditation Room.  
10:50 a.m., Papal speech to the U.N. General Assembly in the General Assembly Hall.  
11:40 a.m., Meeting with president of the U.N. General Assembly in his office.  
11:55 a.m., Meeting with president of the U.N. Security Council, in office of president of the General Assembly.  
12:30 p.m., Speech to U.N. employees in the General Assembly Hall.  
12:55 p.m., Farewell greetings from U.N. secretary-general at the delegates' entrance to U.N. headquarters.  
6 p.m., Celebration of Mass at Giants' Stadium in East Rutherford, N.J., with a sermon by the pope.

### Friday, Oct. 6 (New York)

9 a.m., Tour by popemobile inside Aqueduct Racetrack, Queens, N.Y.  
9:30 a.m., Celebration of Mass at Aqueduct Racetrack, Queens, N.Y., with a sermon by the pope.  
5 p.m., Tour by popemobile on the grounds of St. Joseph's Major Seminary, Yonkers, N.Y.  
5:15 p.m., Vespers prayer service with seminarians in St. Joseph's Chapel at St. Joseph's Seminary, with a sermon by the pope.

### Saturday, Oct. 7 (New York)

9 a.m., Tour by popemobile on the Great Lawn of

Central Park, New York.

9:30 a.m., Celebration of Mass on the Great Lawn of Central Park, with a sermon by the pope.  
12:15 p.m., Arrival at the residence of Cardinal John J. O'Connor.

3:30 p.m., Recitation of the rosary in St. Patrick's Cathedral and a brief talk by the pope.

5 p.m., Blessing of the offices of the Holy See's mission to the United Nations and a brief talk by the pope.  
6:30 p.m., Informal meeting with leaders of other Christian churches and ecumenical communities, and with a representative of the Muslim world, at Cardinal O'Connor's residence.  
7 p.m., Dinner with the bishops of the region at the cardinal's residence.

8:30 p.m., Informal meeting with leaders of the Jewish community at the cardinal's residence.

### Sunday, Oct. 8 (Newark, Baltimore)

8:50 a.m., Informal farewell at Newark International Airport.  
9 a.m., Plane departure for Baltimore.

## Steven Cook dies; Card. Bernardin offers Mass

### By Catholic News Service

CHICAGO—Cardinal Joseph L. Bernardin of Chicago offered condolences and prayers on the death of Steven J. Cook Sept. 22.

Cook, 36, died at University Medical Center in Cincinnati after a long struggle with AIDS.

Two years ago he accused the cardinal of having sexually abused him as a teen-ager in the early 1970s, when Cardinal Bernardin was archbishop of Cincinnati. The accusation in November 1993 made international headlines. His complete, voluntary retraction of the claim four months later received equally widespread media coverage.

Last December, in a face-to-face meeting in Philadelphia that both described as deeply moving and grace-filled, Cook and Cardinal Bernardin were reconciled and prayed together. Cook apologized to the cardinal. The cardinal told Cook he had forgiven him, and at Cook's request he celebrated Mass for him.

When the cardinal underwent cancer surgery this summer, Cook wrote and called several times. "I was very saddened to learn of the death of Steven Cook," Cardinal Bernardin said in a statement released Sept. 22.

"Along with all who have known Steven, especially those who have lovingly cared for him, I will continue to pray for him," he said.  
He called their reconciliation meeting last December "a blessed event for both of us."

"It enabled me to stay in touch with him and to give

9:50 a.m., Informal welcome at Baltimore-Washington International Airport.

10:15 a.m., Tour by popemobile inside Oriole Park at Camden Yards, Baltimore.

10:45 a.m., Celebration of Mass at Oriole Park, Camden Yards, with a sermon by the pope. Recitation of the Angelus after Mass, with a talk by the pope.

1:30 p.m., Parade by popemobile to the residence of Cardinal William H. Keeler.

2 p.m., Lunch at Our Daily Bread soup kitchen with representatives of six Catholic Charities programs.

5:15 p.m., Private visit to the Basilica of the Assumption.

5:45 p.m., Visit to the Cathedral of Mary Our Queen and a brief talk by the pope.

7 p.m., Arrival at Baltimore-Washington International Airport. Private meeting with Vice President Al Gore. Departure ceremony, with a speech by the pope.

8 p.m., Departure of papal plane for Rome.

### Monday, Oct. 9 (Rome)

9:30 a.m. (4:30 a.m.), Arrival at Rome's Ciampino Airport.

him my support as he faced his illness," he added. "Then after he learned about my cancer surgery in June, Steven called and wrote to me several times. He was concerned about me and wanted to assure me of his prayers and support."

"I'm very happy he died peacefully and reconciled with the church," the cardinal said.

"Last December Steven told me he never intended to hurt me," he added. "I want to state now that I don't want him to be only remembered as someone who tried to hurt me."

He said he would offer a private Mass for Cook over the weekend, using the same chalice with which he celebrated Mass with Cook in Philadelphia in December. The chalice had been sent to the cardinal by a stranger specifically to offer Mass for Cook.

Cook was to be buried at St. Joseph Cemetery in Cincinnati Sept. 26 after a funeral Mass the previous evening at St. Ignace Church.

He is survived by his mother, Mary Timon Cook of Cincinnati, and a sister, Susan Sauter of Rising Sun, Ind.

The Cook case drew international attention to legal and ethical issues surrounding the question of induced and false memories and the proper use of recovered memory as a tool of therapy. It also provoked intense discussion of the responsibilities of the news media when dealing with unsubstantiated allegations against a prominent public figure.

At a press conference in Chicago Sept. 22 Cardinal Bernardin said the priest who ministered to Cook in his final days kept him abreast of his condition.

When Cook retracted his accusation against Cardinal Bernardin, he did not withdraw his claims of repeated sexual abuse by a Cincinnati priest, Ellis Harshman, who was also accused of having sexually abused several other teen-agers. The Cincinnati Archdiocese reached an out-of-court settle with Cook in connection with the claims and Harshman resigned from the priesthood in October 1994.

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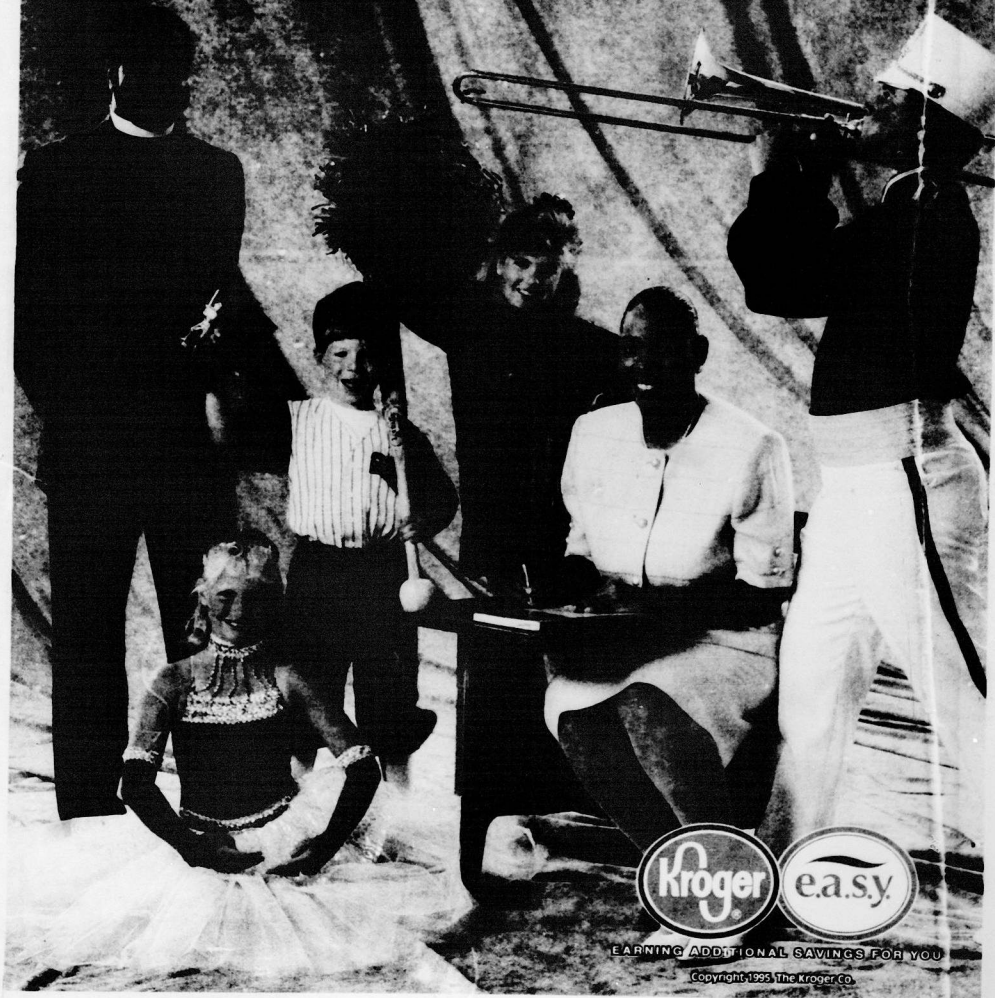
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# 'Evangelium Vitae': A message of hope

Pope's encyclical is the single most authoritative pronouncement on the inviolability of human life

By Fr. J. Augustine Di Nola, OFM

"*Evangelium Vitae*," The Gospel of Life, an encyclical issued by Pope John Paul II on March 25, 1995, is the single most authoritative pronouncement from the Holy See on the inviolability of human life. Its teachings on murder, abortion, euthanasia, and capital punishment are stated in terms that convey exceptional doctrinal force and uncontestable truth.

In remarks after its publication, the Holy Father called the encyclical "a message of hope" to counter modern threats to human life and to invite everyone to "protect, defend, and love life, which is a daily miracle of God's tenderness."

He said that "the scenarios of death, which unfortunately do not cease to involve defenseless populations, remind us that sin continues to devastate human existence."

Examining today's moral climate, one may find little cause for hope. As the encyclical says: "A new cultural climate is developing and taking hold which gives crimes against life a new and—if possible—even more sinister character, giving rise to grave concern: Broad sectors of public opinion justify certain crimes against life in the name of the rights of individual freedom. . . . Choices once unanimously considered criminal and rejected by common moral sense are gradually becoming socially acceptable" (No. 4).

It follows that the proclamation of the Gospel of life "is especially pressing because of the extraordinary increase and gravity of threats to the life of individuals and peoples, especially where life is weak and defenseless" (No. 3).

Against this gloomy backdrop, the encyclical unveils a glorious vision of humanity as God sees us, creatures made resplendent by his inexpressible love. Humani beings have been given a sublime dignity based on the intimate bond which unites each of us to our Creator. What is more God shares with his power to create human life. What mother and father alone could give their child an

eternal soul? With the gift of human life comes the solemn responsibility to care for, protect, and defend every human life, to love one another even as God loves us.

It follows from this that violence against human life is a "supreme dishonor to God." However serious or tragic may be the circumstances that impel a woman to seek an abortion, circumstances can never justify the deliberate killing of an unborn child.

The encyclical also teaches that the moral responsibility for an abortion is shared by those who pressure or encourage the mother to have an abortion, by the abortionist and those in the health care community who indirectly facilitate abortion, by legislators who promote and approve laws legitimizing abortion, by organizations that campaign for legalized abortion, and even by the media and public opinion shapers who encourage sexual permissiveness and a lack of esteem for motherhood.

The encyclical states that the same "evaluation of the morality of abortion is to be applied also to the recent forms of intervention on human embryos which, although carried out for purposes legitimate in themselves, inevitably involve the killing of those embryos" (No. 63). Similarly condemned are methods of artificial reproduction which, apart from other moral considerations, result in a high risk of death to artificially created embryos, the "discarding of excess embryos," and the "selective reduction" of unborn children already thriving in the womb in order to enhance the survival prospects of siblings.

At the other end of life, when human beings can again become totally dependent on the care and concern of others, moral confusion likewise abounds. To many, suffering has lost its redemptive and ennobling character, separated as it is in contemporary thinking from the suffering of Christ. Too often, the motivation of family members to "relieve" a loved one of his or her "intolerable" burden is clouded by the desire to be relieved of the "intolerable" burden their loved one has become. Even when not motivated by a selfish refusal to be bur-

dened with the suffering of others, euthanasia must be called a false mercy, says the encyclical. "True 'compassion' leads to sharing another's pain; it does not kill the person whose suffering we cannot bear" (No. 66).

Highlighted in "*Evangelium Vitae*" is the church's teaching that capital punishment, rather than enhancing respect for human life, contributes to what Pope John Paul II calls the "culture of death." At a time when many in this nation seek to broaden the application of the death penalty, often in response to people's fears about escalating violence and impotence with the judicial system, the encyclical makes clear the church's teaching that life of another—even one guilty of a heinous crime—must be taken as a last resort if that is necessary to protect the country's citizens. But cases where capital punishment might be justifiable in today's society "are very rare, if not practically nonexistent" (No. 56).

Consistent with centuries of Catholic tradition and the teaching of "*Humane*

*Vitae*," the encyclical condemns the use of artificial contraception because it "contradicts the full truth of the sexual act as the proper expression of conjugal love" and because it is "opposed to the virtue of chastity in marriage" (No. 13).

While some critics wrongly claim that widespread contraception will reduce the need for abortion, empirical data show that greater contraceptive use and availability in a particular country correlate to higher rates of abortion. The encyclical explains that this is because the negative values inherent in the "contraceptive mentality" are such that they in fact strengthen the temptation to abort when an unplanned life is conceived.

"*Evangelium Vitae*" bears a message of hope to the world by calling for a renewed determination to respect life at all its stages.

(Dominican Father J. Augustine Di Nola, executive director of the Secretariat for Doctrine and Pastoral Practices of the National Conference of Catholic Bishops, is also professor of theology in the Pontifical Faculty of the Dominican House of Studies and adjunct professor of the John Paul II Institute for Marriage and Family Studies.)

Pope John Paul II's encyclical "The Gospel of Life" is a message of hope in the world.



CNS photo by Ariano Mari

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# When human life begins: A Catholic perspective

*In the area of embryology the church has kept pace with the best scientific knowledge available*

By Richard M. Doerflinger

The question of how to treat human life in its earliest stages requires contributions from both faith and science. The conversation between the two has not always been smooth. Today some people still point to the church's mis-treatment of Galileo in this regard, and with some justification.

But the Galileo controversy need never have happened because the resources for outlining a more productive relationship between religion and science were part of our Catholic tradition long before Galileo. In the 13th century, building on ideas taken from Aristotle, St. Thomas Aquinas spoke of the relative autonomy of different fields of knowledge, each with its own method and its own aspect of the truth about God and his creation.

The church teaches that faith and reason, properly understood, cannot contradict each other. The work of scientists is both valid and valuable in its own right. Yet there are some questions that science cannot answer, because they lie beyond scientific evidence and cannot be subjected to scientific method.

In the area of embryology there has been no Galileo case pitting science against religion. The church has kept pace with the best scientific knowledge available.

Unfortunately, for centuries scientific understanding of the beginning of life was inadequate. The most widely accepted account in the Middle Ages was derived from Aristotle who thought an embryo could not have a human soul until some weeks into pregnancy. He thought the form of the new human being was supplied only by the father, and that this form needed some time to prepare the unfertilized matter from the mother's menstrual blood into a being capable of a rational soul.

During the period when this account was thought to be true, the church still taught that abortion at any stage was gravely wrong—one was still turning

against the good of new life and destroying a being with a human purpose and human destiny who was in the process of becoming a human person. But in church law a distinction was recognized between the abortion of an "unformed" and a "formed" fetus, with only the latter seen as having the full gravity of a homicide.

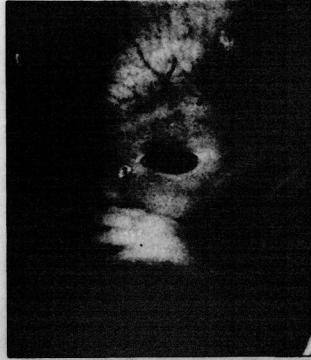
In the 19th century the discovery of the ovum, as well as discoveries in genetics, undermined the scientific assumptions behind this approach. Now we know that fertilization produces a new, unprecedented being with his or her own built-in potential for further development—a being which is not a part of either father or mother, but a living organism in his or her own right.

Without injecting religious assumptions into the matter, it makes perfect sense to say that each human being begins the project of his or her life at fertilization. All human development at that point is a continuum—an unfolding of potentialities already inherent in that first embryonic cell.

Even the National Institutes of Health (NIH) Human Embryo Research Panel, which last year proposed federal funding for experiments that would destroy many human embryos, concluded that the embryo is a "developing form of human life." To be sure, some people have argued that the early embryo, during the first week or two of development, is not a human individual in the same way that a later embryo is.

When people deny that life begins at fertilization, they are usually saying: "Yes, this is a living human being, but some human beings are not persons with a right to life. Such rights are based on the possession of certain human abilities and characteristics that embryos don't have."

And this is, in fact, the kind of claim the NIH Human Embryo Research Panel made. The panel referred interested persons to an account published by its own chief ethicist, Professor Ronald Green, entitled "Toward a Copernican



The embryo pictured here is undeniably human. Science teaches that her life began at fertilization, some eight weeks earlier. The 1995-96 Research Life Program discusses why destructive human embryo research must be rejected under standards of both faith and science.

Photo by Leonard Nilsson/"A Child Is Born," Dell Publishing Co.

Revolution in Our Thinking About Life's Beginning and Life's End."

He begins by acknowledging that it is hard to deny personhood to the unborn child based on his or her cognitive functions or lack of brain development—because by that standard, "it seems to be true that if the fetus is not a person, neither is the newborn or the young infant."

He ultimately concludes that there is no objective basis for calling anyone a person. Which human beings deserve that status is to be determined by popular vote in any given society. The criterion used by the voters must be a subjective one—that of enlightened self-interest.

By that ethic, your rights are respected as long as it is convenient to respect them—which means that you have no rights at all. You have privileges, granted at the sufferance of those who wield power in your society. That is why Green speaks of a revolution in thinking about life's beginning and life's end. We can redefine some members of the species as not yet being persons, some older and weaker members as no longer being persons, and some severely handicapped people in the middle as

"never were" persons, if we need to make use of them to advance our own more worthy lives.

Copernicus (as well as his colleague Galileo) tried to show us that we are not the center of the universe. The NIH now says that we (at least those of us who can argue and vote) are the center of the universe. We will decide who lives and who dies, who is a person and who is disposable research material, based on nothing more exalted than our own desires of the moment.

Ironically, the NIH panel, in trying to come up with an ironclad argument as to why the embryo is not a person, has found it necessary to argue that nobody else is either. The entire concept of inherent human dignity had to be set aside.

From a religious viewpoint one can go further: the panel's claim that human

whom is the final arbiter of who has fundamental human rights is correct if and only if there is no God.

We can all thank God that the panel's theory is not correct.

(Richard M. Doerflinger is associate director for policy development in the NCCB Secretariat for Pro-Life Activities.)

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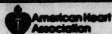
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# The Catholic Church and women: Male and female he created them

The church's vision of woman is a far cry from the caricature often presented by church's opponents

By Anne Mercedes Maloney

When the United Nations chose the International Year of the Family as its theme for 1994, it was first thought that the U.N. Conference on Population and Development in Cairo would be the centerpiece of pro-family initiatives. As events unfolded, it became clear that the goal of most delegates to the conference (more than 200 of whom were affiliated with the International Planned Parenthood Federation) was not to strengthen families as the fundamental unit of society but to advance the anti-family agenda of western radical feminists.

That plan might have succeeded if the Holy See had not spoken up to defend the rights of the family. For its efforts the Catholic Church and Pope John Paul II were denounced by government officials and others as the enemy of women's progress.

In the view of some people, the church is the enemy of women's progress because it continues to oppose both abortion as an acceptable method of "family planning" and the wide-scale government sponsorship of chemical and surgical contraception. How can women ever be empowered, they ask, as long as they can get pregnant and not get *unpregnant*? How can women ever be the equal of men so long as they bear a weightier burden in procreation? Is not the only path to equality and dignity an undoing of that tie, so that women can walk away from their sexual encounters as easily as men?

The Women's Caucus at the U.N. conference included many western feminists, people who believe with Simone de Beauvoir that "woman's misfortune is to have been biologically destined for the reproduction of life." Western academic feminism has proposed the ideal of androgyny, where nature and technology will ultimately be manipulated so that men and women will be able to conceive, bear, and nurse children. All this must take place in a world where contraception and abortion are freely and readily available and the nuclear family is made obsolete.

Where does the church stand on the question of women?

Pope John Paul II has done much to articulate the Catholic Church's vision of women and of the relationship between women and men. He insists that women and men are equal in the eyes of the church. Such *equality* must not, however, be confused with *sameness*. Women and men together constitute the human race, yet each "says" humanness in a distinctive manner.

That we are physically different is something even the smallest of children notices readily; the question is whether our physical sexual differences are essen-

tial to who we are or not. In other words, is the sexual difference between men and women a bothersome accident which should be overcome by technology? Or is the sexual difference something much more profound?

In the view of the church, it is the latter. Sexuality is not like hair color or other accidental physical variation which can be altered without doing harm to the self. Rather, sexuality is intrinsic to our personhood, to who we are. Our sexuality is not merely a matter of having a certain set of organs; rather, it suffuses our being and is part of every action we take. A woman is sexually a different being from a man.

To focus on sexual difference is not to forget what John Paul II has called the "original unity" of women and men. The pope insists they are equal in the eyes of the church. Since both male and female are equal in personhood, either model can serve as a paradigm for all human beings.

Women are called to model themselves after Christ just as men are called to model themselves after Mary.

And yet, there is a difference. Implied in the very structure of a woman's body is receptivity, openness, nurturance. Whether she exercises it or not, a woman has the ability to receive the male sexually and to conceive, form, give birth to, and nurture children. Such ability makes manifest a woman's way of being in the world, whether or not she engages in sexual intercourse or bears children.

Because human beings are not souls inhabiting bodies but are, as the church teaches, one being united in matter and spirit, this physical reality implies real difference. Women have the potential to understand and form relationships with the world and other persons in ways which men cannot duplicate.

It is precisely because women and men are equal in their humanity that a woman can teach a man what she knows about love and can model for him these human virtues of sensitivity, nurturance, and relatedness. Men can take women as their

paradigm and develop these virtues, albeit in a distinctively masculine way.

The converse is also true. In human sexual activity, men must be active in a way women are not. Implied in the very structure of the male body, then, is action, performance, objectivity. Women can learn from men how to acquire the human virtues associated with these traits. Because of her nature, they will be expressed in a distinctively feminine way.

Here we see the Catholic Church's view of woman, not man, different from man, beautifully, passionately, complementary to man, every bit as necessary in the order of creation as man, and possessed of much to teach man about being human. This vision of woman is a far cry from the caricature often presented by those who would seek to misrepresent church teaching.

Some would ignore the difference between men and women and construct bizarre "utopias" wherein technology will overcome these differences; the church, more revolutionary, more truly feminist than the most strident abortion rights activist, dares to envision a world in which woman's distinctive character and potential are acknowledged and valued as a model for all human beings.

It is disturbingly ironic that a U.N. meeting on women convened in Beijing, capital of one of the most repressive governments on earth, China's oppressive policy of forced sterilization, contraception, and abortion has led to large scale female infanticide and "sex-selection" abortion of female babies. Amnesty International has reported the detention and torture of Catholics in two Chinese villages for having more than one child. The government campaign is being waged under the slogan "Better more graves than more than one child."

China is not alone. In India, in provinces so poor that there are no other medical facilities, there are ultrasound machines so a woman can determine the sex of her child and abort her if she is a girl. Even in western nations, when abortion is done for sex-selection purposes, overwhelmingly it is female, not male children who are aborted.

It is clear that attitudes and agendas outside the Catholic Church are fostering a worldwide disregard for female life. The church, in contrast, teaches every woman that she deserves the respect and care of all those around her. The Catholic Church has led the fight for women's education in both developed and underdeveloped countries. It is probably the largest provider of health services in the world, with more than 96,000 hospitals, clinics, dispensaries, orphanages and educational institutions which serve people even in countries with very small Catholic populations.

The church demands the creation of a world which respects the intrinsic dignity of women. Such dignity lies not in the fact that women can make themselves to be like men, but rather in the fact that women can celebrate and glory in their distinctively feminine natures.

(Anne Mercedes Maloney, Ph.D., is associate professor of philosophy at the College of St. Catherine, St. Paul, Minnesota.)



Photo by Kathy DeFuria

Louisa and Soon are living proof that the Catholic Church is truly pro-women. Abandoned by parents and boyfriend and pressured to have an abortion, Luisa turned to a shelter operated by lay Catholic women. Their support enabled her to keep her baby and earn her college degree. Too. The 1995-96 Respect Life Program highlights the church's vision of women, celebrating their equal dignity and their special contributions to the family, society, and the church.



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# The dilemma of capital punishment

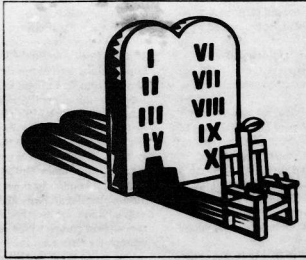
In Catholic moral theology, the death penalty long stood as a privileged exception to the fifth commandment

By James J. Megivern

The American public staunchly supports the death penalty today; the American Catholic Church staunchly opposes it. This puts Catholic leaders in the anomalous position of leading where many Catholic lay people are, as yet, still reluctant to go.

Time was when such a situation was unthinkable. Between 1930 and 1942, for instance, the United States executed some 2,060 criminals, and one would be hard pressed to find any Catholic protest in the newspapers of the day. Nowadays one can expect to hear strong protests from Catholic leaders before virtually every execution in any state of the union.

How should we account for such an extraordinary change? There is no way to understand this basic "conversion" without facing some unpleasant Christian history. Post-Vatican II Catholic leaders are convinced that times have changed, bringing clearer insights that make it impossible to continue support of the death penalty. As in the cases of human slavery, judicial torture, and the burning of "witches," they believe the Gospel requires more humane responses to social problems. Cultural conditions and influences of earlier days sometimes obscured what has since come more clearly into



light. The need now is to progress beyond past shortcomings and embrace the recovered Gospel ideal.

In Catholic moral theology, capital punishment long stood as a privileged exception to the fifth commandment, the only instance in which the church approved of the direct killing of human beings. Even in the just-war theory, the killing of combatants was considered justifiable only indirectly. Routine approval of the death penalty hindered earlier moral theologians from endorsing a consistent ethic in defense of all human life.

The traditional rationale for this exception was an appeal to forfeiture theory, the claim that one who commits a capital crime thereby forfeits his right to life. Proof-texts from the Bible were usually cited to seal the case, and the deeply entrenched usage of the death penalty in the Roman empire led to excusing it as a divinely sanctioned exception.

Today, however, this line of argument has become problematic. If the right to life is really "inalienable," how can it be forfeited? If it is rooted in the fact of human creation "in the image of God," is this image obliterated by grave human sin?

Many objections about the death penalty were dismantled even before the Second Vatican Council (1962-65), and it took time for the changes to sink in. But by the 1970s, many recognized that they could not embrace Vatican II's vision of the church and its mission and continue to condone the death penalty.

The U.S. Catholic bishops struggled with this difficult adjustment of outlook until 1980 when they issued a statement explaining why they were opposed to the reinstatement of capital punishment. They tried to move cautiously, knowing it would take time and effort to change the thinking of many Catholics on this issue.

Pope John XXIII had pointed the way for the future in his seminal 1963 encyclical, "Pacem in Terris," with its forthright teaching that "any human society . . . must lay down as a foundation this principle: every human being is a person. . . . By virtue of this he has rights and duties of his own. . . . which are universal, inviolable, and inalienable. If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly" (Nos. 9-10). This crystal-clear teaching implicitly deprives the death penalty of its previously privileged position.

On July 2, 1976, two days before the United States celebrated its bicentennial, the U.S. Supreme Court did reinstate capital punishment. Before the end of that same year, the U.S. bishops received a response to their request for help on this issue from the Pontifical Commission for Justice and Peace. Praising the bish-

ops for speaking firmly against abortion and euthanasia in defense of life, the Vatican Commission wrote: "There is an inner logic that would call Catholics, with their sense of the sacredness of life, to be consistent in this defense and extend it to the practice of capital punishment."

Thus the U.S. Catholic Church was clearly going in one direction (defending life) and the U.S. Supreme Court and much of public opinion was going in the opposite direction (endorsing the death penalty). It is this counter-cultural stance of Catholic leadership consistently standing for the sacredness of human life that many have failed to appreciate, or share. The crucial issue is the value of human life—all human life, any human life. If the right to life is indeed inalienable—as Pope John XXIII insisted in "Pacem in Terris"—then it cannot be directly destroyed, no matter how abhorrent the criminal's actions.

In its treatment of the fifth commandment, the new "Catechism of the Catholic Church" says: "Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end" (No. 2258). This is the crucial, central emphasis, the principle beyond compromise that must be brought to bear on all actions touching life.

The catechism continues, in no way softening the horrendous evil of killing: "The deliberate murder of an innocent person is gravely contrary to the dignity of the human being, to the golden rule, and to the holiness of the Creator. The law forbidding it is universally valid: it obliges each and everyone, always and everywhere" (No. 2261).

With the general principle restated in such unambiguous terms, notice is then given to the explicitly expanded teaching of Jesus, forbidding not only murder but all "anger, hatred and vengeance. Going further, Christ asks his disciples to turn the other cheek, to love their enemies. He did not defend himself and told Peter to leave his sword in its sheath" (No. 2262).

The spotlight on this neglected teaching of Jesus has created the current challenge. While it is true that the traditional teaching of the church has acknowledged "the right and duty of legitimate public authority to punish malefactors by means of penalties commensurate with the gravity of the crime, not excluding, in cases of extreme gravity, the death penalty" (No. 2266), it is time to correct the abuses and distortions of past practice and renew Christian commitment to the sanctity of life.

Capital punishment can never be ethically allowed as anything other than an absolutely last resort, justifiable only when there is no other alternative. To employ it as a routine part of a nation's legal system is unethical and indefensible. "If bloodless means are sufficient to defend human lives against an aggressor and to protect public order, public authority should limit itself to such means, because they correspond to the concrete conditions of common good and are more in conformity to the dignity of the human person" (Catechism, No. 2267).

Despite earlier acceptance of capital punishment in Catholic circles, the time for change has come, and Pope John Paul II voiced his conviction that today "we should count among the signs of hope . . . the growing public opposition to the death penalty" ("Evangelium Vitae," No. 27). Peaceful and prayerful protest against a modern state that continues to engage in such degradation is an important mode of Christian witness to the value, dignity, and sanctity of life at this time when it is under attack.

(James J. Megivern, Th.D., S.S.L. is professor, and former department chair, of philosophy and religion at the University of North Carolina at Wilmington.)



Photo by Richard Nowitz

District of Columbia prison chaplain Father George Gotschky exemplifies respect for life in bringing the sacraments to prisoners. The 1990-96 Respect Life Program considers the death penalty in light of the "Catechism of the Catholic Church" and "Evangelium Vitae": If the right to life is truly an inalienable gift from God, it cannot be forfeited by even heinous crime.

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Amn

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# Archdiocese expands pro-life ministries

By Fr. Larry Crawford  
Director, Office of Pro-Life Activities

This weekend marks the 23rd time that we, the Catholic Church in the United States, have celebrated Respect Life Sunday. Thus, we are about to embark on a year-long program of education, pastoral care, and advocacy for the dignity of every human person.

Again this year we have both good news and bad news.

The good news is the message by our Holy Father John Paul II in his recent encyclical "The Gospel of Life." Truly we have good news to announce in this powerful letter to the world on the sacred dignity of human life.

Other good news is the archdiocese's expanded HIV and AIDS ministry offered by Father Carlton Beever.

More good news is the archdiocese's response last year to our efforts to increase our coordination and effectiveness in administering the Indiana Catholic Conference Legislative Network. The additional good news in

this legislative effort is the establishment of an archdiocesan Office of Public Policy Information directed by Charles Schisla.

But we do have bad news as well. The situation in Bosnia seems so hopeless. Hatred seems so overwhelmingly powerful.

Whether for political reasons or other points of view, the poor and vulnerable of our society seem more at risk than before because of possible welfare reform.

And the more society lives with the reality of abortion as a constitutional right, the more acceptable it is among the black and Hispanic members of our society as well as the mainstream youth of our day.

Thankfully, the response to the annual fall Pro-Life Activities Leadership Workshop has been wonderful and the civic response to our first Pro-Life Activities Fair on Respect Life Sunday last year was overwhelming.

The second annual Pro-Life Activities Fair will take its place as part of the regular observance of Respect Life Sunday. We have new ideas for the

fair this year and think it will interest even more people.

And we will, of course, continue our pro-life vespers service at 4 p.m. on Oct. 1 in St. Peter and Paul Cathedral. We hope members of our archdiocesan church from throughout central and southern Indiana will join us as we pray for the ongoing pro-life efforts.

This year we will again participate with a number of other churches and organizations in sponsoring the Central Indiana Life Chain. This event will also occur in a number of other cities throughout the archdiocese.

In addition, the archdiocese now offers two support groups which are facilitated through the Office for Pro-Life Activities.

One group is for women who have experienced an abortion and now seek post-abortion reconciliation.

Another support group is for persons who are HIV positive and wish to grow in their relationship with the Lord and want to join fellow companions on the journey.

Our AIDS ministry this year will include two retreats and one day of reflection. The archdiocese will offer a

retreat for AIDS caregivers in October, a new day of reflection for persons who are HIV positive, their families, and their caregivers in March, and a retreat for persons with AIDS in May.

The advisory committee for the Office of Pro-Life Activities has challenged us to renew efforts to attract the youth of the archdiocese to be more involved in pro-life activities.

To that end, an office volunteer will coordinate our participation in the "Rally for Life" on January 22-23 in Washington, D.C. In addition to providing an opportunity for adults of the archdiocese to join us in this national event, we hope to provide an opportunity for young people to participate in this pilgrimage.

Recently the Office of Pro-Life Activities hired an additional administrative assistant, Franciscan Sister Shirley Massey, who works with longtime administrative assistant Myrna Valler to assist individuals and parishes with pro-life work.

We also have expanded the office library to include periodicals, books, and newspaper clippings covering a wide range of pro-life topics as well as copies of the papal and U.S. bishops' statements on pro-life issues.

Let us continue to work together to proclaim the Good News.

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# What factors impel a woman to seek an abortion?

Women are frequently under such extreme pressure to abort that the vaunted 'freedom of choice' is an illusion

By Susan E. Willis

Since the late 1960s, slogans like "freedom of choice" and "a woman's right to control her own body" have been a hallmark of the public abortion debate in America. Such slogans have been important propaganda weapons in the pro-abortion arsenal. But several recent studies have shown that for many pregnant women "choice" may be more myth than reality. Women are frequently under such extreme pressure to abort that the vaunted "freedom of choice" is an illusion.

This was a principal finding of the "Real Choices" project undertaken by the National Women's Coalition for Life (NWCL). The year-long study was based on data from an extensive survey of Crisis Pregnancy Centers (CPCs) and listening groups around the country with women who had abortions. Its purpose was to better identify those factors which impel a woman to seek an abortion.

The study found that the archetypal liberated woman, who conceives and aborts children with efficiency and minimal disruption to her work or social life, is a fiction both cruel and fantastic. Instead, the study found real people who, at the most vulnerable moment in their lives, were denied the support they needed.

One of the interesting aspects of the study was the contrast between the reasons cited by CPC clients for considering an abortion and the reasons given by women who had actually had an abortion. According to surveys of CPC directors, clients expressed mostly practical problems as reasons for contemplating abortion. Yet among post-abortion women participating in the listening groups, practical concerns were considered in hindsight as minor.

Their emotional needs overwhelmed other considerations. In fact, 38.2% of participants cited pressure from husband or boyfriend and 20.5% named pressure from parents as the primary reason for choosing abortion. If the father of the child, or the woman's parents, or even a close friend, had fully supported a

life-giving alternative to abortion, these women believe they would have chosen life for their child.

The "Real Choices" project's findings on the issue of external coercion are supported by a survey directed to members of Women Exploited by Abortion (WEBA) and reported by Donald Reardon in "Aborted Women: Silent No More."

More than 85% of the women surveyed reported that, prior to the abortion, they had hoped to bear children at some time in their lives. Despite the pregnancy occurring at an undesirable time, 59% of women gave strong consideration, and 13% gave moderate consideration, to having the baby.

Most telling was that more than 84% said they "would have been very willing to keep the child" under better circumstances. Less than 2% indicated that they would not have kept the child under any circumstances.

According to Reardon, nearly 55% of the respondents felt they had been very much "forced" to abort by others; approximately 73% indicated that they did not feel in control of their own lives when making their abortion decisions.

With the number of abortions annually surpassing 1.5 million, we cannot claim that we are doing the most effective job possible to discourage abortion. What can pro-life Catholics do? The survey findings suggest five areas of improvement:

1. Reaching more women at risk of abortion. Since only a small fraction of women at risk for abortion call or visit CPCs, other means must be considered. A large, compassionately worded ad in the Yellow Pages under "Abortion Alternatives" and similar inexpensive ads in free neighborhood newspapers will catch the attention of many women considering abortion. Well-trained hotline staff can give comfort over the telephone and encourage women to visit a center.

Hotline callers should be offered a free informational kit—like the one put out by Kathy DiFiore of the Several Sources



Women often are pressured into abortion through the coercion or abandonment of loved ones. The 1988-89 Respect Life Program explores how crisis pregnancy centers and shelters can give pregnant women and new mothers real choices that affirm both the baby's life and their own. Here a Several Sources Foundation volunteer helps a new mother explore career shifts.

Photo by Kathy DiFiore

Foundation, Ramsey, N.J.—so they can make an informed choice. For many women, receipt of the highly persuasive kit is all that is required to strengthen their resolve to bring the baby to birth.

Women who miss an "Abortion Alternatives" ad may still be found outside abortion clinics. The WEBA study found that women continue to be highly ambivalent about the abortion even after entering the clinic. A sympathetic, well-informed counselor near the clinic may be just the "option" these women desperately seek.

2. Teaching them about their unborn child and their obligation to him or her. Kathy DiFiore has found that a counselor should stress that both the pregnant woman and her baby are loved by God, whose love and compassion are boundless.

3. Giving them the emotional support and practical tools to resist pressures to abort. The natural desire of the mother

to support her child must be strengthened by affirming her maternal instincts so that she can withstand those who pressure her to abort.

4. Providing true friendship and solutions to pregnancy-related problems until they can function independently or are aided by others. To succeed as a single parent without support from her family, a woman is going to need help.

5. Helping them to reshape their lives through prayer and God's grace. Do these goals sound unrealistic? Perhaps we've been too timid in our efforts. Not all of these programs can be put in place overnight, but with the generous support of private institutions and individuals, the talents and love of volunteers, and God's blessing, local programs can flourish.

(Susan E. Willis is assistant director for program development at the National Conference of Catholic Bishops' Secretariat for Pro-Life Activities.)

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# In search of the good death: Euthanasia and the way of true mercy

*Real needs of dying patients include care and compassion, a sense of purpose, the knowledge that one is loved*

By the staff of the NCCS Secretariat for Pre-Life Activities

"People are not afraid of death; they are afraid of dying," Antonette van Wendel told a television audience. "Now they know that you really can die nicely."

She was commenting on her husband's death by lethal injection, which was broadcast throughout the Netherlands on the 1994 documentary "Death on Request."

Van Wendel lives in a country where doctors can kill patients who they believe have incurable suffering. According to the Dutch government, doctors often do not even wait for a patient's request before they administer a lethal dose. This desire to "die nicely" fuels the drive for a similar policy in the United States.

Firmly opposed to this kind of "nice" death is the vision of life and death offered by the Christian tradition. Our tradition knows that wrongdoing, not suffering, is the greatest of evils.

In his encyclical "Evangelium Vitae," Pope John Paul II contrasts the false mercy of euthanasia with "the way of love and true mercy, which our common humanity calls for, and upon which faith in Christ the Redeemer, who died and rose again, sheds ever new light." Following the way of love, we realize that the desperate request from a dying patient "is above all a request for companionship, sympathy and support in the time of trial. It is a plea for help to keep on hoping when all human hopes fail" (No. 67).

The way of true mercy does not neglect relief from pain. The Holy Father praises those who willingly endure their pain and unite their sufferings with those of the Lord Jesus—but he reaffirms the church's acceptance of narcotics to manage dying patients' suffering.

The way of true mercy knows that death is a profound mystery, not a mere technical problem. There are depths of human existence that are explored only in an unflinching confrontation with death—one that "lives" the dying

process, instead of demanding absolute control over life and death. This is a journey for the person facing death and all those who provide them with care.

These are not abstractions but everyday realities to people who face the mystery of death. Here are some true stories told by the people involved in their own words:

**Anita's Story:** Anita saw her beloved Michael die at 15 after a 9-month battle with leukemia. The same illness later befell her, but she recovered. "Unlike him, I am alive and healthy today—and questioning whether doctors should be able to accommodate seriously ill patients who wish to die," Anita writes.

"Having cancer wasn't fun. At times it was sheer hell. But family and friends held my hands while I was wracked with nausea, lifted me when I was too weak to stand, and buoyed my spirits with love and concern.

"Was my quality of life diminished? Physically, yes. Emotionally, no way. I don't know that I've ever felt more loved. At my weakest and most vulnerable, that love let me hold on to my dignity.

"That's also why I find it hard to accept that euthanasia proponents offer an 'exit' at all. Rather, it's an escape—one that sells short the human spirit. Most of the terminally ill don't want the easy way out. They cherish their time on this earth.

"But the assisted-suicide approach disturbs me most because it removes hope from the dying process. When all hope for a cure is gone, another hope emerges—that in dying, we may find and hold to the very roots of life: love, laughter, compassion, joy, and forgiveness."

**Larry's story:** When Larry was 15, he and his mother moved in to help his frail grandmother care for his dying grandfather, an angry, unaffectionate man who seemed to have been permanently scarred by the Great Depression. But in the year of his final illness, a transformation occurred. As Larry tells it:

"When he had been bedfast for three months, he began talking to me as I fed him—really talking to me. He told me he regretted the harsh way he'd lived his

life and warned me not to do the same. For the first time in my life, Papa told me he loved me."

Years later, in a time of deep depression, it was the memory of both grandparents which helped Larry survive. "They suffered horribly; they lost control over their bodies; they endured the shame of helplessness. But they didn't give up. They lived each day and gave me an example of courage that sustained me."

"My grandparents taught me that life is not predictable and it is not exclusive-

ly our own. No one could have predicted the transformation that came over my grandfather or the healing it brought my family. On account of this surprise, I am deeply suspicious of the ready-made solution of euthanasia. When we allow life to continue to its natural end, we really don't know what will happen. When we actively hasten death, we're making sure we know. How much forgiveness and peacemaking would families lose in this way?"

The "quick fix" of euthanasia cannot begin to address the real needs of dying patients: care and compassion, a sense of purpose, the knowledge that one is loved. People confronting death need these things even more urgently than the rest of us, as trivialities of life fall away and the great questions of life become unavoidable.

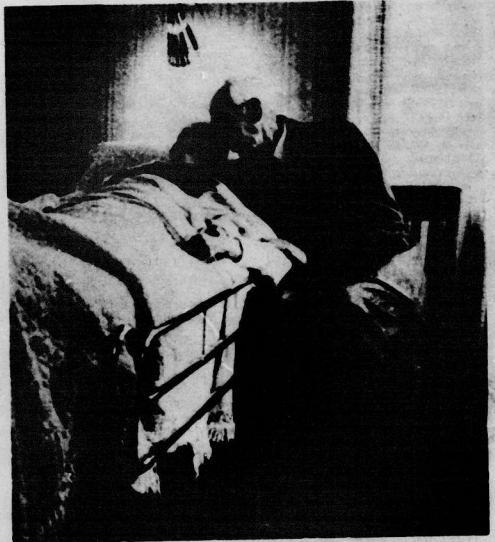


Photo by Dennis Berthel/Catholic Health Association

**Faithful for life—**a husband and wife share a quiet moment on her 90th birthday. The 1995-96 Respect Life Program discredits the claim that euthanasia has anything to do with mercy. True mercy involves the compassionate care of a loved one (including palliative care for pain) until the moment of natural death, allowing time for spiritual growth and healing.

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# Faith Alive!

## Counteract consumerism by practicing acts of generosity, self-denial

By Fr. Paul J. Schmidt

"Whoever has the most toys wins," says a bumper-sticker. To help us "win," the people who control television recently stretched commercial breaks from one minute to two.

There are cable shopping channels which do not even bother to interrupt the commercials with programs. Now we can shop till we drop without leaving home.

Someone defined the human race (or at least the U.S. part of it) as consumers. Consumers buy products. They work to acquire the money to buy products. They gain identity and self-worth by the number and kinds of products they buy. They express their regard for fellow-consumers by buying products for them.

Aside from consuming, consumers have little reason for existence.

Children are taught early to be consumers. How often do you hear a parent boast of a pre-school child who demands designer clothes? The hysteria over Cabbage Patch dolls some years ago was an outstanding example of child-driven consumer panic.

Many teen-agers do not want to be caught dead wearing the wrong brand of jeans. Recordings which can be heard free ad infinitum on the radio sell millions of copies within weeks of being issued. Some youths kill for a jacket or a pair of athletic shoes.

It is legendary that the average suburbanite cannot park the family car (or cars) in the garage because the space is full of gadgets, gizmos, and—yes—toys.

It is not consumerism to seek the necessities of life: adequate food, shelter, clothing.

It is not consumerism to enjoy the good things of life, even those which are not necessities.

It is not consumerism to want to provide good and useful things for those we love.

Where, then, does the natural instinct for self-preservation and a well-balanced joy of living cross the line into consumerism?

"The Catechism of the Catholic Church" gives some guidelines for determining this. The right to private property,

it says, does not negate the gift of the earth to all of humanity (No. 2403).

It adds, "The Tenth Commandment forbids greed and the desire to amass earthly goods without limit" (No. 2536).

We read, "The ownership of any property makes its holder a steward of providence, with the task of making it fruitful and communicating its benefits to others, first of all his family" (No. 2404).

Finally, the catechism says that "love for the poor is incompatible with immoderate love of riches or their selfish use" (No. 2445).

I become a consumerist when my consumption of extras deprives someone else of necessities. In a nation where some people push all their earthly belongings in a grocery cart and others cannot fit all their possessions into a split-level home, something is wrong.

I become a consumerist when I compulsively acquire things I do not need. Closets full of unworn clothes, kitchens full of unused appliances, refrigerators overflowing with uneaten food are all signs that a shopping appetite may be out of control.

If I can think of nothing else to do with leisure besides going to the mall, if holidays and holy days (especially the weekly holy day, Sunday) are nothing more than excuses to shop, I am likely a consumerist.

I am a consumerist when my possessions own me and control me, when I cannot live without the latest thing I see advertised, when I am not content with what I can afford, when I am jealous of those who have more than I have.

Consumerism convinces me I cannot afford to share. It convinces me to resent the presence of the poor nearby and to want to ignore unfortunate people in other nations.

It seems that many will pay any price for tickets to rock concerts and football games, but recoil at the mention of titling.

Most insidiously, I become a consumerist when my attitudes no longer reflect the values of faith and the civilized wisdom of the ages, because these have been replaced by the dictates of television commercials and the almighty dollar.

Education becomes nothing more than a ticket to a good job. Personal

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A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1995 by Catholic News Service.



CNS photo by Gene Platner from The Crossings

Father Paul Schmidt notes that "something is wrong in a nation where some people push all their earthly belongings in a grocery cart and others cannot fit all their possessions in a split-level home."

worth is measured only by the bank account. Even religion can become a matter of who has the finest church.

It is difficult to identify consumerism in ourselves because we live in a clamorous atmosphere of brain-washing where the consumerist gospel is proclaimed at high volume.

What we are conditioned to consider necessities, most of the rest of the world views as luxuries. So we need to try to see ourselves as others see us.

Can we learn to analyze advertising and its influence on us? Can we teach children to look skeptically at television commercials? Can we talk about the values which are related to us?

To counteract consumerism, I recommend practicing acts of generosity and self-denial. In a culture which laughs at people who deny themselves, isn't there a need to rediscover the meaning of sacrifice?

If the world lauds the act of getting, how do we rediscover the joy of giving?

(Father Paul Schmidt is director of Priests Personnel for the Diocese of Oakland, Calif.)

## Christians limit consumer focus

By David Gibson

Lots of people start down the road to consumerism with noble intentions.

Some consumerists have sheer greed in mind from the outset. They "amass earthly goods without limit" out of a "passion for riches" and a desire for power ("The Catechism of the Catholic Church," No. 2536).

But how often does the habit of purchasing much more "stuff" than is needed begin with simpler desires like providing well for family members and making them happy, or establishing some control over an unpredictable future?

The catechism proposes that an "honorable" sense of "balance in the use of created goods" is needed, which involves mastering "instincts" (No. 1809) in order to "forge character" (No. 1810).

(David Gibson edits "Faith Alive!")

## Discussion Point

## Consumerism saturates American life

### This Week's Question

What is your definition of "consumerism"?

"Buying things randomly and excessively. The people in our country confuse wants with needs. I've heard a lot of people say, 'All my friends have this,' and it becomes an obsession." (Janet Muckenthaler, West Bridgewater, Mass.)

"Someone having something to sell and I buy it. It gets out of hand when you can't afford it and you still buy it because of the advertising. It's a kind of manipulation." (Stacia Lane, Milwaukee, Wis.)

"An undying fascination with things. My children seem to be getting it even though they don't have too many things. It's discouraging trying to raise children in this environment." (Mary Russell, Durham, N.C.)

"An excessive concern with material goods in a society where those goods are readily available." (Mark Brumley, San Diego, Calif.)

"In this country it is the wanting of lots of things that we don't need." (Lois Krystofiak, Milwaukee, Wis.)

"It is often taken to mean overzealous capitalism. You do see people out to get a buck, and other people don't matter at all. The media is a big part of it. But I have also seen people who don't care about money at all." (Tom Barocco, Washington, D.C.)

### Lead Us Your Voice

An upcoming edition asks: What about the Bible fascinates you the most?

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



CNS photo by Mark Hertzberg

# American consumerism is a powerful influence

By Dan Luby

A knotted stomach, ringing ears, and a racing pulse struck me at a discount shoe store recently.

My son and I were arguing: I in the shouted whisper of a deranged parent pretending not to be furious, and he in a maddeningly calm tone of rationality.

The shoes he liked were not the ones I wanted him to like. He wanted an off brand. They looked durable and fit well, and they were only \$20.

Nightmarishly, I found myself ardently espousing the cause of the \$40 shoes from the company with the celebrity TV endorsements. My self-esteem, quite insanely, had gotten tied up with whether or not my son wore the "right" shoes.

Blessedly, sanity returned. We bought the shoes he wanted. Later I recognized the fever that struck me in the crowded aisles of the shoe store as the pandemic spiritual disease called "consumerism."

I say pandemic because it afflicts huge numbers of people worldwide. It's like a viral disease that is lethal in some, but remains dormant for long periods in others. When circumstances are right, the disease recurs. Its symptoms include a fever for acquisition and clouded judgment about what's important.

How do we face such a disease and come to terms with it?

• First, we have to acknowledge that it affects us. It's not just a problem for people whose credit cards have to be hoisted down to keep them from melting. Anyone who thinks that having the right

car makes a person more attractive, or believes that owning a beautiful home makes the occupant beautiful too, or feels that without a quality sound system or quality computer or quality cable package one might not be a quality person, is touched by consumerism.

• Second, we need to acknowledge that we are already immensely valuable. We are worthwhile simply because God created and loves us and yearns for our happiness.

We might be convinced that we are only as important as the things we possess. But that's an illusion. Before we ever had a really good looking suit, reclined on a beautifully covered chair, brewed an authentic cup of cappuccino, or stocked the fridge with excellent beer, we were loved without limit.

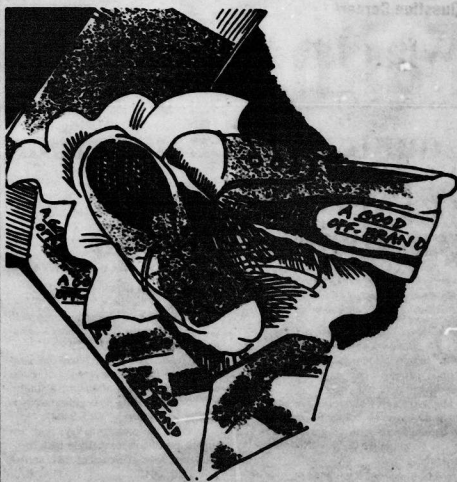
Once we've acknowledged these fundamental truths about ourselves, we can take action.

We can start by giving things away. A woman I know has a rule: Every time she gets something new, she gives (or even throws) something else away. The idea is to make sure that her stuff doesn't accumulate beyond the point of her ability to use it. It's a demanding discipline, but worth looking at.

We can simplify in other areas. Do we need or even use what we already have? Just how many kinds of vinegar does our kitchen really require?

And so what if the coffee-maker clock is stuck on 2:45 p.m. If it still makes coffee, do we have to get a new one?

Culture is immersed in consumerism. Advertising persuades us that we are what we have—what we drive, or we drink, or the clothing we wear.



CNS Illustration by Coope Levery

A father who encouraged his son to buy a more expensive brand of athletic shoes later realized that he had been struck by the pandemic spiritual disorder called "consumerism."

Part of the solution is to become discerning viewers and listeners and readers, reminding ourselves and our children that any suggestion that our value is based on possessions is untrue.

Sometimes the immediate solution may be to turn off the television or close a catalogue and try instead to make up

our minds about what's important and where our value lies.

It lies in God's love for us, made visible in the care, affection and courage we share with each other.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)

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7:00 a.m.	Arrival, registration and packet pick-up.
8:45 a.m.	Pre-Race Announcements and Prayer at starting line.
9:00 a.m.	5K Run begins.
9:10 a.m.	5K Walk begins.
10:00 a.m.	Refreshments, Booths, Kids' Fun Run.
10:30 a.m.	Awards ceremony.

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Entry form needed for each participant.

### Rebuild The Family 5K Entry Form

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**WAIVER:** In consideration of your acceptance of this entry, I hereby for myself, my administration, my heirs and assigns, waive and release any and all rights and claims for damages I have against the organizers, their associates and representatives.

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Question Corner/ Fr. John Dietzen

# What kinds of activities constitute work on Sunday?



**Q** I work in an office at a computer all week. On weekends, I like to do more physical things to unwind, so sometimes I sew, work in the garden, and maybe even paint around the house.

I never gave these chores a second thought. I live a good life, go to Mass on Sundays regularly, and say my daily prayers. Recently, however, we were told at Mass that to do physical work on Sundays was wrong unless it is absolutely necessary.

I realize we are to keep the Lord's day holy, but what does that mean today? I remember hearing in grade school that we are not supposed to do servile work on Sundays. However, I don't consider what I do servile work. Can you help? (Massachusetts)

up your prayers and other relationships with God as you are able, these activities are not wrong. Do them and enjoy them.

Whatever obligations the church asks us to observe on Sunday are obviously meant as an aid to keeping this spirit of reverent reflection, worship and rest.

Vatican Council II calls Sunday "the original feast day" and urges that its observance should always be proposed and taught "so that it may become in fact a day of joy and of freedom from work" (Constitution on the Liturgy, 106).

Church law says almost the same: "They (the faithful) should avoid any work or business which might stand in the way of the worship which should be given to God, the joy proper to the Lord's day, or the needed relaxation of mind and body" (Canon 1247).

"The Catechism of the Catholic Church" expresses the same ideas and reminds us that human life needs a rhythm of work and rest.

Sunday is a time, it says, for reflection, silence, cultivation of the mind, and meditation which furthers the growth of the Christian interior life (2184, 2186).

Whatever enhances those goals for any of us can be a legitimate part of our observance of the Lord's day.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by sending a stamped and 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.)

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**A** First, it helps to remember that the whole forbidden servile work concept developed in a quite different agricultural-labor society in centuries past.

It is useless, and misses the point, to discuss (as we did formerly) whether gardening or changing oil in the car are allowed on Sunday.

The aim of Catholic teaching and regulations today clearly is rather to have our home and our activities reflect, on that day above all, the peace, joy, contentment and love that should be ours because of what Jesus has done for us.

Go ahead and work in the garden, sew or do anything else that helps you unwind, feel useful, or just keep busy, if that is what you like to do and it helps you spiritually.

The commandment to keep holy the Sabbath day by no means forbids things like this for us Christians.

If you participate at Mass regularly on Sundays, and keep

## Family Talk/Dr. James and Mary Kenny

### Children enjoy playing with imaginative toys

**Dear Dr. Kenny:** I am a single mother with four small children, and I am barely getting by financially. With my job and some help from state programs and my friends, I can provide food and clothing, but not toys for my children. I feel badly that I cannot give them much to play with in the way of toys. Any ideas? (New York)

**Answer:** You are doing more than most of us could manage, raising four children alone. You are giving them a great deal already, and I think you can provide playthings for them as well.

Yard sales or garage sales are one obvious source. Toys may be available at a very low cost because someone needs to clear out the house. The same is true at Goodwill and Salvation Army resale stores.

If you can find some way to purchase or get a VCR, that can be an unending source of entertainment for your youngsters. Libraries in most states offer many wonderful family videos at no charge.

The best idea is to rethink what you consider a toy. If you watch children for any length of time, you will notice that they play with a variety of household items.

Pick up some empty cardboard boxes, both large and small, from your neighborhood grocery or department store. Boxes can be arranged into houses, forts, or used as large building blocks. You can cut doors and windows in them, and drape a few blankets over them.

Buy bags of old clothes at the next garage sale you visit. You can cut them up and reshape them for costumes and dress-up clothes.

Ask for used-on-one-side copy paper from your nearest copier. Often they throw it out. Instead, with a few crayons or food coloring, your youngsters can draw and color and paint.

Balls and sticks are "universally adaptable" toys. That is, unlike some mechanical toys, a ball and a stick can serve most any use a child's imagination invents for them.

Did you ever notice how many children play with pots and pans? Why not? They make great noise, and they can be carriers or helmets or sandbox toys.

Water is always fun. Get a child near water and he or she will have a good time. Fill measuring cups in the sink. Use plastic toys and cups for bathtub play. In the summer, an outdoor hose and water balloons are fun.

Depending upon one's imagination and inventiveness, anything can become a toy. Fortunately, children have wonderful imaginations. Save some of the items suggested above. Let your children make up the game. Play with them, and have fun.

(Address questions on family living and child care to be answered in print to the Kennys, St. Joseph's College, 219 W. Harrison St., Rensselaer, Ind. 47985.)

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# Entertainment

Viewing with Arnold/James W. Arnold

## 'Babe' charms viewers with implausible plot

In "Babe," the climactic moment occurs when a small pig tries to herd six sheep into a corral and thus wins first prize in a sheepdog contest. The moment may not be a philosophically significant, but it's safe to say it's unique.

"Babe" is that one unpredictable movie delight we've come to expect every year from Australia. And yeah, it's about a little pig, an orphan yet, a male yearling who thinks he's a dog. Better yet, he talks, not in cinks or squeals, but in a child's voice.

Adults have to get a grip on themselves and see "Babe," because it will get to them even if they are sure it won't. It's children you wonder about. For many, it may seem too slow and strange. Sheep don't talk that much, even in cartoons. A sheepdog judging contest is not exactly a slam dunk. But for the gentle and whimsical, this live-action, edutainment special effects movie is it.

The script's tone is fairytale, the images realistic in a romantic sort of way. It begins with Babe in a pig barn, where all he has to look forward to (according to Roscoe Lee Browne's elegant narration) is someday being taken off in a truck to "pig paradise." Instead, he's lucky, and is taken to a fair, where he's "won" in a weight-guessing contest by Arthur Hoggett (James Cromwell), a lanky, unattractive and unflappable farmer.

The farm has so many characters, it could've been created by Dostoevsky. The basic "way things are" is the traditional way. The sheep graze, the dogs herd and protect the sheep, the rooster crows, the cat looks pretty and curls up in front of the fire. The farmer's wife, Esme (Magda Szubanski), is a plump, chatty housewife who is in charge of the kitchen and the house.

No doubt we're supposed to feel some nostalgia for this bucolic dreamland. An adult son and his family from the city visit for Christmas, and they're dets. The child is always complaining, and the gift they bring is a fax machine: "Now we can write each other by telephone."

But there's a duck, Ferdinand, who's got it figured out that one day, "the way things are," he's going to be the family meal. So he decides to become indispensable by getting up before the rooster and "crowing." But he's quickly replaced by an alarm clock. So one of Babe's early slapstick misadventures is helping the duck steal the offending clock.

Babe bonds with a kind border collie, Fly, and her more resentful "husband," Rex. Their latest litter of pups is about to be sold. The event has some of the poignancy of a slave auction. You can see the strategy of the film, based on Dick King-Smith's book, "The Sheep-Pig." Farm life is seen from the viewpoint of the animals, for whom the status quo has its drawbacks. The idea is not so much animal rights as comment (wry) on rigid human traditions and roles.

Within this conventional child's fable, the screenplay is complex, and sophisticated as it works carefully toward its amusingly "Rocky" style climax. The endearing piglet's desire to herd sheep confers with top dog Rex's image of himself and the noble sheep dog tradition. Babe thinks the farmer loves him, but in reality he just escapes being Christmas dinner.

Finally, of course, everyone, including Arthur, ends up pats and on the same side. The finale at the sheep-dog trials, where the mocking spectators watch in stunned silence as Arthur and Babe pull off their "miracle," is pure movie magic. It's even better because Babe controls the sheep by

his "niceness," rather than scaring the woolies off the sheep like the dogs do.

We also see lots of real sheepdog action, and glorious New South Wales countryside. Among delightful surprises are a singing chorus of tiny mice, flowery chapter titles, and affectionate display of the classic "iris in" film technique.

The high-tech effects, mixing real animals and animatronic machines, constantly amuse. Credit young director Chris Noonan, but also a familiar Aussie movie figure, producer and co-writer George Miller, who nursed this project for seven years. Miller became famous conceiving and directing the "Mad Max" films, and has turned now ("Lorenzo's Oil") mostly to writing and producing movies.

(Wholesome treat for mind, heart and eye; recommended for all ages and just about all tastebuds.)

USCC classification: A-I, general patronage.

### Film Classifications

Recently reviewed by the USCC

Angus	A-III
Hackers	A-III
A Month by the Lake	A-III
Unstrung Heroes	A-II

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

## Pope's visit will be covered live by two cable channels

NEW YORK—When Pope John Paul II makes his long-awaited visit to the United Nations and the United States Oct. 4 to 8, the Faith & Values Channel (F&V) and the Eternal Word Television Network (EWTN) will be there with extensive live coverage of the events and commentary on the significance of his visit. (Check local cable listings to verify coverage dates and times.)

Papal coverage on the F&V Channel begins with the pope's arrival at Newark Airport in New Jersey on Wednesday, Oct. 4, at 2:45 p.m. President Bill Clinton is scheduled to meet with the pontiff at the airport.

Major events airing live on F&V during the pope's five-day visit include his address to the United Nations on Thursday, Oct. 5, during the morning.

Pope John Paul II will celebrate Mass at four different locations in several cities, including Central Park in New York City and at Camden Yards in Baltimore.

Hosts for the live F&V coverage, Jim Hartz and Bill Turpie, are joined by a wide array of religious leaders,

politicians and journalists to provide the context of the pontiff's visit and papal activities.

Those participating as members of F&V's papal news coverage team include Archbishop John Foley, president of the Pontifical Council for Social Communications; Bishop John Snyder of the Diocese of St. Augustine, Fla.; Sister Sharon Ewart, representing the U.S. Conference of Catholic Bishops; Father Frank McNulty of the Diocese of Newark, N.J.; Joan Brown Campbell, general secretary of the National Council of Churches; and Thomas Kean, president of Drew University and former governor of New Jersey.

Hartz, an award-winning broadcast journalist, is a former co-host of NBC's "Today Show." He hosted and served as chief correspondent for the PBS series "Innovation." Most recently, Hartz hosted F&V's weekly series "Issues & Ethics."

Turpie is a special correspondent for the Faith & Values Channel. He is a former senior correspondent for "Today's Business" and has reported for the Faith &

Values Channel on religion in Russia and the Eastern Bloc countries. Turpie hosted F&V's coverage of Pope John Paul II's visit to World Youth Day at Denver, Colo., in August of 1993.

### F&V Live Coverage of the Papal Visit

The Faith & Values Channel's live coverage of Pope John Paul II's visit to the United States is listed as follows. All times given are Eastern time, and all events and times are subject to change. (Check local cable listings to verify times.)

Throughout the pope's visit, the Faith & Values Channel will broadcast periodic updates and unscheduled live coverage of papal activities.

Wednesday, Oct. 4, 2:45 p.m. to 5 p.m., arrival and welcoming ceremonies at Newark Airport in New Jersey.

Wednesday, Oct. 4, 5 p.m. to 6:30 p.m., prayer service at Sacred Heart Cathedral in Newark, N.J.

Thursday, Oct. 5, 9:15 a.m. to 1 p.m., papal address at the United Nations.

Thursday, Oct. 5, 5:30 p.m. to 9:30 p.m., Mass at Giants Stadium in New Jersey.

Friday, Oct. 6, 9 a.m. to noon, Mass at Aqueduct Racetrack in Queens, N.Y.

Friday, Oct. 6, 5 p.m. to 7 p.m., prayer service and address at St. Joseph's Seminary in Yonkers, N.Y.

Saturday, Oct. 7, 9 a.m. to noon, Mass in Central Park in New York City.

Saturday, Oct. 7, 3:15 p.m., rosary at St. Patrick's Cathedral in New York City.

Saturday, Oct. 7, 8 p.m. to 9 p.m., rock concert from Pier 6 Concert Pavilion in Baltimore, Md., tentative coverage.

Sunday, Oct. 8, 9 a.m. to 2 p.m., Mass at Camden Yards and Interfaith Parade in Baltimore, Md.

Sunday, Oct. 8, 7 p.m. to 8 p.m., departure ceremony and address by Pope John Paul II.

### EWTN Live Coverage of the Papal Visit

All times listed for EWTN coverage of the papal visit are Central time. Coverage also includes Spanish summaries. (Check local cable listings to verify times.)

Wednesday, Oct. 4, 1 p.m. to 7 p.m., arrival of Pope John Paul II at Newark Airport in New Jersey, welcome by United Nations Secretary General, and prayer service at Sacred Heart Cathedral.

Thursday, Oct. 5, 7 a.m. to 8 p.m., the pontiff's United Nations visit and address before the U.N. General Assembly as well as Mass at Giants Stadium in New Jersey.

Friday, Oct. 6, 6 p.m. Mass at Aqueduct Racetrack co-sponsored with the Knights of Columbus, evening prayer at St. Joseph's Seminary.

Saturday, Oct. 7, 9 a.m. Mass in Central park, rosary vigil at St. Patrick's Cathedral.

Sunday, Oct. 8, 8 a.m. Mass at Camden Yards, parade through Baltimore, Md., visit to the Basilica of the Assumption, ecumenical prayer service at the Cathedral of Mary Our Queen, visit to St. Mary's Seminary, and departure ceremony.

## Unda-USA will honor Hugh Downs

By Catholic News Service

DAYTON, Ohio—Hugh Downs, co-anchor of ABC's "20/20," has received the 1995 Gabriel Personal Achievement Award, one of the annual Gabriel Awards presented by Unda-USA.

WFX-TV in Boston was named television station of the year and WCLV of Cleveland was named radio station of the year for their high quality programming and commitment to public service.

Also, 36 TV and radio programs were given Gabriels, and another 20 shows earned certificates of merit. The programs were judged for their ability to affirm human dignity and uphold human values.

The Gabriel Awards are a project of Unda-USA in Dayton, the U.S. branch of the worldwide association for Catholic broadcasters. Unda is the Latin word for "wave."

The award statue is a silver figure of the angel Gabriel, who first announced the coming of Christ to Mary of Nazareth. It symbolizes the communication of God's word to all.

Past winners of the Personal Achievement Award, given to individuals whose work and career provides leadership to the broadcasting and entertainment community, include Angela Lansbury, Helen Hayes, Walter Cronkite, Charles Osgood, Michael Landon, Ted Koppel, Charles Kuralt, and William Hanna and Joseph Barbera.

Awards are given in separate categories for TV and radio entries, and are broken down still further by national release and local release within the top 25 markets and within all other markets.

Gabriel television winners in the national-release categories are:

- Entertainment: "My Brother's Keeper," Hotiday Productions in association with RHI Entertainment, New York, and "A Mother's Prayer," Lee Rose Productions in association with MCA TV Entertainment for USA, New York.

- Informational: "Before Your Eyes: A Heart for Olivia," CBS News, New York, and "The Hunger Inside," ABC News '20/20, New York.

- Religious: "Today's Life Choices 906—The Soul of a Nation: For God & Country," The University of Notre Dame, South Bend, Ind.

- Children's: "The Tin Soldier," Crystal Sky Comms in conjunction with Showtime, New York.

- Arts: "The Facts Behind the Helsinki Roccomations," Adrienne Clarkson Presents with CBC Toronto.

- News story: "Dateline NBC: Angel of Belsen," Avrom Zaritsky, producer, New York.

- Public service announcement: "Blackboard," Bonneville Communications, Salt Lake City.

Gabriel radio award winners in the national-release categories are:

- News/informational: "Bonnie and Gladys: Hawking, Tigue and Me," CBC Radio, Canada.

- Religious: "Paulist NewsMagazine, Program 604," Paulist Communications, Silver Spring, Md.

- Public service announcement: "Sounds of Concern: How to Make Love ... Happen," Paulist Communications, Silver Spring, Md.

- Short features: "The Odyssey Curriculum," Monitor Radio, Boston.

An awards banquet to honor the winners is scheduled for Oct. 27 at the Regal Cincinnati Hotel during Unda-USA's 1995 General Assembly.

Twenty-sixth Sunday in Ordinary Time/Fr. Owen F. Campion

# The Sunday Readings

Sunday, Oct. 1, 1995

- Amos 6:4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

The prophecy of Amos is the first reading for this weekend. This reading is classic for Amos. The prophet has only scorn for those who bask in their wealth and advantage while ignoring God and the righteousness of God.

As do the other prophets, Amos sees this spurning of God as the origin of all evil. In this reading, he warns of the collapse of society. Darkly he predicts an exile. All this was written as the shadows of war crept across the horizon. Soon the People of God would taste the humiliation and destruction of defeat and subjugation. Soon indeed many would be exiled.

It is necessary to understand the context in which this prophecy was composed. The Chosen People were threatened. After all, they were a very small, militarily limited group standing in the face of mighty war-croft empires. However, recently they had had their successes. It was easy for the songs of victory to become a lullaby of complacency.

For Amos, those momentary victories distracted the people from recognizing the doom that their sin surely was producing. The role of the prophet of course was to identify sinfulness and call people away from sin and back to holiness.

In another sense of context, Amos was a simple man. His livelihood was in the orchards and fields. There he kept flocks of sheep and tended fruit trees. The laziness of the rich and privileged, the extravagance of their lifestyles in the face of want, and certainly the vices with which he associated them, all surely caused in him a deep scorn for the advantaged.

Once more, the Liturgy of the Word for this season turns to the first Epistle to Timothy for a reading.

Timothy was the son of Greek parents, although his mother, Eunice, one of the women mentioned prominently in the New Testament, had converted to Judaism. Later she converted to Christianity, in the route

followed by many others in the early church. Himself a convert to Christianity, Timothy became a follower and then a companion of the Apostle Paul. He was with Paul on the great Apostle's second missionary journey.

In time, Paul sent him to lead, or "to oversee," the Christian community in Ephesus. This was a great city, with all the diversions—and excesses—of a metropolis. It also was the great shrine of Diana, the roman goddess of the moon. Paul himself had run into trouble when objecting to the worship of this goddess. Christian tradition holds that Timothy was stoned to death when he too affronted the disciples of Diana.

The two epistles to Timothy urge this pioneer bishop onward in his vocation despite the hardships of his assignment.

St. Luke's Gospel provides the Gospel reading. As has been the case on several other occasions this season, this reading is peculiar to Luke. It is not duplicated in the other two Synoptic Gospels.

The message is clear. The poor Lazarus is closer to God than the rich man. The Gospel depicts Lazarus as a man covered with "sores." Surely this would have made his appearance most unattractive. However, as the common wisdom said sinfulness at the root of such maladies, Lazarus here becomes most especially the figure of a repentant sinner.

## Reflection

After reading the selection from Amos and that from Luke this weekend, there can be no doubt as to the church's position with regard to materialism. Earthly things trick the foolish. They provide nothing of permanence, yet people so very often risk everything of genuine value to gain something material.

Even with these strong words, however, the church's lesson in this Liturgy of the Word ultimately is positive. The reading from First Timothy provides the key. The great, exalting faith in this reading from First Timothy says it all.

We belong to God. Eternal life is our destiny. Even peace of mind in this world belongs to us, if we wholeheartedly follow the Lord. Our quest, as was the mission of Jesus, is spiritual. The spirit is our concern. The things of the spirit endure. All matter, however magnificent in its

## Daily Readings

Monday, Oct. 2  
The Guardian Angels  
Exodus 23:20-23  
Psalm 91:1-6, 10-11  
Matthew 18:1-5, 10

Tuesday, Oct. 3  
Zechariah 8:20-23  
Psalm 87:1-7  
Luke 9:51-56

Wednesday, Oct. 4  
Francis of Assisi, religious founder  
Nehemiah 2:1-8  
Psalm 137:1-6  
Luke 9:57-62

Thursday, Oct. 5  
Nehemiah 8:1-4a, 5-6, 7b-12

Psalm 19:8-11  
Luke 10:1-12

Friday, Oct. 6  
Bruno, presbyter, religious founder  
Blessed Marie-Rose Durocher, virgin, religious foundress  
Baruch 1:15-22  
Psalm 69:1-5, 8-9  
Luke 10:13-16

Saturday, Oct. 7  
Our Lady of the Rosary  
Baruch 4:5-12, 27-29  
Psalm 69:33-37  
Luke 10:17-24

The Shaping of the Papacy/John F. Fink

## John X, politically successful at first, was deposed and killed

By the 10th century the popes had to be political figures and their continuing in office sometimes depended upon their supporting the right people. Pope John X threw his support to the wrong man and ended up being deposed as pope, imprisoned in Castel Sant' Angelo, and murdered there.

When Pope Landò died in 914, John had been Archbishop of Ravenna for nine years. At the time, the Theophylact family ruled Rome, and the members of that family wanted a vigorous leader as pope. There were rumors that John had been the lover of Theodora, a member of that family, but many historians discount that. However, she was responsible for John's selection by the Roman nobility as pope. This meant, of course, that he was "translated" from the diocese of Ravenna to that of Rome—a crime for which Pope Formosus had been condemned after his death. By 914, though, the unique position of the see of Rome was recognized to such an extent that the canon law that forbade a bishop's promotion to it was no longer followed. Eventually, of course, the law was dropped completely.

The first thing John X did after his election was to personally deal with the Muslim Saracens who were terrorizing central Italy. The fact that he seemed capable of doing that was the real reason the Theophylact family wanted him as pope; they feared for the safety of their estates. John managed to organize a coalition of various Italian rulers and secured naval assistance from Byzantium and, after a three-month siege of the Saracens' stronghold at the mouth of the river Garigliano, decisively defeated them. John himself was present to lead the siege. The Saracens, who had devastated Roman territory for 60 years, were driven out of northern Italy.

At the height of his political success in 915, John crowned Berengar I as emperor of the Eastern Empire in St. Peter's. John struggled for years to bring the countries of Croatia and Dalmatia back to Roman obedience instead of that of Constantinople. He tried to suppress the use of the Slav language in the liturgy, thus undoing the great work of SS. Cyril and Methodius, the apostles to the Slavs who had translated the Bible and liturgical prayers into the language of the people.

John's relations with the patriarch of Constantinople were better than those of his predecessors. Unity with the Eastern church had been broken in 912, while Anastasius III was pope, because Rome had sanctioned the fourth marriage of Emperor Leo VI, it's not clear how Rome was able to do that. In

923 John's legates were able to restore unity by agreeing to recognize the Byzantine church's law, passed in 920, forbidding fourth marriages.

Despite his great political acumen, John eventually made a mistake. He tried to remain independent of the Roman nobility that ruled Rome. By 924 both Theophylact and Theodora, John's patrons, were dead. Then, in April 924, Emperor Berengar died. John, along with his brother Peter, thought they could make their positions more secure by recognizing the claim of Hugh of Provence to be king of Italy.

In doing this, Pope John and Peter made enemies of Marozia, the daughter of the deceased Theophylact. Marozia and her second husband, Guido, were the undisputed rulers of Rome. They organized a revolt against John, killing Peter in front of his eyes. In May 928 they deposed John as pope and threw him into prison in Castel Sant' Angelo.

Marozia, ruling Rome with the title of senatrix, then saw to the election of Leo VI as pope. He didn't last long, though, since he died in December 928. Then, with John X still alive in prison, Senatrix Marozia appointed Stephen VII (VIII) as pope. His pontificate lasted for two years, but the only thing known about it is that he issued certain privileges for monasteries in France and Italy. During his pontificate, John died in prison in 929, suffocated by a pillow.

Both Pope Leo and Pope Stephen were meant to be only stopgap appointments to the papacy until Marozia's son John became old enough to take over. He did so in 931 while he was in his early 20s, taking the name John XI. A few months later Marozia, widowed for the second time, married yet again—this time to Hugh of Provence, king of Italy.

This marriage, though, was unpopular among the Romans. Alberic II, Marozia's son by her first marriage, led a revolt that ended with Hugh fleeing from Rome and both Marozia and Pope John XI in prison. Nothing more was heard of Marozia. John XI was eventually released from prison, but kept in house arrest in the Lateran Palace until his death in December 935 or January 936.

Alberic then ruled the city for more than 20 years, until his death in 954. Before his death he exacted an oath from the Roman nobles that they would elect his son, Octavian, to the papacy when the reigning pope died. Alberic's wishes were carried out and his son reigned as John XII, as we will see next week.

## My Journey to God

# Do You Hear Their Cries?

Fellowship first, friendship in the lack of common ground, the rights of our unborn brothers and sisters.

Why does it bother so few people that unborn babies are daily being tortured and killed in abortion?

I am reminded of people I know who are wonderful, loving and Christian people, but they don't seem to give abortion a second thought. If I try to talk to them about the vicious reality of abortion, they say, "Here she goes again!"

Recently I asked God, "Don't they care? How can they care so much for human beings who reside outside the womb, but are so blind to the needs of those inside the womb?"

Then He answered me, "They cannot hear the cries. They have closed their minds and hearts to the agony, and they won't listen."

Right to Life of Indianapolis distributes copies of a pamphlet printed by

Heritage House and entitled "Sing a Little Louder." It tells the story of a Christian man who lived in Germany during World War II.

Each Sunday during services at his church, the man recalled, worshippers could hear the sounds of trains passing by on a nearby railroad and the cries of Jewish prisoners crammed inside the train cars en route to Nazi concentration camps. Tormented by their screams, the Christians would sing a little louder.

A new holocaust continues today. I pray that more people will listen to the silent cries of the more than 35 million babies who have died in legalized abortions since 1973. To end this holocaust, we must be a voice for those who cannot speak for themselves, for those whose cries cannot be heard.

By Lisa Hughes

(Lisa Hughes of Indianapolis volunteers for Right to Life of Indianapolis. Copies of "Sing a Little Louder" are available for purchase from Heritage House, 76, Inc., 919 S. Main St., Snowflake, Ariz. 85937, 800-858-3040.)



# The Active List

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

## September 29

St. Nicholas Parish, Sunman, will hold its Turtle Soup Supper and Fish Fry starting at 5:30 p.m. Cloggers, raffles, games, and amusements will featured. All are welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

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

## September 29-October 1

The Benedictine Center in Beech Grove, will hold "Native American Teachings

from the Earth," presented by Victoria Fortner starting at 7 p.m. and ending at 3 p.m. October 1. Fee: resident \$110, commuter \$90. For registration and information, call 317-788-7581.

Fatima Retreat House, Indianapolis, will hold a Women's Serenity Retreat for women who have been affected by alcoholism. Fee: \$110.

## September 30

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

Holy Cross Church, 125 N. Oriental Ave., Indianapolis, will celebrate Centennial Fest from 1-10 p.m. Food, entertainment, games, prizes will be featured.

St. Gabriel Parish Adult

Fellowship Group will have a Game Night at 7 p.m. For information, call Tina Boyer at 317-291-4566.

St. Monica Parish, Indianapolis, will host The Liturgical Ministry Formation Program, Phase I Session III. The Liturgical Reform and the Active Celebration of Liturgy presented by Rev. Thomas Richstatter. Order of Friars Minor, from 10 a.m.-3 p.m. Suggested donation is \$10. For information, call 317-236-1483.

Sacred Heart Parish, Indianapolis, will hold a Blessing of Pets at 1 p.m. in the courtyard.

Sacred Heart Parish, 1530 Union St., Indianapolis, 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 Young Widowed Group will meet for dinner at Jonathan Byrd's Cafeteria, Greenwood at 7 p.m.

St. Michael Church, Indianapolis, will its annual Michael-fest-Octoberfest from 5:30-11 p.m. Food, games, entertainment will be featured. All are welcome.

## October 1

St. Lawrence Church, Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Anthony's Church, Clarksville, will hold The Apollonate for Family Connection at 6

p.m. Novena title will be Knowledge of Jesus.

St. Paul Parish, 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 Family Church, Oldenburg, will hold its Fall Festival starting at 10 a.m. Dinners, games, raffles will be featured. All are welcome.

Life Chain, Christian support of the sanctity of human life, will be held at the Vigo County Court House fountain with assembly beginning at 2 p.m. Participants will be encouraged to pray, read Scripture and sing for the one hour event. For more information, call Rick Mascari at 812-466-7594.

A pro-life Rosary will be prayed every hour from 1-5 p.m. at the Shrine of Our Lady of the Fields, St. Vincent Church, 4218 E. Michigan Rd., Shelbyville.

## October 1-5

Our Lady of Perpetual Help and St. Mary churches, New Albany, will co-sponsor "Confronting a Culture of Violence," focusing on respecting life. For Mass and program schedule, call Carol Strohecker 812-944-0417.

## October 1 & 4

Fr. Harold L. Kneuev, pastor of Our Lady of the Greenwood Parish, cordially invites all interested travelers to Euro Evening from 2-4 p.m. on Sunday and 7-9 p.m. on October 4 to meet and discuss upcoming touring trips. Refreshments will be served. For information, call 317-



888-2861.

## October 2

Fatima Retreat House, Indianapolis, will hold a workshop on "The New Catechism: Catholic Identity in the 90's" presented by Fr. Jeff Godecker. For information and cost, call 317-545-7681. Child care provided.

## October 3

St. Vincent Community Health Network will hold a free educational seminar on bedwetting (PNE) at 7 p.m. For information and location, call 317-582-7037.

Sacred Heart Parish, Indianapolis, will hold a Transits service at 7:30 p.m. No fee. For information, call 317-638-5551.

St. Monica Parish will be host to the Liturgical Ministry Formation Program, Phase I, Session II from 7-9:30 p.m. Presenter will be Shere Berg, MTS. For information, call 317-236-1483.

The Divine Mercy Chapel of St. Michael Church, Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. in honor of the seven joys of Mary. Confession will be available at 6-6:45 p.m.

The Family Life Office will hold the third session of a six week program "Divorce and Beyond" at the Archbishop O'Meara Catholic Center, Indianapolis, from 7-9 p.m. Fee for the series is \$28. Pre-registration is required. For information, call 317-236-1586 or 1-800-382-9836.

Marian College, Indianapolis, will hold the Mature Living Seminars dealing with Looking Back-Looking Forward from 7:30-9:30 a.m. Room 251. Topic will be Gender Roles: Changes for Men and Women. For more information and cost, call 317-929-0123.

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

## October 4

St. Francis Hospital and Health Centers' Hospice Office, 438 S. Emerson Ave., Greenwood, will hold a Bereavement Support Group meeting for adults who have lost a loved one. Afternoon sessions are 3-4:30 p.m. and evening sessions are 6:30-8:00 p.m. For information and registration, call 317-865-2092.

Immaculate Heart of Mary Parish, 57th and Central, will meet to pray the rosary every Wednesday from 1-2:15 p.m. All are welcome.

## October 5

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

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

## October 5-7

St. Andrew Parish will hold its Fall Rummage Sale from 8 a.m.-6 p.m. on Thursday and Friday and 8 a.m.-1 p.m. on

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- Pie Contest & Auction
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- Boy Scout Troop #302's Apple Butter & Biscuits
- St. Augustine Episcopal Church Hot Apple Dimpplings
- Great Food Served at Millers' Tin Roof Cafe

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## The Active List, continued from page 18

Saturday (51 a bag day). The sale includes furniture and collectibles.

### October 5-8

Marian College, Indianapolis, will open its 1995-96 theatre season with "The Importance of Being Earnest" by Oscar Wilde. Thursday through Saturday at 8 p.m. and Sunday at 2 p.m. For information and reservations, call Beth Taylor at 317-929-0622.

### October 6

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

The Province of Indianapolis Council of Catholic Women will hold its Province Board Meeting on October 11 at 10 a.m. at the Holiday Inn in Lebanon. Reservations for the \$8.50 lunch by October 6 to Virginia Back, 812-623-2270.

Sacred Heart Church will hold First Friday after the 8 a.m. Mass. Religious topics will be discussed. Refreshments will be served. All are welcome.

A pro-life rally will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 3399 Westfield

Dr., Indianapolis. Everyone is welcome.

### October 6-8

Central Indiana Marriage Encounter will hold a Marriage Encounter Weekend in Oldenburg. For more information, call Mary or Dave Timmerman 317-897-8052.

### October 6

Beech Grove Benedictine Center will hold Nurturing a Creative Spirituality starting at 7 p.m. Friday through 3 p.m. Sunday. Resident fee is \$120, commuter fee is \$100. For more information, call 317-788-7581.

### October 7

Sacred Heart Parish, 1530 Union St., Indianapolis, 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.

A pro-life rally will be prayed every Sunday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 p.m.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart, Indianapolis. For more information, call Lena Pecuni at 317-784-9757.

Our Lady of the Greenwood Parish will hold an Oktoberfest from 5 p.m.-midnight. Food, games, costume contest and dancing will be featured. Admission is \$5 per person, children under 14 free.

The Fourth Annual Columbus Day Dinner Dance sponsored by the Italian Heritage Society of Indiana will be held at 6:30 p.m. at the Crystal Yacht Club, Indianapolis. For information and reservations, call Jerry Roland at 317-634-4356.

### October 8

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

Christ the King Parish, Kings Singles, will meet for 8 a.m. Mass with breakfast following.

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

The Apostolate for Family Consecration invites you to a Holy Hour at 6 p.m. at St. Anthony Parish in Clarksville. Novena titled Act of Total Consecration.

Our Lady of Lourdes Church, Indianapolis, will hold its Annual Rosary March at 3 p.m. Celebrant and homilist is Father Albert Ajajme. All are welcome.

Pope John XXIII School, Madison, will hold its annual Pope John Bazaar from 11 a.m.-3 p.m. on the school grounds. The bazaar will feature games, food, photo booth, crafts, baked goods and dinner. For information, call Laura Hodges 812-273-4889 or 812-265-3641.

St. Mary of the Rock Church, Batesville, will have its Annual Turkey Festival from 10:30 a.m.-5 p.m. Dinner price: adults \$6, children \$3. Booths, country store, and processed livestock raffle will be featured.

### BINGOS

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY:

K of C Council 437, 1305 N. Delaware, 11 a.m.; 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. Prus X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 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.; River High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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Children's Costume Contest  
Adults Costume Contest  
Children's and Adults' Dance  
Children's and Adults' Games  
Children's and Adults' Prizes

**Saturday, October 7, 1995 5:00 p.m. - Midnight**  
Admission: Adults \$5.00 per person • Children under 14 free

## Catholic Crossword

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# GREETINGS, Etc.

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7:30 p.m. Praise, Worship and Mass  
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Cloggers • Country Western Dancers  
Balloon Race (Sunday at 5:00)

Across

- "We asked that" — also. (Ezra 5:10)
- One of Moses' spies (Num 32:5)
- "It is not" — to know. (Acts 1:7)
- Leave of absence
- Mine find
- Early Christian teacher (Acts 13:1)
- Volcanic droppings
- "I — the way, the truth, and the life"
- Constitution makers
- "I — my help and our shield" (Psa 33:20)
- Not on time
- Octoth-like bird
- New York stadium
- Biblical stone throwers
- Speaking for: 66 — of
- Mr. Oraniss, informally
- Sleeping
- Crossword heading
- "We went... and set forth" (Acts 21:2)
- Favor, eagerness
- Center of a wheel
- "The — of life"
- "In three days I will raise it" — (John 2:19)
- Long (55)
22. Jeweled crown
- Register
- Fire a weapon
- Sarah's handmaid (Gen 16:3)
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Youth News/Views

# Chatard, I.U. dancers raise funds for Riley

By Mary Ann Wyand

They could have danced all night, but the party only lasted six hours. Bishop Chatard High School students and Indiana University students hosted a six-



Bishop Chatard High School sophomore Jimmy Pappas of Indianapolis takes a break during the school's first dance marathon with Indiana University students.

hour dance marathon on Sept. 16 at the Indianapolis North Deane interparochial high school to raise funds for the Ryan White Infectious Disease Center at Riley Hospital for Children.

The 150 Bishop Chatard students who danced from 6 p.m. until midnight earned \$2,025.50 for Riley Hospital.

Indiana University junior Ryan Murphy of St. Luke Parish in Indianapolis, who is a 1993 Bishop Chatard graduate and a member of the Indiana University Dance Marathon Council, said council members were "very impressed" by the amount of money the high school students were able to raise in their first dance marathon.

"This is our fifth year as an organization," Murphy said of the dance council. "Jill Stewart, who was a very good friend of Ryan White, started the organization five years ago, after Ryan passed away. The students of I.U. wanted to memorialize Ryan's efforts for AIDS awareness throughout the nation, so they founded this annual fund-raising event. We put on a 36-hour dance marathon at I.U. every year in late October, and we have over 500 dancers who collect pledges along with support from corporate sponsors."

After four years of sponsoring dance marathons on the Bloomington campus, Murphy said, "I.U. students have contributed a little over \$200,000 for the building of the Ryan White Infectious Disease Center, which the hospital will break ground on very



Photos by Mary Ann Wyand

Bishop Chatard High School students learn line dancing routines on Sept. 16 during Chatard's first dance marathon to raise funds for Riley Hospital for Children in Indianapolis.

soon. It's very exciting. Last year we raised \$96,000 for the hospital."

The Bishop Chatard dance marathon marks the first time Indiana University students have taken the fund raiser off the Bloomington campus.

"This is the first time we've ever come to Chatard," Murphy said. "We wanted to expand the fund raiser to include Indianapolis to get the word out about our dance marathon and hopefully incorporate some of the younger kids in this council and spread our leadership abilities down through the organization. Also, we felt that it was a very good way to show a lot of different things that the dance marathon has to offer, such as our values."

Murphy said when Indiana University students approached Riley Hospital with the idea of expanding the dance marathon to include high school students, hospital

officials recommended Bishop Chatard High School for the event.

I.U. students who support the Riley fund raiser represent "just about every organization on campus," Murphy said. "It's a very diverse fund raiser, which has really helped our growth. The marathon brings a lot of people together from all different facets of the university."

Murphy's younger sister, Mary Jane, is a Bishop Chatard junior and an enthusiastic supporter of the dance marathon. She was among the 150 Bishop Chatard students who learned line dancing routines from I.U. students and enjoyed playing "human bingo" in the school gymnasium.

It was definitely a night to remember, Murphy said. "Dance council members are thrilled that over a hundred students showed up to represent their high school and contribute money to the hospital."

## Children's Museum displays St. Mary art project

By Mary Ann Wyand and Michelle McKittrick

An ambitious art class project created by sixth-grade students at St. Mary School in Greensburg is about to become extinct.

However, there is still a little time to visit the Children's Museum in Indianapolis to view the St. Mary students' handwork before their Jurassic Era plaster of paris dinosaurs are removed from the museum's "What If?" gallery.

Stuart Lowry, the educator programmer for the museum's "What If?" gallery, praised St. Mary students for their creative efforts which illustrate considerable artistic talent and concern for scientific detail.

"The display includes a beautiful mural depicting some of the vegetation and flying reptiles and prehistoric life that you might spy if you were back with the dinosaurs," Lowry said. "There's also an erupting volcano. The kids have designed three different dinosaurs for us. We have a triceratops, which means three horns, which is about four feet long. The Tyrannosaurus rex is pretty close to that length, although he's standing up on his powerful back legs. If you look way up—it's fairly high—there is a flying reptile, that's the pteranodon, hovering over the other two dinosaurs."

A sign on the temporary exhibit encourages museum visitors to "peer into the past through this re-creation of a day in the life of the dinosaurs."

Children have enjoyed viewing the St. Mary School exhibit, he said, and countless kids have "petted" the Tyrannosaurus rex so museum staff members have had to repair the replica.

St. Mary students began working on the project during art classes last spring after writing reports on the dinosaurs. They constructed the replicas from newspa-

per, foil, balloons, cardboard tubes, and plaster of paris.

Their dinosaur project quickly outgrew the classroom, so St. Mary maintenance staff members Jim and Gary Bedel of Greensburg located extra space for the dinosaurs in the school basement.

Apparently the students' Tyrannosaurus rex grew so large and looked so real that it frightened unsuspecting visitors.

"It is a lot of hard work, but it's a fun project," sixth-grade student Natalie Peters said in May. "I know it will be wonderful when it all comes together."

The project was almost overwhelming, so art teacher Marsha Black asked parent volunteer Rose Kramer to assist in the classroom.

With expert help and the willingness of the students to work during their lunch breaks and after school, the dinosaur project was completed by mid-May, just in time for the school's annual art show.

The pteranodon, Tyrannosaurus rex and triceratops were prehistoric hits at the art show and now are favorites at the Children's Museum.

When Lowry heard about the project, he called the school and asked if the dinosaurs could be displayed at the Children's Museum as a temporary exhibit.

Student Ryan Koors said he was excited about the museum exhibit.

"It's good that the project ended up in the Children's Museum," he said, "because a lot of kids worked very hard on the dinosaurs."

Lowry said he wishes all the St. Mary students could see the impact their project has had on children who visit the "What If?" gallery.

"The exhibit was created for kids by kids," he said. "Museum staff members know how long it takes to produce exhibits. This is something that took a lot of time, a lot of thought, and a lot of creativity. That's what I like about the 'What If?' gallery. I can bring in different school projects for display in the world's largest children's museum. We've been doing that for two years now."

The dinosaurs are not the first museum exhibit created by the St. Mary students.

"This particular group of kids is familiar with the museum," Lowry said. "They created a large mummy display the first time we worked with them. The museum staff feels as privileged to show their work as they do to have it displayed here. We like to show off what kids can do with a little bit of imagination. That's the whole power of the museum. The Children's Museum works on kid energy, and a lot of the things that are really enjoyable and fun here are designed by kids. They come up with great ideas."

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## Campus Corner

# Marian students, youth create tribute to peace

By Mary Ann Wyand

Pathways to Peace, an urban garden project coordinated by the Marian College Mentoring in the City program and Indianapolis Downtown, Inc., will brighten one inner-city corner thanks to the efforts of college, high school, and junior high school students who worked together in recent weeks to create a tribute to peace and a memorial for victims of violence.

Located at the corner of Indiana, Seneca and Vermont streets, the Pathways to Peace Garden was made possible through a public and private partnership with corporate support from Indianapolis-area businesses and help from adult volunteers. "Thank you for witnessing this tribute to peace in memory of all those who have suffered from violence," Marian College sophomore Michael Rokicki said during

the Sept. 23 dedication ceremony. "This garden serves as a visible sign of our belief that all can serve and lead and that all can be peacemakers. We hope this garden will become a site for individual reflection, a place for peace vigils, and a reminder to all who pause or pass by that this city is a city of peace."

The garden was dedicated on Sept. 23 by Indianapolis Mayor Stephen Goldsmith, who praised the college, high school and junior high school students for their commitment to improving their community and working to counter violence.

Catholic students involved in the garden project represent Marian College, Cardinal Ritter, Roncalli and Secunia Memorial high schools, and Holy Cross, St. Philip Neri, and St. Simon schools. "The city very much appreciates the many contributions that have made today's event possible," Mayor Goldsmith



Photos by Mary Ann Wyand

Marian College Mentoring in the City participants join college and archdiocesan officials for a photograph in the new urban peace park they helped create in downtown Indianapolis following a Sept. 23 dedication ceremony. The park is located at Seneca, Indiana and Vermont streets.

said. "We thank Marian College not only for its leadership in this park, but its leadership in our community as well."

Citing the importance of education and positive role models for youth, the mayor said the opportunity for youth of all ages to work together to create this garden dedicated to peace is "an important statement that we're making today in the fight against violence."

During her keynote address, Indiana first lady Susan Bayh lamented the fact that statistics show the incidence of violence committed by and to youth is rising.

"Murder is the leading cause of death among young black males, and the second-highest cause of death among young white males," she said. "The incidence of youth crime and violence against youth is rising, and it does not bode well for our future."

The Pathways to Peace Garden "is designed to combat the problem of youth and violence," she said. "I'm excited that the garden is built on state land. It's a partnership between the city, the state, Marian College, and all the students who made it possible, and it's wonderful. Mentoring is the solution to some of our problems with youth violence, and I commend Marian College for its mentoring program."

Dr. Daniel Felcetti, Marian's president, told the gathering that the late President John F. Kennedy once defined peace as "a daily, a weekly, a monthly process, gradually changing opinions, slowly eroding old barriers, quietly building new structures."

Sadly, Felcetti said, "we are bombarded daily with violent acts that injure and kill good people in our communities throughout the world. We sometimes feel helpless, with no tangible sense of how we might become change agents. Peace, like anything of lasting importance, takes hard work, perseverance, and places to grow. This garden was designed to symbolize the need for each of us to plant the seeds of peace. We are indebted to all in our community who have shared our vision and brought it to life."

Marian College upholds the belief that "all can serve and lead, all can be role models, and all can be peacemakers." Mentoring in the City director Alice Davis said, "Pope John Paul II said, 'Above all, a city needs a soul if it is to become a true home for human beings. You the people must give it this soul.' I think Indianapolis has soul and truly cares about young people and their power to bring peace to this city. We invite all to see this garden as a place of peaceful reflection, as a reminder that we all can nurture peace."



Susan Bayh, Indiana's first lady, laughs with a group of Marian College students who participated in the Franciscan school's Pathways to Peace urban park project before the Sept. 23 dedication ceremony. The park was a Mentoring in the City project. Mrs. Bayh and her husband, Gov. Evan Bayh, are expecting twins in November.

## Fatima plans Emmaus retreat for young adults

Fatima Retreat House in Indianapolis will sponsor "The Emmaus Experience," a weekend retreat for young adults in their 20s and 30s, on Nov. 10-12 at the archdiocesan retreat center.

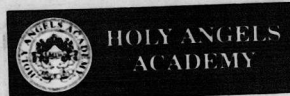
Presented by Jesuit Father Ned Coughlin, "The Emmaus Experience" is rooted in the Christian tradition and takes its name from the 24th chapter of Luke's Gospel. This Scripture passage relates the encounter with the risen Jesus by two disciples on their way to the town of Emmaus on the first Easter Sunday. In this encounter, the disciples come to recognize the Lord Jesus and see all that he had been doing with and for them.

Working with young adults as facilitators, "The Emmaus Experience" uses a varied retreat format grounded in "The Spiritual Exercises" of St. Ignatius Loyola. Through private prayer and reflection as well as large- and small-group discussions and faith-sharing, the retreat offers participants an opportunity to reflect on life, explore relationships with Christ, family, and others, and awaken to their responsibilities within the Christian community for mature choices and personal growth.

Registrations are \$95 a person, which includes retreat program expenses and living accommodations. Financial assistance is available through Fatima's Genesis Fund. For more information, telephone Fatima Retreat House at 317-545-7681 before Oct. 30.

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West Point Military Academy cadets Luan Lauer of Holy Name Parish in Beech Grove and Jeremy Smith of St. Barnabas Parish in Indianapolis will sing for Pope John Paul II as members of the West Point Catholic Chapel Choir during the papal Mass on Oct. 7 at St. Patrick's Cathedral in New York City.

Book Reviews/By Rosemary Anton, Catholic News Service

# When medical treatment is unlikely to be beneficial

**WRONG MEDICINE: DOCTORS, PATIENTS, AND FUTILE TREATMENT**, by Dr. Lawrence J. Schneiderman and Nancy S. Jekel. The Johns Hopkins University Press (Baltimore, 1995). 200 pp., \$25.95.

"Wrong Medicine: Doctors, Patients and Futile Treatment" is an extended argument against the use of medical resources where they are unlikely to benefit the patient. Authors Lawrence J. Schneiderman and Nancy S. Jekel argue that many patients in the United States are receiving medical procedures which have little or no realistic hope of benefit and say the procedures should therefore be discontinued.

Schneiderman and Jekel dispel some of the unfortunate myths that perpetuate this overtreatment and do an excellent job of distinguishing futility from rationing as a reason for declining to use certain treatments.

They make several important—but not new—points.

The usefulness/futility of treatment should be determined in light of its reasonable likelihood of benefiting the patient, not merely altering the state of body chemicals or organ systems. Appropriate definitions of futility, accepted by the health care community and the public alike, are necessary to protect patients from idiosyncratic interpretations of futility, which easily result in overtreatment or undertreatment, varying from case to case. Development of clinical practice guidelines is essential to determine the appropriateness of treatment. And to course, the authors agree with all good clinicians that even when curative treatments no longer offer hope, we always are obligated to provide care and comfort.

Although purporting to grapple with the question of futility, both in terms of (1) the likelihood that the treatment will have the desired effect (quantitative benefit), and (2) the nature of the effect that is to be considered a true benefit to the patient (qualitative benefit), the authors failed to explore these critical questions to

my satisfaction. The discussion of quantitative benefit requires a user-friendly and more extensive discussion of probability, along with application to some of the common cases we are likely to encounter in treatment of chronic conditions, and of cancer and cardiac patients who are not at the edge of death.

The discussion of qualitative benefit contained some contradictions that made me wonder if the authors truly believe in the standard they tout. Thus, along with other examples, including one that equates patients in permanent vegetative states with patients who have died, as determined by brain-death criteria, make me seriously question a number of their underlying premise.

(Rosemary Anton is a bioethicist and a lawyer working for Catholic Health Corporation.)

(At your bookstore or order prepaid from The Johns Hopkins University Press, 2715 N. Charles Street, Baltimore, MD 21218-4319. Add \$2 for shipping and handling.)

## Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests 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.

**ASIP, Pearl B.**, St. Boniface, Pueblo, Sept. 12. Mother of Charles, Arlene, Mary, Carol Polak; sister of Mariana Weaver, Linda Camela, Elsie Weaver, Henrietta Lasher, grandmother of eight; great-grandmother of seven.

**MICHELLE, Harold J.**, 76, St. Michael's, Montreal, Sept. 4. Father of Nancy Bernman, Cindy Brookman; brother of Anna Mae Kunkler; grandfather of six.

**BOELER, Mike E.**, 36, St. Paul, Tell City, Sept. 9. Father of Michelle; son of William and Evangeline; brother of David, Cary, Ronald, Janet Kuntz, Maggie Alvey.

**DAUBY, Edith**, 95, St. Paul, Tell City, Sept. 12. Mother of Hubert, Ralph, Hazel Tempel, Rose Reed, Jesse Scott; grandmother of 18; great-grandmother of 20.

**FOX, Joseph E.**, 78, St. Luke, Indianapolis, Aug. 8. Husband of Joanne; father of Michael C., Mary Susan Reisner, Judith A. King, Janet C.

Conway; grandfather of 10; step-grandfather of seven.

**ESTEP, Lenora**, 71, St. Bartholomew, Columbus, Sept. 1. Mother of Pauletta; daughter of Harve and Betty (Mitchell) Hemphill; sister of Lucille Richards, Greta McIntyre.

**GIN, Richard H.**, 77, Holy Trinity, Indianapolis, Sept. 15.

**Providence Sister Helene Black dies in Virginia at 72**

On Sept. 9, Providence Sister Helene Black died at the age of 72.

A Mass was held on Sept. 12 at St. Andrew Church, Silver Springs, Maryland. The Mass of Christian Burial was held for her on Sept. 14 at the Church of the Immaculate Conception at St. Mary of the Woods.

The former Sarah Ada Black was born in Richmond, Va. in 1923. She entered the congregation in 1943, professed first vows in 1945 and final vows in 1950.

She taught at St. Ann School in Terre Haute, as well as schools in the Fort Wayne Diocese, California, Illinois, and the District of Columbia.

Sister Helene is survived by two sisters, Benedictine Sister Mary Ellen Black, and Daughters of Charity Sister Anne Black, and a brother, John P. Black.

ity, Indianapolis, Sept. 15. Father of Richard M., brother of Can Fee, Doom Fee, Boy Neo Chin, Boy Han Yee, Boy Ling Chin.

**GRAF, Leona B.**, "Eve," 91, St. Mary, New Albany, Sept. 18. Mother of Dorothy Meredith, Rose Schmidt; sister of Melvin Eve, Viola Rennie, Mary Jane Deering.

**GRANINGER, Jane**, 73, St. Bartholomew, Columbus, Aug. 6. Wife of Howard; mother of Grace, Nancy Kirshman; daughter of Frank Cornforth, Sarah Harrington.

**HUNNINGER, Genah**, 79, Holy Family, Richmond, Sept. 10. Mother of Gary K., Mary Lou Gibbs, Mary Kathleen, Karen Gilliam; sister of George Kester; grandmother of 19; great-grandmother of 15.

**JAMES, Anna L.**, 94, St. Paul, Tell City, Aug. 31. Mother of Virginia Hawkins; sister of Linus Witter; grandmother of one.

**JOHNSON, Jimmie R.**, Sr., 59, St. John, Indianapolis, Sept. 15. Husband of Helen M. (Jameson); father of Jimmie R. Jr., Mary K. Burnley; grandfather of two.

**LAMPING, Agnes**, 84, St. Anne, Hamburg, Sept. 20. Mother of Herbert, Richard, Stephen, Anna Mae Nobbs, Julianne Raver, Bernice Mendenick; grandmother of 28; great-grandmother of 26.

**MCCANN, Dorothea**, 92, St. Gabriel, Connersville, Sept. 9. Aunt of Mary Margaret Little, Shirley Zimmerman, James Storch, Richard Storch.

**MONAGHAN, Harry**, 87, St. Joan of Arc, Indianapolis, Sept.

18. Uncle of several nieces and nephews; companion of Edith Orr.

**NEUMAN, Lewis A.**, 89, St. Joseph, Shelbyville, Sept. 16. Husband of Ruth James; father of Robert, grandfather of seven; great-grandfather of 17.

**NIEHAUSE, Chbe M.**, 65, St. Roch, Indianapolis, Sept. 14. Aunt of several nieces and nephews.

**OBERHAUSEN, Hazel M.**, 84, St. Paul, Tell City, Sept. 9. Wife of A.H. (Tony); mother of Mark, John, Ann Manley; sister of Goldie Simpson; grandmother of seven.

**George Doyle, 87, was father of Father Pat Doyle**

George P. Doyle died on Sept. 18 at the age of 87. He was the father of Father Patrick Doyle, pastor of St. Joan of Arc. A funeral Mass was held on Friday, Sept. 22, at St. Monica Church, of which he was a member.

George Doyle was an Indianapolis attorney for 53 years and had been an agent for the Federal Bureau of Investigation. He was chairman of the first pastoral council at St. Andrew and its committee for building the 1976 church.

He was the widower of Esther Woodcock Doyle.

Survivors, besides Father Doyle, include his wife, Esther Held Doyle; daughter Mary Ann Waldron and son, Dennis M. Doyle; stepson, Louis H. Held; stepdaughters Laurie Roberts, Linda Moore, Connie Roberts, Sandra Gullimore; sisters Rosemary Thompson, Anna Katherine Dalton, and Alice Rardin; two grandchildren, and 17 step-grandchildren.

of Mark, John, Ann Manley; sister of Goldie Simpson; grandmother of seven.

**QUINN, Joseph**, 42, Our Lady of Lourdes, Indianapolis, Sept. 14. Son of Joan M. (Murphy) Ramsey; brother of Kathleen M. Young, Karen A. Julianne Bidwell; uncle of several nieces and nephews.

**REED, Mabel Katherine** (Kato), 75, St. Christopher, Indianapolis, Sept. 13. Mother of Dana, James, Gene; sister of Walter Rader; grandmother of three.

**ROBBLOTH, Edward L.**, 54, St. Michael, Bradford, Aug. 29. Husband of Teri; father of Kenay, Kelly, Kelly, son of Dorothy; brother of Gary Michael, Paul, Patricia Simpson, Lucella Starrett, Cathy Cress; grandfather of three.

**ROCHFORD, Robert**, 68, Our Lady of Lourdes, Indianapolis, Sept. 4. Father of Robyn Davis, Pamela Smith; brother of John J. George T. Mary F. Ruth Kne; grandfather of three; great-grandfather of four.

**TAYLOR, Alfred E.**, 68, St. Malachy, Brownsville, Sept. 10. Husband of Patricia; father of Eric A. Andrew K., son of Violet M.; brother of William C.

**UNSER, Anthony Charles**, 84, Sacred Heart, Jeffersonville, Aug. 25. Uncle of several nieces and nephews.

**WALK, John Oscar** (Jo), 46, St. Paul, Tell City, Sept. 4. Husband of Victoria (Fernum); father of Victor; son of Mary; brother of Rocky, Bill, Suzanne Kennedy, Mickey Fischer, Peggy Paul, Mark Heck, Barbara Clemens.

**WERNER, Harold F.**, 79, St. Barnabas, Indianapolis, Sept. 19. Husband of Eleanor (Newport); father of Patricia Marie Lampson, Sharon Kay Coyne, Karen Sue Scroggin; brother of Paul Emmanuel, Joan Loretta Thompson; grandfather of ten; great-grandfather of 14.

**WINSATT, Joseph R.**, 75, St. Mary of the Knobs, Floyds Knobs, Bob, Steve, John, Bill, Sheila Schmidt, Rita Tooley, Jean Travis, Joan Foster, Donna LaShae, Maureen Pisco, Mary Paul, Esther Fredericks; brother of Genevieve Hammond, Kathryn Ramsey; grandfather of 36; great-grandfather of 18.

**Bertha Herber, 94, was mother of Fr. Stan, St. Marilyn**

Bertha M. Till Herber, 94, died on Sept. 20 in Indianapolis. She was the mother of Father Stanley Herber, pastor of St. Gabriel, Connersville, and Providence Sister Marilyn Herber, parish life coordinator of St. Andrew in Indianapolis.

On Sept. 23, a funeral Mass was held at St. Luke Church in Indianapolis, of which she was a member. Mrs. Herber attended Sacred Heart Academy in Fort Wayne.

Brides Father Stanley and Sister Marilyn, Mrs. Herber is survived by four daughters: Helene M. Henn, Ann F. Jarboe, Charlene G. Knoerle, and Kay E. Herber. 13 grandchildren and 13 great-grandchildren.

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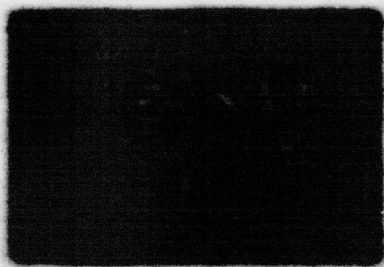
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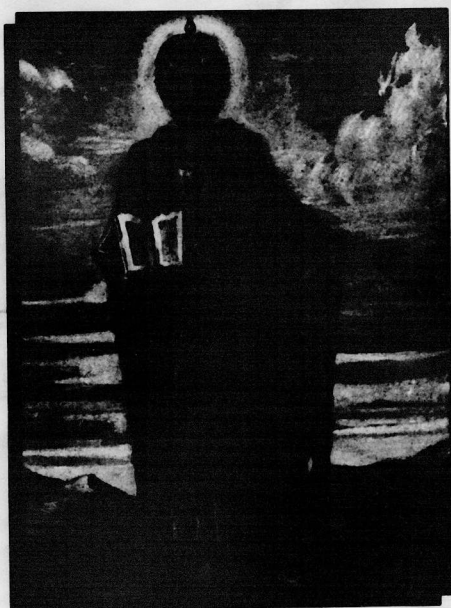
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St. Jude always responds to those who ask for help.

St. Jude can help show you that the troubles you fear may overwhelm you are not the troubles you think, but simply trials you can overcome with the Lord's help to guide your feet on the path to Eternal Life. Have no doubt. *The Lord never abandons those He loves.*

Don't be afraid to ask St. Jude for help.

First, join us in two solemn Novenas of Masses that begin next month. The first, in petition to St. Jude, takes place from October 2 to 10. The second, in thanksgiving, takes place October 11 to 19.

Second, if possible, make a sacrificial gift of \$10 or possibly \$15 to answer the desperate needs of our mission people in Central America.

Call on St. Jude right now — go ahead.

Already, I am sure, you are beginning to see that your fears can be calmed, your trials overcome with your confident prayer to Our Lord and his servant St. Jude. Listen to your heart — and St. Jude! God bless you.

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The second, of thanksgiving, will take place on October 11 to 19.

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